The Coherent and the Analogous, the views of the prominent scholars, a critical appreciation

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Abstract

Qura'n is the last ray of light in the dark for the human beings. It has been guiding man since the first day of revelation which will last till the Final Day. The word of the Holy Lord has not only been a challenge but it has been a repertoire of frequent new linguistic and semantic discoveries also.

One aspect of the sagacity of the Holy Qura'n is the concept of the Coherent and the Analogous, which has been a matter of great debate among the scholars since long. This research paper aims to narrate the popular opinions of the scholars and then to judge them in the light of the theory of Shah Waliullah.Scholars have defined the two terms in the light of the principles and requirements of their own fields. They have made classifications and groups, which help the reader in the comprehension of both the Coherent and the Analogous.Another objective in writing this paper is to throw light on these two terms which will bring into forth the exact stance of the major sect of scholars regarding the Coherent and the Analogous.

Keywords*:* The Coherent ,محکم The Analogous,متشابہ The Source,مبداء The End,منتہی Lexical لغوی, Annulling ناسخ, Abrogated,منسوخ Generalization تعمیم, Specification,تخصیص singular,مفرد Composite,مرکب Suspicious.ظنی

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The terms Coherent and Analogous have been used twice in the Holy Qura'n. It is said,

مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ[1]

"There are verses that are of established meaning which are the principal verses of the book and some other are Analogous whose definite meanings are unknown"[2]

On another occasion it is said,

"كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ[3]

(This is) a book the verses of which have been made firm, and elaborated by the One who is All Wise, All Aware,[4]

The holy Lord says on another location,[5] اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ

"Allah has sent down the best discourse containing subjects resembling each other mentioned again and again"[6]

Contradiction and its solution.

Apparently there is contradiction between the two statements of the Holy Qura'n. The Holy Qura'n is termed both Coherent and Analogous. Qura'n is divided between these two types. On account of this evidence, some Scholars termed the Holy Qura'n the Coherent and some others termed it The Analogous. But the Holy Qura'n doesn't mean what the Scholars think it Coherent and Analogous.

Hafiz Ibne Hajer interpreted what is said about the Coherent verses, he wrote.

المراد بالاحكام فی قوله احكمت ، الإتقان في النظم و ان كلها حق من عند الله و المراد بالمتشابه كونه يشبه بعضه بعضا فی حسن السياق و النظم أيضا و ليس المراد اشتباه معناه على سامعه-[7]

The Coherent means that Qura'n is strong, secure and exact word, the Analogous means that Qura'n in its context, order and organization is similar and Analogous, it does not mean that the comprehension of the meaning is vague to the listener.

The Coherent and the Analogous: some views

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[1]Al- Imran, 3:7

[2] Mufti Muhammad Taqi Usmani, Qura'n Al karim English Translation, p:75

[3]Houd, 11:1

[4] Mufti Muhammad Taqi Usmani, Qura'n Al karim English Translation, p:343

[5]Al Zumar, 39:23

[6] Ibid p:758

[7]Al Asqalani ibne Hajar, Fathul Bari فتح الباری 9/717.ed dar u tayyba al Riyadh, 1426 ah

This explanation shows that opinion of Ibne Habib is debatable where he narrates three sayings about the Holy Qura'n- (a) completely Coherent, (b) Analogous and (c) mix[8]

There is clear cut difference between the terms of Chapter Al Imran, Chapter Houd and Zumar. Therefore, two contrasting terms may not be brought together for the same meaning.

2: It is crystal clear from the chapter Al Imran that from one angle, Qura'n is divided into the Coherent. and the Analogous. The Scholars have been referring to it. They have not added to it anything more, which is an evidence that the said division is final. This opinion of Soyouti looks debatable where he says that there is no proof of the limit.[9]

3: Most of the scholars have sub-divided the Coherent and the Analogous to further kinds. Coherent is divided into the specific and the general. Analogous has been divided in the same way. The General means coherence and analogy of the words and phrases. Whereas the meaning of the specific is something else. It will be elaborated in detail in later.[10]

4: The said division of the Coherent and Analogous may be elucidated in the follow way also. Coherent and Analogous are Lexical and Abstract. There is no difference of opinion between scholars in the Lexical and the Abstract determination of the Coherent and the Lexical determination of the Analogous, though it maybe comprehended differently whereas opinions are different about the Abstract determination of the Analogous.

5: Which one is of the higher rank? The Coherent or the Analogous? Allama Soyouti states three opinions about it.

(a): The Coherent is superior because it is basic. Moreover, the Coherent is detailed, therefore, it is superior. This is the opinion of Soyouti.[11]

(b): The second opinion is that of Mujaddid Alf Sani : according to him the Analogous has an edge over the Coherent.[12]

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[8] Al Soyouti, Jalal Ud Din Abdul Rahman, Al Itqan الاتقان Type 43, 2/29

[9] Soyouti, Al Itqan ,2/29

[10] See for detail Al Asqalani ibne Hajar, Fathul Bari 9/717, Mabahis fe uloom el Qura'n, p:205

[1111] Soyouti, Al Itqan Type 43, 2/49

The opinion of Ibne Athyia also seems to be so in his "Al Muharrir ul Wajeez" المحرر الوجيز p :275. The writer of this paper believes that the Coherent is superior in the opinion of the exteriorists ظاهريه(The interpreters, The Jurists and the scholars of the tradition), whereas analogous is superior in the opinion of the Sophists and theologians.

[12] Sarhindi, Sheikh Ahmad, Maktoobat Imam Rabbani, Publisher Idara Islamiyat, Lahore, 2/188

(c): The third opinion is that of Sheikh Abdullah Nakar Bazi, who considers the Coherent superior to the Analogous due to certain reasons.[13]

Linguistic Definitions:

The Coherent:

The Coherent محکم is derived from the chapter of باب افعال and its origin is حکم (ح ک م). It is an object مفعول as well as a base verb of (مصدر میمی) it.

Manna Al Qattan says that it is derived from حکمتُ الدابة و احکمتُ. Which means that "I have stopped the vehicle". Thus the linguistic meaning of حکم is "to Stop'. That's why the rulers stops the cruel from his brutality.[14]

The Analogous:

The word متشابه Analogous is derived from the word تشابه(the analogy). It is the subject of the chapter of تفاعل , which means 'similarity with another".[15]

Hafiz Ibni Hajer says that

قال ابو البقاء : اصل المتشابه ان یکون بین اثنین ، فاذا اجتمعت الاشیاء المتشابهة ، کان کل منهما مشابها للاخر، فصح وصفها بانها متشابهة[16]

The summation of what Hafiz says is that originally, analogy is between two entities, if the entities are more than two then it can be said that each pair has got similarity. This is the wholesome definition of Coherent and Analogous, whether General-Lexical or Specific-Abstract

The Coherent and Analogous means that Qura'n is consisted of elaborate and fascinating word. It differentiates the right from the wrong. It discriminates the True from the false. The style of the text is exquisite and similar. It consists such verses which are similar in perfection and authenticity.[17] The same we have reported from Hafiz Ibni Hajer.

