

# In the name of Allah, the Most Gracious, the Most Merciful.

**Subject: ALLAH is pure of Jiha (direction) being pointed towards Him!**

As Salamu alaykum Wa Rahmatullahi Wabarakatuh to all respected readers/believers.

All praise be to Allah, the Lord of Glorious Throne and all creations, who is Subhan (Pure of all defects). There is nothing whatsoever like unto Him (Laysa Ka Mithlihi Shai') and hence cannot be pointed with "DIRECTION OF WHERE" like we Makhloq or creations could be.

And direct salutations with seegha be upon the leader of Prophets Sayyiduna wa Shafi'ana Muhammad (Sallallohu 'alayhi wa aalihi wa sallam). As Salatu As Salamu Alayka ya Sayyidi Ya Rasool Allah.

## Introduction:

Imam an-Nasafi (Rahimahullah) the master scholar who wrote world renowned book on Aqida called Aqa'id an-Nasafi, he states:

ولا جسم، ولا جوهر، ولا مصوّر، ولا محدود، ولا معدود، ولا متبعض، ولا متجزئ، ولا متركب، ولا متناه، ولا يوصف بالماهية، ولا بالكيفية، ولا يتمكن في مكان، ولا يجري عليه زمان، ولا يشبهه شيء

**Translation: "ALLAH is not a body (جسم), ALLAH is not an atom (جوهر), ALLAH is not shaped (مصوّر), ALLAH is not limited (محدود), ALLAH is not numerable (معدود), ALLAH is not parted or divided (ولا متبعض ولا متجزئ), ALLAH is not compounded (متركب), ALLAH does not come to an end by Himself (ولا متناه), ALLAH is not described by quiddity (ولا يوصف بالماهية), or by modality (بالكيفية), ALLAH does not put Himself in a place (ولا يجري عليه زمان) nor does time pass over Him (ولا يتمكن في مكان) and nothing is comparable unto Him (ولا يشبهه شيء). [Aqa'id an-Nasafi by Imam Abu**

Hafs Umar bin Muhammad an-Nasafi, Page # 67-79 in Arabic plus Urdu version,  
Published by Faiz Raza Publications, Faisalabad, Pakistan]

We Ahlus Sunnah wa'l Jamm'ah believe according to Glorious Qur'an Surah Aali Imran (3:7) that the meaning of Mutashabih verses are to be attributed towards Allah azza Wajjal and this is the safest position one could take. By taking this position Jiha (direction) cannot be pointed towards Allah nor could it be said that Allah is literally in the above direction. Imam at-Tahawi (Rahimahullah) who wrote top notch work on Aqida writes in his Aqida at-Tahawiyyah:

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

**Translation:** He is "EXALTED/ABOVE" from having limits placed on Him, or being restricted, or having parts or limbs. **Nor is He contained by the six directions (i.e. above, below, right, left, front, and behind) as all created things are.** [Aqida at-Tahawiyyah, Statement # 38]

Hence one who could be pointed with direction (of where) is called Makhloq (creation) not Khaliq (creator).

### **The Refutation of anthropomorphists (Mujasima)**

On basis of above mentioned we start the refutation of an extremist Wahabi website which not only asserts body parts but also asserts direction towards Allah Subhanahu Wa Ta'ala.

This Kharji'te website called systemoflie has been formerly refuted on many topics by researchers of Ahlus Sunnah. The article which proves them and their bandwagon as Kharj'ites is especially a must read from [here](#).

Our Ahlus Sunnah viewpoint is the most simple and easy to understand. We simply state that "ALLAH EXISTS AS IT SUITS HIS MAJESTY AND ALLAH IS AS HE EVER WAS" This is called Tafweedh (i.e. Attributing the meaning of Istawa to Allah). **We by no means reject any of the verses of Qur'an in regards to Istawa, nor**

**Sahih Mufta biha hadiths.** We reaffirm that Allah did Istawa as it suits His Majesty (Note: This is not rejection of Istawa as falsely asserted by Wahabis towards us, nor is it affirmation that Allah is "ONLY" above the seven heavens)

Mr. Abdullah from extremist Wahabi website shows verse 7:54 from Glorious Qur'an and copy pastes the oft-repeated forgery done to Tafsir Ibn Kathir by pseudo Salafis in the English translation propagated by Dar us Salaam publications (in reality Dar ul Harb)

Here is the screen shot.

www.systemoflife.com/articles/aaqeedah/2000007-where-is-allah#C

Allah says,  
الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى  
" The Most Gracious (Allāh) rose over (Istawā) the (Mighty) Throne (in a manner that suits His Majesty).[Al-Quran 20:5]

- ▶Reference No -01 Soorah Taha(20) - Ayat-5
- ▶Reference No -02: Soorah al-A'raaf (07) - Ayat- 54
- ▶Reference No -03: Soorah al-Furqaan (25)- Ayat-59
- ▶Reference No -04: Soorah ar-Ra'd (13) - Verse-2
- ▶Reference No -05: Soorah Yoonus (10)- Verse-3
- ▶Reference No -06: Soorah as-Sajdah (32) - Verse-4

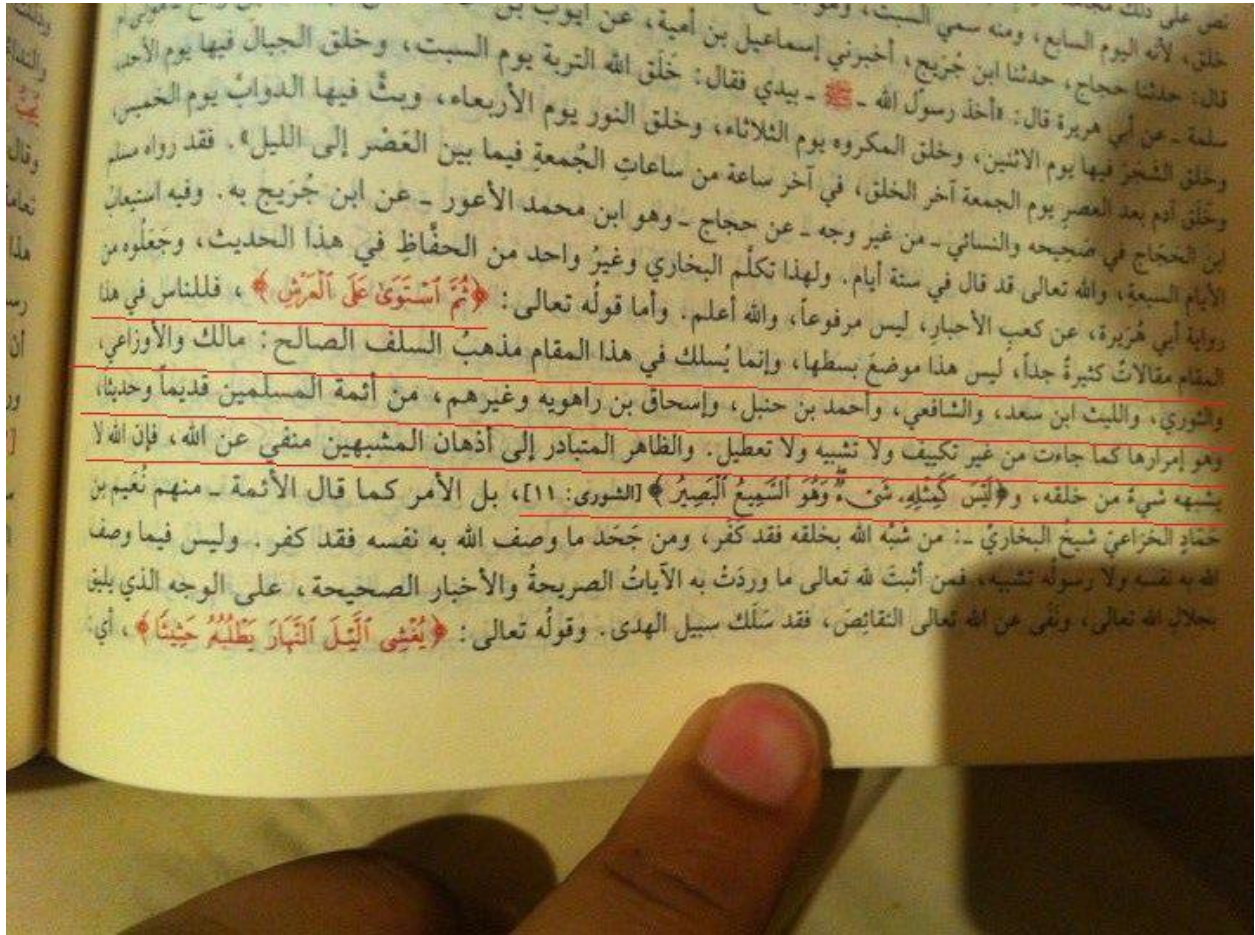
**Tafsir of above verses with Meaning of Istawa (Tafsir Ibn Kathir).**

As for Allah's statement,  
[رَفَعَهُ عَلَى الْعَرْشِ] (and then He rose over (Istawa) the Throne) the people had several conflicting opinions over its meaning. However, we follow the way that our righteous predecessors took in this regard, such as Malik, Al-Awza'i, Ath-Thawri, Al-Layth bin Sa'd, Ash Shafi'i, Ahmad, Ishaq bin Rahwayh and the rest of the scholars of Islam, in past and present times. Surely, we accept the apparent meaning of Al-Istawa, without discussing its true essence, equating it (with the attributes of the creation), or altering or denying it (in any way or form). We also believe that the meaning that comes to those who equate Allah with the creation is to be rejected, for nothing is similar to Allah.

Indeed, we assert and affirm what the Imams said, such as Nu'aym bin Hammad Al-Khuzai, the teacher of Imam Al-Bukhari, who said, "Whoever likens Allah with His creation, will have committed Kufr. Whoever denies what Allah has described Himself with, will have committed Kufr. Certainly, there is no resemblance (of Allah with the creation) in what Allah and His Messenger have described Him with. Whoever attests to Allah's attributes that the plain Ayat and authentic Hadiths have mentioned, in the manner that suits Allah's majesty, all the while rejecting all shortcomings from Him, will have taken the path of guidance."

Note: Online Tafsir can be had from [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=1242&Itemid=62](http://www.qtafsir.com/index.php?option=com_content&task=view&id=1242&Itemid=62)

Now let us look at the original Arabic and translation of Tafsir Ibn Kathir under 7:54



In Arabic Transliteration:

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ فَلْنَس فِي هَذَا الْمَقَامِ مَقَالَاتٌ كَثِيرَةٌ جَدًّا لَيْسَ هَذَا مَوْضِعَ بَسْطِهَا وَإِنَّمَا نَسَلِكُ فِي هَذَا الْمَقَامِ مَذْهَبَ السَّلَفِ الصَّالِحِ مَالِكٍ وَالْأَوْزَاعِيِّ وَالثَّوْرِيِّ وَاللَيْثِ بْنِ سَعْدٍ وَالشَّافِعِيِّ وَأَحْمَدَ بْنَ حَنْبَلٍ وَإِسْحَاقَ بْنِ رَاهَوِيَةَ وَغَيْرَهُمْ، مِنْ أُمَّةِ الْمُسْلِمِينَ قَدِيمًا وَحَدِيثًا، وَهُوَ إِمْرَارُهَا كَمَا جَاءَتْ مِنْ غَيْرِ تَكْيِيفٍ وَلَا تَشْبِيهِ وَلَا تَعْطِيلٍ. وَالظَّاهِرُ الْمَتَبَادِرُ إِلَىٰ أَذْهَانِ الْمَشْبِهِينَ مَنْفَىٰ عَنِ اللَّهِ، فَإِنَّ اللَّهَ لَا يَشْبِهُ شَيْئًا مِنْ خَلْقِهِ، وَ«لَيْسَ كَمِثْلِهِ شَيْءٌ» وَهُوَ السَّمِيعُ الْبَصِيرُ [الشورى: ١١]، بَلِ الْأَمْرُ كَمَا قَالَ الْأُئِمَّةُ - مِنْهُمْ نُعَيْمُ بْنُ حَمَّادٍ الْخَزَاعِيُّ -: مَنْ شَبَّهَ اللَّهَ بِخَلْقِهِ فَقَدْ كَفَرَ، وَمَنْ جَحَّدَ مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ فَقَدْ كَفَرَ. وَلَيْسَ فِيهَا وَصْفٌ لِلَّهِ بِنَفْسِهِ وَلَا رَسُولُهُ تَشْبِيهِ، فَسَنُثَبِّتُ اللَّهُ تَعَالَىٰ مَا وَرَدَتْ بِهِ الْآيَاتُ الصَّرِيحَةُ وَالْأَخْبَارُ الصَّحِيحَةُ، عَلَى الْوَجْهِ الَّذِي بَلَّغَ جَلَالُ اللَّهِ تَعَالَىٰ، وَنَفَىٰ عَنِ اللَّهِ تَعَالَىٰ النَّقَائِصَ، فَقَدْ سَلَكُ سَبِيلَ الْهُدَىٰ. وَقَوْلُهُ تَعَالَىٰ: ﴿يُنشِئُ النَّبَاتَ تَطَلُّعًا حَيْثُ شَاءَ﴾، أَيْ:

**Original Translation:**

{Then He did Istawa (As it befits His Majesty) upon the Throne"} People have **"TOO MANY POSITIONS ON THIS MATTER AND THIS IS NOT THE PLACE TO PRESENT THEM AT LENGTH"** [ فلنناس في هذا المقام مقالات كثيرة جداً ليس ] On this point, we follow the position of the righteous early [ هذا موضع بسطها

Muslims (Salaf) i.e. Imam Malik, Imam al-Awza'i, Imam Sufyan ath-Thawri, Imam Layth ibn Sa'd, Imam ash-Shaf'i, Imam Ahmad ibn Hanbal, Imam Ishaq ibn Rahawayh, as well as others among the Imams of the Muslims, past and present—(namely) **"TO LET IT PASS AS IT HAS COME WITHOUT SAYING HOW IT IS MEANT"** [، وهو إمرارها كما جاءت من غير تكليف] without any resemblance (to created things), and without nullifying it (wa la ta'til): **"THE OUTWARD (LITERAL)"** meaning that comes to the minds of anthropomorphists is negated of Allah [والظاهر المتبادر إلى أذهان المشبهين منفي عن الله] for nothing created has any resemblance to Him: {"There is nothing whatsoever like unto Him, and He is the All-hearing, the All-seeing" (Qur'an 42:11)} [Tafsir Ibn Kathir Under 7:54]

VS

### Wahabi fabrication

Please note at the blue highlighted parts above and the red highlighted parts below in Pseudo Salafi translation:

**Wahabi fabrication:** (and then He rose over (Istawa) the Throne) the people had several **conflicting** opinions over its meaning. However, we follow the way that our righteous predecessors took in this regard, such as Malik, Al-Awza`i, Ath-Thawri, Al-Layth bin Sa`d, Ash-Shafi`i, Ahmad, Ishaq bin Rahwayh and the rest of the scholars of Islam, in past and present times. **Surely, we accept the apparent meaning of, Al-Istawa**, without discussing its true essence, equating it (with the attributes of the creation), or altering or denying it (in any way or form). **We also believe that the meaning that comes** to those who equate Allah with the creation is to be rejected, for nothing is similar to Allah. [Taken from Dar us Salam publication of Tafsir Ibn Kathir under 7:54]

Forgery # 1: Ibn Kathir (rah) has nowhere said that there are several **"CONFLICTING"** opinions over it's meaning. The word **conflicting** is concocted by panel of pseudo Salafi translators without putting it in

brackets, this they have done to confuse people about what Imam Ibn Kathir (rah) had actually said.

Forgery # 2: Then they cunningly attributed a lie to Ibn Kathir by saying: "**Surely, we accept the apparent meaning of, Al-Istawa**" ... AstaghfirUllah !!

Whereas Ibn Kathir (rah) is actually saying: TO LET IT PASS AS IT HAS COME WITHOUT SAYING HOW IT IS MEANT" [وهو إمرارها كما جاءت من غير تكييف] , nowhere does he say that we accept the "**APPARENT MEANING**". Where have the Wahabis taken the word "APPARENT" from? This is an extreme corruption to the text. If you read the next part carefully you will realize that Hafidh Ibn Kathir (rah) is actually rejecting the "APPARENT/DHAHIR" meaning.

