

الكيفية

★ HOW TO DEBATE



the so called

SALAFIYYAH

A HANDBOOK FOR METHODICALLY REFUTING WAHHABIS ABOUT THE
ATTRIBUTES, MADHHABS, INNOVATIONS AND TAWASSUL

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ
هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي
قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي
الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا
أُولُو الْأَلْبَابِ

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7th edition

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION: THE DIFFERENCE BETWEEN 'AHLU-S-SUNNAH AND THE WAHHABIS

If Allah willed, this handbook will shed a luminous spotlight on the deviant beliefs of the so-called “Salafis”, those whom the Muslims call “**the Wahhabis**”. Hopefully, it will be helpful in understanding what these misguided people believe, why they believe it, and perhaps most importantly, give some basic tips on how to refute them¹. Although the intention is to keep this book as simple and clear as possible, learning ‘Islamic knowledge on one’s own is not encouraged by the Religion. This handbook is equipped with a glossary and footnotes for unfamiliar terms, but one should not attempt to teach ‘Islam to himself by simply reading books and depending on his own understanding. There is no alternative to sitting under a proper teacher. The Messenger of Allah ﷺ said²:

وَأِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ

“The knowledge is only by learning.”³

This means that taking the knowledge is from the inheritors of the Prophets: the scholars; from their mouths, chest to chest, not by reading books. Ibn Hajar said in explanation of this hadith⁴:

وَالْمَعْنَى لَيْسَ الْعِلْمُ الْمُعْتَبَرُ إِلَّا الْمَأْخُوذَ مِنَ الْأَنْبِيَاءِ وَوَرَثَتِهِمْ عَلَى سَبِيلِ التَّعَلُّمِ

“The meaning is that the recognized knowledge is only that knowledge which is taken from the Prophets and their heirs by way of being formally educated.”

¹ Writing books of refutation is nothing new or unusual in the ‘Islamic literature. Among the famous books of this type; those dedicated to refuting the “Mushabbihah (Likeners)” is “*Daf‘u Shubahi-t-Tashbih*” by Ibnu-l-Jawziyy and “*Asasu-t-Taqdis*” by Ar-Raziyy. The latter enraged Ibn Taymiyah the Likener and drove him to write a massive book that is a warehouse of blasphemy called *Bayan Talbis Al-Jahmiyyah*.

²[Al-Bukhariyy. *Sahih Al-Bukhariyy*. Volume 1. Page 25. Chapter of Knowledge Before Statement and Action.]

³Ash-Shinwaniyy said in his commentary on the summary of Al-Bukhariyy called *Mukhtasar Ibn ‘Abi Jamrah*: “Meaning that one must learn from someone other than himself among those who are knowledgeable, and the knowledge is not by reading the books.”

⁴[Ibn Hajar Al-Asqalaniyy. *Fath Al-Bari*, Volume 1, Page 161.]

Since this is so, every accountable person is obligated to go to a knowledgeable teacher from ‘Ahlul-s-Sunnah¹, and if there is no teacher in his area, he must travel to find one, as said by the renowned Shafi’iyy scholar ‘Ahmad Ibn Rislān, in his famous millennial² poem, *Az-Zubad*³:

مَنْ لَمْ يَكُنْ يَعْلَمُ ذَا فَلْيَسْأَلِ مَنْ لَمْ يَجِدْ مُعَلِّمًا فَلْيَرْحَلِ

“Whoever did not know that, let him ask. Whoever did not find a teacher, let him travel.”

May Allāh guide us to knowledgeable teachers who can fill us with knowledge. ‘Amin!

THE PATH OF ‘AHLU-S-SUNNAH AND THE OBLIGATION OF FOLLOWING THEM

Q1: To practice ‘Islam properly, which group should be followed?

In the famous ḥadīth of “*Iftirāq Al-‘Ummah* (the Disunion of the Nation)”, the Messenger of Allāh ﷺ warned about 72 sects that would deviate from the correct path of the Muslims.

1. He said⁴:

وَإِنَّ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً

“Surely, this nation will divide into 73 factions. All of them will be in Hell except one.”

This amount of the ḥadīth does not specify who that one group that shall be saved in the Afterlife is. By merging the narrations of this topic, we shall know the true descriptions of that singular group, as we shall see:

¹ the *Sunniyy* Muslims

² 1000 lined.

³ This is line 22 of the poem. [Ahmad ibn Rislān. *Az-Zubad Fi Al-Fiqh Ash-Shafi’iyy*. Page 10.]