Terminology and definitions.

The Coherent:

Syed Sharif writes

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[13]Soyouti, Al Itqan, 2/49

[14]Al Qattan , Manna, Mabahis fe uloom el Qur'an, Maktaba Wahba, Cairo, p:206

[15]Ibid. AL manna Al Qattan

[16] AL-Asqalani,Ibn Hjr ,Fathul Bari, 9/716,

Sheikh Najmud Din Kubra seems to have the same opinion. (see for detail: تاویلات النجمیة Taveelat un Najmiya(Darul Kutub ul Elmiaya, Berut, Lebenon2009), 2/8

[17] مباحث فی علوم القران ,p:206

المحکم ما احکم المراد به عن التبدیل و التغییر ای التخصیص والتاویل و النسخ ماخوذ من قولهم: بناء محکم ای متقن مامون الانتقاض[18]

He means that Coherent is one which meaning is safe and sound from any change, variation, specification, allegorical interpretation and cancellation.

The Analogous:

ما خفی بنفس اللفظ ولا یرجی درکه اصلا-[19]

He means that when the vagueness is in the very word and it is not possible to arrive at the exact. The experts of the principles (regulations) also define on the same lines[20] These are the definitions of the Coherent and Analogous, whether specific or general.

In short the Coherent is vivid and does not need interpretation at all. Ibne Atiya says about the coherent.

المحکمات المفصلات المبینات ثابتات الاحکام

he maintains about the Analogous

التی فیها نظر و تحتاج الی تاویل – من اجله توصف ب متشابهات انما هو بینها و بین المعانی الفاسدة التی یظنها اهل الزیغ و من لم یمعن النظر[21]

Analogous are termed so because there is a doubt about hesitation between its exact meaning and incorrect meaning. It needs to be allegorically interpreted and it also needs speculation. opinion

Detrermination of Cohereent and Analogous and its role

Scholars opine differently about the determination of the Coherent and Analogous. Hafiz Ibni Hajer pointed out 10 sayings about it.[22] Soyouti added four more sayings to it.[23] The later Scholars quoted selected sayings out of them. Sheikh Abdul Azeem Zarqani preferred seven, Manna Al Qattan مناع القطان preferred only three.[24] We will be arranging these sayings in three groups.

Sayings of the Sahaba (the companions of the Holy Prophet peace be upon him), the sayings of the ta'been (the followers of the Companions) and sayings of other scholars.

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[18]Al Jurjani Al Syed Shareef, (المحکم) التعریفات topic No 1620, p :172 Dar ul Fadhila Qahira.

[19]Ibid Topic No. 1578, p :167

[20] Sihalvi, Abdul Ali Muhammad bin Nizam Ud Din, Fawatih ur Rahmoot sharha Musallamu Suboot (فواتح الرحموت شرح مسلم الثبوت) ,2/22-26

And Mulla Jeevan, Noorul Anwa'r pp: 87,93

[21]Ibne Athyia, Abu Muhammad Abdul Haq, Al Muharrir al wajeez fi tafseer alkitabil Aziz, Dar Ibne Hazm p:274

[22] AL-Asqalani, Ibne Hajar, Fath ul Bari, 2/716

[23]Soyouti, Al Itqan vol :2

[24] Zurqani, Manahi ul Irfan,2/272-273

1: The sayings of the Companions (may Allah be pleased with them) of the prophet (peace be upon him)

Ibni Abbas:

He terms Coherent as the *halal, haram, hudood , faraidh* things like that, which must be believed in, and must have to be acted upon ; whereas, Analogous or *Mansookh, Mukadam, Muakhar, examples* and things like that which have to be believed in but not be acted upon.

Another saying of Ibni Abbas is that there are three verses from the *chapter Anam* from ---قل تعالوا اتل ما حرم and three verses from *the chapter Bani Israel* (the sons of Israel) are Coherent.[25]

Jabir Bin Abdullah:

According to him the Coherent is one which is valid and clear-cut, its interpretation is crystal clear. Whereas the Analogous is one where there are no means to find the exact exegesis. Such words are مقطعات (Separates).[26]

Abdullah Bin Masood

According to him Coherent are annulling while Analogous are abrogated.[27]

Opinion of the followers of the sahaba (ta'been).

Mujahid:

Coherent consists prohibited and allowed fragments and all the remaining are Analogous.[28]

Dhahaak

he has the same opinion like that of Ibni Masood.[29]

Qataada and Ekrama

According to them one which is actable is Coherent, otherwise it will be Analogous.[30]

Abu Nakhta and Yahya bin Umar have almost the same opinion.[31]

Rabbie:

according to his opinion Coherent consists regulations about Reprimands [32]perhaps he considered the Lexical meaning.

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[25] Soyouti, Alitqan p: 30

[26]Al Shokani, Muhammad Ali, Fathul Qadeer فتح القدير (Dar ul Marifa Berut, Lebanon 2007), p:201

[27]ibid

[28] Soyouti, Al Itqan ,2/30

[29]ibid

[30]ibid

[31]ibid

[32]ibid

Sha'abi:
he has adopted the opinion of Jabir bin Abdullah[33]

Mujahid
The Coherent is one which is safe from change and adultery whereas there is probability of it in the Analogous.[34]
Allama Ibni Athiya has related this opinion to Muhammad ben Jaffer ben Zubair. He is of the view that this is the best of the sayings of all.[35]
Ibni Ishaq adopted the same opinion also[36]

Opinion other scholars:

Sufyan Suri:
He adopted the saying of Jabir and sha'abi.[37]

Nahhas:
Coherent stands on its own, it doesn't rely on others, whereas Analogous depends upon others forgiving meaning... He declared it as the best of the opinions[38]

Ibni Zaid
He says that Coherent consists stories of the prophets and their Nations. Analogous are one where the same stories are repeated.[39]

