

THE INTRICACIES OF THE SALAFIYYAH'S BELIEF IN ʿARSH (THRONE) AS CONTAINED IN THE QUR'ĀN

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Abstract

ʿArsh, in relation to Allah, is one of the issues generating diverse views among scholars of different blocs in Islam. This is because it is mysterious. The Salafiyyah enclave is one of the key actors whenever topics relating to the Being of Allah and His ʿArsh came up for discussion. Therefore, this paper aims to examine the various submissions of the Salafiyyah scholars on ʿArsh to bring out the disparities and their implications. The interpretive method is adopted for proper and adequate assessment of related issues. The findings of this paper revealed that there is no common ground among the Salafiyyah when it comes to ʿArsh and the Being of Allah and that it constitutes part of Mutashābihāt (allegorical issues) that Q.3:7 directed the Muslims to keep off discussions on them. It also revealed that some Salafiyyah scholars are equally guilty of anthropomorphism and have accused many scholars of other blocs. The paper, therefore, concluded that Tafwīd 'l-Maʿnā wan-Nafyyu 'l-Kayf (abstinence from explanation and negation of likeness) is what the Salaf and majority of the scholars held on to and advocated, either in relation to ʿArsh or allegorical issues in Islam. It is therefore recommended that contemporary Muslims should limit themselves to what is stated in both the Qur'ān and authentic ḥadīth with regards to Mutashābihāt without explaining their modality or rejection of them.

Keywords: Salafiyyah, ʿArsh, Tafwīd, Mutashābihāt, Modality

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Introduction

One of the central discourses of the *Salafiyyah* scholars, which slightly distinguish their belief system from other *Sunni* Islam, especially the *Ashicariyyah* and the *Şūfiyyah*,¹ It is the belief in Allah vis-à-vis the *Arsh* (Throne). Each of these blocs held tenaciously to the beliefs that are somewhat contradictory about the nature of the existence of Allah and His *Arsh*. This has elicited polemics from scholars of each school. For instance, the *Ashicariyyah* and the *Şūfiyyah*, in their respective submissions, seem to be on the same page. They opine that Allah is present everywhere and that His existence is not limited to the *Arsh* or the heavens.² This is in sharp contradiction to the submissions of the *Salafiyyah* scholars in whose opinions, Allah is above the seventh heaven and establishes Himself on His Throne (*Arsh*), but His knowledge is present everywhere.³ A cursory glance at these two positions reveals that the former (*Salafiyyah*) speaks to the transcendent nature of the existence of Allah, while the latter (*Ashicariyyah*) speaks to His immanence.⁴ This has been the belief that the *Salafiyyah* scholars have been propagating, and they have not only accused those who held contrary views by declaring them as *Mubtadi'ūn* (innovators),⁵ But they also declared some of them as *Kuffār* (infidels).⁶

This paper assesses various views of the *Salafiyyah* scholars regarding the *Arsh* of Allah. Appraising issues related to Allah and His *Arsh* is imperative, considering its intimate connection to the Islamic belief system and the implications of harbouring wrong beliefs about Allah, which can take one out of the fold of Islam.⁷ It will be recalled that the significant issues which prompted the transgression of various sects and the

¹ Shahida, Bilqies, *Journal of Education & Social Policy* 1, no. 1 (2014): P.233.

² As-Sha'arāwī, *Tafsīr As-Sha'arāwī*, vol. 1 (Beirut: Darul-Fikr, 1997), P. 542.

³ Ibn Baz, Abdul-Aziz, *Sharh Thalāthat 'l-Uşūl* (Riyadh: Darul-Misiri, 1997), P.42.

⁴ Elif, *Muslim Perspective of the Concept of Ultimate Reality*, 2019, <https://barc.ryukoku.ac.jp/activity/upfile/8876c9fb2977cce2e51f865cb92aad11e7af8bab.pdf>.

⁵ Al-Fawzan, Salih, *Sharh 'l-'Aqīdatu 'l-Wāsiṭiyyah*, vol. 1 (Madinah: King Fahd Qur'an Complex, 2002), P.61.

⁶ Ibn Baz, Abdul-Aziz, *Fatawa Nur Ala-Darb* (Madinah: King Fahd Qur'an Complex, 1999), P.142.

⁷ Ibn Baz, Abdul-Aziz, *Sharh Thalāthat 'l-Uşūl*.

subsequent declaration of them as deviants by scholars revolved around their beliefs about Allah. Sects like *Shī'ah*, *Mu'tazilah*, and *Khawārij*,⁸ among others, are noted for expressing strange beliefs about Allah and other fundamental issues in Islam. This paper sheds light on this critical aspect of the Islamic belief system to safeguard contemporary Muslims from falling into the abyss of confusion that can lead to disbelief. This paper will also examine various issues bordering on the *Salafiyyah's* expositions on *Arsh* concerning Allah, which have accounted for irreconcilable disparities in their submissions. Part of what will be done in this paper is to juxtapose some of their views with the principles of anthropomorphism (*At-Tajsīm*), which the *Salafiyyah* scholars have adjudged as constituting *Kufr* (infidelity) and based on which sects like *Jahmiyyah*.⁹ Among others who were engrossed in it were excommunicated.

Salafiyyah: A bird's-eye view

Salafiyyah refers to the body of Muslims who adhere to the practices of the *Salaf*. The advocates are equally known by different names, such as *Ahlu 's-Sunnah wa 'l-Jamā'ah*, *Ahlu 'l-Athari*, and *Ahlu 'l-Ḥadīth*. The *Salaf* refers to the Muslims of the first three generations of Islam, which cover the generation of the Prophet, the companions, and their successors. This is firmly established in the tradition of the Prophet, which states that: "The best of people are those of my generation. Then those that followed them, and those that followed them."¹⁰ The people of these three generations are known as the *Salaf* or *As-Salaf 'ṣ-Ṣāliḥūn* (the pious predecessors), and the period is known as the best of all ages.¹¹ Those generations after the *Salaf* are urged to take them (*Salaf*) as their models in their religious practice. This

⁸ Yahya Shaykh Ahmad Yusuph, Dauda Gambari, "Neo-Khawārij Menace In Nigeria: Khalīfatu Calī's Sliver Bullet As A Model To Address Bokoharam And Takfīrī Ideologies In The Country," *Al-Afkar Journal For Islamic Studies* 6, no. 4 (2023): P.322, <https://doi.org/10.31943/afkarjournal.v6i4.732>.