Forgery # 3: This one is most important! they said: "**We also believe that the meaning that comes** to those who equate Allah" ...whereas Ibn Kathir (rah) is actually saying: "**THE OUTWARD (LITERAL)**" meaning that comes to the minds of anthropomorphists is negated of Allah [والظاهر المتبادر إلى أذهان ، المشبهين منفي عن الله].

The Wahabis cleverly removed the wording "OUTWARD (LITERAL) MEANING (الظاهر المتبادر)" from in between to put dust in eyes of people that actually apparent/dhahir meaning is to be taken (Naudhobillah)

So actually Tafsir Ibn Kathir is proving contrary to what this Mujasmi Abdullah and his Dar us Salam version of Tafsir Ibn Kathir are trying to assert. Imam Ibn Kathir (Rahimahullah) is denying "APPARENT/DHAHIR" meaning here whereas pseudo Salafis forged the translation and added from their own whims and desires that Ibn Kathir is saying over here that we should take the apparent meaning (Naudhobillah)

Now when it is confirmed that Wahabis forge even their most highly revered Tafsir Ibn Kathir, then it becomes established beyond doubt that they cannot be trusted in any aqida or Fiqhi issues. Their long articles are worthless which are not to be given attention. We are only refuting them to safeguard the Ummah from vulgar beliefs of Wahabism, otherwise Wahabis deserve no attention.

**Regarding belief of Salaf i.e. "To Allow them to pass as they have come" the Salaf as-Saliheen themselves said:**

**حدثنا أبو سعيد أحمد بن محمد بن زياد قال: حدثنا أبو حفص عمر بن مدرك القاضي قال: حدثنا الهيثم بن خارجة قال: حدثنا الوليد بن**

**مسلم قال: سألت الأوزاعي والثوري ومالك بن أنس، والليث بن عن الأحاديث التي فيها الصفات؟ فكلهم قال: أمروها كما: سعد جاءت بلا تفسير.**

**Translation: Waleed bin Muslim (rah) said that he asked Imam al Awzai'i (rah), Imam ath-Thawri (rah), Imam Malik bin Anas (rah), and Imam Layth bin Saad (rah) about the "HADITHS OF SIFAAT" all of them replied: They are allowed to pass "WITHOUT TAFSEER" [Al-Shariah by Imam al Ajri (7/104)]**

**Imam al-Bayhaqi said:**

وحكينا عن المتقدمين من أصحابنا ترك الكلام في أمثال ذلك، هذا مع اعتقادهم نفي الحد والتشبيه والتمثيل عن الله سبحانه وتعالى

We have already mentioned from our early companions that they used to reject making statements in such matters. However with the belief of “NEGATING HAD (LIMIT)” FOR ALLAH THE EXALTED AND ALSO WITHOUT GIVING ANY RESEMBLANCE AND SIMILITUDE” [Asma wa Sifaat 2/334]

### **He also said:**

وأخبرنا أبو عبد الله الحافظ، قال: سمعت أبا عبد الله محمد بن إبراهيم بن حمش، سمعت أبا العباس الأزهري، سمعت سعيد بن يعقوب الطالقاني، سمعت سفيان بن عيينة، يقول: كل ما وصف الله تعالى من نفسه في كتابه فنفسيه تلاوته والسكوت عليه

Translation: It is narrated from Sufyan bin Uyayna (rah) who said: Everything which Allah has attributed towards Himself in Qur’an then it’s explanation is that one should just recite them “AND REMAIN SILENT” [Asma wa Sifaat 2/158]



وأخبرنا أبو عبد الرحمن محمد بن عبد الرحمن بن محمد بن محبوب الدهان، ثنا أبو العباس أحمد بن هارون الفقيه، ثنا أبو يحيى زكريا بن يحيى البزاز، ثنا أبو عبد الله محمد بن الموفق، ثنا إسحاق بن موسى الأنصاري، قال: سمعت سفيان بن عيينة، يقول: ما وصف الله تبارك وتعالى به نفسه في كتابه فقراءته تفسيره، ليس لأحد أن يفسره بالعربية ولا بالفارسية

Translation: Sufyan bin Uyayna (rah) said: Everything which Allah has attributed towards Himself in Qur'an then its recitation is its Tafsir. NONE IS ALLOWED TO EXPLAIN IT IN ARABIC OR PERSIAN [Asma wa Sifaat 2/117]

**Imam Sufyan bin Uyayna (rah) said: All that Allah described Himself with in the Glorious Qur'an then "ITS RECITATION IS IT'S INTERPRETATION. There is no Kayfia (asking how it's meant) nor likeness (tamtheel or tashbeeh) [As-Sifaat" by Imam al Daraqutni, Page # 70]**

Imam an-Nawawi (rah) refuted the probing into this matter with this following statement:

فيقال مثلا نؤمن بأن الرحمن على العرش استوى ولا نعلم حقيقة معنى ذلك والمراد به مع أنا نعتقد أن الله تعالى (ليس كمثله شيء) وأنه منزّه عن الحلول وسمات الحدوث وهذه

طريقة السلف أو جماهيرهم وهي أسلم إذ لا يطالب الانسان بالخوض في ذلك فإذا اعتقد التنزيه فلا حاجة إلى الخوض في ذلك

**Translation:** It is for instance said: We believe that the Merciful did Istawa (as it befits His Majesty) over the Throne, **and we do not know the reality of the meaning of this nor what is meant by it** (ولا (نعلم حقيقة معنى ذلك والمراد به), while we do believe that {"There is nothing like Him whatsoever" Qur'an 42:11} and that He is exalted far above of Hulool and directions of Hudooth (creation). **That is the way of the Salaf** or at least their vast majority, and it is the safest because **one is not required to probe into such matters. When we believe in His exaltedness then there is no need to probe in it** [al-Nawawi in al-Majmu' (1/25)]

Imam Ibn Hibban (Rahimahullah) the great Muhadith beautifully said:

يريد به ان الخلق لا يعرفون خالقهم من حيث هم إذ كان ولا زمان ولا مكان ومن لا يعرف له زمان ولا مكان ولا شيء معه لأنه خالقها

Translation: It is not in capability of creation to know (reality) of their creator, because Allah was there when there was neither "TIME NOR PLACE" nor could He be known with time, place, or any other (created) thing "BECAUSE HE IS THE CREATOR OF ALL THESE" [Imam Ibn Hibban in his Sahih, Hadith # 6141]

So there is no way Imam Ibn Kathir could mean to say that we accept "APPARENT MEANING"

The word "منفي" used by Ibn Kathir is clear rejection of Dhahir/apparent meaning.

May Allah protect unaware Muslims from the fabrications/tampering of Islamic literature done by Wahabis.

Let us explain more how the Salaf allowed such verses to "To pass as they have come" in light of Imam al-Qurtubi (Rahimahullah) the master scholar of Tafsir.


He states under Surah Aali Imran Verse # 7:

اختلفوا في جواز ذلك بناء على الخلاف في جواز تأويلها. وقد عرف أن مذهب السلف ترك التعرض لتأويلها مع قطعهم باستحالة ظواهرها، فيقولون أمرّوها كما جاءت. وذهب بعضهم إلى إبداء تأويلاتها وحملها على ما يصح حمله في اللسان عليها من غير قطع بتعيين مجمل منها.

Translation: There is a difference of opinion concerning that (action) based upon the difference of opinion in the permissibility of (various) interpretations. **And it is known that the madhhab of the Salaf (pious predecessors) was to leave the undertaking of interpreting them while being certain that the "LITERAL MEANING (ZAWAHIR) WAS IMPOSSIBLE"** So they would say, "Let it pass as it came!" And some of them (the Salaf) took the madhhab of manifesting its interpretations by interpreting it with meanings consistent with the (Arabic) tongue without definitively confirming a specific possible meaning. [Tafsir al-Qurtubi, under 3:7]

Abdullah then quoted this verse to assert literal direction towards Allah

**Allah says,**  
ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ  
"Do you feel secure that He (Allah), Who is **fi-s-sama (in the heavens)**, will not cause the earth to sin Or do you feel secure that He, Who is **fi-s-sama (in the heavens)** will not send against you a violent whirlwind?" [Surah Mulk 67:16-17]

 **Comment:**-Does it mean Allah is inside the Heaven? The Answer is No.! Allah is above the Heavens, for better understanding of the above verse let's analyze some more verses.

First of all the translation given by the pseudo website is not doing justice to the Qur'anic meaning.

Sahih International is a translation which is highly relied upon even by Wahabis, it says:

Do you feel secure **that He who [holds authority] in the heaven** would not cause the earth to swallow you and suddenly it would sway? Or do you feel secure **that He who [holds authority] in the heaven**

would not send against you a storm of stones? Then you would know how [severe] was My warning. [67:16-17]

So this verse is talking about "ALLAH HOLDING AUTHORITY IN THE HEAVEN" not that Allah is with his Dhaat Fis-Sama.

As Qur'an is the best Sharh of Qur'an itself, hence this verse should be understood from other Glorious verses of Qur'an such as:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

*If there were, **in the heavens and the earth, other gods besides God**, there would have been confusion in both! but glory to God, **the Lord of the Throne**: (High is He) above what they attribute to Him!(21:22)*

Hence 67:16-17 is also proving the same point i.e. "AUTHORITY OF ALLAH" over heavens and the earth, not that of Allah's literal placement.

To the amazement of readers, this Wahabi Abdullah contradicted himself later on in his own article when he proved from Hafidh Ibn Kathir (Rahimahullah) who said:

**Explanation of 6:3(Tafsir Ibn Kathir):**

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

(And **He is Allah in the heavens and the earth**, He knows what you conceal and what you reveal, and He knows what you earn.) **Meaning, it is He Who is called Allah, throughout the heavens and the earth, that is, it is He who is worshipped, singled out, whose divinity is believed in by the inhabitants of the heavens and the earth.** They call Him Allah, and they supplicate to Him in

fear and hope, except those who disbelieve among the Jinns and mankind. In another Ayah, Allah said;

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ

(It is He Who is God in the heavens and the earth.)43:84 **{meaning, He is the God of those in heaven and those on earth, and He knows all affairs, public and secret.**

End Quote -

Plus Allah saying He is "LORD OF THE THRONE" in 21:22 proves that Throne never existed from eternity, therefore Allah cannot be literally upon the throne because existence of Allah does not change locations with passage of time. Also Allah being lord of throne means that throne was not place of Allah from eternity.

Qur'an states at another place:

[All] praise is [due] to Allah , **who created the heavens and the earth** and made the darkness and the light. **Then those who disbelieve equate [others] with their Lord.** [6:1]

This and many more verses of Qur'an prove that Heavens, Earth, Throne, and everything else are creations which cannot exist with Allah from Azl (eternity). Allah's Wujood (existence) is as it was, is, and will always be.

Qur'an states 2 verses after the above one:

**He is Allah in the heavens and in the earth.** He knoweth both your secret and your utterance, and He knoweth what ye earn. [6:3]

Hence "FI" as mentioned in Qur'an refers to Allah's authority residing over the throne, and He being the only deity in heavens and earth i.e. Only He is to be worshipped in heavens and in all created realms.

Before pseudo Salafis fail to understand Sharh of Qur'an from Qur'an itself then regarding verses like 67:16 the best commentator of Sahih Muslim and mutually agreed upon scholar Imam an-Nawawi (Rahimahullah) quotes another mutually agreed upon great scholar i.e. Qadhi Iyaadh (Rahimahullah) stating:

قال القاضي عياض : لا خلاف بين المسلمين قاطبة فقيهم ومحدثهم ومتكلمهم ونظارهم ومقلدهم أن الظواهر الواردة بذكر الله تعالى في السماء كقوله تعالى : { أأمنتم من في السماء أن يخسف بكم الأرض } ونحوه ليست على ظاهرها , بل متأولة عند جميعهم

**Qadhi Iyaad (rah)** said: There is no disagreement amongst Muslims whether between Fuqaha, or hadith scholars, the theologians, polemicists, and ordinary Muslims who do taqlid, "THEY ALL SAY THAT OUTWARD MEANING OF TEXTS SUCH AS ALLAH IS FIS-SAMA **IS NOT MEANT**" for example the words of the Exalted: "Are you assured that He who is Fis-sama will not cause the earth to swallow you up?" **THESE AND SIMILAR TEXTS CANNOT BE TAKEN LITERALLY, RATHER THEY ARE TO BE EXPLAINED WITH INTERPRETATION (I.E. TA'WEEL)** [Sharh Sahih Muslim by Imam an Nawawi, Volume # 5, Page # 20. Maktaba al Tawfiqiyah, Qahira, Egypt]

The Wahabiyyoon should first declare Imam an-Nawawi (Rahimahullah), Qadhi Iyaadh (Rahimahullah), all the Fuqaha, Muhaditheen, theologians, polemicists, and Muslims as Mushrikeen for giving Ta'weel over such verses and also not relying on "LITERAL MEANINGS"

Imam al-Qurtubi (Rahimahullah) states in regards to the verse misused by Wahabi Abdullah:

وقيل: تقديره أأمنتم من في السماء قدرته وسلطانه وعرشه ومملكته. وخصّ السماء وإن عمّ ملكه تنبيهاً على أن الإله الذي تتفد قدرته في السماء لا من يعظّمونه في الأرض. وقيل: هو إشارة إلى الملائكة. وقيل: إلى جبريل وهو الملك المؤكّل بالعذاب.

قلت: ويحتمل أن يكون المعنى: أأمنتم خالق من في السماء أن يخسف بكم الأرض كما خسفها بقارون

Translation: It is said that it means...Do you not fear Him whose "POWER, SULTANATE, THRONE, AND KINGDOM" is in heavens? Here heaven has been made specific whereas His Kingdom is general. It is to outline (to disbelievers) that He is the GOD whose "POWER IS DETERMINED IN HEAVEN", He is not the god whose greatness you mention on earth (i.e. idols/false deities). It is also said that this verse points towards Angels. It is also said that it refers to Jibreel (alayh salam) because Jibreel is that Angel who is deputed to give torment.

I (al-Qurtubi) say: This meaning is possible that do you not fear the Creator (Allah) who has created all things in heaven and He will not cause the earth to swallow you just like He made Qaroon to be swallowed in earth.

Then towards end Imam al-Qurtubi states:

أي عليها. ومعناه أنه مديرها ومالكها؛ كما يقال: فلان على العراق والحجاز؛ أي واليها وأميرها

Translation: It refers to ["Do you feel secure from Him who is over ('ala) the heaven,"] just as it is said, "So-and-so is over Iraq and the Hijaz", meaning that he is the governor and ruler of them (*al-Jami li ahkam al-Qur'an*, 18.216).

Then he states:

ووصفه بالعلو والعظمة لا بالأماكن والجهات والحدود لأنها صفات الأجسام. وإنما ترفع الأيدي بالدعاء إلى السماء لأن السماء مهبط الوحي، ومنزل القطر، ومحل القدس، ومعدن المطهرين من الملائكة، وإليها ترفع أعمال العباد، وفوقها عرشه وجنته؛ كما جعل الله الكعبة قبلةً للدعاء والصلاة، ولأنه خلق الأمانة وهو غير محتاج إليها، وكان في أزله قبل خلق المكان والزمان ولا مكان له ولا زمان. وهو الآن على ما عليه كان.

