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TÍTULO: Una revisión crítica de la interpretación de Ash'ari e Ibn Taymiyyah del verso "Eli Paste Nazar".

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RESUMEN: Este artículo examina la base y el método de Abolhassan Ash'ari e Ibn Taymiyyyah en la visión coránica de Dios en el análisis coránico, y específicamente en la interpretación del verso "Elides del observador". Según Ash'ari, la visión de Dios sin estar relacionada con la fisicalidad de Dios es posible, y como resultado de este versículo y similares, el Corán en el significado aparente de ellos es exaltado. Ibn Taymiyyah también, al obtener el mismo método, recurrió a la interpretación literal de este verso y otros versos similares en el Sagrado Corán y anunció la presencia de Dios. Al revisar estos dos puntos de vista, la alternativa es mirar las ilusiones y las inteligencias sensibles.

PALABRAS CLAVES: Hadith, interpretación, imágenes, ilusiones.

TITLE: A critical review of the interpretation of Ash'ari and Ibn Taymiyyah from the verse "Eli Paste Nazar".

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ABSTRACT: This paper examines the basis and method of Abolhassan Ash'ari and Ibn Taymiyyyah in the Qur'anic view of God in the Quranic analysis, and specifically in the interpretation of the verse, "Elides of the Observer." According to Ash'ari, the vision of God without being related to the physicalness of God is possible, and as a result of this verse and the like, the Qur'an in the apparent meaning of them is exalted. Ibn Taymiyyah also, by obtaining the same method, turned to the literal interpretation of this verse and similar verses in the Holy Qur'an and foreshadowed the presence of God. By reviewing these two views, the alternative is to look at the illusions and the sensible intelligences.

KEY WORDS: Hadith, interpretation, imagery, illusions.

INTRODUCTION.

The issue of seeing Allah, the position that can be relied upon by Zawahiri, is one of the Qur'ānic verses of the Quran and the companions of Qalam. Each interpretative and verbal text, based on its understanding of the principles of belief and its affiliation with the wisdom of religious science and wisdom, has recorded a theory in the name of its school of thought. In the meantime, as is well known in the history of Islamic thought, Ash'ari's thought is known by certain, sometimes absurd, rational ideas due to its facultative interpretations. Historical evidence suggests that the Asahari thought method has been repeated with little difference in Ibn Taymiyya's view. In fact, with the desire to return to the predecessors, this Timjima not only tried to persuade the appearances of the Ash'arite school, but also, in their purity, as much as possible, along with the systematic consolidation of their verbal interpretive foundations, tried to advance in advance has taken. It seems that today Salafi intellectual foundations have repeatedly expressed the claims of people such as Ash'ari and Ibn Taymiyyah, and in the field of Qur'anic interpretation, and introducing Islamic beliefs, there have been somewhat vulgar attitudes.

Due to the stable presence of Ash'ari-Salafi thought in the intellectual and political geography of the Islamic world today, the present article attempts to critique one of the most important interpretive-verbal teachings of this school, the main challenge posed to them.

From the author's point of view, this challenge is based on the eloquent wisdom of the Salafi scholars. In fact, according to the initial assumption of this essay, the main source of intellectual deviations or socio-political afflictions that emerged in the present Salafism situation is to begin with at the starting point of separation from the explicit commandments of reason. An analysis of this rational wisdom by referring to the intellectual rational thinking of Shiites and the pursuit of the effects of this rational thought in the interpretation of the Quranic verses is the purpose sought by this paper. With this explanation, in the context of the coherent and focused discussion of the discussion, critical reflections on the analysis of Salafi's religious thought and interpretation have focused on the issue of God's vision in the Holy Qur'an. Also, due to the privileged position of Abolhassan Ash'ari and Ibn Taymiyyah in Salafi's thought, the views of these two are narrated in separate sections and have been critically analyzed at the end of the chapter, based on the teachings of Shiite Imams and the efforts of its preeminent thinkers.

DEVELOPMENT.

Ash'ariyya's commentary and voting permission.