⁹ Ibn Taymiyyah, *Bayanu Talbis 'l-Jahmiyyah* (Madinah: King Fahd Qur'an Complex, 1996), P.10.

¹⁰ Al-Bukhari, *Ṣaḥīḥ Al-Bukhārī*, vol. 19 (Cairo: Darul-Tuqah Najah, 1422AH).

¹¹ Mohammed Ali, "Understanding Salafīs, Salafism and Modern Salafism," *Islamiyyah* 41, no. 1 (2019), <https://doi.org/10.17576/islamiyyat-2019-4001-15>.

is to prevent deviation of any sort and ensure steadfastness on the right path as established by the Prophet.¹²

Writing on *Salafiyyah*, Al-Damijī stresses the importance of following the footpath of the *Salaf*. He submits that the *Salafiyyah's* sources of inspiration are the *Qur'ān* and the *Sunnah* of the Prophet as understood and explained by the *Salaf*.¹³ He explains further that the *Salafiyyūn* show exceptional love and appetite for pristine knowledge and understanding of Islam from the primary sources. They tend to apply pristine Islamic knowledge and comply with the teachings of the Prophet as reported in authentic *aḥādīth*. They follow the footsteps of the Companions because they are convinced that, since they (companions) lived with the Prophet and witnessed the revelation of the *Qur'ān*, they have a more precise and better understanding of his life and methodology than anybody among the Muslims of later generations. Therefore, he (Al-Damijī) describes them as the most learned group of Muslims of all ages who guard jealously what was bequeathed to them by the *Salaf*.¹⁴

The *Salafiyyah* is not primarily a *fiqh* group or a *Madhhab*. It is a theological movement with distinct *‘Aqā'id* (creeds) geared towards liberating Muslims from the shackles of wrong beliefs. It will be recalled that understanding the six articles of faith posed significant challenges to early Muslims and led to the emergence of different sects. *Salafiyyah*, therefore, preserves the teachings and doctrines of the *Ahlu 's-Sunnah* and offers distinct forms of explanations to them (articles of faith). They are equally noted to have been major exponents of the concepts of *Al-Walā' Wal-Barā'* (Loyalty and disavowal), *Takfīr* (declaration of someone as an infidel), and the concept of *Bid'ah* (innovation), among others.

Although the history of *Salafiyyah* in modern times has primarily been traced to Ibn Taymiyyah (d.728AH/1328CE), it has its roots in the companions of the Prophet, particularly Ibn Abbas, a prominent companion of the Prophet, who was noted to have made the pronouncement of *Ahlu 's-*

¹² Ad-Damijī, *Fahm 's-Salaf 's-Ṣāliḥ Li-Nuṣūṣ 's-Shari'ah*, 2015, <https://www.sunnahway.net/fssns/pdf/>.

¹³ Ad-Damijī.

¹⁴ Yusuph, Dauda Gambari, “An Examination of the Selected Salafiyyah Scholars’ Discourse on Sufism” (Place, University of Ilorin, 2018), P.134.

Sunnah Wal-Jamā'ah while interpreting the content of Qur'ān 3:106.¹⁵ *Salafiyyah* can also be traced to Ahmad Ibn Hambali (d.780-855CE/164-241AH), who has preserved the teachings of the early generations of Muslims against various forms of interpolations and interferences, named *Ahlu 'l-Athari* or *Athariyyah* (the followers of the footsteps of the earlier generation).¹⁶

Salafiyyah, therefore, metamorphosed from those two nomenclatures, and it was first used by Ibn Taymiyyah, who, in many places in his *Fatāwā* (legal opinions), was noted to have called and referred to many people as *Salafi* because they fashioned their beliefs and religious activities after those of the first three generations of Muslims.¹⁷ The use of *Salafi* by Ibn Taymiyyah was based on the reference from the authentic narration of the Prophet, who, while instructing his daughter, Fatimah, informed her that he remained the best predecessor to her.¹⁸ This was later amplified by scholars who came after him (Ibn Taymiyyah), especially his students, disciples, and admirers. Ibn Qayyim Al-Jawziyyah (d.727AH/1349CE) and Ibn Abdul-Wahhāb (d.1792CE/1207AH) were prominent. In recent times, it has become a household name courtesy of activities and efforts of scholars like Shaykh Muhammad Nasirudeen Al-Bānī (d.1999 CE),¹⁹ who adopted the nomenclature as a mechanism to checkmate the growing influence of the *Wahhābiyyah*, the Saudi brand or faction of *Salafiyyah* or *Ahlu-Sunnah Wal-Jamā'ah*.²⁰

¹⁵ Ibn Kathir, *Tafsīr Ibn Kathīr*, vol. 2 (Beirut: Darul-Kutub Ilmiyyah, 1995), 67–72.

¹⁶ Martins, “Ahmad Ibn Hambali,” in *Encyclopedia of Islam and Muslim World* (New York: Macmillian, 2004), P.27.

¹⁷ Ibn Taymiyyah, *Majmū' 'l- Fatāwā*, vol. 6 (Madinah: King Fahd Qur'an Complex, 1995), P.505.

¹⁸ Al-Bukhari, *Ṣaḥīḥ Al-Bukhārī*.

¹⁹ NATO Joint Force Command in Brunssum, Netherlands and Juan Carlos Antunez Moreno, “Salafism: From a Religious Movement to a Political Force,” *Revista de Estudios En Seguridad Internacional* 3, no. 1 (June 1, 2017): 11–41, <https://doi.org/10.18847/1.5.2>.

²⁰ Abdul Rauf Ameen, *The Biography of Great Muhaddith Sheikh Muhammad Nasiruddeen Al-Bānī* (Riyadh: Maktabatu Daris-Salam, 2007), P.21.

^cArsh in the Qur'ān and Ḥadīth

^cArsh is one of the mentioned entities in the Qur'ān, which remains enigmatic in the theological discourse across ages. The Glorious Book mentions it (^cArsh) in about twenty-eight (28) places. In most of these places, Qur'ān keeps the readers in suspense as there is no clear expression of the precise nature of ^cArsh and how it exists.²¹ The various references to it (^cArsh) in the Qur'ān come under two broad headings. These are ^cArsh about kings and ^cArsh about Allah. In the first instance, it is mentioned as a majestic chair meant for royals. This concerns the narratives about Prophet Yusuf, his father, and his brothers. The same goes for Queen Balqīs, whose royal chair was reported to King Sulaiman as majestic, which spurred him to bring it to his domain. These narratives, which covered four different chapters, left one with a clear symbol of what *Al-^cArsh* connotes. In other words, they give the symbol of a magnificent royal stool.