Translation: **The description of Uluw (aboveness) and Greatness of Allah is not in the sense of "PLACE, DIRECTION, OR LIMITS"** because these are qualities of Ajsaam (bodies). In the time of making supplication the hands are raised towards heaven because heaven is the place from where revelation descends, also rain descends from there, and is place of purity where the pure Angels reside, the actions of creations raise towards it. Above the heaven is His Arsh and Paradise just like Allah has made Ka'ba the qibla for supplication and prayer. This is because Allah has **"CREATED"** the places and **HE IS NOT IN NEED OF PLACE HIMSELF, HE WAS FROM ETERNITY BEFORE CREATING THE PLACES AND TIME AND HE HAD NO PLACE OR TIME OVER HIM, RATHER HE IS AS HE WAS"** [Tafsir al-Qurtubi under 67:16]

Imam Fakhr-ud-din al-Razi (Rahimahullah) one of the greatest commentator of Qur'an states:

واعلم أن المشبهة احتجوا على إثبات المكان لله تعالى بقوله: {ءَامِنْتُمْ مِّنْ فِي السَّمَاءِ} ، والجواب عنه أن هذه الآية لا يمكن إجراؤها على ظاهرها باتفاق المسلمين

Translation: It is known that the anthropomorphists have derived proof of establishing place towards Allah from this Ayah {Do you feel secure from him who is Fis-sama}. The answer (to them) from the **"CONSENSUS OF MUSLIMS" is that this verse "CANNOT BE TAKEN ON APPARENT MEANING"**

Then he states:

المراد بقوله: {مِّنْ فِي السَّمَاءِ} الملك الموكل بالعذاب، وهو جبريل عليه السلام، والمعنى أن يخسف بهم الأرض بأمر الله وإذنه

Translation: The meaning of "He who is Fis-sama" is that **"THE ANGEL WHO IS EMPOWERED"** to send (Allah)'s punishment. **This is Jibreel (alayh salam).** The

wording of verse stating "cause the earth to swallow you" means "BY COMMAND AND LEAVE OF ALLAH" (Imam Fakhr ud-din al-Razi in his Tafsir under 67:16]

Imam Abu Hayyan al-Andalusi (Rahimahullah) explains 67:16 as:

هذا مجاز، وقد قام البرهان العقلي على أن تعالى ليس بمتحيز في جهة، ومجازه أن ملكوته في السماء

Translation: This is "**METAPHORICAL**" as it is established from ultimate intellectual proof that **Allah cannot be confined to a direction.** Hence this as a metaphor is to (denote) "**ALLAH'S KINGDOM IN HEAVEN (NOT HIS LITERAL PLACEMENT)**" [Imam Abu Hayyan al-Andalusi in Tafsir Bahr al Muheet under 67:16]

Imam Ibn Jarir at-Tabri (rah) whom Wahabis often misquote without realizing that Imam at-Tabri himself interpreted word Istawa to mean power and Sovereignty.

علا عليها علو ملك وسلطان لا علو انتقال وزوال

Allah made himself exalted (علو) over the heaven with the exaltation of sovereignty and power, not that of displacement and movement [Tafsir at-Tabri under 2:29]

**Note:** Muhsin Khan and Hilali the Wahabi translators translated meaning of Istawa in this verse as "ROSE OVER" whereas it stands established from nass of Qur'an itself that Istawa is mentioned in meaning other than rising over. Hence Qur'an being best Sharh of Qur'an establishes that Istawa has multiple meanings which is why Salaf and classical scholars did not delve into this matter and just allowed them to pass without taking Dhahiri meaning (as explained by Ibn Kathir) or gave metaphorical meaning which suits Allah's majesty has it has been explained in detail above.

Hence all the Salaf mentioned above who did not interpret but just allowed them to pass without taking apparent/literal meaning, on the other hand Muhaditheen like Imam an-Nawawi, Ibn Hajr al-Asqalani, Qadhi Iyaadh. Mufasireen like al-Qurtubi, Imam al-Razi, Abu Hayyan, Ibn Kathir, and others (Ridhwan Allaho ajmain) cannot be wrong. On basis of these sound explanations we the Ahlus Sunnah accept both viewpoints openly and explicitly.

**Viewpoint # (1):** To "LEAVE THE VERSES AS THEY ARE WITHOUT PROBING INTO MEANINGS OF MUTASHABIHAAT, ALSO NOT GETTING INTO MODALITY" and this is called Tafweedh in which no rejection is made contrary to Wahabi straw-man argumentation that we reject Allah's Uluw (greatness or aboveness from creation).

or



**Viewpoint # (2):** Give best interpretation from classical scholars when necessary. We only turn towards the second viewpoint when Mujasima people like Wahabis have absurd beliefs in regards to Sifaat of Allah. The Wahabis assume from their whims that we Ahlus Sunnah deny the attributes of Allah (Naudhobillah), whereas Tafweedh is not a denial nor is figurative explanation a denial because both these viewpoints were held and shall always be held by mainstream Ahlus Sunnah scholarship.

Mr. Abdullah further says:


within a trunk!

Proof: 3

Allah says,

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ إِنِّي أَخْتَارُكَ وَأَنَا رَبُّكَ إِلَهًا وَنُفِخْتُ فِيكَ رُوحًا مِنْ رُوحِي وَأَنْزَلْتُكَ فِي الْبَيْتِ الْمَقْدِسِ وَأَخْرَجْتُكَ مِنْهُ وَإِنِّي جَاعِلٌكَ آيَةً لِلْعَالَمِينَ

"And when Allah said: 'O Jesus! I will take you and raise you to Myself.'" [Al-Quran 3:55]

 Comment: -If Allah is Eveywhere then why particulary he taken Jesus up to the heaven???

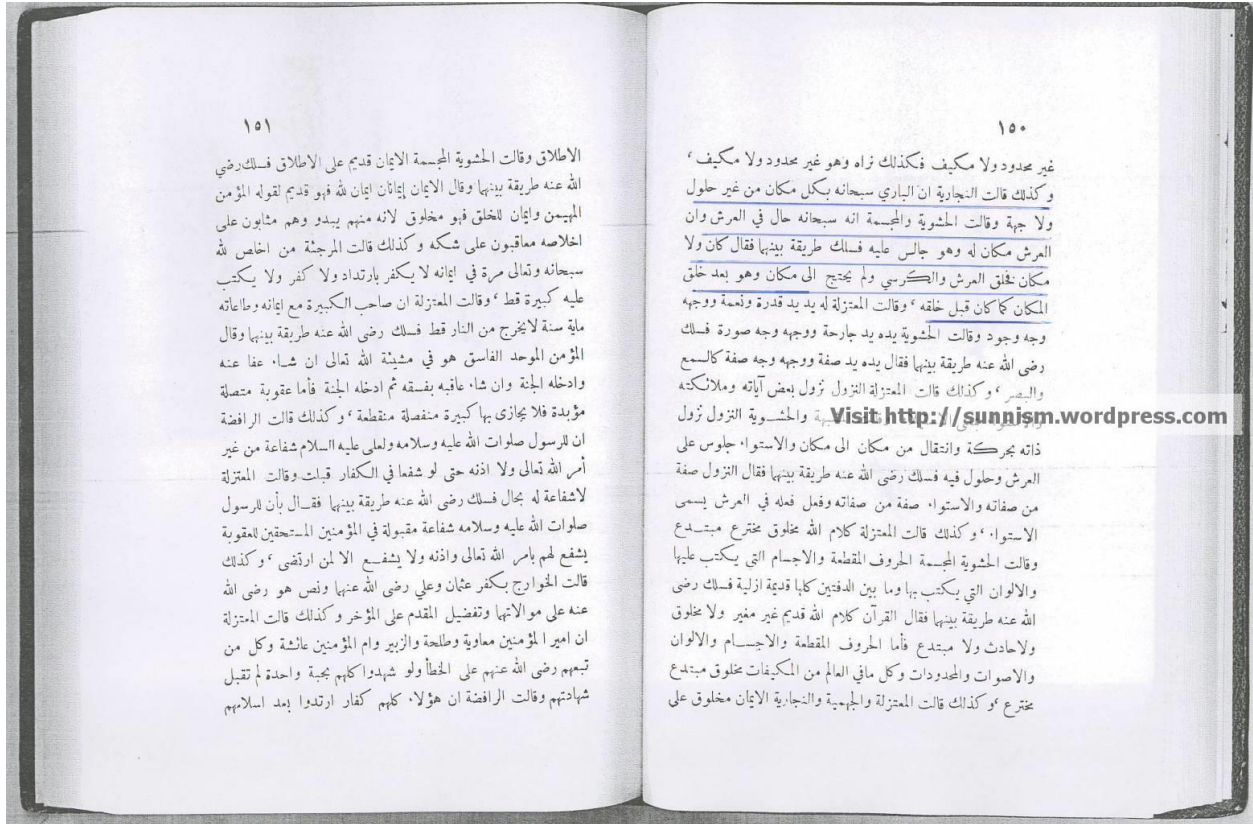
Then again towards end, he made a whole topic as:

### d) Some objections by Sufis (Barelwis) that Allah is every where.

As usual, the Wahabis have used straw-man argumentation that their opponents i.e. us Ahlus Sunnah believe Allah is "EVERYWHERE" (Naudhobillah). Our belief about existence of Allah is simple i.e. **ALLAH MAJUOOD BILA MAKAAAN (ALLAH EXISTS WITHOUT A PLACE)**" and as we know word "everywhere" also constitutes "ALL PLACES" so we cannot believe that Allah is with his dhaat "EVERYWHERE"

Hence Wahabis always fire arrows in the air. Abdullah in his ignorance has confused us real Sunnis with Deobandis (little brothers of Wahabis who mostly carry similar disrespectful Aqa'id like Wahabis) who say that Allah is Hadhir Nadhir.

I would like to post a scanned proof from Hafidh Ibn Asakir (Rahimahullah) over here:



In his book dedicated to Imam al-Ashari and entitled *Tabyin Kadhib al-Muftari fima nusiba ila l-imam al-Ash'ari*, Imam Ibn Asakir said, p.150:

Also, the 'Najjariyyah' say that the Creator, may He be exalted, is in all places without being diffused and without a direction, whereas the 'Hashawiyyah' and the 'Mujassimah' say that He is present on the Throne, that the Throne is His place, and that He is sitting on it. **As for him [i.e. al-Ash'ari], he chose a middle way between the two, and he said that Allah existed and there was no place, then He created the Throne and the Kursi', He does not need a place, and He is, after having created the places, as He has always been before He created them. [Source: sunnism.wordpress.com]**

Regarding the verse about Isa (alayh salam) then Qur'an is a book which has many times deep meanings of wordings used. The Qadiyanis and Christians just like Wahabis misuse this same verse to say that Isa (alayh salam) died. They take the literal meaning of word "مَتَوَفَّيَكَ" and say that it means "DEATH" whereas we as Ahlus Sunnah believe unanimously that Isa (alayh salam) along with all Prophets of Allah are alive.

Plus Christians also misuse the next part of same verse which states: ...I will make those **who follow thee superior to those who reject faith, to the Day of Resurrection:**

Christians claim that Qur'an calls them superior to even Muslims in this verse. Whereas this verse refers to superiority of Muslims and Christians who believed in Jesus and they being superior to Jews who disbelieved in him. This belief refers to authentic belief i.e. not believing in trinity or that Jesus was god (Naudhobillah), hence those Christians who accepted Jesus to be Prophet in past and were not rebellious shall remain most dear to Allah till day of resurrection.

So if taking literal meanings had been the correct viewpoint at all occasions then Wahabis are following the Qadiyani + Trinitarian Christian approach. Raising Jesus unto Himself refers to both physical rising of Jesus to heaven (but not in meaning that Allah is inside heaven) and also raising him above from what Jews and fake Christians attributed to him

Then the Wahabi misused other verses as follows:

Proof-4

Allah says, "He (Allah) sends down the rain" (Al-Quran 14:32, 16:65, 22:5, 27:60)

Do the Wahabis believe that rain comes down from Allah's placement in clouds? We know for sure that Rain comes down from clouds, so Wahabis have tacitly asserted that Allah is hovering in clouds (Naudhobillah)

In relevance to rain, let us look at another verse of Qur'an in regards to metal called 'Iron'

**Qur'an states:** We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice **"AND WE SENT DOWN IRON"** wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might. [Al-Quran 57:25]

According to simple scientific deduction the rain falls upon us due to evaporation from earth, similarly Iron is found in mineral ores. Qur'an makes it simple to understand i.e. rain and iron are "SENT DOWN FROM ALLAH" meaning they are caused by Allah not that Allah is placed in heaven.

Tafsir al Jalalyn says about 57:25:

And We sent down iron, We "CAUSED" it to be "EXTRACTED FROM MINERAL ORES"  
[Tafsir al Jalalyn under 57:25]

Mr Abdullah then misquotes a verse in reference as:

Proof-5

Allah says, "He (Allah) sent down the Qur'an" (Al-Quran 2:185, 12:2, 17:5, 20:2, 20:113, 25:6)

Proof-6

We shall understand what "REVELATION" of Qur'an means in remaining verses, whereas Mr Abdullah in hurry mentioned 17:5 as a reference too, let's first see what 17:5 states:

So when the [time of] promise came for the first of them, **We sent against you servants of Ours** - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled.  
[17:5]

Abdullah Wahabi has grossly misused Qur'an by using this verse, either he was googling all verses having the word "SENT" or he literally believed that men were sent down from heaven where Allah resides (Naudhobillah)

Now let us look at Tafsir of 17:5:

...Their first act of corruption was their slaying of [the prophet] Zachariah. **So Goliath and his army were roused against them**, and they slew them and took their children captive and destroyed the Holy House [of Jerusalem]. [Tafsir al Jalalyn under 17:5]

Hence this verse is talking about sending strong men such as Golaith and his army, it does not refer to Allah being in heaven so He sent down something as falsely asserted by Wahabi Abdullah.

Regarding the remaining verses then it refers to revelation of Qur'an. Qur'an was revealed "UNTO THE HEART OF PROPHET MUHAMMAD (PEACE BE UPON HIM)" via Jibreel alayh salam and it is a fact that Jibreel alayh salam brings the revelation from heaven not that Allah is in heavens literally.

2:185 also refers to Qur'an being revealed "FROM LAWH AL MAHFUZ" i.e. the preserved tablets. This does not mean by any standards that Lawh al Mahfuz is residing with Allah literally.

This Wahabi contradicted himself later on in article when he showed Tafsir Ibn Kathir under 50:16 by stating.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

(Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it.)

(15:9) **Therefore, the angels brought down the revelation, the Qur'an, by the leave of Allah, the Exalted, the Most Honored.**

**Thus, the angels are closer to man than his own jugular vein, by the power and leave of Allah.**

Hence all the pseudo deductions made by Wahabis are worthless and he is found contradicting himself in the same article.

Abdullah misused further verses as:

Proof-6

Allah says,

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْورُ  
"To Him (Allah) ascend (all) the goodly words, and the righteous deeds lift them." [Al-Quran 35:10]

Proof-7

Allah says,

مَنْ أَلَّهِ ذِي الْمَعَارِجِ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ  
"From Allah, the Lord of the Places of Ascent, the angels and the Ruh (Gabriel) ascend to Him in a day the measure whereof is of fifty thousand years." [Al-Quran 70:3-4]

Proof-8

Allah says,

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ  
"And He (Allah) is the Subduer, above His slaves, and He is the All-Wise, Well Acquainted with all things." [Al-Quran 6:18]

Especially misuse of verse 6:18 is necessary to be refuted first.

Qur'an states in 6:18:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ

Translation: And He is the **subjugator over His servants**. And He is the Wise, the Acquainted [with all]. [Sahih International 6:18]

Tafsir al Jalalyn states:

He is the Vanquisher, the Omnipotent, for Whom nothing is impossible, **Superior [is He], over His servants**, and He is the Wise, in His creation, the Aware, of their innermost [thoughts] as well as their outward [actions]. [Tafsir al Jalalyn under 6:18]

By no means does this verse mean that Allah is literally in above direction from His slaves. This verse categorically by itself means that Allah is **above (superior)** to His servants.

The Wahabi literalists really make absurd deductions from clear passages of Qur'an to suit their agendas. This leads them to have most obscene and vulgar beliefs in regards to Sifaat of Allah.

Verse 70:3-4 also refers to Allah being "LORD OF PLACES OF ASCENT", Remember Allah being lord of such places does not mean Allah is literally residing in any of them or above them. Allah is Lord of Aalameen as Surah al Fatiha states but this does not mean Allah resides in any of those places.

Plus Verse # 4 refers to Angels and Ruh (Jibreel) descending not that Allah himself does so. We shall explain this in more detail in hadith section where Wahabism gets further refuted in regards to "DESCENT OF ANGEL/MERCY IN MIDDLE PART OF NIGHT" but not that Allah himself descends physically (Naudhobillah).

Tafsir al Jalalyn says about 70:4: To Him, to the place in the heaven **to which His command descends**, ascend (read [feminine person] ta`ruju or [masculine person] ya`ruju) **the angels and the Spirit, Gabriel, in a day... [al-Jalalyn under 70:4]**

35:10 states in context: Whoever desires honor [through power] - then to Allah belongs all honor. **To Him ascends good speech, and righteous work raises it.** But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish.

First of all Qur'an is best Sharh of Qur'an, so let us look at another verse which shall clarify the above verse in totality.