While passing the permission of the Lord, Ash'ariyah has tried to draw up this view that does not imply a restriction to God. He criticized the position of the opposition, promising to refuse to see and approximate the theory of rotu heart, as the position of the Mu'tazilite, and criticized this stance. From Ash'ari's point of view, this view of the Mu'tazilites is lacking in intellectual and religious authority. As a result, he tries to explain his acceptable position, which is the same permission as God, with rational and religious evidence (Ashari, 1411, p. 1: 238).

Ash'ari, with a negation of the interpretation, points out that the view, the heart-which is the same as the Mu'tazilite position-tries to choose between the permissible vision and God's view of the middle position and bring these two promises together. Asahi's citation is based on the famous promise among the companions of the Qur'an that, firstly, the permission of the vision does not mean confirmation of the face, and secondly, the confirmation of the face does not mean the necessity of conception (Ash'ari, 1411, 1: 238), that is to say, God considers the face without physiognomy He was assumed to be on the opposite side of a God-given face. Eventually, Ash'ari will assume that acceptance of the face, physicalness, or any other attribute to God does not mean God's limitations (the same)

While Ash'ariy denied the possibility of seeing, he denied physicalness to God, and writes in his explanation: "The Sunni and the companions of the hadith say: He is not a body, not like things, but on the throne, as he said: al-Rahman Ali al-Eid al-Stewi. We did not exceed God's promise. Instead, we say that the equator is seen without quality. He is light, as He said: Allah is light, al-Mussaat and al-Ridj and has a face, as he said: and in the second place is Rebak and has two hands, as He said, Bidi's creation has two eyes, as He said: Tariqi is on the verge and on the resurrection day with his angels, as he said: and the place of Rebak and Al-Molk is Safa safa and he, as it is mentioned in the world, is revealed to the world of heaven. [I Hadith Aby Huraira Alnabi Allah Against Salam al-Qal: Yinzel, Rebnah Tabarek and the Excellency of the whole »] They have read anything other than what they find in the book or they have understood the narration of the Prophet (peace be upon him and his companions) Have not expressed" (Asahari, 1411, p. 1: 285).

Interestingly, in the discussion of the well-known verse, "Eli'ab-e'yat-e-observer", Ash'ari believes that the purpose of this verse is the true view of God. From his point of view, the words of the Holy Qur'an are carried on their apparent meaning, and the interpretation of the statements of this Bible is not accepted and conscientious because of the lack of confirmation of their apparent meaning.

(Ash'ari, Bita: 13-14). From Ash'ari's point of view, the promise of God's sight does not require God is Allah, and not the likeness, regeneration, rebellion, submission or denial of the Lord (Ashari, 1995: 61; Ash'ari, 1413: 36). Asahari says that in our daily observation, we have seen that it is possible that two objects Completely different and variance in similarity to black and white and visible. According to him, according to these observations, the similarity in having two attributes does not mean the total or objective similarity of the two objects.

According to Ash'ari, in the Holy Qur'an it is stated that: Licking is the object of the word, which is enough to understand the principle of difference between God and all other beings. It is also mentioned in the Word of Allah that Allah is the One who is Allah. According to this verse, it is enough for humans to not distort the distinction between God and creation, based on a common attribute, and do not alter the attributes such as the form and the possibility of seeing for the reason of God's sharing and creation (Ash'ari, 1344: 7).

From all the above, it seems that, while acknowledging the permission of the Lord, he considers that this view does not mean the physicalness of God, and, with the assumption of the purpose of being and physicality, the image of God does not mean the form of God.

Ibn Taymiyyah and the interpretative basis of the vote.

Compared to Ash'ari's words, which are based on the Quranic verses of the Quran and in the controversial manner of the theologians to recount the attributes of God in the Holy Qur'an, Ibn Taymiyyya's interpretive approach is accompanied by an explanatory methodology.

According to Ibn Taymiyyah, the interpretation of the Quran with the Qur'an is the first step in understanding the meaning of God and the interpretation of divine attributes in the meaning and meaning of the Holy Qur'an. In the second step, he interprets the Quran with the words of the Companions and the followers. His third step is to refer to Arabic words and rules of Arabic literature in the interpretation of the Holy Qur'an.