The second instance from the Qur'ānic passages on *Al-^cArsh* is regarding Allah. This is shrouded in ambiguity, which no intellect has been able to unravel.²² The first set of Qur'ānic references, in eight (8) chapters and nine (9) verses, describe Allah as the owner of the ^cArsh. Two different expressions are employed to convey this. These are *Dhu'l-^cArsh* (owner of the Throne) and *Rabb 'l-^cArsh* (Lord of the Throne). The two may harbour some element of differences in their grammatical senses; they are significantly similar as both end up describing Allah as the One who has the power over *Al-^cArsh*.

Other similar references to *Al-^cArsh* in relation to Allah depict His relationship with it. They describe His position with ^cArsh. The Glorious Book depicts Allah's "settlement" on the Throne in about seven places. Two verses state that certain angels are carriers of the ^cArsh. Every book that discusses faith in angels mentions *Hamalatu 'l-^cArsh* as one of the classifications of angels.²³ Also, only one verse states that ^cArsh is surrounded by some Angels, while another reveals that ^cArsh is on water.

²¹ Mahmood Jawaid, *Where Is Allah (ST) Situated?*, n.d., Where is Allah(ST) Situated? | Mahmood Jawaid - Academia.edu.

²² Senad Mrahorovic, "Osman Bakar - Qur'anic Picture of the Universe: The Scriptural Foundation of Islamic Cosmology," *ICR Journal* 8, no. 1 (January 15, 2017): 135–38, <https://doi.org/10.52282/icr.v8i1.225>.

²³ Al-Qurtubi, *Tafsir 'l-Qurtubi*, vol. 10 (Cairo: Darul-Kutubil-Misiriyyah, 1964), 81.

As the colophon to Al-Qur'ān, the discourse about *Arsh* in the *aḥādīth* of the Prophet is geared towards complementing and decoding the Qur'ānic provisions on it. Some described *Arsh* as the first creation of Allah.²⁴ Another one also gives a pictorial representation of the marvellous nature of *Arsh*. It is described as more significant than the universe, and the sun, moon, and other planets' movement occurs under it.²⁵ Another *Ḥadīth* buttresses this by projecting that *Arsh* is on the water while some state it is in the sky.²⁶ The Prophet is also reported to have said that the *Arsh* of Allah shakes for the death of Sa'd ibn Mu'adh.²⁷ Also, many supplications from the Prophet contain praises of Allah as the Lord of the *Arsh*.²⁸ The Qur'ān states that He *Ar-Rahman* (the Merciful) "rests" comfortably on the Throne. The word resting on the Throne (*Istiwā'*) is often controversial among scholars, hence the next subhead.

The Conception of *Istiwā'*

The kernel of *Salafiyyah* scholars' discussions and submissions on *Arsh* in the Qur'ān is *Istiwā'*, which depicts Allah's relationship with *Arsh*. Digesting the meaning of *Istiwā'* has posed challenges to scholars across schools and ages. One such scholar is Ibn Qayyim Al-Jawziyyah, who submits that *Istiwā'*, from its ordinary Arabic language usage, carries both literal and technical meanings, with illustrations from the Qur'ān. He opines that, ordinarily, *Istiwā'* means to be firm, equal, balanced on something entirely among others, as could be deduced from Qur'ān 28:14. It also carries the meaning of direction or to face an entity as it could be inferred from Qur'ān 2:29 and 41:11. It has also been understood to connote "on top," over or rise above.²⁹ As could be deduced from Qur'ān 43:13, 11:44, and 48:29.

In its technical sense and according to various submissions of different *Salafiyyah* scholars, *Istiwā'* carries five meanings. These include

²⁴ Al-Bukhari, *Ṣaḥīḥ Al-Bukhārī*, 19:No.2953.

²⁵ Al-Bukhari, 19:No.2960.

²⁶ Abu Dawud, *Sunnan Abi Dawud* (Beirut: Al-Maktabat 'l-Asiriyyah, n.d.), No. 2365.

²⁷ Al-Bukhari, *Ṣaḥīḥ Al-Bukhārī*, 19:No. 3519.

²⁸ Al-Bukhari, *Ṣaḥīḥ Al-Bukhārī*.

²⁹ Ad-Dashti, *Ithibāt 'l-Had Lillahi* (Riyadh: n.p, 1431AH), P.55.

"*Alā*," which ordinarily connotes the mighty nature of the *Arsh*, which occupies an elevated or a very high position above the seventh heaven. Nothing is, therefore, above the *Arsh*. This submission is taken from Mujahid and Imam At-Tabarī, among other scholars.³⁰ It is buttressed with an authentic report of the Prophet as recorded by many compilers, including Imam Al-Bukhārī and Muslims, wherein the Prophet directs Muslims to pray to Allah for *Al-Jannatu 'l-Firdaws*, which he described as above all creations, except *Arsh*.³¹ *Istiwā'*, in the views of Al-Farrau and Al-Muthana, has also been interpreted to mean *Ṣacada*, which connotes a clamp over or an enthronement.³² This, however, is a rare view among scholars.

Arsh, to some other scholars, connotes *Irtifā'*, which means to rise over or above. This view is taken from Ibn Abbās, Hassan Al-Basri, and al-Baghawi.³³ And many other scholars. In the views of Al-Kalbī, Abdullah ibn Mubarak, Ibn Qutaybah, As-Shafi'ī, Ibn Taymiyyah, Ibn Qayyim Al-Jawziyyah, Ibn Baz, and a host of others, *Istiwā'* connotes *Istiqarr* which means to settle down.³⁴ As-Subkī, Jalaludīn As-Sayūtī, and Imam Tabaranī, in their understanding of *Istiwā'*, have submitted that it connotes *Istīlā'*, which means authority. They came about this submission that *Arsh* connotes the authority of Allah over the universe.³⁵ From the above submissions, there is an indication that there is no unanimity of opinions among the *Salafiyyah* scholars on the meaning of *Istiwā'*, bearing in mind that each of them provides a reference from *Hadith*, *Companions*, *Tabi'un*, and other early authorities in Islam. It should be pointed out that none of them declared the other guilty of *bid'ah* (innovation) or as a *Kāfir* (infidel) based on their submissions while explaining *Istiwā'*.

