



## Attributes of God in Hadith Narrations of News Attributes

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### ABSTRACT

While researching hadith narrations, it was discovered that Anwar Shah Kashmiri (1875-1933), known as Allama in hadith, jurisprudence, and other sciences, was a Sunni community member, particularly of the Hanafi sect, and served as its protector. This is especially evident in the narrations about faith and Shariah rulings. In this section, we will look at how Kashmiri interprets narrations about ahkam and faith, as well as his ability to interpret hadiths.

### Keywords:

Hadith, analysis, commentary, madhhab, Hanafi, method, recitation, proof, book, salafi, master, novice, scientific.

Some hadiths mention the attributes of Allah. But if the adjectives in that quoted hadith are understood in their apparent - direct meaning, it seems that the meaning opposite to one's belief is understood. Such narrations are also called "news adjectives". There has been controversy since the time of the Sahabah and Tabein about how to understand the attributes of the Messenger. In particular, this dispute between the Hanafis and the Salafis and the Zahiris has developed quite widely. The Salafis and the Zahirites advocated that such attributes should be understood without interpretation, relying on the external meaning without resorting to any similes. The Hanafis, who are muturidi in their faith, emphasize that it is necessary to interpret and understand the qualities of the message.

According to Anwar Shah Kashmiri, the Qur'an mentions two images of God. The first one is the image of God, which is present with his nature, even if it is not one of the attributes of God. These are not the essence of God, but their images. Considering that mankind knows God only in this state, in this image, God has

revealed himself to them in an image that they can understand.<sup>1</sup> As you can see, according to the Kashmiri's view, the adjectives such as hand, face are pictures of Allah, not the essence of Allah. He also emphasizes that slaves must realize that they do not pass into tasbih while realizing these qualities.

According to the narration of Imam Tirmidhi, there is a hadith about God descending to the earth and heaven every night, accepting the prayers of those who pray, and giving what he asks for.<sup>2</sup> The descent of God to earth is one of the topics that attracts the scholars who interpret hadiths. We will consider how Hanafis and Salafis understood and explained this hadith in the example of Anwar Shah Kashmiri and Muhammad Abdurahman ibn Abdurahim Mubarakfuri (d. 1935), two representatives of these two schools of thought. Commenting on this hadith, Mubarakfuri, who is one of the commentators of "Sunan At-Tirmizi", but who is considered one of the scholars in the Salafi spirit, pointed out how a person of the Salafi faith should have a view, and stressed that such hadiths should not

<sup>1</sup> Kashmiri. Faizul is here. IV, pp. 403-409.

<sup>2</sup> Imam Tirmidhi. Kitobus-salat., 213 p.

be interpreted in terms of ijmalī-short, accepted in their own form, and this is only his opinion. rather, he said that all the Salafī scholars were of the same opinion.<sup>3</sup> Imam Tirmidhī narrated the dispute between Moses (peace be upon him) and Adam (peace be upon him) from our Prophet Muhammad (peace be upon him). In this dispute, Musa (peace be upon him) said to Adam (peace be upon him): "O Adam, God created you with his own hands, breathed into you from his soul, and gave you life".<sup>4</sup> Mubarakfuri criticized the Hanafī scholar Mulla Ali Qari, who interpreted the phrase "God created with the hand of God" in this hadith as "God created with the power of God." In his opinion, this word does not need interpretation, but should be accepted as it stands. But he explained the word "He breathed on Adam from his soul" in the end of this hadith, and said that the nisbat here is to raise the honor of Adam (peace be upon him). According to this interpretation, God breathed into Adam (peace be upon him) the soul he created.<sup>5</sup> Thus, Mubarakfuri understood the first part of the hadith in the literal sense, and the second part in the interpreted sense.

On this subject, Kashmiri first began by explaining the position taken by the Salafīs. In his opinion, the Salafīs in such cases try to leave the details and what kind of situation or appearance to God himself, and not to allow ta'wil to be carried out by reason and thought. Sufīs say that the "falling" in this hadith is tajallī (emergence of something in a second form), while others say that it is metaphorical. Ahl al-Sunnah wal Jama'ah interpreted it as the mercy of God or the descent of angels. According to Anwar Shah Kashmiri, the descent of Allah to the sky of the world in the hadith will come true. This should be accepted as it is. But the details, the situation and the order should be left to Allah himself. The views of the imams of all four sects are in this direction. Kashmiri believes that the view of the Ash'aris that the verbal attributes of God (descending, rising) are new

occurrences is wrong. Allah's asma'ul husna are beautiful names and attributes, some of which are related to those created by Allah. In that case, Kashmiri replied to a reasonable objection that these names of God can also be hadiths: "Power, will and other similar attributes are also related to created things. But we do not call these qualities a phenomenon."<sup>6</sup> "Allah accepts charity, takes it with His right hand, and makes it grow as He makes your horse's mare grow"<sup>7</sup> in hadith, Kashmiri agreed with the Salafīs and stated that Abu Hanifa was not a Jahmī.<sup>8</sup> Mubarakfuri accepts this hadith in its apparent meaning and opposes the interpretation.<sup>9</sup>