Qur'an states:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ  
أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

**He regulates the affair from the heaven to the earth;** then shall it ascend to Him in a day the measure of which is a thousand years of what you count.[32:5]

Also another verse can be shown in Sharh which states:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ  
بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ  
شَيْءٍ عِلْمًا

It is Allah who has created seven heavens and of the earth, the like of them. **[HIS] COMMAND DESCENDS AMONG THEM** so you may know that **Allah is over all things competent** and that Allah has encompassed all things in knowledge.[65:12]

So this means Allah's authority and regulation of affairs descends from heaven (to angels and Jibreel alayh salam who brought revelation of Qur'an from heavens for instance). This does not mean by any means that Allah "ONLY" resides above heaven or in literal upward direction.

Tafsir al Jalalyn explains the ascend part as: To Him ascends good words, **that is to say, He is aware of such [good words]**, and these are [statements such as] 'there is no god except God' and the like; and as for righteous action, He exalts it, **He accepts it.. [Tafsir al Jalalyn under 35:10]**

If we take this verse literally that good deeds ascend to Allah which refers to Allah being upwards, then who do the bad deeds ascend to?? This verse actually refers to "ACCEPTANCE OF GOOD DEEDS" by Allah.

We have soundly refuted the Wahabi in Qur'an section. Now let us move towards hadith section.

All the hadiths which Wahabi Abdullah misused have to be understood from these principles explained by best commentators of Bukhari and Muslim i.e. Imam Ibn Hajr al Asqalani (Rahimahullah)'s Fath ul Bari and also Sharh Sahih Muslim by Imam an-Nawawi (Rahimahullah). Also what Imam Ahmed bin Hanbal (Rahimahullah) and Imam al-Bayhaqi (rah) and others clarified.

Imam Ibn Hajr al-Asqalani (rah) says right in the muqadma of Fath ul Bari i.e. Hadi us Sari:

قوله استوى على العرش هو من المتشابه الذي يفوض علمه إلى الله تعالى ووقع تفسيره في الأصل

'The statement *istawa alal arshi* is from the **mutashabih (allegorical verses)** whose knowledge is **consigned (yufawwadu from tafwid) to Allah** the Almighty although by principle its manifestation has already occurred.' [Ibn Hajr al-Asqalani in Muqadma of Fath ul Bari, Hadi us-Sari, Page # 103]

Imam an-Nawawi (rah) in Sharh of hadith of Slave girl said:

هذا الحديث من أحاديث الصفات , وفيها مذهبان تقدم ذكرهما مرات في كتاب الإيمان . أحدهما : الإيمان به من غير خوض في معناه , مع اعتقاد أن الله



تعالى ليس كمثله شيء وتنزيهه عن سمات المخلوقات . والثاني تأويله بما يليق به , فمن قال بهذا قال : كان المراد امتحانها , هل هي موحدة تقر بأن الخالق المدبر الفعال هو الله وحده , وهو الذي إذا دعاه الداعي استقبل السماء كما إذا صلى المصلي استقبل الكعبة ؟ وليس ذلك ; لأنه منحصر في السماء كما أنه ليس منحصر في جهة الكعبة , بل ذلك لأن السماء قبلة الداعين , كما أن الكعبة قبلة المصلين , أو هي من عبدة الأوثان العابدين للأوثان التي بين أيديهم , فلما قالت : في السماء , علم أنها موحدة وليست عبدة للأوثان.

**Translation:** This is one of the "hadiths of attributes" and there are two positions about it as it was mentioned in the book of faith, First: is to have faith in it "Without discussing its meaning, while believing of Allah Most High that "there is nothing whatsoever like unto Him"and that He is exalted above having any of the attributes of His creatures. "The second is to FIGURATIVELY EXPLAIN IT" in a fitting way, scholars who hold this position adduce that the point of the hadith was to "test the slave girl : Was she a monotheist"who affirmed that the Creator, the Disposer, the Doer, is Allah alone and that He is the one called upon when a person making supplication

(du'a) faces the sky--just as those performing the prayer (salat) face the Kaaba, **since the sky is the qibla of those who supplicate, as the Kaaba is the qibla of those who perform the prayer.** or was she a worshipper of the idols which they placed in front of themselves? So

when she said, In the sky, it was plain that she was not an idol worshipper(Sahih Muslim bi Sharh al-Nawawi, Volume No.5, Page Nos. 19-20, Published by Dar ul Fikr, Beirut, Lebanon)

Plus also this

قال القاضي عياض : لا خلاف بين المسلمين قاطبة فقيهم ومحدثهم ومتكلمهم ونظارهم ومقلدهم أن الظواهر الواردة بذكر الله تعالى في السماء كقوله تعالى : { أأمنتم من في السماء أن يخسف بكم الأرض } ونحوه ليست على ظاهرها , بل متأولة عند جميعهم

**Qadhi Iyaad (rah)** said: There is no disagreement amongst Muslims whether between Fuqaha, or hadith scholars, the theologians, polemicists and ordinary Muslims who do taqlid, they all say that outward meaning of texts such as Allah is in the sky is not meant, for example the words of the Exalted: "Are you assured that He who is in the sky will not cause the earth to swallow you up?"THESE AND SIMILAR TEXTS CANNOT BE TAKEN LITERALLY, RATHER THEY ARE TO BE EXPLAINED WITH INTERPRETATION (I.E. TAWEEL) [ibid]

**Imam Ibn Jawzi (rah)** said: If you had said, "**We but read the hadiths and remain silent,**" **no one would have condemned you. What is shameful is that you interpret them literally.** Do not surreptitiously introduce into the

madhhab of this righteous, early Muslim man [Ahmad ibn Hanbal] that which is not of it. You have clothed this madhhab in shameful disgrace, until it can hardly be said "Hanbali" any more without saying anthropomorphist (*Daf shubah al-tashbih bi akaff al-tanzih*. Cairo n.d. Reprint. Cairo: al-Maktaba al-Tawfiqiyya, 1396/1976, 2829).

Keep these principles in mind and all the baatil deductions by Abdullah Wahabi along with Wahabi bandwagon will stand refuted.

We want to clarify once again that we Ahlus Sunnah wa'l Jamm'ah do not deny any of the verses or hadiths in regards to Istawa or Nuzul. What we do is simple i.e. Tafweedh (attributing the meaning to Allah azza wajjal) which Salaf did i.e. passing Mutashabih verses as they were without taking apparent meaning, or when needed give metaphorical explanation which suits Allah's Majesty in order to safeguard Ummah from Mujasima Wahabi like beliefs.

Regarding Wahabi misuse of hadith which states:

Ja'far b Muhammad reported on the authority of his father:

They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: **He (the Holy Prophet) then raised his forefinger towards the sky and pointing it at the people (said):" O Allah, be witness. O Allah, be witness," saying it thrice.**(Sahih Muslim English reference: Book 7, Hadith 2803; Sahih Muslim Arabic reference: Book 16, Hadith 3009)

Imam an-Nawawi (rah) made the usool clear when he said:

وهو الذي إذا دعاه الداعي استقبل السماء كما إذا صلى المصلي استقبل الكعبة

Since the sky is the qibla of those who supplicate, as the Ka'ba is the qibla of those who perform the prayer [Sharh Sahih Muslim, Volume No.5, Page Nos. 19-20, Published by Dar ul Fikr, Beirut, Lebanon]

Regarding the Wahabi misuse of hadith stating:

Narrated Abu Huraira:

The Prophet said, "When Allah created the Creation, **He wrote in His Book--and He wrote (that) about Himself, and it is placed with Him on the Throne--'Verily My Mercy overcomes My Anger.'**

► Sahih Bukhari English reference: Vol. 9, Book 93, Hadith 501

First of all "**With him**" refers to position of rank and definitely not **location**, because locations can never apply to Him, if directed towards Him then it contradicts the clear message in Surat al Ikhlaas and verses like "there is nothing whatsoever like unto Him" (Qur'an 42:11)

This is why Imam Ibn Hibban (Rahimahullah) after mentioning this hadith in his Sahih said:

قال أبو حاتم رضى الله تعالى عنه قوله صلى الله عليه وسلم وهو مرفوع فوق العرش من ألفاظ الأضداد التي تستعمل العرب في لغتها يريد به تحت العرش لا فوقه كقوله جلا وعلا وكان وراءهم ملك يريد به امامهم إذ لو كان وراءهم لكانوا قد جاوزوه ونظير هذا قوله جل وعلا ان الله لا يستحيي ان يضرب مثلا ما بعوضة فما فوقها أراد به فما دونها

Translation: The Prophet (Peace be upon him) saying that "IT IS PLACED OVER THRONE" this is linked to how Arabs say in their idioms, "**ALTHOUGH IN (REALITY) IT REFERS TO BELOW THE THRONE NOT ABOVE**" just like Allah saying: There was behind them a king (Qur'an 18:79), although the King is ahead of them, if it meant behind then they had already passed by him. It's example is also Allah's saying: Surely Allah is not ashamed to set forth any parable-- (that of) a gnat or **anything above that** (Qur'an 2:26). This means anything which is lower even than a gnat. [Sahih Ibn Hibban, under Hadith # 6143]

Imam Ibn Hajr al-Asqalani (rah) explains in his Fath al Bari

وليس قولنا إن الله على العرش أي مماس له أو متمكن فيه أو متحيز في جهة من جهاته بل هو خبر جاء به التوقيف , فقلنا له به ونفينا عنه التكييف إذ ليس كمثل شيء وبالله التوفيق . وقوله " فوق عرشه " صفة الكتاب , وقيل إن فوق هنا بمعنى دون , كما جاء في قوله تعالى ( بعوضة فما فوقها ) وهو بعيد , وقال ابن أبي جمرة يؤخذ من كون الكتاب المذكور فوق العرش أن الحكمة اقتضت أن يكون العرش حاملا لما شاء الله من أثر حكمة الله وقدرته وغامض غيبه ليستأثر هو بذلك من طريق العلم

والإحاطة , فيكون من أكبر الأدلة على انفراده بعلم الغيب , قال : وقد يكون ذلك تفسيراً لقوله ( الرحمن على العرش استوى ) أي ما شاءه من قدرته وهو كتابه الذي وضعه فوق العرش

**Translation:** When we say: "Allah is above the Throne" (Allah `ala al-`arsh), **it does not mean that He is touching it or that He is located on it or bounded by a certain side of the Throne.** Rather, it is a report which is transmitted as is, and so we repeat it while at the same time negating any modality for there is nothing like Him whatsoever, and from Him is all success. As for "over His throne" (in the hadith) it refers to the Book. Some have taken it in the sense of "upwards from His Throne," as in Allah's saying: "a gnat, or anything above it" (2:26), but this is far-fetched. Ibn Abu Jamra (d. 695) said: "It may be said from the fact that the Book is mentioned as being "above the Throne" **that the divine wisdom has decreed for the Throne to carry whatever Allah wishes of the record of His judgment, power,** and the absolute unseen known of Him alone, so as to signify the exclusivity of His encompassing knowledge regarding these matters, making the Throne one of the greatest signs of the exclusivity of His knowledge of the Unseen. **This could explain the verse al-rahmanu `al al-`arshi istawa as referring to whatever Allah wills of His power, which is the Book He has placed above His Throne."** [Fath ul Bari, 15:371 - Dar ul Fikr]

And the hadith of slave girl from Muawiya bin al Hakam has already been explained from Sharh Sahih Muslim by Imam an-Nawawi (rah). Let us now look at it in detail from Fath ul Bari and Mirqaat Sharh al-Mishqat:

Note: The Wahabi Abdullah has cleverly repeated the same hadith many times from different books of hadiths without realizing that it is just a "SINGULAR CHAIN" and Khabr Ahad is not taken in Aqida issue to conclusively reach an opinion. Imam an-Nawawi (Rahimahullah) said:

Most of them (scholars) said that the non-Mutawatir Hadiths of Bukhari and Muslim, imply conjecture (Dhann) since it is Āhād, and the āhād implies nothing but the conjecture (Dhann). This is based on what was already known and agreed upon. This rule applies without distinguishing between Bukhari, Muslim or others. However, their Hadiths are enough to be taken in the Ahkam (rule) [Sharh Sahih Muslim, Volume # 1, Page # 20]

Imam Alaa' al-Din al-Samarqandi (Rahimahullah) said: "*And from the āhād, if they are concerned with actions then they are a proof (Hujjah) but if they are concerned with 'Aqeedah then they are not a proof (hujjah) for belief as they don't give rise to certainty.*" [Al-Samarqandi, Imam Alā' al-Din; Mizaan al-Usūl; 4]

Hence this hadith only comes via route of Muawiya ibn Hakam and is amongst Ahaad narations which cannot be Hujjah in Aqida by itself. Had it been narrated by multiple narrators and reached state of Mutawattir it would have become undisputable proof.

### **Ibn Hajr al-Asqalani (rah) said:**

قال الكرمانى قوله ” في السماء ” ظاهره غير مراد، إذ الله منزه عن الحلول في المكان، لكن لما كانت جهة العلو أشرف من غيرها أضافها إليه إشارة إلى علو الذات والصفات،

Al-Kirmani said: “The outward meaning [dhahirahu] of the saying: “He Who is in the heaven” (man fi al-sama’) is not meant. Allah is transcendent above immanence and place. However, because the direction of aboveness [jiha al-uluw] is nobler than any other direction, Allah linked it to Him to indicate the loftiness of the Essence and the Attributes. [Fath ul Bari (13/411)]

The great Hanafi Imam, Mullah Ali Qari (rah) says in his magnificent Mirqat Sharh al Mishqat:

فقال لها أي للجارية رسول الله أين الله وفي رواية أين ربك أي أين مكان حكمه وأمره وظهور ملكه وقدرته فقالت في السماء قال القاضي هو على معنى الذي جاء أمره ونهيه من قبل السماء لم يرد به السؤال عن المكان فإنه منزه عنه كما هو منزه عن الزمان بل مراده من سؤاله إياها أن يعلم أنها موحدة أو مشركة لأن كفار العرب كانوا يعبدون الأصنام وكان لكل قوم منهم صنم مخصوص يكون فيما بينهم يعبدونه ويعظمونه ولعل سفهاءهم وجهلهم كانوا لا يعرفون معبودا غيره فأراد أن يتعرف أنها ما تعبد فلما قالت في السماء وفي رواية أشارت إلى السماء فهم أنها موحدة يريد بذلك نفي الآلهة الأرضية التي هي الأصنام لا إثبات السماء مكانا له تعالى الله عما يقول الظالمون علوا كبيرا ولأنه لما كان مأمورا بأن يكلم الناس على قدر عقولهم ويهديهم إلى الحق على حسب فهمهم ووجدتها تعتقد أن المستحق للعبودية إله يدبر الأمر من السماء إلى الأرض لا الآلهة التي يعبدونها المشركون قنع منها بذلك ولم يكلفها اعتقاد ما هو صرف التوحيد وحقيقة التنزيه وقيل معناه أن أمره ونهيه ورحمته ووحية جاءت من السماء فهو كقوله تعالى أأمنتم من في السماء تبارك قيل وقد جاء في بعض الأحاديث أن هذه الجارية كانت خرساء ولهذا جوز الشافعي الأخرس في العتق فقوله فقالت في السماء بمعنى أشارت إلى السماء كما في رواية قال شارح الوقاية وجاز الأصم أي من يكون في أذنه وقرأ أما من لم يسمع أصلا فينبغي أن لا يجوز لأنه فانت جنس المنفعة فقال من أنا فقالت أنت رسول الله فقال رسول الله أعتقها أمر إجازة رواه مالك وفي رواية مسلم قال أي معاوية كانت لي جارية ترعى غنما قبل أحد بكسر القاف وفتح الباء أي جانبه وأحد بضمين جبل معروف في المدينة والجوانية بتشديد الواو وموضع قريب أحد فأطلعت بتشديد الطاء أي أشرفت على الغنم ذات يوم أي يوما من الأيام أو نهارا وذات زائدة فإذا الذنب قد ذهب بشاة من غنمنا إذا للمفاجأة واللام في الذنب للعهدية الذهنية نحو قوله تعالى إذ هما في الغار التوبة وأنا رجل من بني آدم أسف بهمزة ممدودة وفتح سين أي أغضب كما يأسفون لكن أي وأردت أن أضربها ضربا شديدا على ما هو مقتضى الغضب لكن صككتها صكة أي لطمتها لطمة فأتيت رسول الله فعظم بالتشديد والفتح ذلك على أي كبير النبي ذلك الأمر أو الضرب علي وفي نسخة بالتخفيف والضم قلت وفي نسخة قلت يا رسول الله أفلا أعتقها قال الطيبي رحمه الله فإن قلت كيف التوفيق بين الروایتين قلت الرواية الأولى متضم