Allah and His *Arsh* (Throne)

Salafiyyah scholars have expressed different views on the theory of Allah's establishment of Himself on the Throne. They believe Allah is not

³⁰ Ad-Dashti, *Ithibāt 'l-Had Lillahi*.

³¹ Al-Bukhari, *Ṣaḥīḥ Al-Bukhārī*.

³² Ad-Dashti, *Ithibāt 'l-Had Lillahi*.

³³ Ad-Dashti.

³⁴ Ad-Dashti.

³⁵ Ibrahim, *Hadhi 'Aqīdatu 's-Salaf Wa 'l-Khalaf*, (Damascus: Maktabatu 't-Takhsusiyyah, 2019), P. 213.

present at every place in Essence but in the heaven above the Throne, or as may be understood by a particular scholar. The argument is premised on the provisions of different verses of the Glorious Qur'ān and *aḥādīth* of Prophet Muhammad (PBUH), some of which have been referenced above. The other verses of the Glorious Book which they rely on include where the Almighty asked or directed the profession of faith in what is in the heaven (Q.67:16-17), the raising of ʿIsā to Himself (Q.4:157), and the Qur'ān ic narrations on the ascension (*Isrā' wal-Miʿrāj*) of the Prophet (Q17:1 and 53:1-18) among others.

Also, there are many *aḥādīth* of the Prophet on which they equally based their submissions. This includes the *Ḥadīth* of *Jariyyah* wherein the Prophet asked a slave woman, where is Allah? She responded that Allah is in heaven, and she secured her manumission.³⁶ The *Ḥadīth* of Zaynab, the wife of the Prophet, used to boast that Allah wedded her to the Prophet from His *ʿArsh*³⁷ It is another relevant one. Also, the narration hints that Allah does come down to the level of first heaven in every last part of the night to grant the request of those who would supplicate to Him.³⁸ This is the standpoint of the *Salafīyyah* scholars. They argue that each of these narrations suggests that Allah is in the heavens, and they are enough to water down arguments that He is present in all places. Otherwise, there would not be the need for the above narrations and the like.

However, there is a slight difference among the *Salafīyyah* scholars on the nature of Allah's existence on the Throne. Scholars like Ibn Taymiyyah (d.728 AH/1328CE) and Ibn Qayyim Al-Jawziyyah (d. 751AH/1350CE) are of the view that Allah is sitting on the *ʿArsh*. In *Majmʿu 'l-Fatāwā*, Ibn Taymiyyah submits:

Moreover, what was reported by the companions from the Prophet, may the peace and blessing of Allah be upon him that convey sitting in respect to Allah, the most exalted like the report of Jaʿfar bin Abi-Ṭālib, may Allah be pleased with him and Umar Ibn Al-Khaṭṭāb,

³⁶Imam Muslim, *Sahih Muslim* (Beirut: Darul-Hiyaut-Turath, 2000), No. 836.

³⁷Al-Hakim, Imam, *Al-Mustadrak 'Ala 's-Sahihayn* (Beirut: Darul-Kutub Ilmiyyah, 1990), No. 1077.

³⁸Al-Bukhari, *Ṣaḥīḥ Al-Bukhārī*.

may Allah be pleased with him too and others apart from the two of them.³⁹

Ibn Taymiyyah, therefore, remarks that the question of whether or not Allah is sitting on the Throne does and should not arise or should be seen as a settled one. In another place, Ibn Taymiyyah acknowledges that scholars like Ismaʿīlī and Ibn Al-Jawzī rejected the submissions about the sitting of Allah and *Ḥadīth* in that regard, he argues that the reports of the two eminent companions above (Jaʿfar and Umar) have wider acceptability among the *Salafīyyah*.

Having settled for Allah's sitting on the Throne, Ibn Taymiyyah contends the reports that *Arsh* is more significant than Allah because it indicated that having seated on the Throne (*Arsh*) or chair (*Kursiyy*), there is space of four fingers left uncovered.⁴⁰ Ibn Taymiyyah acknowledges the presence of this report in the *Tafsīr* of Imam Ṭabarī, although it is declared as weak and unfounded by Al-Bānī.⁴¹ The bone of contention of Ibn Taymiyyah here is not Allah's sitting on the *Arsh*, but how can ʿ*Arsh* be bigger than Allah, to the extent of having uncovered space as He sits?⁴² Further explanations elsewhere that the space left after Allah's sitting on *Arsh* is meant for the Prophet Muhammad (PBUH), who will sit beside Allah.⁴³ He (Ibn Taymiyyah) says this is strange and contradicts the Qurʾān, the *Ḥadīth*, and the submissions of the *Salaf*.⁴⁴ He submits that Allah is balanced on the Throne without an uncovered space.⁴⁵

Although this does not refute his (Ibn Taymiyyah) firm faith in Allah's sitting on the Throne, the implication is that Allah and the ʿ*Arsh*, a creation, are the same size. This undoubtedly is another extreme. Strengthening the submission that Allah sits on the *Arsh* further elsewhere, he submitted that Allah can choose to sit on any of His creations, even on

³⁹ Ibn Taymiyyah, *Majmūʿ l- Fatāwā*, 6:P.435.

⁴⁰ Ibn Taymiyyah, *Majmūʿ l- Fatāwā*.

⁴¹ Al-Bani, Nasirudeen, *Silsilah l-Aḥādīth d-Ḍaʿīfah*, vol. 10 (Riyadh: Darul-Maʿrifah, 1992), P. 730.

⁴² Al-Bani, Nasirudeen, *Silsilah l-Aḥādīth d-Ḍaʿīfah*.

⁴³ Ibn Taymiyyah, *Majmūʿ l- Fatāwā*.

⁴⁴ Ibn Taymiyyah.

⁴⁵ Ibn Taymiyyah.

the wings of the house fly.⁴⁶ This, therefore, depicts that the faith of Ibn Taymiyyah in Allah sitting on the Throne is undaunted.

In another dimension, Ibn Qayyim Al-Jawziyyah, in many of his works, left no one in doubt about Allah sitting on the Throne. Explaining Qur'an 17:79, where Allah mentions the elevation of those who observe night vigil to a praised worthy status, he submits that Allah will sit him (the Prophet) with Himself on the *Arsh*.⁴⁷ In his *Bada'iu 'l-Fawaid*, he writes that *Hadith* has been reported about His sitting on the Throne,⁴⁸ While, in *Qasidatu Nūniyyah*, Allah and the Prophet sat together on the *Arsh*.⁴⁹ In his *As-Sawa'iq*, he argues that there is nothing *Istiwa'* connotes than sitting Allah on the Throne.⁵⁰ Ibn Taymiyyah and Ibn Qayyim led others in their submissions that Allah is sitting on the Throne.

