

Osoole Ahdiyat wo Tasniya

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Allah Subhan wo Taala says: **“LAYSA KAMISLIHII SHAY”**

[Naught is as His likeness.] (42:11)

The above quoted *Ayat*, besides being an essential requirement of *Tanzihia* [Absolute purity], is not only the exegesis of *Ayat-e-Karima* **“QULHO ALLAH HU AHAD”** [112:1], but it is also the principle of **“UNIQUENESS”** i.e. *USOOL-E-AHDIYAT*.

One must remember that the entity labeled as **“AHAD”** is not only **“UNIQUE”** in status but also free from all constrains of “time and space”. He had always been **AHAD**, He is **AHAD** and He will remain **AHAD** forever! —

As such, only and only His entity is unique having no dual or similar and equal entity in any respect at anytime, anywhere; hence everyone else must have, at least one similar and identical entity, if not more!

The abovementioned fact is confirmed by the verse:

“WA LAM YAKUL-LA-HUU KUFUWAN AHAD”

[And no one is HUMSAR to Him] (112:4)

Meaning: “And there is none co-equal or comparable to Him.”

Thus: It is for sure that everything else must have at least one **“HUMSAR”** [equal and identical entity in every respect] otherwise ALLAH Subhan wo Taala’s **“AHDIYAT”** or uniqueness ceases to exist and **“SHIRK”** Gets established!

To ensure clarity and proper understanding of this *AMAR*, Allah Subhan wo Taala questions us in *Ayat* 81 of *Sura Yaseen*:

“AWA LYSAALLAZII KHALAQAS-SA-MAAWAATI WAL-ARDA BI-QADIRIN ALAAA AINY-YAKKHLUQA MISLAHUM?”

[Is not He who created the heavens and the earth Able to create the like of them?] (36:81)

He, then continues, in the same verse and answers the above question so perfectly well that no room is left for speculations and conjunctures by crafty exploiters, in order to allow them produce manipulated and exploited, self-devised answers/exegesis of the *Ayat*!

Says He:

“BALA WA HUAL-KHALLAQUL-ALIIM!” [*Sura Yaaseen* 36:81]

[Yea indeed! For He is the creator Supreme, Of skill and knowledge (infinite)!]

This very point is re-emphasized and elaborated again by the Almighty in *Sura Al-Zariyat* *Ayat* 51:49.

“WO MIN-KULLI SHAY-IN KHALAQNA ZAW-JAYNI LA-ALUKUM TA-ZAKKURUUNI!” [51:49]

[Of everything We have created pairs: That ye may receive Instruction.]

Which simply means **He** has created “everything” in pairs (*ZAWJAYN*) so that we get repetition of everything, including **His** advice!

The word “*ZAWJAYN*” mentioned in the verse is, expressed here grammatically, in its dual form which is known in Arabic as “*TASNIYA*”. Its singular form is “*ZAWJ*”, meaning one entity out of a pair and its plural form is “*AZWAJ*”. Further, we should also know that such “counterparts” or the “complimentary unit” of every pair can also be of opposite kind. That is to say its resembling entity or opposite and contrary entity to each other in every respect; in other words [*HUM JINS WO MISIL OR NAQEEZ WO ZIDD*].

Shah Wali Allah Saheb calls “*MISIL*” as “*MUD-DE-MQABIL*” i.e., equivalent entity!

Furthermore, one must not forget that in Arabic language both hands of a person, because of their resemblance and concurrency, are called as “*ZAWJ*” of each other. Similarly, one sock of a foot is called “*ZAWJ*” of the other. “*ZAHIR WO BATIN*” i.e. manifest and esoteric are also known as “*ZAWJ*” to each other, even matter and antimatter, which exists in its own way, are taken as “*ZAWJ*” of each other!

In the light of these facts, when the complimentary partners are “dual” and “concurrent” in every respect or “opposite and contrary” to each other in their innate and attributive existence, then the implied meaning i.e., sense of “*ZAWJ*” stands accepted.

We, therefore, can say that Allah Subhan wo Taala creates **His** creation, on this very principle but not necessarily at the same moment or at the same place. Muslim scholars have labeled the above mentioned principle of creation as “*USOOLE TASNIYA*”.

Hence, it is evident from the above discussion that whenever a “**thing**” is created, creation of its complimentary entity: “*ZAWJ*”, becomes obligatory, i.e. its dual as well as contrary entity must also be created by the almighty and this process remains independent of the confines of “space and time”; whereas **the attributes, capabilities and authoritative domain** [*WILLAYAT*] of a “*MISIL*” [dual] **remain equal and identical in every respect!**

Fortunately, a number of verses in Sure-Rehman very aptly provide affirmation of the of above mentioned **principle of creation** where in, two east, two west, two rivers, two springs, two gardens, two kind of fruits and the existence of two *JANNAT* are mentioned.