من هذه اللطمة إعتاقها أفكفني إعتاقها للأمرين جميعا والرواية الثانية مطلقة تحتمل الأمرين والمطلق محمول على المقيد ومما يدل على أن السؤال ليس عن مجرد اللطمة سؤال النبي الجارية عن إيمانها اله والظاهر أن الإعتاق عن اللطمة مستحب فيندرج في ضمن الإعتاق الواجب فليس من باب تداخل الكفارة كما توهم قال آتيني بها الباء للتعدية أي احضر بها إلي فأتيته

بها فقال لها أين الله أي أين المعبود المستحق الموصوف بصفات الكمال قالت في السماء أي كما في الأرض والإقتصار من باب الإكتفاء قال تعالى جل جلاله وهو الذي في السماء إله وفي الأرض إله الزخرف وقال الله عز وجل وهو الله في السموات وفي الأرض الأنعام ويمكن أن يكون الإقتصار لدفع توهم الشرك في العبودية ردا على عبدة الأصنام الأرضية قال من أنا قالت أنت رسول الله قال اعتقها فإنها مؤمنة أي بالله وبرسوله وبما جاء من عندهما وهذا يدل على قبول الإيمان الإجمالي ونفي التكليف الإستدلالي باب اللعان في المغرب لعنه لعنا ولاعنه ملاعنة ولعانا وتلاعنا لعن بعضهم بعضا وأصله الطرد قال النووي رحمه الله إنما سمي لعانا لأن كلا من الزوجين يبعد عن صاحبه ويحرم النكاح بينهما على التأبید واللعان عند جمهور أصحابنا يمين وقيل شهادة وقيل يمين فيها شوب شهادة وينبغي أن يكون بحضرة الإمام أو القاضي جمع من المسلمين وهو أحد أنواع التغليب فإنه يغلظ بالزمان والمكان والجمع قال المحقق ابن الهمام هو مصدر لاعن سماعي لا قياسي والقياس الملاعنة وكثيرا من النحاة يجعلون الفعال والمفاعلة مصدرين قياسييين لفاعل واللعن في اللغة الطرد والإبعاد وفي الفقه اسم يجري بين الزوجين من الشهادات بالألفاظ المعلومات سمي بذلك لوجود لفظ اللعن في الخامسة تسمية لكل باسم الجزء ولم يسم باسم من الغضب وهو أيضا موجود فيها لأنه في كلامها وذاك في كلامه وهو أسبق والسبق من أسباب الترجيح وشرطه قيام النكاح وسببه قذف زوجته بما يوجب الحد في الأجنبية وحكمه حرمتها بعد التلاعن وأهله من كان أهلا للشهادة فإن اللعان شهادات مؤكدة بالإيمان عندنا وأما عند الشافعي فأيمان مؤكدة بالشهادات وهو الظاهر من قول مالك وأحمد وتام تحقيقه في شرحه للهداية

**Translation:** In another version of the same Ḥadīth there is the wording: "Where is your Lord?" **It means that where is His place of decision, and His order, and the place where His dominion and power are manifested.** {She said: "Fis-Sama"} Imam al-Qadi [ʿIyad] said: **"The meaning is that His command and His prohibition comes from the direction of the sky. The Prophet [sallallahu alayhi wa sallam] did not mean to ask her about the whereabouts of Allāh, since He transcends such an attribute as place, just as He transcends the attribute of time.** Rather, the Prophet [sallallahu alayhi wa sallam] intended to find out by his question to her whether she was a monotheist declaring the uniqueness of Allah (muwahhidah), or whether she was a polytheist (mushrikah) because the Arabs were worshipping idols. Each clan amongst them had its special idol, which it worshipped and revered. Perhaps some of their ignorant and stupid people did not recognize any god whatsoever; therefore, the Prophet [sallallahu alayhi wa sallam] wanted to ascertain what she worshipped. So when she said "Fis-Sama," or, as in another version, she pointed to the sky, he [sallallahu alayhi wa sallam] understood that she was a monotheist declaring the uniqueness of Allāh. In other words, he wanted to preclude the gods on earth; that is, the idols. **He did not mean to imply that He occupies a place in the sky, far-removed is Allāh from what the transgressors ascribe to Him in their insolence. Moreover, the Prophet [sallallahu alayhi wa sallam] had been ordered to speak to the people according to the extent of their intelligence,** and to guide them to the truth in way which was appropriate to their understanding.

So when the Prophet [sallallahu alayhi wa sallam] found that she believed that the one who deserves to be worshipped is the God who implements His purpose from the sky to the earth, not the gods which the pagans worshipped, he was satisfied with that much from her, and he [sallallahu alayhi wa sallam] did not charge her with sheer unity (Sirf al-tauḥīd )-the principle of transcendence (Ḥaqīqat al-tanzīh) Some [of the ulamā'] have said that the meaning is that His order and prohibition, **His mercy and revelation comes from the sky.** In that case, this hadīth is similar [in its implications] to His (Allah's) word: "Do you feel secure from Him who is Fis-Sama...?" Furthermore, in some other [authentic] versions of this Ḥadīth it comes that this girl was dumb, and for that reason [Imām] al-Shafi'i [d. 204 / 820; Cairo] permitted the freeing of a slave even if he is dumb. In such case, the words in the Ḥadīth "She said, 'Fis-sama.'" mean that she pointed to the sky [since she could not speak, obviously; and this is just what has come expressly in another version of the Ḥadīth: "She pointed to the sky."] **[Mullah Ali Qari in Mirqat Sharh al Mishqaat, Volume No. 6, Page nos. 452-453, Published by Dar ul Fikr, Beirut, Lebanon]**

The greatest commentator of Sahih Muslim Imam an-Nawawi (Rahimahullah) and of Mishqat Mullah Ali Qari (Rahimahullah) did not apply this hadith on literal meaning rather explained with Ta'weel.

Regarding the hadith

Narrated Abu Huraira:Allah's Apostle (p.b.u.h) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَأَبِي عَبْدِ اللَّهِ الْأَعْرَبِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ " .

► Reference: Sahih al-Bukhari 1145; Sahih Bukhari English translation: Vol. 2, Book 21, Hadith 246;

Imam al-Bayhaqi (Rahimahullah) says:

قال أحمد وهذا النزول المراد به والله أعلم فعلا سماه الرسول عليه السلام نزولا بلا انتقال ولا زوال او أراد به نزول ملك من ملائكته بأمره وقد ذكرناه في غير هذا الموضع مفسرا .

**Translation:** ...Imam Ahmed (rah i.e. al-Bayhaqi) said: The Nazul, the meaning of this **"ALLAH KNOWS"** The Prophet (Peace be upon him) mentioned it as an **"ACT (NOT ESSENCE OF ALLAH HIMSELF)"** and this descent is **"WITHOUT MOVING FROM ONE PLACE TO ANOTHER AND ALSO WITHOUT ZAWAAL"** or the Prophet meant by this that **"ANGEL FROM ANGELS DESCENDS WITH AN ORDER"** we have mentioned it in detail at other place

[Imam al-Bayhaqi in Shu'ab ul Imaan Hadith # 3826]

Imam an-Nawawi (rah) states from great Salaf as-Salih i.e. Imam Malik (rah):

تأويل مالك بن أنس وغيره معناه تنزل رحمته وأمره وملائكته، كما قال: فعل السلطان: كذا إذا فعله أتباعه بأمره. والثاني: أنه على الاستعارة ومعناه الإقبال على الداعين بالإجابة واللفظ والله أعلم

**Translation:** Imam Malik bin Anas (rah) and others interpreted it by saying : **["your Lord descends"]** means **"His mercy, command, and angels descend," just as it is said, "The sultan did such-and-such," when his followers did it at his command.** (تنزل رحمته وأمره وملائكته) [al-Nawawi] said: The second is that it is a **"METAPHOR (الاستعارة)"** signifying [Allah's] concern for those making supplication, by answering them and kindness toward them (Sahih Muslim bi Sharh al-Nawawi, Volume No. 6, Page No.31, Published by Dar ul Fikr, Beirut, Lebanon).

Ibn Hajr al Asqalani (rah) explains:

وقال ابن العربي : حكي عن المبتدعة رد هذه الأحاديث , وعن السلف إمرارها , وعن قوم تأويلها وبه أقول . فأما قوله ينزل بل ذلك عبارة عن ملكه الذي ينزل بأمره ونهيه , والنزول كما يكون في الأجسام يكون في , فهو راجع إلى أفعاله لا إلى ذاته المعاني , فإن حملته في الحديث على الحسي فتلك صفة الملك المبعوث بذلك , وإن حملته على المعنوي بمعنى أنه لم يفعل ثم إما بأن المعنى ينزل : فعل فيسمى ذلك نزولا عن مرتبة إلى مرتبة , فهي عربية صحيحة انتهى . والحاصل أنه تأوله بوجهين أمره أو الملك بأمره , وإما بأنه استعارة بمعنى التلطف بالداعين والإجابة لهم ونحوه

**Translation:** Imam(Abu Bakr) Ibn al-`Arabi(rah) said: "It is reported that the innovators have rejected these hadiths, the Salaf let them pass as they came, and others interpreted them, and **my position is the last one. The saying: "He descends" refers to His acts not His essence, indeed it is an expression for His angels who descend with His command and His prohibition.** And just as descent can concern bodies, it can also concern ideas or spiritual notions (ma`ani). If one takes the hadith to refer to a physical occurrence, then descent would be the attribute of the angel sent to carry out an order. If one takes it to refer to a spiritual occurrence, that is, first He did not act, then He acted: this would be called a descent from one



rank to another, and this is a sound Arabic meaning." In sum it is interpreted in two ways: **the first is: His command or His angel descends; the second is: it is a metaphor for His regard for supplicants, His answering them, and so forth.**

وقد حكى أبو بكر بن فورك أن بعض المشايخ ضبطه بضم أوله على حذف المفعول أي ينزل ملكا , ويقويه ما رواه النسائي من طريق الأغر عن أبي هريرة وأبي سعيد بلفظ " إن الله يمهل حتى يمضي شطر الليل , ثم يأمر مناديا يقول : هل من داع فيستجاب له " الحديث . وفي حديث عثمان بن أبي العاص " ينادي مناد هل من داع يستجاب له " الحديث . قال القرطبي : وبهذا يرتفع الإشكال , ولا يعكر عليه ما في رواية رفاعة الجهني " ينزل الله إلى السماء الدنيا فيقول : لا أسأل عن عبادي غيري " لأنه ليس في ذلك ما يدفع التأويل المذكور

**Translation:** Abu Bakr ibn Furak said: Some of the masters have read it *yunzilu* (He sends down) instead of *yanzilu* (He descends), that is: He sends down an angel. This is strengthened by Nisa'i's narration through al-Aghurr from Abu Hurayra and Abu Sa`id al-Khudri: "Allah waits until the first part of the night is over, **then He orders a herald to say:** Is there anyone supplicating so that he may be answered?..." There is also the hadith of `Uthman ibn Abi al-`As: "The gates of heaven are opened (in the middle) of the night and a herald calls out: Is there anyone supplicating so that he may be answered?..." Al-Qurtubi said: "*This clears all ambiguity*, and there is no interference by the narration of Rufa`at al-Jahni whereby "Allah descends to the nearest heaven and says: No-one other than I asks about My servants" for there is nothing in this which precludes the above-mentioned interpretation. [Fath ul Bari, 3:339 - Dar ul Fikr]

وقال البيضاوي : ولما ثبت بالقواطع أنه سبحانه منزّه عن الجسميّة والتّحيز امتنع عليه النزول على معنى الانتقال من موضع إلى موضع أخفض منه , فالمراد نور رحمته , أي ينتقل من مقتضى صفة الجلال التي تقتضي الغضب والانتقام إلى مقتضى صفة الإكرام التي تقتضي الرأفة والرحمة

**Translation:** Al-Baydawi said: "Since it is established with decisive proofs that the Exalted is transcendent above having a body or being circumscribed by boundaries, it is forbidden to attribute to Him descent in the sense of displacement from one place to another place lower than it. What is meant is the light of His mercy: that is, He moves from what is pursuant to the attribute of Majesty entailing wrath and punishment, to what is pursuant to the attribute of Generosity entailing kindness and mercy." [ibid]

In this regard Wahabis also misuse a verse of Qur'an stating:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

And your Lord has come and the angels, rank upon rank [89:22]

The great Salaf Imam Ahmed bin Hanbal interpreted this verse as:

وروى البيهقي عن الحاكم عن أبي عمرو بن السماك عن حنبل أن أحمد بن حنبل تأول قول الله تعالى:  
(وجاء ربك) [ الفجر: 22 ] أنه جاء ثوابه.  
ثم قال البيهقي: وهذا إسناد لا غبار عليه

Imam al-Bayhaqi narrates from al-Hakim >> Amr ibn Sammak >> Hanbal >> that Imam Ahmed bin Hanbal interpreted the saying of Allah **"Your lord has come [al-Fajr : 22]" by saying "HIS RECOMPENSE (THAWAB) HAS COME"** after this al-Bayhaqi said: This Sanad has no ghubaar (doubt) over it. [Ibn Kathir in al-Bidayah wan Nihayah (10/360), Published by Dar ul Ihya li Tirath al Arabi, Beirut, Lebanon]

This proves figurative explanation directly from great Salaf Ahmed bin Hanbal (Rahimahullah). Hence literal meaning of Allah's Nazul and his coming are not to be taken.

In Tafsir al-Jalalyn it states: And your Lord, **that is to say, His command**, and the angels arrive rank on rank (saffan saffan is a circumstantial qualifier, meaning 'standing in rows' or 'made up of many ranks'),[Tafsir al-Jalalyn under 89:22]

Imam Fakhr ud-din al-Razi explains:

واعلم أنه ثبت بالدليل العقلي أن الحركة على الله تعالى محال

Translation: Know that it is established from intellectual proof that "MOVEMENT" for Allah is impossible [al-Razi in Tafsir ul Kabir under 89:22]

Imam al-Qurtubi (rah) explains it as:

وله تعالى: { وَجَاءَ رَبُّكَ } أي أمره وقضاؤه؛ قاله الحسن. وهو من باب حذف المضاف. وقيل: أي جاءهم الرب

:بالآيات العظيمة؛ وهو كقوله تعالى

{ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ }

البقرة: 210،

Translation: Here it refers to his Command and his ruling. This is the saying of Hasan al Basri...One saying is that their Lord brought great signs which is like Allah saying in Qur'an: Do they then wait for anything other than that Allah should come to them in the shadows of the clouds (2:210)...[Tafsir ul Qurtubi under 89:22]

Imam al-Qurtubi gives further explanation too which we have not shown due to brevity issue, however we would like to quote this when he says:

والله جل ثناؤه لا يوصف بالتحوّل من مكان إلى مكان، وأنّى له التحوّل والانتقال، ولا مكان له ولا أوان، ولا يجري عليه وقت ولا زمان؛ لأن في جريان الوقت على الشيء فوت الأوقات، ومن فاتته شيء فهو عاجز

Translation: And Allah the mighty and exalted is not described with attribute of "MOVING FROM ONE PLACE TO ANOTHER" how could intiqal (moving) be assumed about Him when he has no Makan (place) nor is there time for Him, neither could time be applicable on him nor could Zaman, because for time to be applicable to anything proves passing off of time from it, and anything for whom time has passed becomes dependent. [al-Qurtubi under 89:22]

Muhsin/Hilali mistranslate this verse as: And your Lord **comes with** the angels in rows [Muhsin/Hilali 89:22]

This verse even in literal Arabic does not link Allah's coming "WITH" angels. Wahabi bandwagon intentionally mistranslated it to propagate their batil aqida

Now there is no need to write in detail over the hadiths misused by Wahabi Abdullah as same principle and sharh would apply to them, however one more hadith caught our attention which this Wahabi used to assert literal direction to Allah.

In the hadith section hadith # 2, Mr Abdullah misused a very long hadith about Mi'raaj journey of Prophet (Peace be upon him). In reality the same translation of Muhsin Khan Wahabi is refuting Mr Abdullah and he does not realize.

