

## **Corrupt belief 3:**

### **Anthropomorphism (Tajsim)**

-Ascribing location, time , and Direction to Allah subhana wa tala.

### **Ibn Taymiya**

**“.... It is established from what necessarily follows from these two premises, the correctness of the saying of those who say that Allah is in a direction, and the saying of those who say that He is a body, and that Him being a body necessarily implies Him being in a direction**

### **Ibn Taymiya**

#### **Allah is in the Heaven**

when a boy is sad he raises his hand to his Lord and calls unto Him in the Heaven and nowhere else.

[Muwaafaqat al-Manqul (2:29)

Republished as : Dar' Ta'aarud al-`Aqli wal-Naql (2:58-59):]

(Bayaan Talbiis Al-Jahmiyyah, 2 / 125).”

Supported by :

**Uthaymeen**

Bin baz  
Nassiruddin al Albani

**Wahabi concept:**

**-Ascribing Form, Organ, Limbs And parts to Allah  
Subhana Wa Tala.**

Uthaimeen:

- Allah has 2 eyes (Wa iyazulbillah)

Ibn 'Uthaimeen stated:

"We believe that Allah, the Most High, has two real eyes. And this is the saying of Ahlus-Sunnah wal-Jamā'ah. Abul-Hasan Al-Ash'aree said: The saying of Ahlus-Sunnah and the As-hāb Al-Hadeeth is that Allah has two eyes, without saying 'how' just as Allah has said, "[It was] sailing under Our Eyes." (54:14)."

(See *Izālatus-Sitār 'an Al-Jawāb Al-Mukhtār li-Hidāyatil-Muhtār* of Ibn 'Uthaymeen, p. 22;

- Allah is Jogging / trotting (Wa iyazubillah)

**Q 31 – Question is about the Trait of Allah that he does Jogging [ Running Swiftly ] ?**

**Answer :** This trait of Allah swt is proven as is mentioned in Sahih Narrations in Sahih Bukhari and Sahih Muslim from Abu Hurai'rah that Prophet pbuh said : " Allah swt said that when someone walks towards me then i run swiftly towards him." This Running is from the Verbal [ فعلية ] traits upon which faith is to held obligatory without any Condition or Example because Allah swt has himself informed us about this , So it is Obligatory for us to have complete faith on it , Because Placing Conditions on Words of Allah swt without Knowledge is Not Permissible and we can't give any Example because Allah swt himself said there is nothing like me . He is all hearing and all seeing.

**Fatwa bin Uthaymeen – Collected by a Number of Scholars // Chapter Aqeedah of Muslim //**  
**Page 19 // Question number 31 // Edn. Maktaba Ihlas Riyadh.**

س ٣١ : سؤال عن صفة الهرولة؟

ج : صفة الهرولة ثابتة لله تعالى كما في الحديث الصحيح الذي رواه البخاري ومسلم عن أبي هريرة عن النبي صلى الله عليه وسلم قال : (يقول الله تعالى : أنا عند ظن عبدي بي) فذكر الحديث وفيه : (وإن أتاني يمشي أتيته هرولة)، وهذه الهرولة صفة من صفات أفعاله التي يجب علينا الإيمان بها من غير تكيف ولا تمثيل، لأنه أخبر بها عن نفسه وهو أعلم بنفسه فوجب علينا قبولها بدون تكيف، لأن التكيف قول على الله بغير علم وهو حرام، وبدون تمثيل لأن الله {يقول: {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

# فتاوى بن عثيمين

لفضيلة الشيخ

محمد بن صالح العثيمين



جمع وإعداد  
نخبة من العلماء

مكتبة الإخلاص

الثاني: أن لا يكون له مسوغ في اللغة العربية فهذا موجب للكفر، لأنه إذا لم يكن له مسوغ صار تكديبا، مثل أن يقول: ليس لله يد حقيقة، ولا بمعنى النعمة، أو القوة، فهذا كافر؛ لأنه نفاها نفيا مطلقا فهو مكذب حقيقة، ولو قال في قوله تعالى: ﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾ [المائدة: ٦٤] المراد بيديه السماوات والأرض فهو كافر، لأنه لا يصح في اللغة العربية، ولا هو مقتضى الحقيقة الشرعية فهو منكر مكذب.