The implication of the above recommendations of scholars (Ibn Taymiyyah and Ibn Qayyim) is attributing direction and limitation by place and space to Allah. In many places, Ibn Taymiyyah is categorical in his argument on the restriction of Allah by space or to a place and that He is sitting on the Throne. He opined further that whoever denies any of those facts about Allah has rejected and contradicted the basic knowledge of the Qur'an and the *Sunnah*.⁵¹ This view was expressed by him on *Istiwa'* to establish his opposition to the stand of the *Jahmiyyah*, the modern *Mu'tazilah* of his time who attributed body and other human qualities to Allah and the *Ash'ariyyah* who denied some attributes of Allah.⁵² One of the allegations against Ibn Taymiyyah, which led to his imprisonment and subsequent death, was his renditions about the Being of Allah. He believed that Allah comes down to the first heaven as man descends from a higher place and

⁴⁶Ibn Taymiyyah, *Bayanu Talbis 'l-Jahmiyyah*, P. 160 & 568.

⁴⁷Ibn Qayyim Al-Jawziyyah, *Ijtima' 'l-Juyush 'l-Islamiyyah* (Riyadh: Al-Fardaq Al-Tijaririah, 1998), P. 120.

⁴⁸Ibn Qayyim Al-Jawziyyah, *Bada'iu 'l-Fawa'id*, vol. 4 (Beirut: Darul-Kitabil-Arabiyyah, n.d.), P. 841.

⁴⁹Ibn Qayyim Al-Jawziyyah, *Qasidatu Nuniyyah* (Cairo: Maktabat Ibn Taymiyyah, 1994), P.30.

⁵⁰Ibn Qayyim, Al-Jawziyyah, *As-Sawa'iq 'l-Mursalat*, vol. 4 (Riyadh: Darul-Asimiah, 1990), P.303.

⁵¹Ibn Taymiyyah, *Bayanu Talbis 'l-Jahmiyyah*.

⁵²Siraju Haque, "Ibn Taimiyah", in *A History of Muslim Philosophy*, vol. 2 (Pakistan: Philosophical Congress, 1966), P. 802.

that Allah can move from one place to another.⁵³ Ibn Qayyim, on the other hand, was a direct student of Ibn Taymiyyah, hence the similarities in their submissions.

However, many other prominent scholars subscribed to the limitations of Allah, though they rejected the proposition that Allah is sitting on the *Arsh*. These scholars submit in their works that Allah is limited to a place in Essence, but His knowledge covers every place. They include Abdullahi Ibn Mubarak (d. 181 AH), Ishāq Ibn Rahway (d.238 AH), and Abu Ismail Al-Ansari Al-Harawī (d.481 AH). Also, Ibn Bāz, Al-*Uthaymīn*, Shaykh Al-Fawzān, and Rabi^c Ibn Hādī Al-Madkhalī⁵⁴ Others expressed the same view. As to the sitting of Allah on the *Arsh*, they held that He settles on *Arsh* in a manner that befits His Majesty without going into details of it.⁵⁵

There is another set of scholars who hold a contrary view while explaining those verses and *ahādith* related to the Throne and the existence of Allah. They subscribe to the non-limitation of Allah by space or associating direction with Him. This is because they considered such a position as anthropomorphic. Imam Ṭaḥāwī (d.321AH) was one such scholar. While describing Allah and His attributes, he was categorical in stating that Allah is free from limitation, body limbs, and direction, among others.⁵⁶ The same is the submission of Imam Abū Ḥanīfah in his *Al-Fiqh Al-Akbar*.⁵⁷ and Ibn Ḥajar Al-Asqalānī (d.852AH) in his *Lisānu 'l-Mīzān*⁵⁸ And a host of others. Also, prominent in this view are Imam An-Nasā'i, Ahmad Ibn Husayn Bayhaqī, (468AH) Ibn Hiban (354AH)⁵⁹ And a host of others.

The difference between the latter scholars who rejected the limitation of Allah by place and His sitting on the Throne and the *Mu^ctazilah* lies in the

⁵³Siraju Haque, “‘Ibn Taimiyah’.”

⁵⁴Ad-Dashti, *Ithibāt 'l-Had Lillahi*.

⁵⁵Al-Uthaymin, Muhammad Salih, *Sharh 'l-Aqīdah 'l-Wāsiṭiyyah* (Riyadh: Darul-Ibn Al-Jawziy, 1996), P. 375.

⁵⁶Al-Bani, Nasirudeen, *Sharh Matnu 't-Tahawiyyah* (Beirut: Darul-Islamiyyah, 1980), P. 189.

⁵⁷Abu-Hanifah, *Kitāb 'l-Fiqh 'l-Akbār* (United Arab Emirate: Maktabtu'l-Furqan, 1999), P. 26.

⁵⁸Ibn Hajar, Al-Asqalani, *Lisān 'l-Mīzān*, vol. 5 (Beirut: Muasastul-Alami li-Tabaqat, 1996), P. 354.

⁵⁹Ad-Dashti, *Ithibāt 'l-Had Lillahi*, P. 44.

fact that the former did not go into likening (*Tashbīh*), interpretation (*Ta'wīl*), and modality (*Takyyif*) among others, all of which are the bedrocks of the latter whenever they explain the attributes of Allah. This, therefore, stocked them into the domain of anthropomorphism. The former scholars also hold that abstinence is the rule regarding the Essence and Existence of Allah.⁶⁰ This is technically called *Tafwīd 'l-Ma'anā wan-Nafyyu 'l-Kayf* (abstinence from explanation and negation of likeness). Also, these scholars are equally different from the *Ash'ariyyah*, in whose opinion Allah is present everywhere in the sense of immanence. They hold tenaciously to the view that Allah exists in heaven without going into an explanation as to how He exists there. This is pure transcendence. Therefore, the idea of the *Mu'tazilah* and the *Ash'ariyyah* brings anthropomorphism to bear. Hence, both are excommunicated and anathematized by the *Salafiyyah*.