⁴ [Al-Qurtubīyy, *Tafsīr Al-Qurtubīyy*, Volume 2, Page 9.

Abu Dawūd in his book *Sunan Abi Dawūd*, Volume 4, Page 198. Ḥadīth Number 4597.]

2. His Companions asked him about that single group, and he ﷺ told them¹:

وَأَنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ: ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ، وَوَاحِدَةٌ فِي الْجَنَّةِ، وَهِيَ الْجَمَاعَةُ

“And surely, this Religion shall divide into 73 [sects]; 72 are in Hell, and one is in Paradise, and it is the Jama‘ah.”

This specifies that “Ahlu-s-Sunnah”; “the People of the Prophet’s Sunnah (Method)”, is the “Jama‘ah (Group; Congregation)”. This means that the Saved Sect² that should be followed is the group with the largest following.

3. In one narration, the Prophet ﷺ said³:

إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ، فَإِذَا رَأَيْتُمْ اخْتِلَافًا فَعَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ

“Surely, my nation does not gather upon a misguidance⁴, so when you have seen dissension, then adhere to the vast majority.”

These different narrations of the ḥadīth comply with each other; there is no contradiction between that single, guided group being the “Jama‘ah (Congregation)” and being “As-Sawād Al-‘A‘dham (the Vast Majority)⁵”. “Jama‘ah” means “group” and must be explained with the other ḥadīths, so in this context it means “the majority”.

4. At-Tabaraniyy⁶ narrates a version as:

¹ [Abu Dawūd. Sunan Abi Dawūd. Volume 4. Page 198. Ḥadīth Number 4597. Chapter of the Explanation of the Sunnah]

² <http://www.webstersdictionary1828.com/Dictionary/sect>: “SECT, noun. [Latin Sp. secta; from Latin seco, to cut off, to separate.] A body or number of persons united in tenets, chiefly in philosophy or religion, but constituting a distinct party by holding sentiments different from those of other men. The Oxford New Desk Dictionary and Thesaurus 3rd edition, 2009 pg. 753: “SECT”: 1: A group subscribing to (sometimes unorthodox) religious, political or philosophical doctrines. 2: religious denomination. According to this, a sect does not have to be a deviated group, or a minority group. The Oxford New Desk Dictionary and Thesaurus 3rd edition, 2009 pg. 746: “School”: A group of people sharing a cause, principle, method, etc. Whoever wishes to not use the word “sect” for Ahlus-Sunnah is not obligated to.

³ [Ibn Majah. Sunan Ibn Majah. Page 569. Ḥadīth Number 4085. Chapter of the Vast Majority.]

⁴ This means that the Nation does not unanimously agree on a mistake.

⁵ In the dictionary *Mujmal Al-Lughah* pg. 362: The “sawād” is “the large amount”. In *Al-Misbah Al-Munir* pg. 112: The “sawād” is “the greater amount”, and the “sawād” of the Muslims is their “jama‘ah (congregation; main body)”. As for “a‘dham (greater; greatest)”, it is the superlative form of “‘adhim (great)”. Therefore, “sawād a‘dham” means “the greater/greatest multitude”; i.e., “the vast majority”.

⁶ [At-Tabaraniyy. Al-Mu‘jam Al-Kabir, Volume 8, Page 179, Ḥadīth Number 7659.]

كُلُّهُمْ عَلَى الضَّلَالَةِ إِلَّا السَّوَادَ الْأَعْظَمَ

“All of them are upon misguidance except the vast majority.”

5. Others¹ report that the Prophet ﷺ said:

كُلُّهَا فِي النَّارِ إِلَّا السَّوَادَ الْأَعْظَمَ

“All of them are in Hell except the vast majority.”

Therefore, the “Jama’ah”, in this context, is the vast majority, and it does not refer to the congregational prayer.

6. In yet another narration², they asked the Prophet ﷺ about that single group, so he said:

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“(The group upon) what I³ and my Companions are upon.”

Now that we have used six hadiths to be certain that the “Jama’ah” is “the vast majority”, it is certain that “those who are upon what he and his Companions are upon” are that very same “jama’ah” which is “the vast majority” of the Nation! The so-called Salafis do not fit this description.

Historically, the majority of Muslims have always had the same belief since the time of the Companions, who never disagreed about the basics of belief amongst themselves⁴; the Companions were altogether on the same path, and they did not divide into factions. As for the next generation, the Tabi’un (Followers)”, most of those who were attributed to ‘Islam

¹ [At-Tabaraniyy. Al-Mu’jam Al-Kabir. Volume 8. Page 322. Hadith Number 8035.