Since, the exegetists do not accept the above referred verses as resembling verses or “*AYAT-E-MUTASHABIHAT*”, hence there is a need to ponder upon this subject further!

Let us now look into the interpretation of the significant word “*SHAIEN*” of Sura Zariat’s verse, mentioned earlier on page-2. Here, the point to be recalled is that Allah Subhan wo Taala has attributed the word “*SHAIY*” for apostles, as well; for example, in Sura Maryum 19:9, He addressed Hazrat Zakarya^{AS} and said:

“*WA QAD KHALQTUKA MIN-QABLU WA LAM TAKU SHAYAA*” [19: 9]

[I did indeed create thee before, when thou hadst been nothing!]

Therefore, as concluded earlier, whenever a “**thing**” is created, creation of “*ZAWJ*” under the norms of *SUNNAT-E-ILLAHIYA* becomes compulsory and obligatory for Him! And sure enough this rule has also been applied to His own “*KALAM*”!

Says He:

“*ALLAHU NAZZALA AHSANAL HADISI KITAABA-MUTASHAABIHAM MASSANIYA*” (Az-Zumar 39:23)

[Allah has revealed His *KALAM* in the form of a beautiful write-up/book whose Aayats are identical (*MUSHABEH*) to each other]

The word “*MASAANIYA*” in the above mentioned Ayat is the plural form of “*MASANNA*” which means something comprised of a pair with either entity having likeness and resemblance similar to that of a “*ZAWJ*”. Incidentally for assessing the likeness, resemblance and concurrency of things, the abovementioned verse has also

provided us a summarized out line for our guidance and with such readily available help, we may continue further investigation for in-depth understanding the subjects of the holy Quran.

In relation to this discussion, a well-known tradition is being quoted here as reported in Tirmizi and Durr Manshoor through Hazrat Abbas^{RZ} .:

“Certainly Allah has created seven Earths, [and] on each Earth Adam^{AS} like your Adam^{AS}, Nuh^{AS} like your Nuh^{AS}, Ibrahim^{AS} like your Ibrahim^{AS}, Isa^{AS} like your Isa^{AS} and Nabi^{SLM} like your Nabi^{SLM}”.

This tradition has been explained in Tafsir Ibn Kathir in the commentary of the verse: 12 of Surah Talaq and a lengthy discussion on this tradition can also be found in the book **“Tahzeer-un-Naas”**, in which the author Allama Qasim Nanatovi Saheb has also drawn support from this tradition for the verse 12 of Surah Talaq. Hence on page 18 he writes:

”بلکہ اگر بالفرض آپ کے زمانے میں بھی نہیں اور کوئی نبی ہو جب بھی آپ کا خاتم ہونا بدستور باقی رہتا ہے۔ مگر جیسے اطلاق خاتم النبیین اس بات کو متقاضی ہے کہ اس لفظ میں کچھ تاویل نہ کیجئے اور علی العموم تمام انبیاء کا خاتم کہیے اسی طرح اطلاق لفظ مشاہن جو آیت اللہ الذی خلق سبع سموات و من الارض مثلہن ینزل الیہن (الطلاق: ۱۲) میں واقع ہے، اس بات کو متقاضی ہے کہ سوائے تبارک ذاتی ارض و سماء جو لفظ سلوات اور لفظ ارض سے مفہوم ہے اور ان دونوں لفظوں کا ذکر کرنا اس باب میں بمنزلہ استثناء ہے اور نیز علاوہ اس تبارک کے جو بوجہ اختلاف لوازم ذاتی یا اختلاف مناسبات ذاتی، خواہ منجملہ لوازم وجود ہوں یا مفارقت بین السماء والارض متصور ہے۔ اور بالتزام مستثنیٰ ہے یکجہ الوجہ بین السماء والارض، مماثلت ہونی چاہئے۔“ (مصنف کے منشا کو گمشدگی سے بچانے کی خاطر الفاظ کے نیچے خط راقم اسطور نے کھینچا ہے)

English Translation:

“If, supposedly, there was to be another prophet during Prophet^{SAS} period even then Prophet Mohammad^{SAS} would remain the **KHATEM**. But the status of “Seal of Prophets” expects that it [this status] should not be subjected to interpretation, he^[SAS] should generally, be addressed/referred as “Seal of all the Prophets”. Similarly, the application of the word **“Mislahun”** (like of them) which has appeared in the verse 12 [of Sura Talaq] “Allah is He Who created seven heavens, and [seven] earths [including] the ‘things’ between them.....” expects that, other than individual differences of heaven and earth which is the purport of the word “heavens” and “earth [s]”, and referring these two words in this context is an exception, then, apart from this difference, due to dissimilarity of individual composition or suitability whether it exist collectively or they are visualized as different between heavens and earth, and by necessity it is an exception, then by all reasons there should exist similarity among heavens and earths (including the “things” [created] in them)!” (For the purpose of keeping track of the real subject in discussion, the author/translator of this article has under lined the relevant statement of the topic.)