لكن إن قال: المراد باليد النعمة أو القوة فلا يكفر لأن اليد في اللغة تطلق بمعنى النعمة قال الشاعر:

وكم لظلام الليل عندك من يد      تحدث أن المانوية تكذب

من «يد» أي: من نعمة؛ لأن المانوية يقولون: إن الظلمة لا تحدث الخير وإنما تحدث الشر.

### س ٣١: سؤال عن صفة الهرولة؟

ج: صفة الهرولة ثابتة لله تعالى كما في الحديث الصحيح الذي رواه البخاري ومسلم عن أبي هريرة عن النبي ﷺ قال: «يقول: الله تعالى: أنا عند ظن عبدي بي» فذكر الحديث، وفيه: «وإن أتانى يمشي أتيته هرولة»، وهذه الهرولة صفة من صفات أفعاله التي يجب علينا الإيمان بها من غير تكيف ولا تمثيل؛ لأنه أخبر بها عن نفسه وهو أعلم بنفسه، فوجب علينا قبولها بدون تكيف؛ لأن التكيف قول على الله بغير علم وهو حرام، وبدون تمثيل؛ لأن الله يقول: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١].

### س ٣٢: سؤال عن مذهب السلف في رؤية الله ﷻ؟

### س ٣٣: وعنمن يزعم «أن الله لا يرى بالعين وأن الرؤية عبارة عن كمال اليقين»؟

ج: يقول: الله ﷻ في القرآن الكريم حين ذكر القيامة: ﴿وَحُوءٌ يَوْمِنَا نَاضِرَةٌ﴾ [إلى ربها ناطرة] [القيامة: ٢٢، ٢٣].

فأضاف النظر إلى الوجوه، والذي يمكن به النظر في الوجوه العين، ففي الآية دليل على أن الله سبحانه وتعالى يرى بالعين، ولكن رؤيتنا لله ﷻ لا تقتضي الإحاطة به لأن الله تعالى يقول: ﴿وَلَا تُحِيطُونَ بِهِمْ عِلْمًا﴾ [طه: ١١٠].

فإذا كنا لا يمكن أن نحيط بالله علما والإحاطة العلمية أوسع وأشمل من الإحاطة

Shaykh Ibn `Uthaymin reinforces his anthropomorphism by saying (Sharh p. 42):

al-`Uthaymin said:

**"It is established that Allah Most High has feet**(al-qadam thâbit lillâhi ta`âlâ), and Ahl al-Sunna have explained the **leg** and **foot** (al-rijl wa al-qadam) as being **literal** according to what befits Allah (haqîqatan `alâ al-wajhi al-lâ'iq billâh); whereas the **"People of Figurative Interpretation"** (Ahl al-Ta'wîl) have explained al-rijl as being the group which Allah will place in the Fire, and al-qadam as being those who are sent forth (muqaddamîn) to the Fire... and I **reject and return their explanation to them on the grounds that it contravenes the external meaning of the words** (mukhâlifun li zâhir al-lafz)."

- Allah gets bored / Malal literally (wa iyazbillah.)

سئل فضيلة الشيخ : هل نثبت صفة الملل لله عز وجل ؟  
فأجاب بقوله : جاء في الحديث عن النبي عليه الصلاة  
والسلام قوله (( فإن الله لا يمل حتى تملوا )) فمن العلماء  
من قال إن هذا دليل على إثبات صفة الملل لله

The Sheikh (ibn Uthaymeen) was asked:  
'Shall we believe that feeling bored is an  
attribute of Allah?'

He replied: 'It is narrated from the prophet  
(pbuh) that he said: '((Allah doesn't feel  
bored till ye get bored))' some scholars  
declared that **this is a proof that feeling  
bored is an attribute of Allah.**

--Fatawa al-Aqeedah, Volume 1, Page 85



See the following kalam of Sh. al-`Uthaymin:

وهذا الملل الذي يفهم من ظاهر الحديث أن الله يتصف به ، ليس كمللنا نحن ، لأن مللنا نحن ملل تعب وكسل ، وأما ملل الله عز وجل فإنه صفة يختص به جل وعلا ، والله سبحانه وتعالى لا يلحقه تعب ولا يلحقه كسل ، قال تعالى : ( وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ) (ق:38) هذه السماوات العظيمة والأرض وما بينهما خلقها الله تعالى في ستة أيام : الأحد والاثنين والثلاثاء والأربعاء والخميس والجمعة ، قال ( وَمَا مَسَّنَا مِنْ لُغُوبٍ ) يعني ما تعبنا بخلقها في هذه المدة الوجيزة مع عظمها