According to the narration of Imam Tirmidhī, the Prophet saw Allah in the most beautiful form. According to the text of the hadith, God placed his hand on the shoulder of his prophet. The Prophet, peace be upon him, felt the touch of God's hands.<sup>10</sup> As mentioned earlier, Mubarakfuri, who is related to this hadith, which has its place among the news qualities, followed the Salafist position and tried not to get into the situation and mood of the hadith, limiting itself to the apparent meaning.

In another narration, Imam Tirmidhī narrated a hadith about Allah being on his chair in the sky.<sup>11</sup> According to this hadith, Mubarakfuri came to the conclusion that Allah is above the Throne. He criticized the Jahmī's denial of the throne and that God is above the throne. According to him, the expression of Jahmiyyim that "Allah is everywhere" is a mistake.<sup>12</sup> Anwar Shah Kashmiri said that it is a wrong way to understand istiva in the outer sense. In his opinion, it is not correct to understand istiva in the sense of metaphor and interpretation. According to his view, istiva here has a figurative meaning, as understood by many Sufīs. Also, according to Kashmiri Ibn Taymiyyah, "Whoever denies the concept of sides in relation to God, denies the existence of God." Because he does not accept the view that the existence of things that can exist is known by the side. Because Ibn Taymiyyah in this place

<sup>3</sup> Mubarakfuri, Tuhfatul Ahvazi. V, 72; VI, 122.

<sup>4</sup> Imam Tirmizi, Sunan Tirmizi. until the chapter. Hadith 2.

<sup>5</sup> Mubarakfuri, Tuhfatul Ahvazi. XI, p. 434 p.

<sup>6</sup> Anwar Shah Kashmiri. Al-Arfush-Shazi. I, 698 p.

<sup>7</sup> Imam Tirmidhi. Sunan Termizi. chapter of zakat. 28 p.

<sup>8</sup> Mubarakfuri, Tuhfatul Ahvazi. VI, 117 p.

<sup>9</sup> Imam Tirmidhi. Sunan Termizi. Tafsir chapter. 39.

<sup>10</sup> Anwar Shah Kashmiri. Al-Arfush-Shazi. II, 203 p.

<sup>11</sup> Imam Tirmidhi. Sunan Termizi. Tafsir chapter. 67.

<sup>12</sup> Mubarakfuri. Tuhfatul Ahvazi. XVI, 262 p.

understood what can exist and what must exist in the same way. Allah created everything by himself. He alone created the parties. Therefore, his desire will not be like the desire of others.<sup>13</sup>

Imam Tirmidhi says, "Allah puts his feet on hell when the people of hell are brought into hell. The hells are compressed. Then hell itself narrated the hadith, "It is enough, it is enough".<sup>14</sup> Those who understand the khabari adjectives interpret this hadith as saying that when Allah's command comes, hell is full. Mubarakfuri, who followed the path of the Salafis, prefers the path of surrender and tanzih, not taweel. According to his narration from Imam Baghawi, taslim and tanzih are also the views of Imam Malik and Imam Abu Hanifa, and this is the most correct and healthy way.<sup>15</sup> In another hadith narrated by Imam Tirmidhi, "After creating Adam (peace be upon him), Allah wiped the image of Adam (peace be upon him) with his right hand".<sup>16</sup> Following the path of his predecessor, Mubarakfuri limited himself to the outer meaning of this hadith without researching its meaning and called for surrender. Anwar Shah Kashmiri did not say anything about it in his works "Arfu-sh-Shazi" and "Faizul Bari".<sup>17</sup> Soharanpuri, another Indian scholar of the Hanafi sect, explained that God's setting foot means the last group of people who were thrown into hell by God. Because the Arabs used the word foot to express good and bad deeds.<sup>18</sup>