Meaning of Tafwīd

Tafwīd is a concept that suggests the consignment or delegation of a decision to a particular authority or an individual.⁶¹ This can be clearly understood in the statement of Prophet Mūsā as narrated in the Glorious Qur'ān (40:44), where he states that he leaves his affairs to Allah for decision. The proponents of the concept of *Tafwīd*, when it comes to attributes of Allah and His Essence, argued for its legitimacy from the provision of the Glorious Qur'ān. They opine that it (*Tafwīd*) is related to allegorical verses and ambiguities surrounding the understanding of those verses. Generally, the verses of the Qur'ān are broadly divided into two, as could be inferred from the Qur'ān 3: 7. These are *Muḥkamāt* (clear-cut verses) and the *Mutashābihāt* (allegorical verses). The Qur'ān, in the same verse, urges the people of knowledge to abstain from interpreting the allegorical verses. Hence, the famous statement across the orthodox *Tafasir* is "Allah knows His intention on those verses." They only profess faith in them. This is what is known as *Tafwid*(abstinence).

The proper understanding of *Tafwīd* and its constituents has remained a point of argument among scholars. The perspective of the scholars can be divided into two. These are *Tafwidu 'l-Kayf* (abstinence from

⁶⁰As-Shinqiti, *Silsilat 'l-Asamu Wa 's-Sifat*, vol. 3, 2015, <http://www.islamweb.net>.

⁶¹Ibn Mazur, Al-Ifriqi, *Lisanu 'l-'Arab*, vol. 7 (Beirut: Darul-Sadri, 1414AH), P. 210.

modality) and *Tafwīdu 'l-Ma^canā* (abstinence from meaning).⁶² According to As-Shinqīṭī, the former is to abstain from giving the modality or likeness to some attributes of Allah. He submits further that this is what is required from every believer. This is imperative for one not to fall into the pit of anthropomorphism. The latter, on the other hand, is abstinence from giving explanations or rationalizing them. This, therefore, connotes that one cannot explain some attributes of Allah with or without the modality.

There is an argument among scholars as to which of the two is the position of the *Salaf*. Ibn Hajar, As-Subkī, and As-Sayūṭī, among others, held that *At-Tafwīḍ 'l-Ma^canā* is the position of the *Salaf* while to the modern *Salafiyyah* scholars like As-Shinqīṭī, the *Salaf* subscribed to neither. They only believe and acknowledge those attributes' existence without explaining or describing what and how they are. He cites the instance *istiwā'* where he argues that the *Salaf* held that "Al- *Istiwā'* is known." In contrast, the subscribers to *Tafwīḍ* held that "Allah knows it best." He explains further that neither interprets, denies, or explains it; the disparity lies in the choice of words between "it is known" and "Allah knows the best."⁶³

A probe into the above submission of As-Shinqīṭī reveals that both groups stand on the same pedestal regarding *Tafwid* because the given instance shows no difference except for the language. That the *Salaf's* attitude is to say "it is known" (*Ma^clūmun*) does not carry any difference from the submissions of the *Mufawīḍūn*, whose response is "Allah knows .". Moreover, neither has denied Allah or His ^c*Arsh*. It is also clear from both that ^c*Arsh* is one of the allegorical issues that Qur'ān 3:7 states abstinence from the discussion as the attitude of the upright scholars. In other words, *Tafwīḍ* does not connote the ignorance or denial of allegorical elements but essentially emphasizes the consignment of the meaning and explanations to Allah. More so, many classical and modern scholars, including the *Salafiyyah*, used to end every answer with "Allah knows the best." This lends credence to *Tafwid*.

As indicated above, the proposition of As-Shinqīṭī on the position of the *Salaf* is taken from Ibn Bāz.⁶⁴ And Al-Uthaymin. The duo amplified the

⁶²As-Shinqīṭī, *Silsilat 'l-Asamu Wa 's-Sifat*.

⁶³As-Shinqīṭī.

⁶⁴Ibn Baz, Abdul-Aziz, *Majmū' Fatāwā*, vol. 3 (Riyadh: Darul-Watni, 1413AH), P. 243.

position of Ibn Taymiyyah, who describes *Tafwīd* as the path of the people of innovation.⁶⁵ From the above passages, it could be argued that the submission of Ibn Taymiyyah is shrouded in ambiguity and confusion and represents the views of a minority among the *Salafiyyah* scholars across ages. Also, it should be stated that *Tafwīd* aligns with Qur'ān (Q3:7) and thus represents the majority. To buttress this further, there are many narrations from different scholars like Imam Abu Hanifa,⁶⁶ Imam Nawawī,⁶⁷ Ibn Al-Jawzī,⁶⁸ Imam Qurtubī,⁶⁹ Ibn Hajar,⁷⁰ Imam Ad-Dhahabī,⁷¹ Ibn Kathīr,⁷² Imam Al-ʿAyinī⁷³ Imam As-Sayuti among others, submits that *At-Tafwīd* must be observed regarding the attributes and nature of the existence of Allah, including the *Istiwāʾ*. They are, therefore, of the view that Allah is on the Throne as it befits His majesty, and no one knows the exactness of His existence there.

The Implication of Salafiyyah's Renditions on ʿArsh

A critical examination of the renditions of the *Salafiyyah* scholars above, especially those who submit that Allah is settled on the Throne, with limited directions, and argued His sitting posture thereof, shows that it connotes anthropomorphism. However, those scholars need to be more mindful of it. As-Subkī⁷⁴ In one of his works has compiled a list of questions that will readily come to mind when one reads the submissions of the likes

⁶⁵ Al-Uthaymin, Muhammad Salih, *Majmūʾ Fatāwā Wa Rasāʾil*, vol. 1 (Riyadh: Darul-Watni, 1413AH).

⁶⁶ Abu-Hanifah, *Kitāb ʾl-Fiqh ʾl-Akbār*.

⁶⁷ An-Nawawi, *Sharh Nawawī ʾAla Muslim*, vol. 5 (Beirut: Darul-Hiyaut-Turath, 1392AH), P. 24.

⁶⁸ Ibn Al-Jawzi, *Talbis Iblīs* (Beirut: Darul-Fikr, 2001), P. 56.

⁶⁹ Al-Qurtubi, *Tafsīr ʾl-Qurtubi*, 10:P. 14.

⁷⁰ Ibn Hajar, Al-Asqalani, *Fatīu ʾl-Bari*, vol. 13 (Beirut: Darul-Miaʾrif, 1379AH), P. 390.