Some other sayings
Hafiz Ibne Hajer, Allama Soyouti and Shokani have narrated many sayings without determining the persons who said that; some of these are the following.
(1): Coherent is clear and Analogous is specific with the knowledge of Allah.[40] (Only Allah can determine the meaning)
(2): Coherent can only be interpreted in one way while Analogous can be transcribed variously. [41]
(3): According to Mawardi the considerable is Coherent and the irrational is Analogous. [42]
(4) Coherent doesn't depend on the interpretation whereas the Analogous depends.[43]

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[33]Ibnul Hummam, Fathul Qadeer,
[34]ibid
[35]Ibne Athyia, Al Muharrir ul wajeez ,p:274
[36]Ibnul Hummam, Fathul Qadeer,
[37]ibid
[38]Ibnul Hummam, Fathul Qadeer,
[39]Ibne Athyia, Al Muharrir ul Wajeez ,p: 275
[40]Soyouti, Al Itqan ,p:29
[41]ibid
[42]ibid

Ibni Hajer narrated that Abu Mansoor Baghdadi and Ibni Sama'ani both have the same opinion and declared it stance of Ahle Sunnna (people of the method).[44] Though Ibni Hajer said that preferred meaning of the later scholars for Coherent was "clear" and Analogous is "ambiguous".[45]

Additional Notes and final judgment

1: it seems reasonable after looking at the opinion of the different Scholars that these sayings and opinions are not final and indisputable. Because if these opinions have been considered sufficient without being limited then these opinions will be neither discrete nor arbitrary and it is the basis of any definition.

2: The Scholars considered it sufficient for the examples of the definition of the Coherent and the Analogous. But of course, definitions are not limited to these instances only, such as the opinion of Ibni Athiya [46] and shokani.[47]

3: Some instances have been presented for the vivacity of the definition which can't be adulterated by the deviants whereas for Qura'n declared that they tried to do so.[48] Therefore, such a stance is needed to be adopted which suits it.

4: It is deduced from the dictionary and the ideas of the deviants that there is no chance of occupancy and distortion / interpretation in the Coherent, whereas the same is possible in the Analogous.

5: The Coherent can equally be either self- explanatory or can easily be explained by others. Same but the opposite case is with the Analogous it is neither self-explanatory and nor can be explained by others.[49]

Keeping in view difference of the Coherent and Analogous it is noticeable that the three groups Of Scholars usually discuss these two things:

1: The Interpreters:

According to them definition depends on an annulment / rescission action, legality and alteration.

2: **The jurists:**

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[43]ibid

[44]AL-Asqalani, ibne Hajar, Fathul bari, p: 716

[45]Ibid

Additional note: Ibne Athyia the interpreter has termed 'the invisibles' also as analogous, Al Muharrir ul Wajeez ,p:275

[46]Ibne Athyia, Al Muharrir ul Wajeez, p:275

[47]Ibne Hummam, Fathul Qadeer, p:202

[48]Ibne Athyia, Al muharrir ul Wajeez, this is the criticism of Ibne Athyia

[49]AL-Asqalani, ibne Hajar, Fathul Bari ,p:716, and Fathul Qadeer ,p:201

According to them the definition is based on the specification, rescission and alteration.

3: The theologians

They have defined the Coherent and the Analogous keeping in view the attributes of Allah.

Opinion of Raghib Asfahani about Analogous

Raghib Asfahani is an eminent scholar of 6th century Hijra. His Masterpiece is المفردات فی غریب القران

He vibrantly discussed the Coherent and the Analogous- the summary is given below.

The Coherent is one where there is neither Lexical nor Abstract ambiguity[50].

Then he divided the Analogous into three subcategories

1: Lexical Analogous:

2: Abstract Analogous:

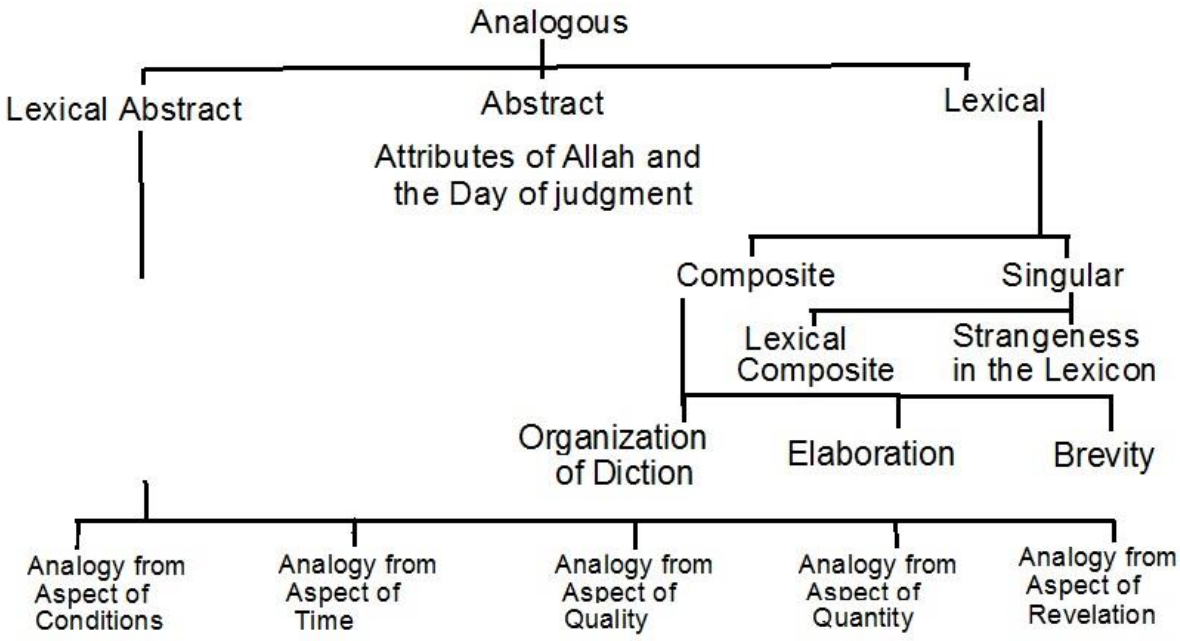
3: Analogous both Lexically and Abstractly[51].

Further subcategories are given in a chart.[52]

[50]Asfahani, Raghib, Mufradat fi Ghareeb el Qur'an Topic Name: حکم (translated) ed Noor Muhammad, (Karachi), 1/278

[51]ibid

[52]See for detail Al mufrdat, p:554 of Raghib, Al Soyouti also narrated the same pp:34,35



The examples are as under.