Here is the passage from hadith which Abdullah misused:

...Abraham on the sixth Heaven, and Moses **on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah), "O Lord! I thought that none would be raised up above me." But Gabriel ascended with him (the Prophet) for a distance above that, the distance of **which only Allah knows,** till he reached the Lote Tree (beyond which none may pass) and then the Irresistible, the Lord of Honor and Majesty approached and came closer till he **(Gabriel)** was about two bow lengths or (even) nearer. (It is said that it was Gabriel who approached and came closer to the Prophet. (Fate Al-Bari Page 263, 264, Vol. 17).**

[Sahih Bukhari, Wahabi Muhsin Khan translation, English reference: Vol. 9, Book 93, Hadith 608]

Look at the contradiction between belief of Muhsin Khan Wahabi translator and what this Abdullah is trying to derive from this hadith.

Muhsin Khan is saying that it refers to Gabriel and towards whom Prophet Muhammad (Peace be upon him) ascended, whereas Abdullah contrary to mainstream Wahabi belief is saying that Prophet went towards Allah.

**Note:** We Ahlus Sunnah strongly believe that Prophet (Peace be upon him) did indeed see Allah on Mi'raaj journey, whereas Wahabis just like Shi'ites deny this reality. Muhsin Khan in his ignorance is making Gabriel into "LORD OF HONOUR AND MAJESTY" by adding pseudo brackets. Ibn Hajr al Asqalani (rah)'s whose Fath ul Bari Muhsin Khan misquoted is the same great scholar who wrote a complete pamphlet to prove that Prophet Muhammad (Salallahu alaihi wasalam) indeed saw Allah.

Seeing of Allah is a separate topic, see refutation of Wahabis and Shi'ites in this regard over [here](#).

Even this hadith itself proves Tafweedh because it states: **But Gabriel ascended with him (the Prophet) for a distance above that, the distance of which only Allah knows**

Hence where Prophet (Peace be upon him) went to see Allah is a secret kept between Allah and his Apostle (Sallalloho 'alayhi wa sallam) which is why it is mentioned as "BEYOND THE LOTE TREE" in Qur'an. Yes indeed Prophet did see Allah as Surah Najm 53:7-20 proves (but Wahabis deny the sight of Prophet and it is their known belief, hence they cannot use these hadiths for their agendas)

Now let us come towards sayings of Sahaba which Abdullah misused.

The first proof he showed was a "SHADH (ODD)" report which contradicted the Asl report in Sahih Bukhari.

Abdullah showed this:

#### 1. Abu Bakr (r.a)

قول أبي بكر الصديق رضي الله عنه لما مات النبي صلى الله عليه وسلم: "من كان يعبد محمدًا فإنه قد مات، ومن كان يعبد الذي في السماء فإنه حي لا يموت".

Translation- Whoever worshipped Muhammad (s.a.w), then he (s.a.w) is dead, and who worshipped HIM who is in the heaven, HE is alive and never dies

#### References -

- (دارمي في الرد على المريسي (ص463-ضمن عقائد السلف -
- (ابن قدامة في إثبات صفة الطو (ص101-102، برقم70 -
- (الذهبي في الطو (ص62 -
- (ابن قدامة في الطو، وأورده أيضًا في الأربعين (ص56-57، برقم33 -
- (للبخاري في تاريخه وأصله في صحيح البخاري، كتاب الجنائز، باب الدخول على الميت بعد الموت (ح1242، ص244 -
- ابن القيم في اجتماع الجيوش الإسلامية (ص119 -



Note he himself quotes:

للبخاري في تاريخه وأصله في صحيح البخاري، كتاب الجنائز، باب الدخول على الميت بعد الموت (ح1242، ص244

## Meaning: Imam Bukhari narrated it in his Tarikh "AND THE ORIGINAL IS PRESENT IN SAHIH BUKHARI"...

The original in Sahih Bukhari only states:

ومن كان يعبدُ اللهَ فَإِنَّ اللهَ حيٌّ لا يموتُ

Whoever **worships Allah** should know that Allah is Alive and cannot die [Sahih Bukhari]

This hadith in original does not use the wording "HE WHO IS FIS-SAMA" Hence the odd (Shadh) addition stands rejected when Asl is found in Sahih Bukhari.

Plus the reply to this comes from Marfu hadith narrated by none other than Abu Bakr (RA) himself.

Sahih Bukhari Vol. 5, Book 57, Hadith 5 states:

**Narrated Abu Bakr:** I said to the Prophet (ﷺ) while I was in the Cave. "If any of them should look under his feet, he would see us." He said, "O Abu Bakr! What do you think of two (persons) **the third of whom is Allah?**"

So would Wahabis take this hadith literally and accept that Third present with Prophet (Peace be upon him) and Abu Bakr (RA) was Allah??

Then Abdullah misused quote from Umar bin Khattab (RA)

↑↑↑↑↑↑↑↑

### 2. Umar ibn khattab (r.a)

وعن عبد الرحمن بن عُمَرَ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: "وَيْلٌ لِدَيَّانٍ مِنْ فِي الْأَرْضِ، مِنْ دِيَّانٍ مِنْ فِي السَّمَاءِ يَوْمَ يَلْقَوْنَهُ، إِلَّا مَنْ أَمَرَ بِالْعَدْلِ، وَقَضَى بِالْحَقِّ، وَلَمْ يَقْضِ عَلَى هَوَى، وَلَا عَلَى قَرَابَةٍ، وَلَا عَلَى رَغْبٍ، وَلَا رَهْبٍ، وَجَعَلَ كِتَابَ اللهِ مِرْآةً بَيْنَ عَيْنَيْهِ".

Translation- woe unto kings on earth from the emperor who is in the heaven on the day they meet

References -

(الدارمي في الرد على المريسي (ص462، -ضمن عقائد السلف -

في الرد على الجهمية (ص104) - الدارمي

(ابن القيم في اجتماع الجيوش الإسلامية (ص120 -

الذهب في العلم (ص 63 -

Regarding this and all Aqwaal (including forged narrations which Abdullah used) refer to the Usool outlined by Qadhi Iyaadh, Imam al-Bayhaqi, Imam Malik, Imam, Ibn Jawzi, and the Mufasireen (ridhwan Allahu Ajmain) as mentioned above.

Abdullah has used many forgeries in his article too, one example is this:

وروى أبو مطيع الحكم بن عبد الله البلخي صاحب الفقه الأكبر فقال: "سألت أبا حنيفة عن يقول: لا أعرف ربي في السماء أو في الأرض" فقال: [من لم يقر أن الله على العرش] قد كفر لأن الله تعالى يقول {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} وعرشه فوق سبع سموات، فقلت: إنه يقول {على العرش استوى}، ولكن لا يدري العرش في السماء أم في الأرض. فقال: إذا أنكروا أنه في السماء فقد كفر".

Translation- I asked Imam Abu Hanifa about a person who says, 'I do not know whether my lord is, above the heavens or on earth?' he (Abu Hanifa) said: 'A person who makes such a statement becomes an apostate because Allah Ta'ala says, {The Merciful has ascended above the throne}, and the throne of Allah is above seven heavens'. I further asked, 'What if such a person admits, Allah is above His throne, but does not know whether the throne is in the heavens or on earth'. He (Abu Hanifa) said: 'If he denies that it is in the heavens, he is an apostate'.

References-

- الفقه الأيسر (ص49) رواية أبي مطيع البلخي -
- شرح الفقه الأيسر لأبي الليث السمرقندي (ص17 -
- الفتاوى لشيخ الإسلام ابن تيمية (5/48)
- اجتماع الجيوش الإسلامية لابن القيم (ص139 -
- مختصر الصواعق (2/213)
- شرح العقيدة الطحاوية (ص323-322 -
- لوائح الأنوار السننية للسفاريني (1/356)
- روح المعاني للألوسي (7/115)
- الأمانات، في الرد على النبهان، (444-449 -

The narrator of this Mawdo (fabricated) report is Abu Mutih al-Hakam bin Abdullah al Balkhi. Regarding this narrator the same wahabi website declares him as:

## "Conclusion:

**Al-Hakam bin Abdullah Abu Mutee al-Balakhi is a Weak, Kadhaab(liar), and Matrook narrator."**

Link: <http://www.systemoflife.com/narrators-of-hadith/2000024-abu-mutee-al-balkhi-al-khurasani#axzz3W9y0eAye>

So it stands established that Wahabi website contradicts its own articles at many places.

Abdullah Wahabi also used many references from the "FABRICATED" book attributed to Abdullah bin Ahmed bin Hanbal i.e. Kitab as-Sunnah. It is fabricated because it has some of the most obscene sayings such as:

وهل يكون الاستواء الا بجلوس

It states: Is Istawa something other than "SITTING [Kitab as-Sunnah, Page # 5]

Hence Wahabis cannot hide their Baatil belief which is based on such fabricated books. Wahabis lie that they do not get into modality, whereas they get into most extreme modality regarding Iswata and rely on references which attribute literal sitting for Allah.

This is why Wahabi authorities like Salih Fawzan and company approved:



# قدوم كفاء الجهاد

لغزوات أهل التزقة والارحاد

القائلين بدم الأضرب جريث الأعداء  
في مسابيل الاعتقاد

تأليف

عبد العزيز بن فيصل الراحي

تقديم فضيلة الشيخ الدكتور  
صالح بن فوزان بن عبد الله الفوزان  
مترجمه كتاب الشامة

دار الصبيح

كتاب السنة له (١/١٠٥):

(حدثني أحمد بن سعيد أبو جعفر الدارمي قال: سمعت أبي يقول:  
سمعتُ خارجةً يقول:

«الجهيمة كقفار، بلغوا نساءهم أنهن طوالق، وأنهن لا يحلن  
لأرواجهن، لا تعودوا مرضاهم، ولا تشهدوا جنازتهم ثم تلا ﴿طه. ما  
أنزلنا عليك القرآن لتشقى﴾ إلى قوله عز وجل: ﴿الرحمن على  
العرش استوى﴾ وهل يكون الاستواء إلا بجلوس» أ. هـ.

وهذا كلامٌ صحيح لا غبارَ عليه، نعم وهل يكون الاستواء إلا بجلوس.  
وهذا من معاني الاستواء. فإن الاستواء في اللغة له عدة معان، ويُعرف كلُّ  
معنى بحسب اللفظ والسياق، ومن سياق الآية، عرفنا أن المقصود بقوله تعالى  
﴿الرحمن على العرش استوى﴾ أي على العرش عِلا وجَلَسَ، لكن  
على ما يليق بجلاله جلّ وعلا، لا نكيّف ذلك ولا نُؤوله ولا نعطله ولا نمثله.  
وهذا معنى قول الإمام مالك رحمه الله «الاستواء معلوم» أي نعرفه من لُغَتِنَا  
وهو العلو والارتفاع والجلوس والاستقرار.

أما مَنْ فسّر قوله تعالى ﴿استوى﴾ باستولى، فهو جهمي خبيث،  
وهذا تفسيرٌ لم يُنقل عن السلف ولا يُعرف عنهم، بل أول من قاله  
الجهمية. ثم لا يكون استيلاءً على شيء إلا بعد أن يكون في ملكٍ آخر.  
فمن ملكَ عرشَ الرحمن حتى استولى عليه، تعالى الله عما يقول الظالمون  
علواً كبيراً. ثم لم خصّ العرش بالاستواء دون سائر المخلوقات، فلا يصحُّ  
أن يقال استوى الله على الأرض أو على السماء أو على غير ذلك، وإتّما

(١٠١)

Translation: ...These words are correct undoubtedly. **Yes; is istiwa anything other than sitting? This is one of the meanings of the word istiwa**

Hence this is the vulgar belief of Wahabis which Abdullah did not show as he knew that Wahabis are anthropomorphist without any doubt.

The fabricated anthropomorphic book called Kitab as-Sunnah also says weird things like:

حدثني أبي حدثنا أبو أسامة حدثنا هشام بن عروة عن ابيه عن عبد الله بن عمرو رضي الله عنه قال خلق الله عز وجل الملائكة من نور الذراعين والصدر

Abdullah narrated from his father i.e. Imam Ahmed bin Hanbal who narrates from Abu Usama, from Hisham bin Urwa, from his father, from Abdullah bin Amr who said:

Allah created Angels from the light of His 2 elbows and chest [Kitab as Sunnah, Volume No. 2, Page No. 250, Published by Dar Ibn Qayyim]

كتب الله التوراة لموسى عليه السلام بيده وهو مسند ظهره إلى الصخرة في ألواح من در  
فسمع صريف القلم ليس بينه وبينه إلا الحجاب

Translation: Allah wrote the Torah for Moses with His hand while leaning back on a rock, on tablets of pearl, and the screech of the quill could be heard. There was no veil between Him and him" [Kitab As Sunnah Volume No. 1, Page No. 294]

This fabricated book even has a whole chapter on "Cursing Imam Abu Hanifa" hence this book is confirmed to be fabricated by some later anthropomorphist and then he attributed it to Abdullah bin Ahmed.

Hence Wahabis are relying on such anthropomorphic books and even Ibn Taymiyyah, Ibn Qayyim, and al-Dhahabi all being part of Ibn Taymiyyah circle shall not be considered authentic on this issue. Although al-Dhahabi rejects Allah's establishment over throne bi-dhatihi in his Siyar A'lam but he is not reliable in books like al-uluw.

Ibn al-Subki (Rahimahullah) criticized al-Dhahabi's anti-Ash`arism and Hanbali leanings in doctrine, calling him one of the greatest propagators of anthropomorphism. [*Tabaqat al-Shafi`iyya al-Kubra* (3:352-354, 8:88-89, 9:103)]

Elsewhere he states: "Our shaykh al-Dhahabi - may Allah have mercy on him - with all his learning and piety, displays an excessive bias against *Ahl al-Sunna*; it is not permitted to follow him in this opinion.... Nor is it permissible to rely on our shaykh

al-Dhahabi whenever he commends a Hanbali or blames an Ash`ari [Ibn al-Subki, *Qa`ida* (p. 32-37, 59-60), *Tabaqat al-Shafi`iyya al-Kubra* (2:13-16). Cf. Al-Sakhawi, *al-I`lan* (p. 75)]

Hence his book al-Uluw cannot be taken on face value. This Wahabi Abdullah has narrated mostly from such anthropomorphic books.

Abdullah Wahabi also used Maqtu (severed) narrations as:

عن وسعت القاضي أبا محمد المعري ببعلبك، يقول: سمعت الإمام أبا محمد بن قدامة المقدسي سنة إحدى عشر وثمانمائة، يقول: بلغني عن أبي حنيفة أنه قال: "من أنكر أن الله في السماء فقد كفر".

Translation- Abu Hanifa said: "who denies that Allah is in the heaven has disbelieved".

References-

- (ابن قدامة في إثبات صفة العلو (ص116-117)
- (الذهبي في العلو (ص101-102)
- (الأربعين في صفات رب العالمين (ص59، برقم38)
- (السفاري في لوائح الأنوار السننية (1/357)

The Islamweb Wahabi website iteself says about it:

حديث مقطوع

**Translation: It is a severed narration**

**[[http://library.islamweb.net/hadith/display\\_hbook.php?hflag=1&bk\\_no=942&pid=859095](http://library.islamweb.net/hadith/display_hbook.php?hflag=1&bk_no=942&pid=859095)]**

Whereas it is an Usool that only "SAHIH + MARFU + MUTAWATTIR" hadiths can work to outline a fundamental aqida issue. Even these athaar which Wahabi misused are to be judged according to the principle we have mentioned above from overwhelming scholars.

Then Mr Wahabi Abdullah proved himself and all Wahabis as Ahlul Bidah by quoting Imam Malik (Rahimahullah) saying:

وقال ابن وهب: "كنا عند مالك، فدخل رجل فقال: يا أبا عبد الله {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} كيف استوى؟ فأطرق مالك وأخذته الرحضاء، ثم رفع رأسه وقال: {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} كما وصف نفسه، ولا يقال كيف؟ وكيف عنه مرفوع، وأنت [رجل سوء] صاحب بدعة، أخرجوه".

رواه البيهقي بإسناد صحيح عن ابن وهب.