⁷¹ Ad-Dhahabi, *Siru Aʾlam Nubalaʾ*, vol. 8 (Cairo: Darul-Hadith, 2006), P. 105.

⁷² Ibn Kathir, *Tafsīr Ibn Kathīr*, 2:P. 427.

⁷³ Al-ʿAyinī, *ʾUmadat ʾl-Qārī*, vol. 11 (Beirut: Darul-Hiyaut-Turath, 1995), P.325.

⁷⁴ As-Subki, Tajudeen, *Ithaf ʾl-Kaʾinat* (Cairo: Maktabatu ʾt-Takhsusiyyah, 1394AH), P. 20.

of Ibn Taymiyyah and Ibn Qayyim Al-Jawziyyah, who opined that Allah is sitting on the *‘Arsh*. Here are a few of them.

Firstly, As-Subkī argues that it is clear from various accounts of the advocates of Allah's sitting on the Throne that there is neither a direct nor indirect reference from the Prophet or his companions to establish that fact. He explains further that issues relating to *‘Arsh* and other major discourses that divided the Muslims were not there during the period of the *Salaf*.⁷⁵ Even the references to Ibn Abbas and Ibn Masud, as cited by Ad-Dashti, are untraceable and unsubstantiated.⁷⁶ Also, the *Ḥadīth* of Umar by Ibn Taymiyyah is declared by Al-Bānī as unfounded. This may not be unconnected to the fact that it was at the tail end of the period of *Salaf* when Islam gained broader territorial expansion that issues relating to the Being of Allah surfaced, especially from different new reverts into Islam. This became necessary due to the different concepts of God which they brought from their former religion. What is noticed from the various submissions of these scholars who advocated Allah's sitting posture on the *‘Arsh* is that inference is drawn from the various *ahādīth* of the Prophet, which state that Allah is sitting on the *Kursiy*.⁷⁷ We will discuss this point of discussion in detail.

Secondly, if it is established that Allah is sitting on the Throne as submitted by Ibn Taymiyyah and Ibn Qayyim, among others, and the Throne itself is undoubtedly a creation of Allah, bear in mind that every creature has the beginning, the *Ashī‘ariyyah* scholars have thrown up a question which bordered on where was Allah sitting before the creation of *‘Arsh*?⁷⁸ This question is necessitated by an authentic narration of the Prophet as reported by Imam Al-Bukhārī, which states that Allah existed without anything before He created the *‘Arsh*.⁷⁹ Also, there is another authentic tradition that equally places *‘Arsh* as the first creation; there was a time when Allah existed alone before the creation; where was He sitting then?

⁷⁵ Ad-Dashti, *Ithibāt ‘l-Had Lillahi*, P. 72.

⁷⁶ Ad-Dashti, *Ithibāt ‘l-Had Lillahi*.

⁷⁷ Al-Bani, Nasirudeen, *Silsilah ‘l-Aḥādīth ‘d-Ḍa‘īfah*, 10:No. 723.

⁷⁸ As-Subki, Tajudeen, *Ithaf ‘l-Ka‘inat*, 13–14.

⁷⁹ Al-Bukhari, *Ṣaḥīḥ Al-Bukhārī*.

Thirdly, there are many anthropomorphic implications in the submissions of the *Salafiyyah* scholars. They have qualified and described Allah with human qualities such as limitation by space, direction, and sitting, capable of ridiculing His befitting status. More so, the Qur'ān is instructive when it states that nothing resembles or can be compared to Him (Q.112:4 & 42:11). Many of this is glaring from various references from both the Qur'ān and authentic narrations of the Prophet as cited above. The principle of Islamic beliefs holds that a league of angels is known as *Hamalatu 'l-ʿArsh*, responsible for carrying the Throne of Allah. The simple question that will come to mind from the pro-sitting scholars' submissions is, will Allah be taken from these angles?⁸⁰ This is purely anthropomorphic.

Fourthly, one of the principles based on which the *Salafiyyah* has condemned *many Sufis* is the concept of *Ḥulūl* (incarnation). This technically connotes that Allah dwells inside His creation.⁸¹ This is a concept that the *Salafiyyah* generally believes to have contradicted the basic principles of Islamic tenets. The doctrine of incarnation is automatically at play if one attributes the existence of Allah to any of His creations. Closely related to this in terms of implication is Allah's self-sufficiency. It, therefore, connotes that Allah is not independent of His design, which is one of the significant points that are raised by Imam Shafi'i and Imam Taḥāwi in his *ʿAqīdat Taḥāwiyyah* while discussing Allah and His *ʿArsh*.⁸²

Fifthly, as is partly mentioned above, it is not doubtful that there is no clear-cut text from either the Qur'ān or Ḥadīth of the Prophet that lends credence to Allah sitting on the Throne. The tradition that states the sitting of Allah relates it to *Kursiy* and not *ʿArsh*. The *Ḥadīth* reads:

عن عبد الله بن خليفة عن عمر قال: "إذا جلس الرب عزَّ وجلَّ على
الكرسي" ⁸³

On the authority of Abdullah bin *Khalifah*, who reported on the authority of Umar who said: When the Lord, most Exalted sat on the *Kursiy* (chair)

This tradition is the most widely relied upon by the advocates of Allah's sitting on the Throne, and it has been declared a weak *Ḥadīth* by Al-

⁸⁰ As-Subki, Tajudeen, *Ithaf 'l-Ka'inat*.

⁸¹ As-Subki, Tajudeen.

⁸² As-Subki, Tajudeen.

⁸³ Al-Bani, Nasirudeen, *Silsilah 'l-Aḥādīth 'd-Ḍa'īfah*, 10:No. 723.

Bānī on the basis that Abdullahi Ibn Khalifah is unknown among its reporters.⁸⁴

Also, it should be pointed out that from every indication, there is evidence that both the *ʿArsh* and *Kursiyy* are different. There is a tradition of the Prophet, quoted by Ibn Kathir and At-Tabari, among others, in their respective works. It differentiates between the *ʿArsh* and the *Kursiyy* by comparing the *Kursiyy* to a ring thrown into a desert.⁸⁵ Another report still describes the *ʿArsh* as the foot-stool of Allah.⁸⁶ It is pertinent to state that Al-Bānī declared all these traditions weak.⁸⁷ Based on this, he declined a subscription to Allah's sitting on the Throne. This, however, does not invalidate our position on their relevance to our discourse on *ʿArsh* since the proponents of Allah's sitting on the Throne premised their arguments on them. The question that will come to mind is which of the two seats Allah uses, and if both, why does He need two chairs?