"This *malal* [literally: boredom], which is understood as an attribute of Allah from the literal/apparent meaning of the narration, is not like our *malal* [literally: boredom], for our *malal* constitutes of tiredness and laziness. As for the *malal* of Allah, the Powerful and Exalted, then that is a special Attribute of the Most Powerful and High, and Allah (swt) is neither ascribed with tiredness nor laziness....."

**see:** ( uthaymeens sharh of Riyadh al-Salihin by Imam Abu Zakaria Yahya Ibn Sharaf al-Nawawī)



The Prophet's words, "Adam was created in His image" means that Allaah created Adam in His image, for He has a face, an eye, a hand, and a foot, and Adam had a face, an eye, a hand, and a foot... but that does not mean that these things are exactly the same. There is some similarity, but it is not exactly the same. Similarly the first group to enter Paradise are likened to the moon, but they are not exactly the same. This confirms the view of ~~Ahl al-Sunnah wa'l-Jamaa'ah~~, who say that none of the attributes of Allaah can be likened to the attributes of created beings, without distorting or misinterpreting, or discussing how or likening Him to His creation.

See Sharh al-'Aqeedah al-Waasitah by Shaykh Muhammad ibn 'Uthaymeen, 1/107, 293.



Muhammed ibn Abdul wahab

Allah has fingers (Wa iyazubillah)

# The Book of 4 TAWHIED

شرح كتاب التوحيد

Explained by  
Imam Muhammad Ibn Abdul Wahab

Translated by  
Sameh Strauch



الدار العالمية للكتاب الإسلامي  
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## **Benefits Derived From This Hadith**

1. The agreement between the Scripture of the Jews and Islam,

in that they both confirm that Allah (ﷻ) has Fingers, though they are unlike our fingers and exactly how they are is unknown to us.

(Muhammed ibn Abdul Wahab, Book of Tahweed, translations :Sameh Strauch, international islamic publishing house; chapter 64 or page 346-347 )

Allah has two hands (Wa iyazubillah)

insignificance by His Words: "I am the King." - i.e. He is the true Owner of all things; He is Perfect in every respect and there is no weakness or defect in Him and that all those who claim kingship or sovereignty are in fact weak and feeble, powerless in His Grasp. He will not be asked about what He does, but they will be asked.

### **Benefits Derived From This Hadith**

1. Confirmation of Allah's possessing two Hands, right and left.
2. Confirmation of Allah's Divine Attribute of Speech in a manner befitting His Majesty.
3. Confirmation of Allah's Name: Al-Malik (the King), from which is inferred His Ownership of all things.
4. Evidence that there are seven earths.
5. The forbiddance of tyranny and arrogance.
6. Evidence of Allah's Perfection and infallibility.

(Muhammed ibn Abdul Wahab, Book of Tahweed, translations :Sameh Strauch, international islamic publishing house; chapter 64 or page 348)

## **Bin Baz**

Allah has a shaddow (Wa iyazubillah)



## صفة ظله سبحانه

### ❓ السؤال:

في حديث السبعة الذين يظلهم الله  
ﷺ في ظله يوم لا ظل إلا ظله، فهل  
يوصف الله تعالى بأن له ظلاً؟

### الجواب:

نعم كما جاء في الحديث، وفي بعض الروايات «في ظل  
عرشه»<sup>[1]</sup> لكن في الصحيحين "في ظله"، فهو له ظل يليق  
به سبحانه لا نعلم كيفيته مثل سائر الصفات، الباب واحد  
عند أهل السنة والجماعة، والله ولي التوفيق<sup>[2]</sup>.

### Translation:

ibn Baz answered, "Yes, as is reported in this narration and in some transmissions, 'in the shadow of His Throne'. However, in the *Swahihayn*, it is, 'in His shadow' for He has a shadow that is befitting His Glory, and we do not know its form, just like the rest of His Attributes."