At-Tabaraniyy. Al-Mu’jam Al-Kabir, Volume 8. Page 328. Hadith Number 8054.

At-Tabaraniyy. Al-Mu’jam Al-Awsat, Volume 7, Page 176. Hadith Number 7202.

Musannaf ibn Abi Shaybah. Volume 7. Page 554. Hadith Number 37892.

Al-Lalika’iyy. Sharh ‘Usul ‘I’tiqad Ahl As-Sunnah wal-Jama’ah. Volume 1. Page 104. Hadith Number 152.]

Ad-Diya’ Al-Maqdisiyy, Al-Harith, and others.

² [At-Tirmidhiyy. Sunan At-Tirmidhiyy. Volume 5. Page 26. Hadith Number 2641. Chapter of What Came Concerning the Disunion of the Nation.

At-Tabaraniyy. Al-Mu’jam Al-Kabir. Volume 14. Page 53. Hadith Number 14646.]

³ The Prophet’s pronoun was mentioned first here out of honor of the Prophet.

⁴ It is important to say that the Companions did not disagree about the basics of the Belief, and not to say, “They did not disagree about the belief”. It is reported that they differed about whether the Prophet saw Allah with his heart, or if he did not see Allah at all. However, they did not differ about the fundamental belief, which is that Allah can be seen. They only differed about whether the Prophet saw him in the dunya or not.

were upon the path of the Companions, and a minority deviated¹, and this is the case for every generation that came after. We say that this safe, blessed path is the way of *‘Ahlu-s-Sunnah wa-l-Jamā’ah*².

For further clarity, the majority of Muslims did not disagree about:

1. The validity of the rulership of the four Guided Caliphs after the Prophet³ ﷺ.
2. Nor did they deny the torture of the grave,
3. Or believe that sins take a Muslim out of ‘Islam⁴.
4. They did not deny that Allāh can be seen⁵, although He is seen without having a shape, form, or color⁶ - and this point will be revisited.
5. They did not deny destiny⁷,
6. Or deny that some Believers will be tortured in Hell⁸,
7. Or that people have a will, voluntary acts, and choice⁹.

All of these were beliefs held by different deviant groups throughout history. Never has the majority disagreed about the basics of the correct belief, and we challenge anyone to bring evidence of such a disagreement. Until today, about 80% of the nation has the same belief, and from that, we know that the so-called Salafis are deviant people, since they consider most of the Muslims throughout the world as mushriks and heretics, because the Muslims believe in good innovations, and in tawassul - which the Wahhābis deem shirk. The clarification of tawassul and innovations will come later, God willing.

¹ During the rulership of ‘Alīyy, a small minority of several thousand men broke away from the main body of Muslims, and most of them repented. During the days of the last Companions, the deniers of destiny appeared, and they were a gross minority. Then, in every generation until this day of ours, the majority of the Muslims have been successively following what the Companions were upon. However, in our day, the Wahhābiyy faction is very wealthy, so their means enable them to influence many and spread their misguidance. This advantage never did and never shall make them the majority of the Nation.

² This name means: “the People of the *Sunnah* and the Majority”. The linguistic meaning of “*sunnah*” is “*ṭarīqah* (pathway)”. In this context, the “*Sunnah*” is the creed of the Prophet, not merely his practices and statements. “*Jamā’ah* (group; congregation)”, in this context refers to the majority of the Muslim nation, as will be proven.

³ That is the creed of the Shi’ah who believe that those who took power before ‘Alīyy were unjust.

⁴ The Khawārij believed that the sins take one out of Islam. Some specifically said that the major sins take one out of Islam.

⁵ The Mu’tazilah denied that seeing Allāh is possible.

⁶ The “Likenessers” confirm that Allāh can be seen, however they say that He is seen as bodies are seen.

⁷ The denial of destiny is the most famous deviance of the Mu’tazilah.

⁸ The Murji’ah were those who believed that Allāh does not torture Believers whatsoever.

⁹ The Jabriyyah are the deniers of the slaves’ will to choose without being forced to act.

THE WAHHABIYY ATTEMPT TO DISCREDIT THE NATION AT LARGE

Q2: Do the Wahhābis agree that they are a minority in the nation?

Yes, an informed Wahhābiyy will not deny it! However, he will likely put up a defense in this area. Proving that the majority of the nation will always be guided means that any small group who disagrees with the majority is misguided. Therefore, for a Wahhābiyy, it is crucial to discredit most of the Muslim nation being guided, since he does not and cannot deny that they are a small, out-numbered group, even less than the Shiites!