According to Ibn Taymiyyyy, the sources of Salafi believers who have received their knowledge of the Faithful and with loyalty to the Companions of the Companions and narrators of the hadith and loyal to the prophetic tradition is the next step of Ibn Taymiyyah in the interpretation of the Holy Qur'an. Based on this, Ibn Taymiyyyyah has interpreted his method with loyalty to the appearances of the Holy Quran, and following the lineage of the companions of the hadith, with the slightest emphasis on the independent role of reason (Ibn Taymiyyah, 1417: 105-120).

In his epistle, The method itself writes: "It should be known that the Prophet (pbuh) expressed the Qur'anic meanings to the Companions, as the words also express it. Therefore, the word of the Lord Almighty, who said: "To explain to the people what has been revealed to them", these two things are expressed" (Ibn Taymiyah, 1972: 35).

From Ibn Taymiyyyah's point of view, the companions of the Prophet (pbuh) are the same scholars in science (Ibn Taymiyyah, Beita (A): 128), who in understanding the Qur'anic verses, must learn from them real science. He considers the interpretation of the Companions to be a frequent recourse to the Prophet (pbuh) for understanding and interpreting the provisions of the verses of Sharifa (Ibn Taymiyyah, 1972: 36). According to him, the method of the Sahabah is to resolve disagreements between commentators. Ibn Taymiyyah writes: "The lack of a cause for lice, Delila Ali al-Adam". In particular, when the ears indicate its proof, what is the ground for denying it? (Ibn Taymiyyah, 1421: 42). He emphatically affirmed the sensible attribute to God (with the emphasis on the explicit and correct moves): 44) In describing his favorable view, he wrote: "So, let us prove that which God has proved for himself and deny the virtues of God and creation. So if anyone says: "Allah does not have knowledge and strength, mercy and words, and does not love and is not pleased, nor will he call and do not whisper, and he has no equals, he is surely dead and dumb, and has made the Lord alive in his material and intuition". Someone who says that his science is like my science, and his strength is like my strength; his love affects me like my love or his mercy, like my pleasure, or his two hands like

my two hands or his tent like my tent, and parables the Lord to animals. Therefore, we have to prove without a parable, without shutting down" (ibid., 30).

Ibn Taymiyya and replacing them without explicitly invoking the words of the interpreter of the predecessor cause disturbance of meanings and therefore unlawful (ibn Taymiyyyah, 1422: 284). He says that the claimants of rational thinking, with their perverse reasons, have been unable to perceive God. And, as a result, the explicit words of God have interpreted the possibility of observation (Ibn Taymiyyah, Beita (B): 23).

Ibn Taymiyya's position on the possibility of God seeing the same Ash'arist vote, as it were, is, of course, by a strictly interpretive approach, and with a clear mention of the apparent and hadithic approach of Ibn Taymiyyya. In this view, God is visible, because the explicit wisdom does not deny it, and the appearances of the Qur'anic verses also indicate the possibility of seeing. From the point of view of Ibn Taymiyyah, the method of understanding the words of the Holy Quran is to follow the way the Companions of the Qabbar walked it, and with their hadiths they blocked the way for the illogical interpretation of the Qur'anic verses. As a result, according to the position of Mokhtar Ash'ari and Ibn Taymiyya, the vision of the Lord is permissible based on the explicit text and the absence of opposition to the explicit wisdom.

Refusal to perceive the rational and constitutional foundations of Imamie's interpretations.

In contrast to the two above-mentioned points, according to the theological-interpretive interpretation of Imāmī, the possibility of seeing God is based on the basis of the abstention. This alternative view is the product of a valid rational reflection and a well-known interpretive methodology, which previously relied on the firm support of the interpretative system of the Ahlul-Bayt (AS). In fact, the Shi'a thought, inspired by the interpretive-verbal theology in the hadiths of the Imams (AS), formulated its interpretive theology on the circuit of intelligible arrogance, which has continued the decisive approach to the interpretation of Qur'anic verses.

