





The Principle Used in Negation – Comparison

<p> Negation Upon the Book and the Sunnah</p> <p>“We negate from Allāh what Allāh negated from Himself and what His Messenger negated from Him”</p> <ol style="list-style-type: none"> 1. Negate all blameworthy attributes 2. Negate any deficiencies in His attributes 3. Negate any likeness between His attributes and attributes of His creation. 	<p> Negation of Resemblance</p> <p>“We negate any and all <u>resemblance</u> between Allāh and His creation”.</p> <p>This is vague and ambiguous and allows negation of Allāh’s attributes.</p> <p>In the Qur’ān tamthīl (<u>likeness</u>) is negated, this is specific and clear. Thus, while we have life, knowledge, hearing, seeing, pleasure, face and so on, the realities of these attributes in created beings are unlike the realities of these attributes with Allāh.</p>	<p> Negation of Jismiyyah (Embodiment)</p> <p>This is the way of the people of kalām (philosophical rhetoric), and it follows the philosophy and metaphysics of Aristotle.</p> <p>Thus, the principle that is relied upon to make negations for Allāh is to negate anything that implies or necessitates He is a body, as per Aristotle’s Ten Categories. (see overleaf).</p> <p>This is misguidance.</p>	<p> Negation of Ḥawādith (This is a negation that Allāh acts through His will).</p> <p>This is a subset of the previous one (Jismiyyah), and the Ash‘arīs and Māturīdīs use this.</p> <p>They claim if Allāh acts according to His will, He would have been subject to “change” in His essence, and also be confined by time and these are false claims and necessities, they are taken from Aristotle, and we are not in need of the philosophy of idolators to help us understand the Qur’ān, and what Allāh is or is not described with.</p>
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Here are Aristotle's ten categories, the first deals with "what something is":

1. substance (jawhar)

The rest are incidental attributes (a'raad) which deal with "how it is":

1. quantity (al-kam) - dimensions and measurable features, length, breadth, width and so on
2. quality (al-kayf) - perceived characteristics, color, shape, and so on.
3. relation (al-idaafah) - how a substance is in relation to others, above, below, right, left and so on.
4. place (al-ayn) - where it is
5. time (mataa) answering "when?" - temporal characteristics of the substance
6. position (al-wad') - how a substance's parts are ordered in relation to each other
7. action (yaf'al) acting - what a substance is doing
8. affection (yanfa'il) a substance being acted upon
9. having (al-mulk) - what the substance has on

The "Tawhīd" of the People of Kalām is based around negating these ten categories from Allāh and explaining away those texts of the attributes which they consider to fall into these ten categories, either with ta'wīl (figurative explanation) or tafwīd (claiming the meaning of the text is unknown and left to Allāh's knowledge). This is Aristotelian Tawhīd, it is not the Tawhīd of the Messengers.