Q3: How would a Wahhābiyy argue that the majority is misguided?

To do that, he may mention the poor situation of Muslims today, their lack of knowledge, and their being swamped with sins. In other words, he uses the overwhelming ignorance, weakness, and neglect of the Muslims today to say that the nation at large is astray. That is beside the fact that they believe that the Muslims at large are grave-worshiping mushriks!

Q4: How is the nation at large not misguided if they are in such a poor situation?

They are not misguided because the **^aqidah (conviction; creed)** of most of the nation will always be correct. The Prophet ﷺ said that there will never be an agreement upon an error in this nation. However, he ﷺ did foretell that his guided nation will indeed become weak and sinful. Among the several narrations about this is¹:

مَنْ أَحْيَى سُنَّتِي عِنْدَ فُسَادِ أُمَّتِي فَلَهُ أَجْرُ شَهِيدٍ

“Whoever revives my Sunnah upon the corruption of my nation has the reward of a martyr.”

¹ [At-Tabaraniyy. Al-Mu[^]jam Al-Awsat. Volume 5. Page 315. Hadith Number 5414.]

This corruption in the nation does not mean that the majority will believe in a deviant creed¹. Similar is the ḥadīth²:

وَأَنَّ أُمَّتَكُمْ هَذِهِ جُعِلَتْ عَافِيَتُهَا فِي أَوَّلِهَا وَسَيُصِيبُ آخِرَهَا بَلَاءٌ وَأُمُورٌ تُنْكَرُونَهَا

“Allah’s ‘ʿAfiyah (Protection)’ has been granted to the beginning of this nation of yours, and its end will be inflicted with hardship and matters to which you object.”

A Wahhābiyy may also produce the verse:

﴿وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ﴾

<< And only few of My (Allah’s) slaves are “shakur (especially appreciative)”. >>³

We say that this “appreciation” is piety, not guidance, and those very thankful ones are the ‘Awliya’ (Muslim Saints); the waliyy is the “shakur”, the exceedingly grateful. Few slaves of Allah are merely “shakir (thankful)”⁴, and even fewer are “shakur (especially appreciative)”, for a “shakur” is a higher rank than a “shakir”. This verse is not evidence that the majority of the Muslims are misguided. There are other narrations about this issue, so know that they may produce several references, like the ḥadīth⁵:

النَّاسُ كَأَبْلِ مَائَةٍ لَا تَكَادُ تَجِدُ فِيهَا رَاحِلَةً

“The people are like 100 camels; you would practically be unable to find among them all a (suitable) ride.”

This ḥadīth also does not prove that the majority of the nation is misguided. We say that it too is about the ‘Awliya’, and whatever is the case, the ḥadīths already mentioned are enough to prove that their interpretation of it is wrong⁶.

¹ So know the difference between being sinful upon the correct Belief, and being a misguided person with a foul conviction, even if one is outwardly doing the obligations.

² [Muslim. Sahih Muslim. Volume 3. Page 1473. Ḥadīth Number 1844.]

³ *As-Saba’*, 13

⁴ Thankful by refraining from using their endowments sinfully, which is ungratefulness to Allah.

⁵ [Sahih Muslim. Volume 4. Page 1973. Ḥadīth Number 2547.] Chapter of the Prophet’s Saying: “The People Are Like 100 Camels ...”

⁶ Do not let a Wahhābiyy use any of these texts to sidetrack you from the previous texts. Those texts are explicit documentation that the Saved Sect is most of the Nation. The texts that the Wahhābiyy would produce are not explicit documents that most of the Nation is misguided, so do not be intimidated. Stand firm on your position, and you will find that he will be intimidated, God willing.

Q5: What if the Wahhābiyy asks for a different ḥadīth to prove that the nation will not go astray?

Do not give it to him although there is more! Remember two especially important strategies in debate:

1. **Do not give your opponent every proof you have!** When studying and memorizing, load up on proofs, but when debating, start with only one while knowing how to use it, then stick to it! Use them one at a time, and only bring a new one when you absolutely have to!
2. **Do not allow your opponent to overlook the evidence that you have presented to him!** If you give him proof and then allow him to ignore it and ask for another, then you will never resolve the debate! Would you give a second charity to a bum who throws away the first and then extends his hand for more?