In fact, the interpretation of the attributes of God in the Shi'i religion is based on their views on the interpretation of the Quran and the methodology of this interpretation. Among the Shiite thinkers, Allame Tabatabai has presented one of the most comprehensive bases in the interpretation of the Qur'an. The Allameh approach, known as "Qur'anic interpretation of the Quran", is based on multiple theological principles and assumptions (Tabataba'i, 1392, p. 1: 5-15).

Allameh Tabatabai describes the significance of the correct and comprehensive interpretation of the Qur'an: "The Holy Quran consists in the full purpose of humanity and expresses it in the most complete way, because the goal of humanity, which is based on realism, is a complete worldview and the application of ethical principles and laws is a work that is suited to worldview and the Holy Qur'an is the full description of this destination" (Tabataba'i, 1393: 39).

According to this narration, the Holy Qur'an is a comprehensive book that is a complete, rational, realistic and understandable worldview to humanity. Therefore, the interpretation and understanding of the meaning of the Quran should not be impossible or absent, and the clarity of the Quran will provide a guarantee for understanding its meanings.

This coherent interpretation method also relies on the rationale of theological theology, in such a way that the Shia's interpretive and theological thought, by adopting a coherent, rational and loyal approach to the verbal rituals of the Imams (AS), has achieved a consistent interpretation of God's attributes in the Holy Qur'an. This interpretive-verbal coherence has also reached a credible viewpoint in the discussion of God's vision.

The rational support of the analysis of the discussion of the vision of God in the Holy Qur'an, according to Allameh Helli, is as follows: "The necessity of existence is also a necessary denial of sight. Consequently, most of the rationale has turned to the refusal of the vision of God, and the Statue of Judgment has seen the permission because they believe in the sanctity of transcendence, and if they believed in his divine power, God's vision would not be permissible for them. Ash'arites are

opposed to the majority of the hereafter and have gone so far as to see that excellence is visible in the same divine. The reason for the refusal to see is that the necessity of his existence is due to his celibacy and the negation of him. Therefore, his vision will also be ruled out. Because every visible thing is referred to here and there, and as opposite or in the opposite direction. However, when these things are transcended from the transcendental God, the vision will also be ruled out" (Heli, 1422: 411).

This verbal-rational interpretation of the attributes of excellence is based on the support of Shi'i theologians. Imam Sadiq (AS) has been quoted: "The bishop came to Amir al-Muminin" (AS) and said: O Amir believers, did you see your Lord worshiping him? Ali (as) said: "I do not worship the Lord whom I have not seen". Asked how did you see her? He said: "In the eyes of the eyes, his eyes do not understand him, but the hearts see the truth of his faith" (Sadhuq, 2005:135). Also, Amir Momenan (as), in his famous statement on theology, distinguishes the intrinsic difference between God And describes the creation and describes the difference between the connection of God to his traits with what the mystics know as adjectives: "Whoever describes God as an attribute to his nature, He has made him something, and whoever places him in something is two things, and whoever considers two things is so divided into his constituents, and each It is not known and unknown to him who divides into his constituent parts. And whoever refers to him is a limited one, and whoever believes in it, he has counted him; and whoever says what God is, put God in something, and whoever says that God is on something, they will have no place else. It is empty of him" (Seyyed Sharif Razi, 1378: 31).

There is also another statement from Imam (AS) in which: "There is no veil that separates you from it and there is no door to stay closed on you. He is everywhere, at any moment and time, with people and fairies. Forgiveness does not breach in its treasures, and whatever it gives, it does not mean its ... its hidden, the curtain is not revealed, and its revealing does not detract from its secrecy. It is near and out of reach. High and close with everyone. It is obvious and hidden. It is hidden and obvious.

Reward all and no one will reward him. He did not create the creators and did not ask them for help and grief" (455).

These narrative traditions, which were supported by Shiite thought in the regulation of rational theology and correct interpretation of the Qur'anic verses, are also evident in other traditions of Tawhid. In Tawhid Sadouq, Imam Sadiq (AS) has been quoted as saying: "The Prophet (peace be upon him) walked on a man who saw the sky, sewing prayers, the Prophet (pbuh) said to him: Close your eyes because you will not see him. And [in another narrative] he said: The Prophet (pbuh) passed on a man who took up the heavens and prayed. The Prophet (pbuh) said to him: Cut your hands because it will not come to him" (Sadukh, 1384: 133).