1: Lexical analogy of the singular and its and unfamiliarity

وَفَاكِهَةً وَأَبًّا [53] and هلوعا[54]

2: Lexical analogy and amalgamated in the lexicon.

أَوْ لَامَسْتُمُ النِّسَاءَ[55]

3: Lexical analogy and participating brevity.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ-[56]

4: Lexical similar participating detailed.

لَيْسَ كَمِثْلِهِ شَيْءٌ [57]

5: Lexicon Abstract participating for arranged speech.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا[58]

6: Abstract Analogous.

[53]Abasa 80:31
[54]Alma'arij 70:19
[55]Alma'eda 5:6
[56]Al Nisa'a 4:3
[57]Al Shur'a 42:11
[58]Al Kahaf18;1

Verses about the attributes of Allah and the hour of the Final Day
7: Lexical Abstract. Analogy from the point of view of Revelation. The comprehension of which depends on the revelation

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ[59]

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا[60]

8: Lexical Abstract from the point of view of quantity- there is the ambiguity of generalization and specification[61]-فَاقْتُلُوا الْمُشْرِكِين-

9: Lexical Abstract from the point of view of quality. Such verses where there is ambiguity in the quality of regulations, to decide whether this word suggests obligation or desirable thing or favourite.

10: Lexical Abstract from the point of view of time. If the time of the revelation of "annulling" and "cancelled" is not confirmed.

11: Lexical Abstract from the point of view of conditions. When the religious actions like prayers conditions, marriage conditions are ambiguous.

Additional notes

1: The extract from Raghib Asfahani indicates that he used the word in broad terms. Thus, he considered those verses Analogous which were not adopted as by any other scholar. The way he discussed from the point of view of condition left everything ambiguous and Analogous in the religion. Thus it is worth saying that he used the term both in common shape and in specific shape.

2: keeping in view the definition of specific Analogous we can say that the following types are specific Analogous.

(a): Abstract Analogous

(b): Abstract -cum-Lexical Analogous.

From the point of view of time it's one which is not determined due to lack of knowledge of the time.

Leaving these two kinds the remaining can only be-متشابہ نسبیہ Imam Khatabi classified the Analogous into two categories.

Classification of khatabi

Ibni Hajer says

[59]Al bara'at 9:37

[60]Al Baqara 2:189

[61]Al Bara'at 9:5

وَقَالَ الْخَطَّابِيُّ الْمُتَشَابِهُ عَلَى ضَرْبَيْنِ أَحَدُهُمَا مَا إِذَا رُدَّ إِلَى الْمُحْكَمِ وَاعْتُبِرَ بِهِ عُرِفَ مَعْنَاهُ وَالْآخَرُ مَا لَا سَبِيلَ إِلَى الْوُقُوفِ عَلَى حَقِيقَتِهِ وَهُوَ الَّذِي يَتَّبِعُهُ أَهْلُ الزَّيْغِ فَيَطْلُبُونَ تَأْوِيلَهُ وَلَا يَبْلُغُونَ كُنْهَهُ فَيَرْتَابُونَ فِيهِ فَيُفْتَتَنُون[62]

Khatabi says that one type of Analogous can be understood in the light of the Coherent whereas the other one cannot be understood. It indicates that most of the types of Raghib Asfahani belongs to the first category which have been elaborated by the scholars in the context of Coherent. Though methods and procedure of clarification of unveiling the Analogous are different.

4: It can be said on the basis of khattabi classification that Analogous depends on the Source maybe comprehended; and Analogous depends on the Ends cannot be comprehended.

5: It is obvious from the description of the interpretation that Coherent and Analogous both Lexical and Abstract are existent. The complete Qura'n is Lexical Coherent. Regulations described in the Holy Qura'n are Abstract Coherent.

Lexical Analogous: those regulations which are common between two meanings linguistically -ثَلثَة قُرُوءٍ، اولٰمَستُم النِساء

Whereas the jurists could not present example of Abstract Analogous in regulations because there is no such instances thus sheikh Sohaib Abbas writes

و بعد ذكر التعريف و تفصيله يتبين ان المتشابه بهذا المعنى لا يوجد في الايات و الاحاديث التي يراد منها بيان الاحكام الشرعيه العمليه اذ ليس ثمة تشابه في ايات الاحكام و احاديثها ان التشابه الذي حدده اصوليوالحنفيه لا تبدو له نسبة حقيقيه الي مبا حث اصول الفقه وانما هي نسبة مجازيه لتقسيم اقسام المبهم حسب تدرجها في الاحكام.[63]

Thus, the way Hanfiath حنفية defines Analogous, on the basis of this, its example cannot be presented in the principles of jurisprudence there is no such corresponding example of it in the Islamic regulations of action. The mention of Analogous in the principles of jurisprudence is made only for the sake of stating the four kinds.

7: All the four are found among the theologians.

[62]AL-Asqalani, ibne Hajar, Fathul Bari, p:717; Soyouti, AL Itqan ,p:34

[63]Al kabeesi, Sohaib Abbas, Manhaj ul Usooliyen lil Hanfiath, (Pub. Maktaba Rasheediya), p:372

(a): Lexical Coherent القران الكريم

(b): Abstract Coherent الاحكام الشرعيه

(c): Lexical Analogous ‘‘the start of the chapters" -اوائل السور

(d): Abstract Analogous “the attributes of the Holy Lord".

8: sorted some Scholars started the Analogous with respect to people concerned.

(a) Analogous for the common man

(b): Analogous for common scholars

(c): Analogous for superior and outstanding scholars.[64]

9: The opinion is supposed to be the best that Imam Raghib Asfahani mentioned only three kinds. Lexical, Abstract, Lexical-cum-Abstract. His further division of Lexical, Abstract and Lexical-cum-Abstract is best judged to be considered the reasons of the obscure خفا and analogy.اشتباه

10: Some scholars write in plain words that the discussion of the Analogous is in fact a part of theology and not of the principles of jurisprudence, for instance doctor Sohaib Abbas.[65]

The theory of Shah Waliullah about The Coherent and The Analogous

Shah Waliullah has an elaborate note on this topic in his الفوز الكبير. He stated the Coherent, Analogous, Coincidence كنايہ, determination تعريض and مجاز عقلى (a mental allegory) in a specific chapter. Similarly, he described it in his حجة البالغه in composite words.