Nevertheless, you may add a seventh ḥadīth to your arsenal of proofs: those Wahhābiyy losers believe differently than the trustworthy, powerful Angel Jibrīl! On the Prophet's night journey with the Angel and his ascension into the heavens ('Isrā' and Mi'raj)¹, the Angel offered him a drink of milk and a drink of wine. The Prophet ﷺ chose the milk, and although that wine was not intoxicating, the Angel said²:

وَلَوْ أَخَذْتَ الْخَمْرَ لَغَوَتْ أُمَّتُكَ

"Had you taken the wine, your nation would have gone astray."

So, since the Prophet ﷺ did not take the wine, his nation will not go astray³!

It has thus become clear that the Wahhābis, being a gross minority, only a few million strong - even fewer than the Shiites - have **hijacked** the name of 'Ahlu-s-Sunnah and used it as frauds.

¹ That is the night in which the Prophet journeyed from Makkah to Jerusalem, then ascended into the heavens, and returned to Makkah in the same night. It is one of his greatest miracles.

² [Al-Bayhaqiyy. Shu'ab Al-'Imān. Volume 7. Page 393. Ḥadīth Number 5179.]

³ The evidence in the ḥadīth is that the Angel said, "Had you done so, then such and such would have happened," which means that you did not do it, so such and such did not happen. In Arabic, this is called, "imtina' li-mtina'" (the lack of something occurring because of the lack of something else occurring)".

Q6: How do they claim to be ‘Ahlu-s-Sunnah though they do not fit its description?

They distort the meaning of “jama’ah (group; congregation)”. To fool others, and to consider the millions upon millions upon millions of Muslims as misguided, they say, “The Jama’ah can be one person!” They may produce what the Prophet ﷺ said about Zayd Ibn ‘Amr Ibn Nufayl¹:

يَأْتِي أُمَّةٌ وَحْدَهُ

“He will come (on Judgment Day) as a nation of his own.”

The Prophet ﷺ said this about him because he was a man amongst pagans who reached the correct creed in Allāh without the Message of a Prophet. However, he died before Muḥammad ﷺ received revelation. This does not prove that the general nation will go astray, so get used to how Wahḥābis use ḥadīths while they do not support their claims². With enough experience, you will be able to recognize the twist in their analyses. He may also produce the verse:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً

<Surely, Abraham was an “‘ummah”>³

¹ [An-Naṣa’iyy. Sunan Al-Kubrā. Volume 7. Page 326. Ḥadīth Number 8132. Al-Bayhaqiyy. Dalā’il An-Nubuwwah. Volume 2. Page 127.]

² Remember, that the Wahḥābiyy is using ḥadīths like, “He will come on Judgement Day as a nation alone”, or the verse which means “Few of my slaves are thankful” to infer from them that the Muslim nation at large is misguided, and these texts do not indicate anything of that sort. Therefore, stick to the explicit evidence presented to you and impose it on him. The Messenger of Allāh said: “All of them are misguided except THE VAST MAJORITY”. Do not let him ignore the ḥadīth. His way of ignoring it is to not respond to it, and to bring something else to rebut your point. You must rebut what he brings (which means you must rebut his using those texts to prove that the Muslims at large are misguided), and enforce the explicit texts on him. This means, impose the ḥadīth on him and insist that he acknowledges it; do not let him “not respond”, or you will never be able to defend the truth in this matter.

³ An-Naḥl, 120

He would say: “Look! Prophet Abraham was a single man, yet he was an entire ‘ummah (nation)’! Therefore, it is not a condition that the majority be guided; it is possible that a minority represent the nation!”

The answer: The word “‘ummah” has numerous meanings, not just “nation”. One of them is “imam (leader)”¹. We seek the protection of Allāh from such dishonesty and unsound inference!

In reality, ‘Ahlu-s-Sunnah are the vast, vast majority of Muslims. They stuck to the same belief since the time of the Prophet ﷺ and never deviated from it, and Allāh knows best!

THE MADH-HABS (SCHOOLS²) OF ‘AHLU-S-SUNNAH

Q7: What is the correct position concerning following a school?

Concerning the practical rules (fiqh), ‘Ahlu-s-Sunnah follows **the Four Madh-habs** (schools³) of Islamic law⁴, in obedience to Allāh and His Messenger ﷺ - without disputing the validity of any of them, despite their differences. Those schools **agree** about the fundamental beliefs and the fundamental rules, and they **differ** about some of the details of the rules, like if reciting the Fatihah is obligatory on the follower in the Prayer, or if the imam’s recitation is enough for the follower, or if one must make the intention at night to fast the following day, or if it is enough to make the intention on the first night for the entire month, etc.