Translation- we were with maalik, entered a man and said: Ya Abu Abdullah {The Merciful has ascended above the throne} how he ascended? Maalik remained silent

and helped him wash sweat, then he lifted his head and said: {The Merciful has ascended above the throne} **it is just as HE described Himself, and HE did not say how? And 'how' is unknown, you are a person of biddah (innovation).**

References-

- (بيهقي في الأسماء والصفات (2/304-305، رقم 866)
- (ابن عبد الهادي في إرشاد السالك (ص 56)
- (ابن حجر في الفتح (13/406-407)
- (ابن عبد البر في التمهيد (7/138)
- (قاضي عياض في ترتيب المدارك (2/39)
- (ابن عبد الهادي في إرشاد السالك (ص 51-52)
- (صابوني في عقيدة السلف (ص 180-181)
- (دارمي في الرد على الجهمية (ص 55-56، برقم 104)
- (ابن أبي زيد القيرواني في كتاب الجامع (ص 123)
- (لالكائي في شرح أصول اعتقاد أهل السنة (3/398، برقم 664)
- (ابن قدامة في إثبات صفة العلو (ص 172، برقم 88)

Although translation by Wahabi is wrong, but it still refutes Abdullah itself. Secondly this is the only Ghayr Shadh (non-odd) authentic narration attributed to Imam Malik as narrated by Imam al-Bayhaqi in his Asma wa Sifaat.

Let us first look at actual translation:

From Ibn Wahb: "We were with Malik when a man asked him: 'O Abu ` Abd Allah! "al-Rahmanu `alal `arshi-stawa" (20:5): how is His istawa?' Malik lowered his head and began to sweat profusely. Then he lifted up his head and said: "'al-Rahmanu `alal `arshi-stawa" **just as He described Himself (كما وصف نفسه)**. **One cannot ask "how."**

**"How" does not apply to Him.** And you are an [evil man], a man of innovation. The man was led out."

Imam Ibn Hajr al-Asqalani after narrating it said:

وأخرج البيهقي بسند جيّد عن ابن وهب

Imam al-Bayhaqi narrated it with strong chain from Ibn Wahb [Fath ul Bari, 13/406-407]

This is perfect proof of Wahabi mad cut copy pasting without realizing that they have proven themselves as Ahlul Bidah according to Imam Malik (Rahimahullah).

What Imam Malik (rah) had said is actually perfect belief of us Ahlus Sunnah wa'l Jamm'ah i.e. Imam Malik became so angry on the question regarding Mutashabih verse that while scratching the earth it made him sweat. Plus Imam Malik "LEFT SUCH VERSES AS THEY WERE MENTIONED IN QUR'AN (I.E. TAFWEEDH)" and declared that "ASKING QUESTION ABOUT IT IS BIDAHA, HENCE WAHABIS ARE AHLUL BIDAHA JUST LIKE THAT PERSON WHO MADE IMAM MALIK SWEAT"

In other **Shadh (odd)** sayings attributed to Imam Malik (rah) it says that meaning of Istawa is known. Those narrations will be considered odd as compared to this authentic one because another proof from Imam Malik states:

أخبرنا محمد بن عبد الملك قال حدثنا عبد الله بن يونس قال حدثنا بقي بن مخلد قال حدثنا بكار بن عبد الله القرشي قال حدثنا مهدي بن جعفر عن مالك بن أنس أنه سأله عن قول الله تعالى الرحمن على العرش استوى كيف استوى قال فأطرق مالك ثم والفعل منه غير معقول والمسألة عن هذا بدعة **استواؤه مجهول** قال التمهيد الجزء 7 صفحة 151

In this narration it states from Imam Malik (rah) that **"HIS ISTAWA IS UNKNOWN"** This proves beyond doubt that Imam Malik (Rahimahullah) only did Tafweedh and did not rely on literal/Dhahir meaning. Even if assuming that statements which says Istawa is known is proven, then still they will refer to known meanings in Arabic lexicography (language). In Arabic language there are over 14 meanings of word Istawa and even in Qur'an it has been mentioned in different meanings, hence the Salaf allowed them to pass on Dhahir in meaning of only reciting them as they were or repeating them as they were without taking any literal meaning.

Remember, when Imam Malik said that in context of being angry and expelling the person out by calling him Bida'ee then it means that "intended meaning of Allah's Istawa in Qur'an is "NOT KNOWN" but rather only linguistic meaning is known which cannot be applied which is why Imam Malik sweated so much in anger, then called the questioner as person of innovation, and asked him to be expelled!

Above all it is proven that Imam Malik (Rahimahullah) considered Istawa amongst Mutashabihaat, this is why Abdul Qahir al-Baghdadi (Rahimahullah) states:

واختلف أصحابنا في هذا، فمنهم من قال: إن آية الاستواء من المتشابه الذي لا يعلمه إلا الله. وهذا قول مالك بن أنس وفقهاء المدينة كالأصمعي

**Translation:** Our Companions differed in this matter. Amongst them were those who said: **The verse of Istawa is "AMONGST MUTASHABIHAAT (ALLEGORICAL VERSES)"** the meaning of which none knows but Allah. **"THIS IS THE SAYING OF IMAM MALIK BIN ANAS"** the Fuqaha of Madina and al-Asma'i [Abdul Qahir al-Baghdadi, in Usool al-din, Page # 113]

Hence without doubt Imam Malik (rah) got angry when a person tried to probe in this matter and he considered it Bidah to ask question about Istawa because he considered it amongst Mutashabihaat.

Wahabi Abdullah again used a Maqtu narration

#### 4. Al Hasan Al Basri (110 AH)

..عن الحسن البصري قال سمع يونس عليه السلام تسبيح الحصى والحيتان، فجعل يسبح، وكان يقول في دعائه: **بيدي في السماء مسككك**، وفي الأرض قدرتك" وذكر الحديث رواه ابن قدامة في "صفة العلو" بإسناد صحيح

Translation- Narrated Al Hasan Al basri, said he heard Yunus (a.s) praised pebbles and whales and started to swim, and he said in his supplications: **My lord your home is in the heaven, and your power is over the earth**

References-

- (ابن قدامة في إثبات صفة العلو (ص96، برقم 59 -
- الذهبي في العلو (ص55-56 -

Please note that this narration is not authentic even according to Wahabi principles of Jarh wa't Ta'deel.

Again it says on Wahabi islamweb website:

**حديث مقطوع**

Translation: It is a severed narration

[[http://library.islamweb.net/hadith/display\\_hbook.php?hflag=1&bk\\_no=942&pid=858735](http://library.islamweb.net/hadith/display_hbook.php?hflag=1&bk_no=942&pid=858735)]

Plus Wahabis have to show well connected (Mutassil) sanad between Hasan al Basri up to Yunus (alayh salam) the Prophet!

After this Wahabi Abdullah showed yet another Maqtu narration as:

#### 4. Al Hasan Al Basri (110 AH)

.. عن الحسن البصري قال سمع يونس عليه السلام تسبيح الحصى والحيتان، فجعل يسبح، وكان يقول في دعائه: سيدي في السماء مسكنك، وفي الأرض قدرتك" وذكر الحديث رواه ابن قدامة في "صفة العلو" بإسناد صحيح

Translation- Narrated Al Hasan Al basri, said he heard Yunus (a.s) praised pebbles and whales and started to swim, and he said in his supplications: My lord your home is in the heaven, and your power is over the earth

References-

- (ابن قدامة في إثبات صفة العلو (ص96، برقم59 -
- الذهبي في العلو (ص55-56 -

Islamweb wahabi website says:

#### حديث مقطوع

Translation: It is a severed narration

[[http://library.islamweb.net/hadith/display\\_hbook.php?hflag=1&bk\\_no=942&pid=859031](http://library.islamweb.net/hadith/display_hbook.php?hflag=1&bk_no=942&pid=859031)]

Wahabis do not accept even Mursal narrations, let alone a Tabi'i narrating something directly about Israfeel the angel.

Hence in fundamental Aqida not even apparently Sahih hadiths can work, rather Mutawattir + Sahih hadiths would be acceptable.

## **Verses and Hadiths which prove contrary to the belief that Allah is in above direction only.**

Verse # 1:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ ۗ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ



To Allah belong the east and the West: "**WHITHERSOEVER YE TURN, THERE IS PRESENCE OF ALLAH**" For Allah is all-Pervading, all-Knowing.(Yusuf Ali 2:115).

Wahabis are literalists so they cannot have any excuse to interpret this verse except on Dhahir. We on the other hand even believe about this verse that Allah is not present inside His creation. This presence of Allah refers to His Dominion, Countenance, or Sovereignty.

## Verse # 2

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the **First** and the **Last**, the **Evident** and the Immanent: and He has full knowledge of all things. [57:3]

As Allah is al-Awal and al-Akhir from Azl (eternity) so it cannot be said that Allah is literally above the throne, because Throne was created and anything which is created cannot be with Allah from Azl. If it is believed that Allah was always upon throne and throne existed with Wujood of Allah from eternity then that would be Shirk. Wahabis have to take this verse literally too and no interpretation shall be accepted.

Plus the verse calls Allah as "AZ-ZAAHIR" i.e. "THE EVIDENT" which proves Allah to be Wajib ul Wujood and everything we see is Mazhar of Allah.

Imam al-Bayhaqi (Rahimahullah) said:

واستدل بعض أصحابنا في نفي المكان عنه بقول النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، وَإِذَا لَمْ يَكُنْ فَوْقَهُ شَيْءٌ وَلَا دُونَهُ شَيْءٌ لَمْ يَكُنْ فِي مَكَانٍ

Translation: Some of our companions used as a proof **to refute the place to Allah** the saying of the Prophet, sallallahu `alayhi wa sallam : 'You are adh-Dhahir and there is nothing above You, and You are al-Batin and there is nothing underneath You.' **Therefore, if there is nothing above Him and nothing underneath Him, He is not in a place.**"[Al-Asma'u was-Sifat, on page 400]

What a beautiful explanation by Hafidh al-Bayhaqi who backed it up from many of his companions. Note Imam al-Bayhaqi does call it broken but that criticism is easily turned down as the narration is present in Sahih Muslim. This proves beyond

doubt that Allah is not in a Makan (whether above throne or any place else). So it is only best to say Allah exists as it suits His Majesty as we outlined our aqeeda in beginning of the article.

### Verse # 3

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ<sup>ط</sup> وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

It was We Who created man, and We know what dark suggestions his soul makes to him: **for We are nearer to him than (his) jugular vein.**[50:16]

Wahabis often misuse this verse to say that only Allah is to be called upon as He is closer to us than our jugular vein, however in the article of Abdullah he showed Tafsir Ibn Kathir which proves closeness of Angels rather than Allah, which gives further proof on belief of Istighatha which we Ahlus Sunnah hold. Although Istighatha is a seperate topic which has been dealt with by Ahlus Sunnah [here](#), but still the double policy of Wahabis has been exposed.

Hence they have to take literal meaning of this verse as well and cannot turn towards Ta'weel.

### Verse # 4

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ<sup>ع</sup> يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا<sup>ط</sup> وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ<sup>ع</sup> وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

He it is Who created the heavens and the earth in Six Days, and is moreover **firmly established on the Throne (of Authority)**. He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. **And He is with you wheresoever ye may be.** And Allah sees well all that ye do. [57:4]

Ibn Jawzi al-Hanbali (rah) outlined a great principle in explanation of this ayah by stating:

Whoever interprets 'and He is with you' (57:4) as meaning 'He is with you in knowledge,' **permits his opponent to interpret istiwa' as 'subduing' (al-qahr)**. [Daf` Shubah al-Tashbih (1998 al-Kawthari repr. p. 23)]

Hence Wahabis have no excuse whatsoever to take metaphorical meaning of Allah being with us when they take literal meaning of Istawa in the same verse. Please do not forget that Salaf and classical scholars like al-Nawawi and others did not take literal meaning of Istawa.

Regarding Throne being lorded over by Allah, there are many verses which we shall show below now.

### Verse # 5

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

Say, "Who is Lord of the seven heavens and "LORD OF THE GREAT THRONE?" [23:86]

This and many more verses which shall be shown below prove beyond doubt that Throne never existed with Allah, hence Throne cannot be called Makan (place) of Allah, nor is Allah literally above throne but rather Allah did Istawa as it suits His Majesty and He is with us wheresoever we be as it suits His Majesty.

### Verse # 6

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

So exalted is Allah , **the Sovereign**, the Truth; there is no deity except Him, **Lord of the Noble Throne**. [23:116]

Again this and many more verses of Qur'an prove Sovereignty of Allah and Allah is most High above the Throne in meaning of Dominance and Sovereignty.

## Verse # 7

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

Exalted is the Lord of the heavens and the earth, **Lord of the Throne, above what they describe.** [43:82]

This verse is also very much important to understand. Allah calls himself Lord of the Throne and then "LINKS" it to saying "ABOVE WHAT THEY DESCRIBE/ASCRIBE TO HIM" This means that Uluw (aboveness) of Allah refers to his greatness over the throne, his sovereignty over the throne not that Allah is literally above in physical direction.

Shaykh ul Islam Ibn Hajr al-Asqalani (Rahimahullah) while proving the aqida of Imam Bukhari (Rahimahullah) said:

قال ابن المنير : جميع الأحاديث في هذه الترجمة مطابقة لها إلا حديث ابن عباس فليس فيه إلا قوله " رب العرش " ومطابقته والله أعلم من جهة أنه نبه على بطلان قول من أثبت الجهة أخذاً من قوله ( ذي المعارج ) ففهم أن العلو الفوقي مضاف إلى الله تعالى , فبين المصنف أن الجهة التي يصدق عليها أنها سماء والجهة التي يصدق عليها أنها عرش كل منهما مخلوق مربوب محدث , وقد كان الله قبل ذلك وغيره , فحدثت هذه الأمكنة , وقدمه يحيل وصفه بالتحيز فيها والله أعلم

**Translation:** And by including the hadith of Ibn `Abbas containing the words: "Lord of the mighty Throne" into this chapter, **Bukhari warned those that might predicate spatial elevation to Allah ( `uluw fawqi) that both the direction in which the heaven is believed to be and that in which the Throne is believed to be are created, lorded over, and brought into existence by Allah Who existed before all that and before everything else. Thus these places were created, and his existence, being eternal without beginning, precludes reference to him as being bounded by them. And Allah knows best.** [Fath ul Bari, Sharh Sahih ul Bukhari]

## Verse # 8

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ  
وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُم بِمَا  
عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons **but He is the fourth of them, nor (between) five but He is the sixth of them**, nor less than that nor more but **He is with them wheresoever they are**; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things. [58:7]

This Glorious verse is also to be taken literally by Wahabis. They cannot turn towards Ta'weel because when we Ahlus Sunnah give Ta'weel even from Salaf as Saliheen, Mufasireen, Muhaditheen like Imam Bukhari, Imam al-Bayhaqi, and others then Wahabis quickly jump off their seats and call us Jahamiyyah (Naudhobillah). Hence we shall not allow Wahabis to resort to Ta'weel on these verses as well. If we are wrong to rely on classical scholarship to interpret Istawa, then Wahabis would be themselves wrong to rely on Ta'weel even if they rely on scholars.

## Verse # 9

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing. [8:17]

Wahabis should remain literalist on this verse too. They will realize that literalism leads them to Kufr/Shirk. If we take this verse literally then the hand of Prophet (Peace be upon him) is made hand of Allah, so it was Allah who came down and threw (Naudhobillah).

## Verse # 10

Ayat al-Kursi is the most supreme verse of Qur'an. A part of Ayat ul Kursi states:

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

Translation: His Kursi (Dominion, Sovereignty, Authority, power) extends over the heavens and the earth [2:255]

This wording clearly proves that Kursi is Allah's dominion and many translators of Qur'an translated Kursi as Throne too. Hence both Kursi and Arsh refers to Allah's ultimate authority, dominion, sovereignty, and power.

## Verse # 11

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He it is Who created for you all that is in the earth. **Then turned He to the heaven**, and fashioned it as seven heavens. And He is knower of all things. [2:29]

In this verse the word Istawa is used in meaning of "ALLAH TURNING TOWARDS HEAVEN AND DESIGNING IT" not in meaning of Allah rising over the throne literally. Hence it stands established from Nass of Qur'an itself that Istawa should not be taken literally in meaning of Allah's placement.

Let us now come towards hadiths

## Hadith # 1

**Vol. 2, Book 22, Hadith 304 (Sahih Bukhari)**

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَتَغَيَّظَ عَلَى أَهْلِ الْمَسْجِدِ وَقَالَ: **"إِنَّ اللَّهَ قِبَلَ أَحَدِكُمْ"**، فَإِذَا كَانَ فِي صَلَاتِهِ، فَلَا يَبْرُقَنَّ - أَوْ قَالَ - لَا يَتَنَحَّمَنَّ ". ثُمَّ نَزَلَ فَحَتَّهَا بِيَدِهِ. وَقَالَ ابْنُ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - إِذَا بَرَقَ أَحَدُكُمْ فَلْيَبْرُقْ عَلَى يَسَارِهِ.