صفة-ظله - (https://binbaz.org.sa/fatwas/20247/  
(#footnote-1)سبحانه

Allah has limits (Wa iyazubillah)

Says ‘shaykh’ Ibn Baz on his ‘commentary’ on  
al-`Aqida al-Tahawiyya:

فمراده بالحدود يعني التي يعلمها البشر، فهو سبحانه لا يعلم حدوده  
إلا هو سبحانه

By hudood (limits) the author means such as  
known by humans since **no one except Allah  
Almighty knows his limits.**

The Official Wahabi Quran

falsehood and conceal the truth while you know?"<sup>[1]</sup>

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back,

73. And believe no one except the one who follows your religion. Say (O Muhammad صلى الله عليه وسلم): "Verily! Right guidance is the Guidance of Allāh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say (O Muhammad صلى الله عليه وسلم): "All the bounty is in the Hand<sup>[2]</sup> of

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ  
عَلَى الَّذِينَ آمَنُوا وَرَءَاهُ الْفُتُورَ ۖ وَآخِرُهُ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى  
هُدَى اللَّهِ أَن يُؤْتِيَهُ أَكْثَدُ مِمَّا أُوتِيتُمْ  
أَوْ يُعَاجِلْكُمْ عَذَابُهُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ  
يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

[1] (V. 3:71) Narrated Anas رضي الله عنه : There was a christian who embraced Islām and read Sûrat-Al-Baqara and Âl-'Imrân, and he used to write (the revelations) for the Prophet صلى الله عليه وسلم. Later on he reverted to Christianity again, and he used to say: "Muhammad صلى الله عليه وسلم knows nothing but what I have written for him." Then Allāh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad صلى الله عليه وسلم and his companions. They dug the grave of our companion and took his body out because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad صلى الله عليه وسلم and his companions. They dug the grave of our companion and took his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (Sahih Al-Bukhârî, Vol.4, Hadîth No. 814).

[2] (V.3:73) "The Qualities of Allāh عز وجل"

#### صفات الله عز وجل

إن جميع ما ورد في كتاب الله عز وجل من صفات الله تعالى كالوجه والعين واليد والساق والمجيء، والاستواء وغيرها من الصفات، أو مما وصفه الرسول صلى الله عليه وسلم وثبت في الأحاديث النبوية الصحيحة كالنزول، والضحك، وغيرها فإن العلماء بالكتاب والسنة يؤمنون بهذه الصفات، ويشبهونها لله تعالى من غير تأويل أو تشبيه أو تعطيل. وهي صفات تليق بالله تعالى لا تشبه صفات أحد من المخلوقين لقوله تعالى ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ ١١/٤٢ وقوله تعالى ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ ٤/١١٢.

*Sifât-ullâh* (Qualities of Allāh).

All that has been revealed in Allāh's Book [the Qur'ân] as regards the [*Sifât*] Qualities of Allāh عز وجل, the Most High, like His Face, Eyes, Hands, Shins, (Legs), His Coming, His (*Istawa*) rising over His Throne and others, or all that Allāh's Messenger صلى الله عليه وسلم qualified Him in the true authentic Prophet's *Ahâdîth* (narrations) as regards His Qualities like [*Nuzûl*], His Descent or His laughing and others, the religious scholars of the Qur'ân and the *Sunnah* believe in these Qualities of Allāh and they confirm that these are really His Qualities, without *Ta'wîl* (interpreting their meanings into different things) or *Tashbîh* (giving resemblance or similarity to any of the creatures) or [*Ta'tîl*] (completely ignoring or denying them i.e., there is no Face, or Eyes or Hands, or Shins for Allāh). These Qualities befit or suit only for Allāh Alone, and He does not resemble any of (His) creatures. As Allāh's Statement (in the Qur'ân): (1) "There is nothing like Him, and He is the All-Hearer, the All-Seer" (V.42:11) (2) There is none comparable unto Him (V.112:4)."

[The Noble Quran, Page No.81. English Translation by Dr Muhammad Taqi ud-Din Hilali and Dr Muhammad Muhsin Khan, Published by King Fahd Complex, Madinah, Kingdom of Saudi Arabia.]