The Coherent:

He writes

ليعلم ان المحكم ما لم يفهم منه العارف باللغة الا معنى واحدا والمعتبرفهم العرب الاول لا فهم مدققى زماننا فان التدقيق الفارغ داءعضال يجعل المحكم متشابها والمعلوم مجهولا -[66]

Thus the Coherent is one from which the linguist understands only one meaning and authentic comprehension is that of the earlier Arabs and not of the contemporary critics because they are involved in such criticism

[64]Al Taveelat ul Najmiya ,2/8

[65]Al kabeesi, Manhaj ul Usooliyen ,p:371

[66]Dihlavi, Shah Waliullah, Al Foz ul Kabeer ma Al Foz ul Azeem(Pub Qadeemi Kutub Khana Karachi), p: 401

which leave the Coherent an Analogous and the known and unknown. The Same Idea has been repeated in Hujjat ul Baligha حجة البالغه.

He writes

اقول الظاهر ان المحكم ما لا يحتمل الا وجها واحدا۔[67]

He means that Coherent has one probable meaning.
Is definitions of Shah Waliullah covers all the angles and dimensions of the terms they are stated here?

Analogous

ما يحتمل معنين۔[68]

They have probably more than one meaning. He maintains in

والمتشابه ما احتمل وجوها و انما المراد بعضها[69]

He says that different meanings are possible to be concluded whereas only one is the real meaning.

Additional notes

1: The same adopted definition of Shah Waliullah is applicable to the Definitive قطعی and the Suspicious .ظنیThe author of تلویح defines the Definitive.

ما لا يكون فيه احتمال اصلا[70]

He means that there is no probability of many meanings.
He applies the same definition to the Coherent. The Suspicious has been defined variously where the fact of various probabilities and preferences of one out of them has been stated plainly.
A large group of prominent researchers i.e. Abu Yaala, Baji, A'amadi and Jowany defined the Suspicious thus.

الاشارة الى الاحتمالات الواردة فى الظن مع ترجيح احدها۔[71]

A reference to the probabilities in the Suspicious along with the preference of one.
This definition of Shah Waliullah has been adopted in Hujjat ul Baligha which is very much like the Analogous.

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[67]Dihlavi, Shah Waliullah, Hujjat ullah Al Baligha(Dar ul Jabal Berut, 2005), 1/292
[68]Shah Waliullah, Al Foz Ul Kabeer, p:403
[69]Shah Waliullah, Hujjat ul Baligha
[70]Al-Khan الخن Mustafa, Muhammad Ma'az, "القطعی و الظنی "(Dar ul Kalim Al Tayyab Damascus), 2/56
[71]Al-Khan الخن Mustafa, Muhammad Ma'az, "القطعی و الظنی ", 2/56

2: There is no room for change, discussion, probability and rejection of the Coherent, because it is proven by undoubtful evidence. But yes, there is chance of it in the Analogous. Since it is an equivalent of the Suspicious, the method of criticism will be different from that of the suspicious.

3: Since Analogous and Coherent are attributes of words, though it represents meanings also, therefore Shah Waliullah endorses the authority of linguists in interpreting the Analogous and the Coherent. Other Scholars did not give heed to it.

4: Coherent and Analogous have both Lexical and terminological meanings and this is a natural fact that both the meanings may coincide with each other. Coincidence is very clear in Shah Waliullah's definition, whereas other Scholars have not unveiled this fact.

At places, obvious contradiction is visible therefore Ibni Athiya the interpreter argued that the Scholars opinions are liable to objection.

و فی بعض هذه العبارات ذکرنا للعلماء اعتراضات[72]

The Scholars have objections over the statements which have been mentioned.

5: Analogous and Coherent are two contrary terms. Thus, it is important that both of them remain hostile this is a salient feature of Shah Waliullah definition of the Analogous and the Coherent; which is not clear-cut in the interpretation of many scholars. They look at it in broad sense by bringing such examples which they cannot compare. They considered the examples as complete pictures of the rules/definitions. May be there an intrigue in comparison from the Lexical meanings. Qazi Shokani opines after copying different sayings.

و الاولی ان یقال ان المحکم هو واضح المعنی، الظاهر الدلالة اما باعتبار نفسه او باعتبار غیرهالمتشابه مالا یتضح معناه اولا تظهر دلالته لاعتبار نفسه ولا باعتبار غیره [73]-

To be exact, the Coherent has a proving and clear meaning either in itself or by the interpretation of other. Analogous is neither proving and clearly defined by itself nor by others. After this Shokani enumerates the opinion of the Scholars and their neglect of the issue.

6: Since Coherent is not based on prospects, whereas Analogous does depend on prospects. Thus, it is important that if someone raises the question of mental probability in Coherent and sets aside such probabilities

[72]Ibne Athiya Al Muharrir ul Wajeez

[73]Al-Asqalani, Ibne Hajar, Fathul Qadeer, p:201

from Analogous, so whether the fact will be changed or not? Is there any such regulation or not? Usually such questions are not entertained but Shah Waliullah has solved this issue in his definition. He maintains that the outlook and comprehension of the predecessors is the standard in understanding the Coherent and identifying Analogous. They relied on the dexterous Arabic linguists in understanding the religious text. Even now this procedure will be followed. The standard of the later Scholars and logicians for understanding deduction and questioning are the principles of contradictions and opposition. They are not authentic.

7: The text of Shah Waliullah denotes that he also depends on the Source of similarity / analogy. Thus he declared it a type of Analogous. It is inferred from the text of The Scholars that one type of the Coherent is one which is Coherent with respect to both Source and the End, another type is one which is Coherent with respect to the Source but Analogous as far as End is concerned. This is such an Analogous which is Analogous with respect to the Source but can be comprehended after thinking and speculations. Thus become Coherent.

Same is the case with the Analogous which is Analogous with respect to both the Source and the End. For example, المقطعات the Separates which is the original form of Analogous where the second category is with respect to the Source is still considered Coherent and the third category where the analogy is not in the Source but it is Analogous with respect to the End. Its examples are the attributes of actions صفات فعليه. So the total number of Analogous from the point of view of Source and End are as follow.

1: Coherent in Source and the End for example Allah being omniscient. It is the exquisite example of the Coherent.

2: Coherent in the "Source" and Analogous in the "End"

3: Coherent in the End Analogous in the Source for example the instances where there is linguistic comparison and commonness (the types of the singular and the composite of Raghib Asfahani.)

4: Analogous both in the Source and the End. For example, separates مقطعات, sign of the Final Day, the appearance of the false Messiah مسيح الدجال.

5: Analogous in the "Source" and Coherent in the "End", the same third example is preceded.