Narrated Ibn `Umar: The Prophet (ﷺ) saw some sputum on the wall facing the Qibla of the mosque and became furious with the people of the mosque and said, **"DURING THE PRAYER, ALLAH IS IN FRONT OF EVERYONE OF YOU"** and so he should not spit (or said, 'He should not expectorate'). Then he got down and scratched the sputum with his hand. Ibn `Umar said (after narrating), "If anyone of you has to spit during the prayer, he should spit to his left."

Again this hadith has to be taken literally by Wahabis and they cannot rely on any scholar.

This is why the biggest anthropomorphist revered highly by Wahabis i.e. Ibn Taymiyyah al-Mujasim had no option but to say in regards to this hadith:

### **Ibn Taymiyyah compared Allah to Moon/Sun**

Ibn Taymiyyah has said in Al-Aqeedatul Hamawiyah that the hadith is true in its manifest meaning that Allah the Exalted is over the Throne and that He is "**IN FRONT OF THE FACE OF THE WORSHIPPER**" This attribute is in fact proved for the "**CREATURE ALSO**" that if man prays to the heavens or to the "**SUN OR THE MOON**" then heaven, the sun and the moon will be "**ABOVE HIM AND ALSO IN FRONT OF HIS FACE**"

.

**Reference:** Sharh al Aqida al Wastiyyah, Page No. 140, English version. - Last Paragraph

Now this is where literalism leads you.

Imam Ibn Hajr al-Asqalani (Rahimahullah) on the other hand refuted the anthropomorphists like Wahabis by saying:

وفيه الرد على من زعم أنه على العرش بذاته

This (hadith) **refutes** those who say that **Allah is on the Throne "in person."** [Fath ul Bari, Sharh Sahih ul Bukhari (1/507)]

## **Hadith # 2**

Sahih Bukhari Vol. 5, Book 57, Hadith 5 states:

**Narrated Abu Bakr:** I said to the Prophet (ﷺ) while I was in the Cave. "If any of them should look under his feet, he would see us." He said, "O Abu Bakr! What do you think of two (persons) **the third of whom is Allah?**"

Again Wahabis shall not be allowed to make Ta'weel and they have to take this hadith literally.

### Hadith # 3

It was narrated from Abu Hurairah that: The Messenger of Allah (ﷺ) said: "**The closest that a person can be to his Lord, the Mighty and Sublime, is when he is prostrating**, so increase in supplication then."

[Sunnan Nasa'i Vol. 2, Book 12, Hadith 1138. The Wahabi version authenticated this hadith as "SAHIH"]

Had Allah been literally in above direction then one would be closest to Allah while in state of Qiyaam (standing). Over here the Prophet (Peace be upon him) calls us closest to Allah while we are in state of prostration. Remember Wahabis are literalists so they have to accept this hadith literally too.

### Hadith # 4

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا وَهَيْبٌ، ح وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدِ بْنِ خُوَيْهٍ، عَنْ سُهَيْلِ بْنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ إِذَا أَوَى إِلَى فِرَاشِهِ "اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ أَخَذَ بِنَاصِيَتِهِ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ" . زَادَ وَهْبٌ فِي حَدِيثِهِ "اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ" .

**Abu Hurairah said:** When the prophet (May peace be upon him) went to his bed, he used to say : O Allah! Lord of the heavens, Lord of the earth, Lord of everything, who splittest the grain and the kernel, who hast sent down the Torah, forelock Thou seizes. **Thou art the first and there is nothing before thee; Thou art the Last and there is nothing after Thee; Thou art the Outward and there is nothing above Thee; Thou art the Inward and there is nothing below Thee.** Wahb added in his version : pay the debt for me and grant me riches instead of poverty. [Sunnan Abi Dawud, Book 42, Hadith 5033. Albani the Wahabi Muhaqiq declared it "SAHIH"]

Hence this hadith proves beyond doubt that "Jiha (direction)" cannot be pointed to Allah, especially the upward direction. When there is nothing before, after, above, and below Allah then how could be possible that Allah is in upward direction!!

### Hadith # 5



حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، قَالَ حَدَّثَنَا قَتَادَةُ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ ". فَأَشَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ " لَيَنْتَهَنَّ عَنْ ذَلِكَ أَوْ لَتُحْطَفَنَّ أَبْصَارُهُمْ ".

**Narrated Anas bin Malik: The Prophet (ﷺ) said, "What is wrong with those people who look towards the sky during the prayer?"**

His talk grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eyesight would be taken away."

(Sahih Bukhari: Vol. 1, Book 12, Hadith 717)

It has been noticed that Wahabis due to their wrong aqida are stubborn to look upon towards Sky while praying. They do so because they assume that Allah is in literal upward direction as hindus also say Uper wala. We have explained before that Qibla for "DUA" is sky just as Qibla for praying is Ka'ba but this does not mean Allah resides in/towards any of those directions.

Mullah Ali Qari (Rahimahullah) beautifully says while explaining the hadith of Slave girl:

أين ربك أي أين مكان حكمه وأمره وظهور ملكه وقدرته فقالت في السماء قال القاضي هو على معنى الذي جاء أمره ونهيه من قبل السماء لم يرد به السؤال عن المكان فإنه منزّه عنه كما هو منزّه عن الزمان

"Where is your Lord?" It means that where is His place of decision, and His order, and the place where His dominion and power are manifested. {She said: "Fis-Sama"} Imam al-Qadi [Iyad] said: "The meaning is that His command and His prohibition comes from the direction of the sky. The Prophet [sallallahu alayhi wa sallam] did not mean to ask her about the whereabouts of Allāh, since He transcends such an attribute as place, just as He transcends the attribute of time.

**[Mirqaat Sharh al Mishqaat Volume No. 6, Page No. 452, Published by Dar ul Fikr, Beirut, Lebanon]**

Similarly the Prophet (Peace be upon him) forbade to look towards sky in very strict manner. Had Allah been literally in upward direction then Prophet would not have been so strict. Hence as Hadith # 1 proved that Allah is in front of us while we pray and Mutabiyat done from this hadith it establishes beyond doubt that Allah is not in upward direction, but rather is "AS IT SUITS HIS MAJESTY".

**Hadith # 6 (Part of long hadith about Islam, Imaan, and Ihsaan)**

**Narrated Abu Huraira:..** O Allah's Messenger (ﷺ) What is Ihsan (i.e. perfection or Benevolence)?" The Prophet (ﷺ) said, **"Ihsan is to worship Allah as if you see Him,** and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you..." [Sahih Bukhari Vol. 6, Book 60, Hadith 300]

A Sahih hadith above has been shown that it is forbidden to look towards sky while praying, hence this sahih hadith of Bukhari proves that Ihsan is a state of great (sufis) where they see Allah and this sight in wording of hadith does not refer to upward direction.

### Hadith # 7

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُعَاذٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، سَمِعَ الشَّعْبِيَّ، سَمِعَ ابْنَ عَبَّاسٍ، قَالَ سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَمْزَمَ فَشَرِبَ قَائِمًا وَاسْتَسْقَى وَهُوَ عِنْدَ الْبَيْتِ .

**Ibn 'Abbas reported:** I served (water from) Zamzam to Allah's Messenger (ﷺ), and he drank while standing, and he asked for it while he was **near the House (i. e. House of Allah-Ka'ba)**. [Sahih Muslim Book 23, Hadith 5026]

This and many more hadiths call Ka'ba as "HOUSE OF ALLAH" now even children know that Allah does not reside inside Ka'ba, similarly when it says in Qur'an or hadiths that Allah who is "FIS-SAMA" then it does not mean that Allah is literally in above direction or residing towards it. Hence Qur'an and Sunnah clearly establish beyond doubt that many times such realities are recited just as they are or metaphorical explanation is given.

### Hadith # 8 (Part of long hadith)

..

انَّ اللَّهَ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ، وَخَلَقَ السَّمَوَاتِ وَالْأَرْضَ

**Narrated Imran bin Husain: ... (The Prophet - Peace and Blessings be upon him) said: "FIRST OF ALL, THERE WAS NOTHING BUT ALLAH", and (then He created His Throne). His throne was over the water, and He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth."...[Sahih Bukhari Vol. 4, Book 54, Hadith 414]**

This hadith decisively proves that there was nothing with Allah from Azl (eternity), the throne, heavens, earth, and everything else are creations of Allah and from Qur'anic understanding it is clear like bright sun that Allah cannot be pointed with literal above direction. All the verses and hadiths which Wahabi Abdullah misused are to be understood with the principles outlined by great Imams of Ahlus Sunnah as have been mentioned in this article.

This is why Imam al-Adham Abu Hanifa (Rahimahullah) said:

الله سبحانه وتعالى قلبها من جوهر طوله خمسمائة عام مشقوق اللسان ينبع النور منه كما ينبع من اقلام اهل الدنيا المداد، وفي الهيئة السنية للسيوطي عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم ان الله تعالى خلق لوحا احد وجهيه من يا قوتة حمراء والوجه الثاني من زمردة خضراء قلبه النور فيه يخلق وفيه يرزق وفيه يحيى وفيه يميت وفيه يعز وفيه يذل وفيه يفعل ما يشاء في كل يوم وليلة الى ان تقوم الساعة .

### فصل

( قال المصنف ابو حنيفة رضي الله عنه ) ونقر بان الله تعالى على العرش استوى من غير ان يكون له حاجة واستقرار عليه وهو حافظ العرش وغير العرش من غير احتياج فلو كان محتاجا لما قدر على ايجاد العالم وتديره كالمخلوقين ولو كان محتاجا الى الجلوس والقرار لقبيل خلق العرش اين كان الله تعالى الله عن ذلك علوا كبيرا ) اقول ان معنى الالهية الاستغناء عن كل ما سواه وافترار كل ما سواه اليه كذا في السنوسية ثبت ان الله تعالى منزه عن الاحتياج وعن الجلوس والقرار والمكان وازمان وهو خالق الكل من غير احتياج وعن جعفر الصادق رضي الله عنه انه قال التوحيد ثلاثة احرف ان تعرف انه ليس من شيء ولا في شيء ولا على شيء لأن من وصفه انه من شيء فقد وصفه بانه مخلوق فيكفر ومن قال انه في شيء فقد وصفه بانه محدث فيكفر ومن قال على شيء وصفه بانه محتاج محمول فيكفر .

وعن محمد بن الحسن انا نقول نؤمن بما جاء من عند الله تعالى على ارادة الله تعالى ولا نشغل بكيفيته وبما جاء من عند رسول الله صلى الله عليه وسلم على ما اراد به رسول الله صلى الله عليه وسلم واختلفوا في العرش قال بعضهم هو سرير من نور وقال بعضهم يا قوتة حمراء كما في بحر الكلام وقال في دقائق الاخبار خلق الله تعالى اللوح المحفوظ من درة بيضاء طوله ما بين السماء والارض سبع مرات وعاقه بالعرش مكتوب فيه ما هو كائن الى يوم

We recite that Allah is 'istawa 'ala' the throne, without Him having a need, or being established on the Throne. He is the Protector of the Throne and of other than that, without Him having any need, for if He was in need of anything, He would not have

been able to bring this world into existence, nor what happens to it, like the creations. **If He had the need to sit (julūs) or to establish Himself (istiqrār), then before creating the Throne, where would He have been?** [Abu Hanifa, *al-Wasiyya*, (page 81 of the edition used here)]

Also read legal fatwa of al-Azhar regarding those who attribute place to Allah or point direction towards him:

<https://sunnism.wordpress.com/2011/12/02/fatwa-of-the-scholars-of-al-azhar-on-the-one-who-believes-that-god-is-in-a-place/>

## Hadith # 9

**Abu Huraira reported Allah's Messenger (ﷺ) as saying:** Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, **I was sick but you did not visit Me.** He would say: O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Didn't you know that such and such servant of Mine was sick but you did not visit him and **were you not aware of this that if you had visited him, you would have found Me by him?** O son of Adam, I asked food from you but you did not feed Me. He would say: My Lord, how could I feed Thee whereas Thou art the Lord of the worlds? He said: Didn't you know that such and such servant of Mine asked food from you but you did not feed him, **and were you not aware that if you had fed him you would have found him by My side?** (The Lord would again say: ) O son of Adam, I asked drink from you but you did not provide Me. He would say: My Lord, how could I provide Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me. **[Sahih Muslim Book 32, Hadith 6232]**

As wahabis are literalists so they should take apparent meaning of this hadith. Allah Himself says categorically "YOU WOULD HAVE FOUND ME BY HIM"

## Hadith # 10

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، حَدَّثَنَا يَزِيدُ بْنُ إِبرَاهِيمَ التُّسْتَرِيُّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ {عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ آيَةَ الْكِتَابِ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأَحْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ إِلَى قَوْلِهِ {أُولُو الْأَلْبَابِ} قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَإِذَا {ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ} رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ، فَأَخَذَرُوهُمْ "

**Narrated `Aisha:** Allah's Messenger (ﷺ) recited the Verse:-- "It is He who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundation of the Book, others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth ). follow thereof that is not entirely clear seeking affliction and searching for its hidden meanings; but no one knows its hidden meanings but Allah. And those who are firmly grounded in knowledge say: "We believe in it (i.e. in the Qur'an) the whole of it (i.e. its clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding." (3.7) Then Allah's Messenger (ﷺ) said, "**If you see those who follow thereof that is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)] 'So beware of them.'**" [Mutafaq Alayh, Sahih Bukhari: Vol. 6, Book 60, Hadith 70 & Sahih Muslim: Book 34, Hadith 6442]

### Hadith # 11 (Final blow with most glaring hadith)

دَتْنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا أَيُّهَا النَّاسُ، ارْبِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّهُ سَمِيعٌ قَرِيبٌ، تَبَارَكَ اسْمُهُ وَتَعَالَى جَدُّهُ "

Sahih Bukhari states: **Narrated Abu Musa Al-Ash`ari:** We were in the company of Allah's Messenger (ﷺ) (during Hajj). Whenever we went up a high place we used to say: "None has the right to be worshipped but Allah, and Allah is Greater," **and our voices used to rise**, so the Prophet (ﷺ) said, "O people! Be merciful to yourselves (i.e. don't raise your voice), for you are not calling a deaf **or an absent one, but One Who is with you**, no doubt He is All-Hearer, **ever Near (to all things)**. [Sahih Bukhari: Vol. 4, Book 52, Hadith 235]

Due to brevity issue, we conclude this article in light of above hadith. The Prophet (Peace be upon him) had already warned us of Khawarij/Wahabis who probe into Mutshabihaat like that of Istawa or try to find out whereabouts of Allah, although it is not allowed to delve into this matter.

## Conclusion

Allah azza Wajjal states in Glorious Qur'an:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلَةٍ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِإِيهِ كُلُّ مَنْ عِنْدَ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Translation: He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, **"AND OTHERS ARE ALLEGORICAL"**; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. But none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding. [Translation by Shakir: Surah Aali Imraan (3:7)]

Hence Allah exists as it suits His Majesty. He was, is, and will always be without a place or direction being attributed towards Him. Istawa and such related verses/hadiths are amongst Mutashabihaat the meaning of which only Allah knows. We Ahlus Sunnah believe in them as Salaf said that their recitation is their Tafsir (thus no rejection is being made of Istawa contrary to Salafi deception that we deny it). The safest position as shown in this article is to do Tafweedh without delving into the meaning or intended meaning of it. The second accepted methodology (which is only used to refute Mujasima like Wahabis) is to give metaphorical explanation as was outlined in light of overwhelming classical scholars above.

**Allah is al-Awal (The first) and al-Akhir (The Last) as Qur'an states in 57:3, and as Sahih hadith proves " Thou art the Outward and there is nothing above Thee; Thou art the Inward and there is nothing below Thee** [Sunnan Abi Dawud, Book 42, Hadith 5033, also Sahih Muslim: Book 35, Hadith 6551] **so Allah cannot be in a place or pointed with direction. On basis of this a legitimate question can be put that if Allah is only above the throne then where was**

**Allah before the creation of Throne and everything else? Do the Pseudo Salafis believe that throne existed from eternity with Allah? The Pseudo Salafis have to answer this directly from nass of Qur'an and explicit Marfu + Mutawattir Hadiths (not even Ahaad reports would work because this is fundamental aqida of Wahabis)**