From the above discussion of the Allama Nanutawi Saheb, it is clear that the words of **Hadith** and the **Ayat** expect that there should be similarity and likeness among all seven heavens and earths and the creation in between them. Hence, the conclusion that all the apostles mentioned in the tradition have a replica!

Besides, on page; 26 of **“Tahzeer-un-Nas”** Allama Nanutawi seems to share the view of Shia belief about the Prophet’s^{SAS} return to this world before **Qiyama**. As such, relying on this belief, the author Allama Nanutawi, seems to take the replica of Prophet^{SAS} to be the Prophet^{SAS} himself. Because of this manipulated point of view, he had no

difficulty in proving the similarity & likeness between these two holy personalities, i.e. the Prophet^{SAS} and his replica. Had he presented any other point of view, then it would not have been impossible to have another “**SHAHIDAOUN KA HAZEERAH**” (Graveyard of Martyrs) to be a reality in India.

In his commentary, one of the said verse (Sura al-Tallaq 65:12), Hafiz Ibne Kathir also has related a narrative with Ibne Jarrar’s reference that Hazrat Ibne Abbas says:

“If I state its exegesis before you, you will not accept it and non-acceptance is declaring it to be false.”

Hafiz Ibne Kathir further writes: “and according to one tradition (*RIVAYAT*), someone had asked the meanings of this verse, to which he (Hz. Ibne Abbas) replied:

“How am I to believe that, what I will tell you, you will not reject it?”

The present day situation of propagation of knowledge of comprehension and jurisprudence is such that whenever an exegetists or a translator tries to differ from conventional translation/exegesis, for sure, he is made a target of “**KUFARS’ FATWA**” by the traditionalist/conservatives. They never even attempt to reflect on the point that if all the classical exegesis have encompassed the entire subject to the utmost satisfaction then why so many new exegesis [*TAFASEER*] are now being written every year?

It is an undeniable fact that the differences in Islamic jurisprudence

[Schools of thoughts] and executions of presumptuous edicts have influenced the exegesis and translations. Thus the aforementioned tradition too has been subjected to this influence and the Hadith under discussion was declared ‘**doubtful**’, only to get out of the difficult situation they were in!

Nevertheless, this writer’s finding on the subject mentioned in the Hadith is that no one, among the Muslim Ulema, has discussed it after aforementioned famous DIUBANDI AALIM Qasim Nanutwi Saheb. And even if it was, the discussion never made its way to the public through the media. But, Alhamdulillah, despite such weakness and shortcomings of comprehension and jurisprudence, fortunate news for us is that the quoted verse was never considered as being excluded from the Quran nor was it subjected to the philosophy of “Annulling and Abrogation” [philosophy of *NASIQ WO MUNSOOQ*].

In the end, we consider it an honor to quote Surah Isra’s Ayat which will take this article to its logical conclusion. Allah swt says:

“AWALAM YARAW ANNALLAA-HAL-LAZI KHALAQAS-SAMAWAATI WAL ARDA QAADIRUN ALAAA ANY-YAQUALUQA MISLAHUM WA JA-ALA LAHUM AJALAL-LAA RAYBA FIH. FA-ABAZ-ZAALIMUUNA ILLAA KUFUURA.” [17:99]

“Do they not see that Allah, who has created the heavens and the earth, has the power to create people like them? And there is no doubt that He hath appointed a time for it; But the transgressors have done nothing but rejection.”]

All praise be to Allah Subhanahu, the Lord of the Worlds.

Sources and references:

1. Tafsir Ibn-e-Kasir by Allama Ismaeel Ibn Kasir, Noor Muhammed Karkhana Library Publication, Karachi
2. Tahzir-un-Naas by Allama Qasim Nanatvi Sahib with completion by Muhammed Idrees Kaandhalvi, Publication House, Urdu Bazaar, Karachi
3. Mufarradat-ul-Quran by Allam Raghob Isfahani – Translation by Muhammed Abdah Firozpuri, Published by Shaikh Shams-ul-Haq, 228 Kashmir Block, Iqbal Town, Lahore, Pakistan.

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