6: Coherent in the Source and Analogous in the End، this is the same second type preceded its example can be the attributes of action and the

phrases used for the Self ذات باری. They can be Coherent in the linguistic sense, yet they are Analogous in the End.

The final types are four.

a: Coherent both in the Source and the End, for example Allah`s being omniscient.

b: Analogous both in the Source and End, for example the Separates مقطعات

c: Coherent in the Source and Analogous in the End, for example attributes of action of Allah

d: Analogous in the Source and Coherent in the End for example text of Allah which have been clearly interpreted (the analogy of them have been removed)

8: Thus, if the Source and the End are considered for the identification of the Coherent and Analogous then the first type will be Coherent and the second will be Analogous, the third and fourth will be Coherent and Analogous only in broad sense.

If the Source and the End are considered separately then there will be two types of the Coherent and the Analogous each. Shah Waliullah's texts denote that the questioning of logicians and wits to declare the Coherent an Analogous by mental probabilities is not correct. These actions can be taken into account only if the example of which has been found with the Companions of the Holy prophet.

9: Another classification can be deduced from the research of the Scholars, that the Coherent and the Analogous have two types each.

1: The Coherent in the regulations, محکم فی الاحکام for example the regulations in Vogue.

2: Coherent in the information, for example taking place of the Doomsday appearance of the false Messiah.[74]

(time of these events is unknown whereas the taking place is far from doubt).

Analogous in the regulations has two forms; one is from which analogy has been removed. It has been proven from the text of Shah Waliullah and Raghib. The second one is when the analogy is still there. The saying of Hazrat Umar is an example of it where he says that the holy Prophet peace

[74]Scholars counted it in the Analogous yet our note of interpretation looks at it from another angle, so it can be termed analogous also. The interpreter Ibne Athiya has also declared it analogous. It will be correct in the light of our interpretation.

be upon him passed away while some doubts were still not clear about the usury.[75]

The Analogous in the regulations, it refers to the attributes of action of Allah. Most of the scholars have adopted this opinion. A small sect of scholars opines differently.

10: The difference in the opinion of scholars in Analogous shows that analogy in the "Self" and analogy in quality are two types the largest sect of Scholars is of the view that ساق and عین are Analogous in the Self. Ibni Tamiya and some Hanabella think it Analogous in the quality.

11: These differences are an evidence of the fact that identification of the Analogous and the Coherent can be a matter of opposed opinions. Since most of the Scholars are indebted to the later scholars in identifying the Analogous and the Coherent therefore the differences are very much obvious. It seems only a matter of different interpretation in the view of Shah Waliullah otherwise the objection is the same.

12: After studying the examples of Lexical Analogous of the interpreter it is shown that the ambiguity and cancelling is removed from it. The same example is with jurists for (خفی، مشکل مجملThe Brief, the Questionable, the Concealed). It shows that jurists consider the End because this analogy is waived off with respect to the End. Thus, it does not remain Analogous with them unlikely the jurists, they have taken into account the Source thus they remain Analogous with them.

13: We speak of the classification of the Coherent with respect to the Source and the End because interpreters themselves classify Analogous into two categories, the same is the difference between the two, and thus we consider it for the Coherent too.

14: To sum up, the interpreters consider the very analogy, wherever it occurs, and the text will be declared Analogous, at places the analogy is removed, thus it is classified into two categories.

The jurist gave weightage to the End, thus, those Analogous whose analogy is clarified and removed is called خفی، مشکل، مجمل. The analogy has only one kind where there is no example of it in the

[75]Usually the Jurists did not give an example of analogy in the regulations toughest it in the interview it's only the subject of the illusions the following example is rational in this connection. Respected teacher opined to bring the example of usury but its objective is to prove analogy in regulations only the legality of usury is confirmed there is no doubt in its being illegal We have no intention of having different opinion from ahle Sunna.

jurisprudence. The theologians متکلمین have the same view as that of the interpreters.

15: The theologians have classified the Analogous thus.

1: The Coherent itself, محکمات ذاتیہ the seven or eight attributes of Allah صفات سبعہ یا ثمانیہ

2: The Coherent of action, محکمات فعلیہ for example killing, giving life and giving bread.ا ماتة، احیاء ، رزاقیت

3: Analogous itself, the hand foot and knee are referred to Allah.

4: Analogous of action, for example referring the descending, coming, becoming happy and laughing to Allah [76]

Analogous and the reasons of analogy

The reasons of analogy have been described in detail in the preceding pages. It has been noted that the types which have being enumerated are in fact reasons. He terms them types of analogy only in broad sense of the term.

The knowledge of the Analogous

The scholars have been of different opinion about the fact whether the knowledge of the Analogous can be acquired or not, there are two opinions about this question.

The first opinion

The knowledge of the Analogous is known to Allah only the holy Lord says in the Holy Qura'n.

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا[77]

While no one knows its interpretation except Allah and those well-grounded in knowledge say we believe therein; all is from our Lord.[78] A new sentence is started from والراسخون and strong evidence for it is the continuous recitation قراءت متواترہ of Abdullah ben Masood, Abdullah ben Abbas and Obaey ben Ka`ab.[79]

[76]Atta, Muhammad Sufyan, Sifat Mutashabihat ,صفات متشابہات (Pub Maktaba Farooqia, Karachi, 2015), p:20

[77]Al Imran 3:7

[78] Mufti Taqi Usmani, Qura'n Al karim English Translation

[79] Soyouti, Jalal ud Din, AL Itqan (Arabic) (Sohail Academy, Lahore) ,2/3

Abu Sha`asa Abu Nuhaik ابو شعثا اور ابو نهیک condemn the opinion of considering it a connected part of the verse; they rather terms it a separate verse.[80]

This is the opinion of Abdullah ben Masood, Obaey ben ka`ab, Abdullah ben Abbas, Abdullah Ibni Umar, Ayesha, Ali, Omme Salima, sha'abi, Urwa ben Zubair, Abu Sha`asa, Abu Nuhaik, Umar ben Abdul Aziz, Imam Kasai, Imam Farr'a, Akhfash, Abu Obaid, Ibni Jareer and Imam Malik.

Shokani refers to them and says.

فكان قول عامة العلماء مع مساعدة مذاهب النحويين له أولى من قول مجاهد وحده-[81]

He proved the authenticity of this opinion by many arguments.

The second opinion

According to this opinion الراسخون is connected with the first part of the verse by the conjunction 'و'.