Sixthly, the position of the Glorious Qurʾān is clear what should be the approach of the scholars to the allegorical verses. It discourages any attempt to explain allegories contained in the Glorious Qurʾān, which *istiwaʿ* is one of them. As submitted *interalia*, this is one of the reasons why many scholars of the earlier time submitted that only Allah knows what He intends with the allegorical verses of the Glorious Book. This can be substantiated further by stating that scholars have divided the attributes of Allah into two. These are *Al-Ṣifātuʾl-Dhatiyyah* (essential attributes) and *Al-Ṣifātu ʾl-fʿiliyyah* (Attributes of actions).⁸⁸ The first one refers to attributes that are related to the Being of Allah. It is divided into two, and *Al-Khabariyyah* is one of them. This refers to the class of facts that intellects cannot comprehend. The Glorious book just referred to them without explaining what they meant. They include hand, eyes, face, and *Istiwaʿ*.⁸⁹ Apart from the Glorious Qurʾān that urges the faithful to steer clear of giving explanations to them, scholars like As-Shātībī, among others, are of the view that ambiguous verses cannot be taken as evidence, either in *fiqh*

⁸⁴ Ibn Kathir, *Tafsīr Ibn Kathīr*, 2:P. 680.

⁸⁵ Al-Bani, Nasirudeen, *Silsilah ʾl-Aḥādīth ʾd-Ḍaʿīfah*.

⁸⁶ Ibn Kathir, *Tafsīr Ibn Kathīr*,.

⁸⁷ Al-Bani, Nasirudeen, *Silsilah ʾl-Aḥādīth ʾd-Ḍaʿīfah*.

⁸⁸ Al-Uthaymin, Muhammad Salih, *Majmūʿ Fatāwā Wa Rasāʾil*, 1:P. 60.

⁸⁹ Al-Uthaymin, Muhammad Salih, *Majmūʿ Fatāwā Wa Rasāʾil*.

or *‘aqīdah* and that one can be declared as deviant based on ambiguous verses or issues in Islam.⁹⁰ This is not unconnected to the fact that the exact meaning of those verses is only known to Allah alone.

Analysis of the Discussions

Having examined various issues related to *‘Arsh* and the perspectives of the *Salafiyyah* scholars on it, it is discovered that irreconcilable disparities exist within the bloc of the *Salafiyyah* scholars. The classical ones, like Ibn Taymiyyah and his foremost student, Ibn Qayyim, believe that Allah sits on the Throne, though without reliable evidence. They came about this from their understanding of *Istiwā’*. Other *Salafiyyah* scholars counter this and believe that the modality of His establishment on the Throne is unknown.

The *Salafiyyah* scholars equally differed on the limitation by space and direction. Scholars like Ibn Taymiyyah (728 AH), Ibn Qayyim Al-Jawziyyah (751AH), Ibn Bāz, Al-‘Uthaymīn, Shaykh Al-Fawzān, and Rabi‘ Ibn Hādī Al-Madkhalī among others subscribe to the view that Allah has limitations. In contrast, Ibn Hajar, Ibn Kathīr, Ad-Dhahabī, and Al-Qurtabī, among others, held a contrary view. To them, Allah cannot be limited by space.

It is clear from the various submissions of different scholars on *Tafwīd*, which is another central point of discussion, that it (*Tafwīd*) is the position of the *Salaf* and many of the *Salafiyyah* scholars in both the modern and the classical times. This is because there is evidence for it in the Qur’ān, and many scholars have taken their cues from the Glorious Book. The submission of Ibn Taymiyyah, Ibn Baz, and Al-Uthaymin, among others, that *Tafwīd* constitutes innovation and, therefore, cannot hold water. More so, they provide no evidence for it.

From the historical accounts and based on different references, one of the discourses among the scholars of Islam, which is not taken with levity, is the issue of anthropomorphism. Many have been declared innovators for holding on to a view about Allah that harbours anthropomorphic concepts. The implication of *Salafiyyah’s* subscription to sitting, direction, and limitation by space while explaining Allah's relationship with *‘ash* is anthropomorphic. They are, therefore, guilty of it. The *Salaf* and the classical

⁹⁰ As-Shatibi, *Al-‘Itisām* (Makkah: Darul-Ibn Affan, 1992), P. 179.

scholars held that an explanation must not be given to them, but as Muslims, one must have faith in them.

Conclusion

‘Arsh, as contained in the Glorious Qur’ān, carries two meanings, known as royal stool, while the other is related to Allah. Hence, it constitutes part of *Mutashābihāt*. Scholars of different backgrounds have attempted to explain *‘Arsh* about Allah. This has engendered polemics of various sorts, even among the *Salafiyyah* scholars. Part of the significant discussions about the Throne of Allah is *Istiwā’*. Multiple *Salafiyyah* scholars interpret it differently, and none of these interpretations connotes the exact or the modality of how Allah relates with *‘Arsh*. The submission of Ibn Taymiyyah and Ibn Qayyim, which depict Allah as sitting on the Throne, did not gain wider acceptance among the *Salafiyyah* scholars because it harboured some elements of anthropomorphism. Therefore, the *Salafiyyah*’s house is divided over what constitutes Allah’s relationship with *Yah*. This is the implication of dabbling into *Mutashābihāt*, which the Qur’ān urges the Muslims to steer clear of them. *At-Tafwīd* is another central discourse that has a bearing on *Istiwā’*. It presupposes consignment of the meaning of *Istiwā’* to Allah while professing faith in it, without interpretation or description. This aligns with the provision of the Glorious Qur’an (Q.3:7), and it represents the views and submissions of various eminent scholars of Islam, as could be drawn from their explanations, especially on the *Mutashābihāt*, which is technically conceptualized as *Tafwīd ‘l-Ma‘nā wa Nafyu ‘l-Kayf* (abstinence from description and negation of likeness). The objection of some *Salafiyyah* scholars like Ibn Taymiyyah, Ibn Bāz, and Al-Uthaymīn to *Tafwīd* lacks substance, and there is no significant difference between *At-Tafwīd* and the views they advocated, as examined in this paper. This is because both camps agreed that only Allah understands and describes how it befits Him. Hence, interpretations or reports from others other than Him should be avoided and rejected.

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