# Ibn Taymiya

## Moon God(Wa iyazubillah)

Ibn Taymiyya establishes a clear-cut case of *tamthil* or similitude for Allah and His attributes by comparing Him to the moon in his interpretation of the verse 57:4: "He is with you wherever you are": The phrase "and He is with you" does not mean that He blends into creation... Nay the moon... one of the smallest of Allah's creations, is both placed in the heaven (*mawdu`un fi al-samaa*) and present with the traveler and the non-traveler wherever they may be. And the Exalted is above (*fawq*) the Throne, as a watchful guardian of His creatures and their protector Who is cognizant of them.

[Ibn Taymiyya, *al-`Aqida al wasitiyya* (Salafiyya ed. 1346 / 1927) p. 20.]

- Allah has parts (wa iyazubillah)

## **Ibn Taymiyyah says Allaah is divisible**

In Ibn Taymiyyah's book Bayaan Talbiis Al-Jahmiyyah:

قال ابن تيمية: قولك إن كان منقسما كان مركبا وتقدم إبطاله تقدم الجواب عن هذا الذي سميته مركبا وتبين أنه لا حجة أصلا على امتناع ذلك بل بين أن إحالة ذلك تقتضي إبطال كل موجود ولولا أنه أحال على ما تقدم لما أحلنا عليه وتقدم بيان ما في لفظ التركيب والتحيز والغير والافتقار من الاحتمال وإن المعنى الذي يقصد منه بذلك يجب أن يتصف به كل موجود سواء كان واجبا أو ممكنا وإن القول بامتناع ذلك يستلزم السفسطة المحضة (بيان تلبيس الجهمية ج 1 ص 33)

**[Fakhruddiin Ar-Raaziyy says,] if He (Allaah) was divisible, then He would be composed (i.e. and therefore attributed with multitude of parts) which contradicts oneness and we have already showed that this is an invalid claim....**

**[Ibn Taymiyyah responds:] Rather, it is clear that if this (i.e. that Allaah should be divisible) was impossible, then this would mean nothing could exist....**

(Bayaan Talbiis Al-Jahmiyyah, 1/33)

**Ibn Taymiyyah says Allaah has a size (Wa iyazubillah)**

قال ابن تيمية: فأما كون الشيء غير موصوف بالزيادة والنقصان ولا بعدم ذلك وهو موجود وليس بذى قدر فهذا لا يعقل (بيان تلبيس الجهمية, ج3/ص146).

That something existing should not be increasing, or decreasing, or neither increasing nor decreasing, and **yet exist and not have a size – this is impossible** (Bayaan Talbiis Al-Jahmiyyah, 3/146).

Wahabis : according to their scholars whoever denies their stance (on attributing flaws to Allah subhana wa tala) will be regarded as a kafir. If one does not believe that Allah azawajal has direction, hands, eyes, legs, shins and a face then they are a kafir according to wahabi scholars. They have categorized the consensus(bulk) of the muslim Ummah past and present as disbelievers.

(The majority of the muslim Ummah is Ashari or Maturidi. Wahabi scholars )

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## Refutation:

This is the most corrupt view that the wahabis hold. This view completely contradict Aqeeda Tahawiyyah. Such a belief can lead a person close to Kufr if complete not Kufr.

## In the light of the Quran:

"Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him- there is none?"

19:65

"[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing."

42:11

"Nor is there to Him any equivalent."

112:4

AQEEDA TAHAWI

63- وتعالى عن الحدود والغايات، والأركان والأعضاء والأدوات، لا تحويه الجهات الست كسائر المبتدعات.

63 – He is clear of being attributed with having limits, nor ends, nor having parts, nor organs, nor limbs. Nor is He contained by the six directions as all created things are

Refuting :Ascribing location, time , and Direction to Allah subhana wa tala.

## Imam Abu Hanifah

In Al Fiqh Al Absat:

كان الله ولا مكان ، كان قبل أن يخلق الخلق ، كان ولم يكن أين ولا خلق ولا شيء وهو خالق كل شيء فمن قال لا أعرف ربي أفي السماء أم في الأرض فهو كافر . كذلك من قال إنه على العرش ولا أدري العرش أفي السماء أم في الأرض

**Allah existed and there was no place. He existed before he created creation. He existed and there was no “where,” no creation or anything else. He is the Creator of everything. So the one that says, “I do not know about by Lord, is He in the Sky or on Earth,” is a blasphemer.** Likewise, the one who says “Verily He is over the throne, but I do not know whether the throne is in the sky or on Earth.”

