

Chapter – 81

Allegorical Verses

(آیاتِ تشابهات)

❖ هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
 وَأُخْرُ مُتَشَابِهَاتٌ فَمَمَا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَبَعُونَ مَا تَشَابَهَ مِنْهُ
 ابْتِغَاءَ الْفُتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلُهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ
 يَقُولُونَ آمَنَّا بِهِ كُلُّ مَنْ عِنْدِ رَبِّنَا وَمَا يَذَكَّرُ إِلَّا أُولُو الْأَلْبَابِ .

It is He, who has sent down to you (Noble Prophet) this Book, (mostly) contain the verses that have a clear meaning; they are the core of the Book; and (there are some) other verses, the meanings of which are indistinct;(here) the mischievous element create turmoil, and look for its incorrect meanings; And only Allah knows its proper interpretation; and those having sound knowledge say, “we believe in it,(and) all of them are from our Lord”; and none derives true perception except the men of understanding. (03: 07)

It should be made clear that the Quranic Verse quoted above has different meanings.

- Some people give a pause at تَأْوِيلُهُ إِلَّا اللَّهُ and separate وَالرَّاسِخُونَ فِي الْعِلْمِ. At that time the meanings would be, ‘only God knows the meanings, intensions and sense of these allegorical verses. And even those who are having sound knowledge, they also do not know.
- The other people do not give pause at تَأْوِيلُهُ إِلَّا اللَّهُ and they pause directly at وَالرَّاسِخُونَ فِي الْعِلْمِ. At that time the meanings would be, ‘the meanings, intensions and sense of the allegorical verses are known to God and also to those who are having sound knowledge’. However, the knowledgeable persons say that we are sure that all the things are from God.

In the Holy Quran there are some verses which are denoting human attributes but Quran has used them for Allah. سُبْحَانَهُ وَ تَعَالَى . For example:

1. يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ (48:10)
2. ثُمَّ اسْتَوَى عَلَى الْعَرْشِ (07:54)
3. الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (20:05)
4. اللَّهُ يَسْتَهْزِئُ بِهِمْ (02:15)
5. وَغَضِيبُ اللَّهِ عَلَيْهِمْ (48:06)
6. وَمَكَرُوا وَمَكَرَ اللَّهُ (03:54)

Some scholars say that the meanings, intensions and sense of the allegorical verses are known to God only, and then they keep silence. They say that our duty is to say أَمَّا بِمُرْأَةِ اللَّهِ (we believe on the meanings and intensions of God). Some other persons consider on idiomatic expressions of Arabic language, and then they take meanings accordingly. For example:

Verse No. 1: The action of a successor (خليفة) is always referred to the original person, particular when he has given order to the successor. Therefore the meaning of this verse would be: “Prophet’s hand is above the hands of oath takers”.

Verse No. 2: It gives the meaning that: “God’s governance has been established.” Look! People say “The King has taken his Seat”, means “God’s governance is established.”

Verse No. 3: Its translation will be “Allah’s graciousness is evident by His governance.”

Verse No. 4: Its meaning would be “Allah will punish for their laughing at (Muslims)” It is because, in the previous Verse (02:14) the disbelievers say for Muslims إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ - (we were just mocking).

Verse No. 5: Anger, in fact, is the result of blood coming out from the heart with pressure due to revenge. Thus here “revenge” is the meaning, because it is the result of anger.

Verse No. 6: The translation will be “these hypocrites double crossed, so Allah gave them punishment.”

Look! Think over own Urdu idioms. We say day and night, “River is flowing” and we take the meaning as the water in the river is flowing. Similarly we say, “He put the figures in his ears.” It means he did not want to listen. So, for ‘meanings and intensions’, giving considerations to idiomatic expressions is also important.