

Can Allah have a Hadd (Limit)?

As Salamu 'alaykum to all Muslims and respected readers.

Imam at-Tahawi (Rahimahullah) wrote an amazing work on Aqida (creed) of Ahlus Sunnah wa'l Jamm'ah called "Aqida at-Tahwiyyah"

In it he makes a wonderful statement as:

وتعالى عن الحدود والغايات، والأركان والأعضاء، والأدوات، لاحتوايه الجهات الست
كسائر المبتدعات

Translation: He is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions (i.e. up, down, right, left, front, and behind) as all created things are. [Aqida at-Tahwiyyah, Statement # 38]

This beautiful point destroys the Mujasmiyyah and their modern counterparts i.e. Wahabiyoon/Salafiyoon who carry vulgar aqida in regards to Sifaat of Allah. To keep it short let us see what Bin Baaz al Muftadi al-Mushoor said:

He while explaining this point of Imam at-Tahawi (Rahimahullah) said:

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

Translation: (Imam at-Tahawi) meant by "Al-hudood (limits)" **the ones which are known to human. However incase of Allah nobody knows**

"HIS LIMITS EXCEPT HE HIMSELF" [Ta'leeq on Aqida at-Tahwiyyah by Bin Baaz, Page # 5]

Then he misused Verse of Surah Taha Verse # 110 which states:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

Translation: He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge. (20:110)

We should all seek refuge in Allah from the vulgar statement of Bin Baaz al-Mubtadi. How dare he put a "HADD (LIMIT)" upon our Lord Almighty from his own bag, and that too by misusing a verse of Qur'an.

For asserting such a "SIFT" to Allah, one needs:

- a) Explicit Verse of Qur'an which says exactly that Allah has a Hadd which He knows. Misusing Surah Taha:110 is an extremely false interpretation.
- b) Mutawattir hadiths with Ghayr Shaadh (not odd) and non-ambiguous wording.
- c) Tawatur belief of Ahlus Sunnah wal Jamm'ah.

The Wahabiyoon can never prove the above points to ascertain a Hadd (limit) to Allah.

Although Wahabiyoon carry Mujasmi (those who liken Allah to creation) beliefs too but this point on "HADD" is extremely bizarre. They crossed all limits in attributing falsehood to Allah azza Wajjal.

Qur'an states about such people:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۗ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

Translation: **And do not say about what your tongues assert of untruth**, "This is lawful and this is unlawful," **to invent falsehood about Allah** . Indeed, those who invent falsehood about Allah will not succeed. [16:116]

The Wahabis might say that if Bin Baaz asserted "HADD" for Allah then how come Imam at-Tahawi (rah) and Ahlus Sunnah negate a Hadd for Allah and get away with it? Because same verse also talks about not making matters lawful.

Answer # 1: Allah is "SUBHAN" which means He is pure of all defects. The title Subhan for Allah is proven many times from Qur'an and Sunnah. Hence scholars who asserted that we cannot put Hadd on Allah reached right conclusion.

Answer # 2: When people with absurd beliefs like Mujasmiyyah, Jahmiyyah, Mu'tazila and others emerged then Ulama were put to task to defend the noble Aqida of Ahlus Sunnah wal Jamm'ah. This is why great scholars have rightly said that "ALLAH IS NOT CAPABLE OF HAVING A SON OR CAPABLE OF LYING" contrary to false beliefs which started to get propagated that Allah is capable of doing all things and hence is also capable of doing bad acts (Naudhobillah). The big Wahabi authority Ismail dhelvi championed such pathetic beliefs in his pamphlets like Yak Rozi.

Answer # 3: Ibn Taymiyyah tried to fool people in believing that If he "DOES NOT" negate body for Allah then how has he gone against Qur'an, Sunnah and Sacred law? This was a cleverly disguised Kufriya statement by Ibn Taymiyyah to say as if giving body to Allah is no big deal (Naudhobillah). [See: Bayan Talbees al Jahmiyyah (1/118) of Ibn Taymiyyah]

The reply to Ibn Taymiyyah and his ilk is that: Qur'an, Sunnah, and Sacred Law also did not say that Allah is a "MOLECULE" Hence to refute people like you Ulama can indeed say: Allah is not a "MOLECULE" and this statement will be upright when put in refutation.

Final Answer from Imam al-Dhahabi (rah) who is highly revered by Wahabiyoons:

He states:

قلت: إنكاره الحد وإثباتكم للحد نوع من فضول الكلام، والسكوت عن الطرفين أولى، إذ لم يأت نص بنفى ذلك ولا إثباته، والله تعالى ليس كمثله شيء، فمن أثبتته قال له خصمه: جعلت لله حدا برأيك، ولا نص معك بالحد، والمحدود مخلوق، تعالى الله عن ذلك.

وقال هو للنافي: ساويت ربك بالشئ المعدوم، إذ المعدوم لا حد له، فمن نزه الله وسكت سلم وتابع السلف

Translation: I (al-Dhahabi) say: Ibn Hibban's rejection of a limit for Allah and the others' assertion of limits are both a kind of meddling discourse, and it would have been better for both parties to remain silent. For there is no text for either the denying or the asserting, and there is nothing like Allah whatsoever. Therefore, whoever asserts limit to Allah is told, “You have given limits to Allah by your view without proof from a text, **and he who has limits is created,** exalted is Allah high above this” while the one who asserts limit says to the other: “You have reduced your Lord to a non-existent thing, for there is no limit to the non-existent.” Therefore whoever declares Allah's transcendence and keeps silent, he is safe and has followed the road of the Salaf. [al-Dhahabi in Meezan ul A'itidal (3/507)]

Although this statement of al-Dhahabi (rah) is indeed wonderful and proves from great hadith expert of Salaf i.e. Ibn Hibban (Rahimahullah) that negation of Hadd is proven.

However at the same time al-Dhahabi (Rahimahullah) takes the stance of Silence (or Tafweedh you can say) which is indeed the mainstream opinion of Ahlus Sunnah (Ash'aira and Maturidiyyah). We resort to Ta'weel only when absurdities of Mujasmiyyah and their ilk become too bizarre and thus making appropriate Ta'weel to defend the Sifaat of Allah not only becomes allowed but rather recommended.

I would conclude my piece of work by saying as Sahaba used to say: Indeed Allah and his Apostle (Peace be upon him) Know the Best.

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