Another narrative also reads that one of the Khwarites came to Imam Baqir (AS) and asked: "What do you adore? Imam said: God. Asked him to see him? He said: "The eyes never see him openly, but the hearts really see his faith, they are not known as analogies, they are not perceived with senses, they are not like people, they are described by signs and are famous for signs ..." (135).

Another narration of Imam Reza (as) has been quoted that in response to the man who asked whether he saw the Prophet (pbuh) of God, referring to the verse "We are the false prophet of ours", he said: "I have not seen, but seen in my heart "(The same: 143) Imam Sadiq (a) also reached that:" Seeing in the heart is not like looking, and Allah Almighty is superior to that described by similes and atheists" (ibid., 145).

Eventually, Sheikh Saduq writes in the book of Tawhid and in the description of the hadeeth of the sight of God - whose ultimate compilation is on these topics: "The meaning of the vision that came in the traditions is science. Explaining that the world is the home of doubts, thoughts and thoughts, and when the resurrection comes from the signs of God and its works concerning the rewards and punishments of things that appear to be disputable, and the truth of the power of God is revealed ...

and the meaning of what has been said in the hadith That is, that the Prophet will be seen, that is, it will be known as a certain science" (Saduq, 1384: 149).

A similar view is presented in the commentary of the Assembly of the Al-Bayan, which accurately states that it has never been issued a permission from God. Sheikh Tabarsi writes the following verse: "Evil Sabbath Observer".

"[Another view] is that the view is the meaning of the vision, and the meaning of the verse is that the eyes are in the form of a vision to the Lord. This view has been narrated from Kleby, Moqatl, Atta and ... While this is not permissible, because everything with a pupil looks at the subject, and God is transcendent to look at the subject. Allah is the source of all that is to be pointed out with your finger. It is also seen with the help of Hassa, and this vision is nothing but coping with. While God is transcendent with all of this community. Also, the seeing of the hase only ends with the connection of the radius to the visible object, and God is pleased to connect the radius. In addition, the comment in the word does not mean the meaning of the vision. If, in the opinion of the same, the seeker seeks the vision, and if he descends into the heart, he will seek the knowledge" (Tabretsi, 1410, p. 10: 198). Also, Faiz Kashani has also discussed the interpretation of the verse: "They look at the vaqullah, in the mercy of God and in His favor" (Faiz Kashani, 1419, p. 7: 349). In this interpretation, “the term waits for reciprocity from the right to excellence has also been introduced as the observer’s interpretation”. That is, these interpretations, while being loyal to the original verse and its original meaning, indicate a true meaning or, at least, a lack of understanding of the meaning associated with the corrupted tale of the verse.

In the commentary of al-Mizan, it is stated: "The aspect of Yome'ez Najerat إلي ربها Observer; These two sentences are the Day of Judgment, which commemorates the faces of the people, one and the other, and the disgusting and subtlety of the face and the tree and the like, in the sense of beauty and beauty. And they are theirs: and the meaning of the two sentences is discussed, considering that it is

in front of the "pillboxes", that the elements on the day when the resurrection is to be beautiful and luscious, and the joy and inner face of the faces, it is apparent, as elsewhere, about this issue: "Tariq al-Qaʾīh al-Naim, and also, and the sentence Behind the Eyes "is the news after the news for the beggar", funds, and "The Passions" belong to the word's observer", which goes forward for the sake of imprisonment, or the importance of the content itself, If not, he would say: "Observer of the Sabbaths".

It is not a matter of considering God, the exaltation, to consider the sensation that ends with the eye, because the firm argument is on the impossibility of seeing God, but the perception of the heart and seeing the heart by the truth of faith, as the rational arguments, the same goes for the news coming from the Ahl al-Bayt Ismat (PBUH), and we share some of these news with the following commentary on the verse: "The Book of the Eternal Ezar Elyak" and the verse "We are the False Prophet of Our Lord", we did.