¹ Check the books of tafsīr, like At-Tabariyy, Az-Zajjaj, Ibn ‘Abi Ḥatim, and others. Furthermore, if it means that he is a nation, it means that he has so many good traits that he is the embodiment of a nation, and it does not mean that the majority of the Muslims are misguided.

² *The Oxford New Desk Dictionary and Thesaurus* 3rd edition, 2009 pg. 746: “School”: A group of people sharing a cause, principle, method, etc.

³ Linguistically, a “madh-hab” is a “dhabab (going)”, meaning that it is “a way”. Thus, it is used to refer to an opinion or a school, and the meaning of “school” in this context is a group of people who share an opinion, not a physical building. It is as if that opinion is the place that one went to, so it is called a “madh-hab”.

⁴ Some use the term “jurisprudence”, which is better than what some say, “school of thought”. This name gives the impression that the schools are based on whims, mere opinions or philosophy.

Important: In the past there were other valid schools, like those of Al-‘Awza‘iyy, Al-Layth, the two Sufyans, and other mujtahids¹, however, only these four remain. The followers of these schools took great care to document their schools and pass them down to the following generations.

- ✚ The largest of those four schools is **the Hanafiyy School**, the followers of the way of the great Persian, ‘Imam ‘Abu Hanifah.
- ✚ ‘Imam Malik was his contemporary and the greatest scholar in the city of Al-Madinah at his time. His way, **the Malikiyy school**, is the most widely spread in Africa, except eastern Africa.
- ✚ ‘Imam Ash-Shafi‘iyy, the scholar of Quraysh, was Malik’s greatest student. His way, **the Shafi‘iyy school**, is the most common in the Levant², as well as Indonesia and Malaysia, but many Syrians are Hanafiyy.
- ✚ As for **the Hambaliyy school**, the followers of ‘Imam ‘Ahmad Ibn Hambal, it is the smallest of the four, because many of “the Mushabbihah (Likeners)” attributed themselves to that school, defamed it, and repelled people from it. In fact, Likeners were so famously preferring the Hambaliyy school that in some scholarly works they referred to the Likeners as “the Hanabilah (the Hambalis).” This is only due to those rotten apples spoiling it for others, and it is exactly like people today (wrongly) referring to the Wahhabis as “Salafiys”. Kalla! Just as the “Likeners (Mushabbihah)” should not be called “Hambalis” or “Hanabilah”, the Wahhabis should not be called “Salafis”, for this is a heinous misrepresentation³!

Q8: What if a Wahhabiyy claims that following a school is innovation or shirk?

Here, to further clarify that ‘Ahlu-s-Sunnah are not deviant in their practice of Religion, let us prove the validity of following “madh-habs”, because this issue is one of the deviances

¹ The “mujtahid” is the scholar who makes “ijtihad”, which is extracting; deriving; concluding; deducing rulings that were not already explicitly mentioned in the ‘Islamic texts. It is not permissible to perform ijtihad when a case is already explicitly mentioned in the religious texts.

² *Ash-Sham*: Lebanon, Palestine, Syria, Jordan, and some of Turkey.

³ Also, Ibn Taymiyah should not be called Shaykhu-l-‘Islam (the Shaykh of ‘Islam). Whoever is aware of his strayings and still calls him that is cheating the Muslims.

of the Wahhabis. They say that following the schools is an innovation. Some of them even went as far as to say that it is shirk¹, like one named Muḥammad Siddiq Ḥasan Al-Qinwajiy who died in the ‘Islamic year of 1253². In their claim, the evidence from the Qur’an that following schools is shirk is the Saying of Allāh:

﴿اتَّخَذُوا أَوْلِيَاءَهُمْ مِنْ دُونِ اللَّهِ﴾³

<They took their rabbis and monks as lords instead of Allāh.>

They say: “Check the books of tafsīr⁴ and see that this verse dispraises the Jews and Christians for taking their rabbis, monks, priests and scholars and as gods besides Allāh, and that the way they did so was by obeying them in what they deemed lawful and unlawful.” **They say:** “This verse is applicable to you followers of the schools, because you are obeying the ‘imams in what they deem lawful or unlawful, so you have worshipped them as the Jews and Christians worshipped their monks and rabbis.”