In "Sunan Tirmidhi" "The hand of Allah is over the congregation." Whoever leaves the congregation will be led to hell".<sup>19</sup> Mubarakfuri tried to interpret this hadith instead of understanding it in its literal sense. He believed that the phrase God's hand should be understood in the meaning of God's protection, protection or mercy and peace. If the believers are separated from the congregation, they will

be deprived of this mercy and peace.<sup>20</sup> Another hadith narrated by Mubarakfuri is "There is a veil of God's majesty and power between the people of Paradise and God, which prevents the people of Paradise from seeing God"<sup>21</sup> Mubarakfuri considered it correct to translate the meaning of this hadith on the basis of narrations from Qazi Iyaz and Ibn Hajar. According to him, the expressions in the hadith are being used instead of the greatness and majesty of God. People do not see God because of the weakness of their eyes. When Allah wants to show Himself to people, He turns their eyes into eyes that can see Him and raises the bar of greatness and majesty. According to Imam Tiyybi (d. 743/1342), the curtain in this place is not a curtain that can be an obstacle, but this curtain is the light of his majesty, the door of his majesty and grandeur. Near such a curtain, the human mind stops and the eyes become dull.<sup>22</sup>

If we look at other places, Mubarakfuri said: "Do not destroy us with your anger, do not destroy us with your pain"<sup>23</sup> anger in the hadith <sup>24</sup>, "Allah holds the heavens between his fingers"<sup>25</sup> fingers in hadith <sup>26</sup>, "Whoever approaches me one inch, I approach him one arshin"<sup>27</sup> considered it correct to understand the apparent meaning of the approach in the hadith without interpretation <sup>28</sup>.

So, Mubarakfuri generally tried to interpret the qualities of the message as a Salafi scholar, and in some places he also went to ta'wil. Among the hadiths that are included in the list of prophetic attributes, he interpreted and understood the hadiths about the hand of God being over the hand of the congregation, the existence of a curtain of majesty and power between the people of Paradise and God in the paradise of Eden, and the hadiths that God breathed from the soul of Adam (peace be upon him). He gave a good proof of why he

<sup>13</sup> Anwar Shah Kashmiri. Faizul is here. IV, 519 p.

<sup>14</sup> Imam Tirmidhi. Sunan Termizi. The quality is hell. Hadith 19.

<sup>15</sup> Mubarakfuri. Tuhfatul Ahwazi. XIII, 73.

<sup>16</sup> Imam Tirmidhi. Sunan Termizi. Tafsir chapter. Hadith 8.

<sup>17</sup> Anwar Shah Kashmiri. Al-Arfush-Shazi. IV, 379 b; Faizul Bory. V, 395 p.

<sup>18</sup> Serdar Murat Gurses. "Comparison of Kashmiri's al-Arfu-sh-Shazi and Mubarekfuri's works named "Tuhfetul Ahwezi" from the perspective of the Hanafi-Salafi commentary. Ino'nu University, Malatya 2018. 227 b; Soharanpuri, Hoshiya. 379 p.

<sup>19</sup> Imam Tirmidhi. Sunan Termizi. Fitan chapter. Hadith 7.

<sup>20</sup> Mubarakfuri, Tuhfatul Ahvazi. XII, p. 25-27 p.

<sup>21</sup> Imam Tirmidhi. Sunan Termizi. The chapter of Sifatu Jannat. Hadith 3.

<sup>22</sup> Mubarakfuri, Tuhfatul Ahvazi. XIII, 60 p.

<sup>23</sup> Imam Tirmidhi. Sunan Termizi. Da'wa chapter. Hadith 1

<sup>24</sup> Mubarakfuri, Tuhfatul Ahvazi. XV, 456 p.

<sup>25</sup> Imam Tirmidhi. Sunan Termizi. Tafsir chapter. Hadith 40.

<sup>26</sup> Mubarakfuri, Tuhfatul Ahvazi. XVI, 70 p.

<sup>27</sup> Imam Tirmidhi. Sunan Termizi. Da'wa chapter. Hadith 132

<sup>28</sup> Mubarakfuri, Tuhfatul Ahvazi. XV, 142 p.

interpreted similar hadiths. Apart from these, he severely criticized those who understood all the hadiths in their outer meaning and did not prioritize the outer meaning of the hadiths, but went to the path of translation.

Anwar Shah Kashmiri, on the other hand, approached the news qualities in the manner of his righteous predecessors. His style is not a Mubarakfuri-like rejection of ta'wil. As mentioned earlier, Kashmiri did not give an external meaning to the qualities of knowledge, but considered the meaning of God's own reference to be the most correct way. In the matter of istivo, he changed from the method of refraining from reprimanding to the method of interpretation, and he considered understanding istivo in the outer sense to be a clear misunderstanding.

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