[Abu Hanifah, An Nu`maan ibn Thaabit (80-150 AH/ 699-767. Al Fiqh Al Akbar. Kairo, Egypt: Maktabah Al-Azhariyah Li Al-Turaath, 1421/2001.]

**Imam Abu Hanifa** in Wasiyya al-Imam al-A'zam ila Abi 'Amr 'Uthman al-Batti (p. 10).

“We assert that Allah established Himself over the throne without His need (hâja) nor settlement (istiqrâr) upon it, for He it is Who preserves the Throne and other than it without needing any of them.”

Ali ibn Muhammad ibn `Umar al-Dabbas related to us that Rizq Allah ibn `Abd al-Wahhab al-Tamimi said: "Ahmad ibn Hanbal did not attribute a direction to the Creator.

(Ibn al-Jawzi, Daf` shubah al-tashbih p. 135.)

– ^Aliy Al-Qaariy.

مرقاة المفاتيح ج 8/ص 216

وفي شرح الشمائل لابن حجر قال ابن القيم عن شيخه ابن تيمية أنه ذكر شيئاً بديعاً وهو أنه لما رأى ربه واضعاً يده بين كتفيه أكرم ذلك الموضع بالعذبة قال العراقي لم نجد لذلك أصلاً يعني من السنة وقال ابن حجر بل هذا من قبل رأيهما وضلالهما إذ هو مبني على ما ذهبوا إليه وأطالا في الاستدلال له والخط على أهل السنة في نفيهم له وهو إثبات الجهة والجسمية لله تعالى ولهما في هذا المقام من القبائح وسوء الاعتقاد ما تصم عنه الآذان ويقضي عليه بالزور والبهتان قبحهما الله وقبح من قال بقولهما

^Aliyy Al-Qaariy said:

in the book *Sharḥu-sh-Shamaa'il* of Ibn Ḥajar, he states: "Ibn Al-Qayyim said that his shaykh Ibn Taymiyyah mentioned something superb, which is that when he saw his Lord putting his hand between his shoulders, then that place was honored with a "adḥbah". Al-

^Iraaqiyy (the shaykh of Al-^Asqalaaniyy) said, "I did not find a basis for this statement," i.e. any ḥadiith." Then Ibn Ḥajar said, "Rather, this statement is from their opinion and their deviance, because it is based on what they concluded and went to great lengths to prove, and attacked Ahlu-s-Sunnah for denying, namely the belief that Alḷaah has a direction and body. They have ugly statements and bad beliefs in this regard that make ears go deaf and are judged as lies and calumnies. May Alḷaah make them both ugly, and anyone that accepts their saying." (*Mirqaatu-l-Mafaatiiḥ* 8/216)

*Mirqaatu-l-Mafaatiiḥ*. 11 vols. Beirut, Lebanon: Dar Al-Kotob Al-ilmiyah, 2001.

**In response to the Belief that Allah azawajal is the the direction of Hight**

Wahabis Quote

**Qadi Abu Bakr ibn al-Arabi said:**

[...] They (i.e. the anthropomorphists) say: All the firm believers in the oneness of Allah raise their hands to the heavens when supplicating him, and if Musa had not said to Pharaoh: "My Lord is in the Heaven." Pharaoh would not have said: "Oh Haamaan! Build for me a lofty tower in order that I may survey the god of Moses!" (28:38)

Comment “You are lying about Musaa (‘alayhis salaam), he never stated such! However, your conclusion shows that you are indeed the followers of Fir’awn, who believed that the Creator lies in directions, and thus he desired to climb up to Him on a ladder. He congratulates you for being of his followers, and he is certainly your Imam!”