The answer: Their worship of their monks and rabbis was because they believed that they had the right to deem things lawful and unlawful from themselves. The Muslims do not believe that about the ‘imams; that they have the right to make lawful or unlawful from themselves. Rather, our belief about them is that they are scholars who are qualified to extract judgments directly from the Qur’an and Sunnah. If they are correct in what they have ruled, they get two rewards; if they are mistaken, they still get a single reward, as it came in the ḥadīth⁵:

إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ

“If the (qualified) ruler (caliph; judge) makes ijtihād and is correct, he has two rewards. If he makes it and is mistaken, he has [one] reward.”

¹ Shirk is worshipping other than Allāh; to join partners with Allāh, and to liken Him to His creation.

² Ad-Dīn Al-Khalīs, pg. 140 (Darul-Kutub Al-‘Ilmiyyah)

³ At-Tawbah #31

⁴ Qur’an interpretation

⁵ [Al-Bukhariyy. Ṣaḥīḥ Al-Bukhariyy. Volume 9. Page 108. Ḥadīth Number 7352. In the Book of Holding Fast to the Book and the Sunnah, the Chapter of the Clarification of the Reward of the Ruler if He Makes a Determination and is Correct or Mistaken.

Muslim. Ṣaḥīḥ Muslim. Volume 3. Page 1342. Ḥadīth Number 1716.]

‘Imam An-Nawawiyy commented¹:

قَالَ الْعُلَمَاءُ أَجْمَعُ الْمُسْلِمُونَ عَلَى أَنَّ هَذَا الْحَدِيثَ فِي حَاكِمٍ عَالِمٍ أَهْلٍ لِلْحُكْمِ

The scholars said: The Muslims have a consensus that this hadith is concerning the ruler [who is] a scholar and qualified for giving verdict.

فَإِنْ أَصَابَ فَلَهُ أَجْرَانِ أَجْرٌ بِاجْتِهَادِهِ وَأَجْرٌ بِإِصَابَتِهِ وَإِنْ أَخْطَأَ فَلَهُ أَجْرٌ بِاجْتِهَادِهِ

If he is correct, he has two rewards: a reward for his determination, and a reward for his accuracy. If he is mistaken, he has [one] reward for his determination.”

Then he continued to say:

قَالُوا فَأَمَّا مَنْ لَيْسَ بِأَهْلٍ لِلْحُكْمِ فَلَا يَحِلُّ لَهُ الْحُكْمُ

They said, “As for the one who is not qualified to give verdict, it is not lawful for him to give verdict.

فَإِنْ حَكَّمَ فَلَا أَجْرَ لَهُ بَلْ هُوَ آثِمٌ وَلَا يَنْفَعُهُ حُكْمُهُ سَوَاءً وَافَقَ الْحَقُّ أَمْ لَا لِأَنِّ إِصَابَتَهُ اتِّفَاقِيَّةٌ لَيْسَتْ صَادِرَةً عَنْ أَصْلِ شَرْعِيٍّ

Thus, if he rules, he has no reward. Instead, he is sinful and his verdict is not executed, whether it agreed with the truth or not, because his accuracy is merely coincidence; it did not issue forth from a legal basis.

فَهُوَ عَاصٍ فِي جَمِيعِ أَحْكَامِهِ سَوَاءً وَافَقَ الصَّوَابَ أَمْ لَا وَهِيَ مَرْذُودَةٌ كُلُّهَا وَلَا يُعْذَرُ فِي شَيْءٍ مِنْ ذَلِكَ

Therefore, he is sinful in all of his verdicts, whether they complied with the truth or not, and they are rejected entirely, and he is not excused for any of that.”

Q9: Did the Prophet ﷺ and his Companions follow schools? If not, then why should we?

As for the Prophet himself, ﷺ no, he did not follow a school. Rather, he was the Prophet, so the schools follow him. This means that the schools use the hadiths of the Prophet ﷺ as evidence. However, sometimes they differ about the rulings at which they arrive from those hadiths, as well as from the Qur’an. This is why a better term than “*school of thought*”, as

¹ [An-Nawawiyy. Sharh An-Nawawiyy ^Ala Muslim. Volume 12. Page 13 & 14.]

many say, is “*school of law*”, because they deal with how to implement the Shari’ah (Sacred Law) with which the Prophet ﷺ came, according to the legal opinions of qualified jurist scholars (fuqahā’) called “mujtahids”. Therefore, ‘Ahlu-s-Sunnah believes that if someone follows any one of those madh-habs, he would be guided. By that, they respect the acceptable differences in the Shari’ah (Sacred Law), as validated by the Prophet himself ﷺ - as we shall see, and just as the Companions and their students respected the different judgments given by other qualified mujtahids among them¹. So, for example, although most scholars deem it invalid for a woman to give herself in marriage, they do not deem those who validate it as encouraging extramarital relationships - out of respect for valid ijtihad.