This opinion is adopted by Mujahid, Dhahak, Ibni Abu Ishaq Shiraazi, Ibni Quteba, Abul Hassan Ashari, Imam Novie, and Ibni Tamiya. Most of his followers in Hannabila and Ahli Hadees are inclined towards this opinion. Sane is the opinion of Ibni Abbas Muhammad ben Jaffer ben Zubair, Rabbi, Ibni Fadak, Qasim ben Muhammad, Abul Abbas Ahmed ben Umar, and sheikh Qartabi the interpreter. Shokani refers to these Scholars and says

و هكذا جماعة من محققى المفسرين رجحوا ذالک[82]

A sect of research scholars adopts this opinion. The school of Shafiath and theologians have also this opinion of considering the Analogous interpretable. Mujaddid Alif Sani has also the same opinion that The Scholars well-grounded in knowledge know it.[83]

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[80]Soyouti, Al Itqan (Translated),2/32

[81]Ibnul Hummam, Fathul Qadeer ,p:202, moreover, the reference can be found in these books. Al Muharrir ul Wajeez of Ibne Athyia, Al Itqan of Soyouti, مباحث فی علوم القرآن.

[82]The name have been copied from the following books. Al Muharrir ul Wajeez of Ibne Athyia, Al Itqan of Soyouti,

[83]Mujaddid Alif Sani, Maktoobat Imam Rabbani,2/88

additional note

apparently Shah Waliullah is also of the same opinion he writes

بل لا يعلم كنہ هذا التفوق و الاستواء الا هو و الراسخون فی العلم ممن اتاه الله من لدنہ علما۔ seeولی الله الدهلوی ' العقيدة الحسنة '

ص 6 ط گجرانوالہ

Judgment محاکمہ

Some questions are raised even after superficial Study.

1: Why are these differences in the Analogous being known or unknown? Why these differences have not been resolved after the clarification of interpretation.

2: Those Scholars have contradiction in their sayings who say that the meaning of the Analogous is intelligible on one hand and the Analogous impossible to be known on the other hand.

3: The Scholars deals Analogous in two ways.

(a) They try to make it comprehensible.

(b) They reject it as being comprehensible. Isn't the first one an apt example of فيتبعون ما تشابه منه ابتغاء الفتنة.

4: The deviated sects discuss the Analogous, therefore they have been convicted deviants. The people of the right path have been exempted whereas they have also such discussions why? And such questions like that. Some points have to be noted which will help solve these questions.

Points and additional notes

1: The word knowledge is used in broad sense also. Thus, scholars opine suspiciously about the "Separates" of the Holy Qura'n. They are twenty in number. These opinions have been termed knowledge. In this sense, separates have also been declared such which can be known.

Therefore, those who negate its being knowledge they negate its being confirmed knowledge and those who affirm it, they don't affirm it's being the confirmed knowledge. They do not negate the terminological knowledge. Thus, there is no contradiction. This is why Ibne Hajer and Ibni Arabi strongly prohibit to term the sayings of Scholars as knowledge.[84]

2: It has been said that Analogous is of two types (a)Analogous where the analogy can be removed for example separates, the attributes of Allah which are liable to simile. (b) The partial Analogous, the analogy of this is temporary. It is not correct to term it Analogous when it is resolved once in the context of the Coherent or any other reason.

Those scholars mean, by prohibiting the knowledge of analogy, the first type; those who allowed it means the second type. Thus, it is only an

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He has a different opinion in - الفوز الكبير he writes،

و اما غلو المتكلمين فی تاويل المتشابهات و بيان حقيقة الصفات، فليس هذا مذهبی بل مذهبی مذهب مالک و الثوری و ابن المبارک و سائر المتقدمين. الفوز الكبير ص 103 ط مكتبہ البشری

[84]Soyouti, Al Itqan, (Translated) ,p: 46

apparent contradiction of the phrases otherwise there is no real contradiction.

This opinion is the adoption of Ibni Athiya[85] and Shokani [86] the first kind of analogy will mean that

فنفس طلب تاويله هو اتباع ما تشابه [87]

The very inquisition and effort to allegorically interpret will be declared deviation from the right path and if means the second type then it will mean.

طلب تاويله على منازعهم الفاسده-[88]

The intended treacherous allegorical interpretation Thus, the deviants try to create doubts in the hearts of the believers through Analogous. They consider Analogous for their deviant actions or argument.[89]

4: What is the difference between allegorical interpretation of the deviants and those who interpreted the first kind?

(a): Abdul Azeez Parharavi writes

و هم يخصون ذم تاويل المتشابه بمن يوؤلّه على وفقِ بدعته كالمشبهة-

Thus, the condemnation of the allegorical interpretation of the Analogous means that such allegorical interpretation like the deviants may not be made, because the deviants do their actions through it.

(b): Another striking difference between the interpretation of Ahle Sunna and the deviants is that the interpretation of Ahle Sunna is suspicious ظنی whereas that of the deviants is confirmed قطعی. Therefore, Shah Waliullah writes about the concept of the seclusionsists معتزله regarding their concept of the sighting of the Holy Lord.

و انما خطاءهم فی تاويلهم الروية بهذا المعنى او حصرهم الروية فی هذا المعنى- [90]

[85]Ibne Athiya, Al Muharrir ul Wajeez, p:276.

[86]Ibnul Hummam, Fathul Qadeer, pp: 203, 204

[87]Ibne Athiya, Al Muharrir ul Wajeez.

[88]ibid

[89]Ibnul Hummam Fathul Qadeer ,p:202

[90]Al Aqeeda tul hassana ,p:8

Ibne Hajar described the same difference.

ولو لم يكن فی ترجيح التفويض على التاويل الا ان صاحب التاويل ليس جازما بتاويله بخلاف صاحب التفويض (فتح البارى ج 13، ص 479 و ليس من سلک طريق الخلف واثقا بان الذى يتاوله هو المراد ولا يمكنه القطع بصحة تاويله (ايضا ج 13، ص 430)

the mistake of these exclusionist is that they consider only date meaning which they usually do for the sighting of the Holy Lord

Further additional notes

1: Did the Holy Prophet (peace be upon him) know the meaning of Analogous? Jorjani writes

قلنا يجوز ان يعلم بالتوفيق لا من جهة نفسه كما علِم اشياء من الغيب-[91]

The way he was bestowed with the hidden knowledge, similarly it's quite reasonable that he was imparted the knowledge of the Analogous too.

2: Some Scholars for example Sheikh Najm Uddin Al kubra classifies Analogous into three categories.

a: For the common folk.

b: For the special one.

c: For the very special one[92].