So, this tribe of their hearts is noticeable to their Lord, and they do not engage in any cause of their hearts from the remembrance of Allah, because that day all the causes have come from the Sabbath, and they did not stand in any position from that day, and did not take any steps from its stages. They will not do anything unless they have the mercy of God, and they will be safe from that day "and I will continue to be safe", and they will not witness any observation of their sight, and they will not be pampered by any blessings of their blessings unless at the same time they observe their Lord, because they do not regard anything, and they do not see anything except from the window where they are.

In the description of the verse of Shri'fah, when Moses (a) requested the presence of the Lord, a commentary on Imam Reza (AS) was made, which in response to the question of Ma'moun, said: "Moses bin Omran, 'ulama of Allah knew that God is superior to Seen ... [But the people of Israel] said: We will not believe in you unless you ask ... God revealed to him and his eyes: "O Moses! What

they asked of you to ask of me, I will not take you into their ignorance" (Saduq, 1384: 153). It is obvious that the question of refusing to see the Lord is so obvious that according to the teachings of the Imam, the request of Moses (AS), contrary to the appearance of common sense and needs to explain and remove the charge from Allah.

The following is explained in al-Mizan's commentary: "If we put the issue of observation and comment on the understanding of the common people and of the people, we immediately see it and consider it, but this is not true, because we have no doubt and we will not have the impression that it is that the vision is to be applied and to take the form of the body, its face and its color, and to draw it in the human mind; in short, the practice that we are seeing is natural and requires a material matter in the cosmos of both, while it is necessarily evident from the educational method of the Quran that no being has any aspect of the resemblance to God, and it turns out that the person who is in such a situation is not entitled to see and understand the meaning that we do not confer on him, and he does not have any form of mentality in harmony with him, neither in the world nor in the hereafter, then for Musa bin Imran (peace be upon him), it was not because of such a demand that such a request deserves a high rank person like him, one of the five Prophets of Oulu, and his great position is not compatible with such negligence and ignorance. Indeed, the promise that God, while glorifying the movement and time and place and the defects of materiality, manifest himself to mankind and, in the eyes of the power of man, able to see him, is more like a joke than a serious proposal" (Tabatabai, 1392, p. 8: 305).

From the above statements, which have come to the systematic and loyal interpretation of the text of the Holy Qur'an and reiterated their belief beliefs in accordance with clear rules of reason, based on the verbal rituals of Ahlul-Bayt (as), the promise of the impossibility of God's vision is spelled out. This is a verdict of the Shi'a scholars, in contrast to the Ash'ari-Ibn Taymiyyah's theologianism. The two, referring to the lack of reference narrations and authentic narrators, while escaping the explicit

commandments of reason, ultimately reach the visible God, which does not depart from the determinants associated with visibility. This promise is corrupted in terms of the rational basis, the interpretative method, and the compatibility with valid hadiths.

CONCLUSIONS.

According to Abolhassan Asahari's attitude, the view of God is permissible without any connection with the physicalness of God. Ibn Taymiyyyah also assumed the right to vote, assuming that he was promising to be a documentary scholar and not subject to any corruption corrupted. However, the refusal to see because of the purpose of the body with the physical and the extreme of the limitations is among the rational thoughts that are close to intelligence. In this regard, it seems that the reversal of Ash'ari and Ibn Taymiyyyah from rationality, which heavily influenced in understanding the real and true tradition - based on the teachings of the Ahlul-Bayt (AS), has intensified and created the basis of loose and controversial beliefs.

Referring to the explicit words of the Shi'i Imams, which are the true commentator of the word of the Prophet, are clear evidence of their reliance on explicit revelation and documentary evidence of the firm intellect; therefore, according to their interpretations, the word of God in the famous verse "Elly Observer", while respecting the appearances of the Arabic word, while maintaining the status of the word of revelation, remains consistent with the firm judgment of reason.

This distinction between Shi'a rational theology and Salafi's theological theology has also shown its work in practice. As it appears today, the apparent approach to invoking religion is more consistent with violence and assassination, and it is such that the agitated frontier of contemporary translation appears throughout the world.

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