Fakruddin at Raazziy  
Tafsîr al-Kabîr under [28:38]:

وقوله تعالى: { فَأَوْقِدْ لِي يَهَامَانُ عَلَى الطِّينِ }؛ أَي اتَّخِذْ لِي أَجْرًا،  
{ فَأَجْعَلْ لِّي صَرْحًا }؛ أَي قَصْرًا طَوِيلًا مَتَّسِعًا مُرْتَفِعًا، { لَعَلِّي أَطَّلِعُ إِلَى  
إِلَهِ مُوسَى }؛ أَي أَصْعَدُ إِلَيْهِ، ظَنٌّ بِجَهْلِهِ أَنَّهُ يَتَهَيَّأُ لَهُ أَنْ يَبْلُغَ بِصَرْحِهِ إِلَى  
السَّمَاءِ، وَظَنٌّ أَنَّ إِلَهَ مُوسَى جِسْمًا مُشَاهِدًا كَمَا تَقُولُ الْمُشْبِهَةُ، تَعَالَى اللَّهُ  
عَنْ ذَلِكَ.

Pharaoh thought in his ignorance that by his tower he would be able to reach to the Sky, and thought that the God of Musa is a body that can be looked at, just as the anthropomorphists say. Allah is greatly clear of and above that.

Note : wahabi rabbi bin baz also believed that the earth was flat and that Allah azawajal was above the clouds.

### Allah on the Throne

Imam al-Bayhaqi in *al-Asma wa al-Sifat* :



The Preternal One (al-Qadîm) is thus elevated over His Throne **but neither sitting on** (qâ'id) nor standing on (qâ'im) nor in contact with (mumâss), nor separate from (mubâyin) the Throne - meaning separate in His Es-sence in the sense of physical separation or distance. For "contact" and its opposite "separation," "standing" **and its opposite "sitting," are all the characteristics of bodies (ajsâm)**, whereas "Allah is One, Everlasting, neither begetting nor begotten, and there is none like Him." (112:1-4) Therefore what is allowed for bodies is impermissible for Him.

Note : bin baz also believed that the earth was flat and that Allah azawajal was above the clouds.

## Refutation to Allah having limbs

Shah Wali Allah al-Dihlawi said in his **al-I`tiqad al-Sahih**, printed with Siddiq Hasan Khan's commentary on the margins of **Nu`man al-Alusi's Jala' al`Aynayn**:

"He is **neither** an indivisible substance, **nor** an accident, nor a body, **nor** is He spatially bounded, **nor** does He possess direction."

63- وتعالى عن الحدود والغايات، والأركان والأعضاء والأدوات، لا تحويه الجهات الست كسائر المبتدعات.

63 – He is clear of being attributed with having limits, nor ends, nor having parts, nor organs, nor limbs. Nor is He contained by the six directions as all created things are

Comment: it is stated clearly in aqeeda tahawiya that Allah azawajal does not have limb ,organ, hands , legs nor a face. It is impossible for any wahabi scholar to give this a dual meaning.

## 2 Eyes, Single shin and Multiple hands

Anyone know where they derive plural shins from?

Maybe **one shin** is not enough for them like **one eye**?

**Attached is the position of Ahl al-Sunnah as exposed by Ibn al-Jawzi :**

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**We say to him:**

What do you say concerning the mention of "**several eyes**" (a'yun), the mention of the "**flank**" (janb), the mention of the **single "shin"** (saq), and the mention of the "**several hands**" (aydi)? If we take these literally then we must affirm a being that has one face with many eyes, a single side, many hands, and a single shin! What being on earth is possibly uglier? And if you

take the liberty of interpreting this and that to be dual or singular, then why does Allah not mention it, nor the Prophet, nor the Salaf of the Community?

**Ibn Abbas** said concerning it: “**With strength.**”(Tafsir al Tabari) That is, “**We built it with strength.**”

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{ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ }

“On a day when shin shall be exposed, they shall be ordered to prostrate, but be unable” (Qur’an 68:42)

It shows that the great Sahabi, **Abdullah ibn ‘Abbas** actually made **ta’wil** (figurative interpretation) of this word. It is also a rebuttal to those who disputed its authenticity.

**Ta’wil of ‘Saaq’ from Ibn Abbas**

**Ibn Jahbal Al-Kilabi, The Refutation of Him (Ibn Taymiyya) who Attributes Direction to Allah** (al-Raddu ‘ala Man Qala bil-Jiha),

Introduction by Shaykh Wahbi Sulayman Ghawji,  
translation and notes by Gibril Fouad Haddad  
[Aqsa Publications, Birmingham UK 2008: <http://>

www.aqsapublications.com], Chapter Seven. **The Absurdity of His Literalism, pp. 221-223)**

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