3: Some Analogous are there which have been unveiled only recently for example the description of the Holy Qura'n of the Earth and the Sky, the natural phenomenon, the origination of the humankind, child birth, death and Soul etc. Such verses of Nature were difficult to be understood due to the lack of the said scientific advancement, modern scientific discoveries and inventions proved the truth of the Holy Qura'n. This help those who want to study the Holy Qura'n in the context of science[93]. But these kinds of the Analogous have nothing to do with the interpretation of the basis of Islam.

Is it legal to have a debate on the Analogous?

The decision of a debate on the Analogous depends on its being known are unknown. It will pave way for the legality of the debate on it. some important points are as under.

(a): The earlier Scholars absolutely prohibited the discussion on the attributes of Allah or to have a debate on it, the later scholars allowed it.[94]

(b): A large group of the earlier and a small group from the later scholars do not allow this type of debate, on other hand a small sect of the earlier and a large sect from the later scholars allows this debate.[95]

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[91]Al Jorjani, Abdul Qahir bin Abdul Rahman, Darj u Durrar fi Tafseer el Aai wa Suwer (Manchester, UK, 2008), p:464

[92] Kubra Najam, Taveelat, 20/8

[93]This Note has been copied from the lecture of Dr. Syed Azkia Hashmi, Professor in the Department of Islamic Studies in University of Mansihra.

[94] Parharve, Abdul Aziz, Al Nibras p:120

[95]Al Ainie, Badr ud Din, Umda tul Qari(pub Maktaba Rasheedia, Quetta), 19/269

(c): In the light of the definition of Shah Waliullah Analogous are of the Suspicious kind. the Suspicious are liable to be discussed. Thus, Analogous is also one of those which have to be discussed.
(d): Since Analogous is Suspicious and Suspicious belongs to the deducible matters therefore those conditions will be taken into account in the discussion which are considered necessary in this perspective.
2: To submit the basic required disciplines for the interpretation of the Holy Qura'n are Morphologyصرف, Syntax نحو , The science of splittingاشتقاق,diction لغت ,Oration and Semanticsعلم المعانی و بیان, euphemism بدیع, the principles of jurisprudence علم اصول الفقه, the jurisprudence علم الفقه, theology علم العقائد, the tradition of the Holy Prophet ﷺ حدیث النبوی, the remnantsآثار,history تاریخ.
If someone interprets differently in the presence of these conditions will be considered irreliable and pertaining to the 'disbelief کفر".
If someone interpreted in such a way which is unknown to the predecessor or the people of the earliest Muslim era will be declared deviant and misguiding. If its precedence is found with the predecessors will be declared allowed. The sort of difference is blessing from Allah for the people of Muhammad Sallallahu Alaihi Wasallam.[96]

Sophistication and wisdom of the revelation of Analogous.

Some of the witty points of the Revelation in the Holy Qura'n are as under.
(a): The first addressee of the Holy Qura'n were Arabs who were proud of linguistic dexterity and extraordinary skill of speech; they were subdued by the revelation of the Separates. They were not able match and understand the very meaning. The inability of understanding their own language was an open challenge for the Arab. This endorses the truth, eternity and righteousness of Islam and the Qura'n.
(b): Such verses have been revealed which were prone to the meaning of similarity. In fact, the addressee was common folk, thus it was desirable to eschew these verses from condonation and to refrain them from detesting sentiments. The address was presented verses keeping in view their level of belief.
(c): The Analogous is a tough test of the human mind, Intelligence and reason. This helps classifying the Scholars according to their level of

[96]Abdul Aziz Al Sindi, Fatawa Azizi(H.M Saeed Company, Karachi), pp:385-86

knowledge the Holy Qura'n has been proved such a Source which has been benefiting the scholars in every age

(d): The pondering and speculating the Analogous helps in laying the foundation of many disciplines of knowledge. (Allegory مجاز, Implicit كنايه, Literal حقيقت, Explicit صريح, Metaphor استعاره, The Similes,تشبيهات

The Science of Speech(علم البيان

Thus, if these Analogous verses may have not been revealed these branches of knowledge may have not been discovered.

(e): If there were not multifarious verses in the Holy Qura'n then there would have been only one affirmed meaning of it. The Scholars would not be able to deduce many meanings therefore a large number of people would abandon it. The revelation of Analogous maintains the spirit, fervour and earnestness of the Muslim Umma.

(f): Some Scholars, being ignorant of some disciplines of knowledge has been a tough test for them. Thus, it has been an admonition for them not to be proud, prudent and snobbish by considering themselves superior to the common folk.[97]

The synopsis of the thesis

1: The Coherent verses of the Holy Qura'n consist of strong and to-the-point Text. All the verses are similar in balanced context, ordered verbiage and handsome organization حسن ترتيب ، ترتيب نظم، حسن سياق.

2: The Coherent has only one definite meaning which does not need any reasoning and interpretation. On the contrary, Analogous is laden with many probable meanings whereas only one is definite and correct. The Holy Qura'n consists both of them.

3:Which one is superior Coherent or Analogous? there are three opinions.

(5):There are 14 sayings and opinions in the identification of Coherent and Analogous most of them have been adopted in broad sense of the term, some few are weak.

(6): Three groups discussed Analogous.

The interpreters: the exact example with them is the separates. The jurists: their best example maybe of usury.

The theologians: their true example is the attributes of Allah. (7): Two basic types are Lexical Analogous and Abstract Analogous. The analogy from the lexical Analogous can be removed, whereas it can't be removed

[97]These notes have been derived from 'Al sifat Mutashabihat' and 'Al Itqan"

from the Abstract Analogous. Therefore, Abstract Analogous is the real Analogous.

7: The interpreters consider four types.

Lexical Coherent and Abstract Coherent.

Lexical Analogous and the Abstract Analogous.

The jurists consider only the first three i.e. Lexical Coherent, Abstract Coherent and Lexical Analogous.

The theologians consider all of the four.

8: Coherent and Analogous is classified into four categories with respect to the Source and the End.

(a) Coherent with respect to the Source and the End.

(b) Abstract with respect to the Source and the End.

(c) The Coherent with respect to the Source and Analogous with respect to the End.

(d) The Coherent with respect to the End and Analogous with respect to the End.

9: Just like the Coherent in "regulations" there are the Coherent in "information" also, similarly there are Analogous in "regulations" and Analogous in "information".

10: The difference of opinion about the knowledge of Analogous is only an apparent difference. There is room for condition of debate about many kinds of Analogous. Same is the case with reality of differences in the example of the Analogous.

11: The revelation of Analogous consists many wise and hidden meanings.