So as for the Companions, yes, they did indeed follow schools, however, if the Prophet ﷺ were available, they would ask him and get the definitive answer. If not, they would ask a mujtahid among them; those who were qualified to deduce rules directly from the Qur’an and the ḥadīths. They sometimes differed in their answers, and then it would be permissible to follow any of them. ‘Imam Al-ʿIraqiyy said²:

وَهُوَ وَزَيْدٌ وَابْنُ عَبَّاسٍ هُمْ فِي الْفِقْهِ أَتْبَاعُ يَرْوُونَ قَوْلَهُمْ

He (Ibn Masʿūd), Zayd and Ibn ʿAbbas had in fiqh followers who used to take by their sayings.

And he quotes³ Ibnu-l-Madīniyy as having said⁴:

¹ ‘Abu-l-Mudhaffar Al-ʿIsfarayīniyy said in At-Tabṣir (pg. 20), concerning the differing opinions while having correct belief:

الْخِلَافُ لَا يَكُونُ خَطَرًا إِلَّا إِذَا كَانَ فِي أَصُولِ الدِّينِ وَلَمْ يَكُنْ اخْتِلَافٌ بَيْنَهُمْ فِي ذَلِكَ، بَلْ كَانَ اخْتِلَافٌ مِّنْ يَحْتَلِفُ فِي فُرُوعِ الدِّينِ مِثْلَ مَسَائِلِ الْفَرَائِضِ فَلَمْ يَقَعْ خِلَافٌ يُوجِبُ التَّفْسِيقَ وَالنَّبْرِي

“The difference [in opinion] would not be dangerous unless it were in the Fundamentals of the Religion (i.e., the Belief), and the difference between them (the Companions) was not in that. Rather, theirs was the difference of those who differ in the branches of the Religion (i.e., the detailed rules), like the cases of inheritance. Thus, there did not occur a difference that necessitates deeming the others as vice-doers, nor [does it dictate] disowning [each other].”

² [Al-ʿIraqiyy. ‘Alfiyyah Al-ʿIraqiyy. Page 164. Line 794.]

³[Al-ʿIraqiyy. Sharḥ ‘Alfiyyah Al-ʿIraqiyy. Volume 2. Page 133]

⁴ [Ibn Al-Madīniyy. Al-ʿIlal. Page 45.]

كَانَ لِكُلِّ رَجُلٍ مِنْهُمْ أَصْحَابٌ يَقُومُونَ بِقَوْلِهِ، وَيُفْتُونَ النَّاسَ

“Each one of those men had followers who implemented their sayings and answered the people accordingly.”

In essence, this is exactly the case of following the schools. However, the rulings of the Companions were not preserved as completely as those of the ‘imams of the Four Schools. Therefore, although we know some of the rulings and positions of ‘Umar, ‘A‘ishah, Ibn ‘Abbas, and other mujtahid Companions, we cannot follow what would be their schools, because they were not documented and preserved. The same was done during the time of the Tabi‘un¹. The documentation of the schools started after that. Scholars like ‘Imam ‘Abu Hanifah and Ash-Shafi‘iyy had dedicated students who documented everything they said, studied their methods, and conveyed their schools to the next generation in a complete fashion². Had the schools of the Companions reached us, we could follow them like we follow the Four.

Q10: Do you have evidence for following schools?

Clear evidence from the incidents that took place between the Companions at the time of the Prophet ﷺ is what Al-Bukhariyy³ narrated from the route of Ibn ‘Umar:

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنَا لَمَّا رَجَعَ مِنَ الْأَحْزَابِ:

From the route of Ibn ‘Umar [that] he said: “When he returned from the battle against the United Parties⁴ the Prophet ﷺ said to us:

لَا يُصَلِّيَنَّ أَحَدُ الْعَصْرِ إِلَّا فِي بَنِي قُرَيْظَةَ

¹ Followers of the Companions

² This means that the sayings of the mujtahids in the various chapters of religious law were documented and memorized and passed on. When one learns a school, he systematically learns the details of purification, Prayer, Zakah, Fasting, Hajj, sales and dealings, inheritance, marriage, assaults, war, judging, slavery, and other cases. The judgements and rulings of the Companions are not complete in this regard so that their schools can be practiced.

³ [Al-Bukhariyy, *Sahih Al-Bukhariyy*. Volume 2. Page 15. *Hadith Number 946*.]

⁴ Al-‘Ahzab; the Confederates

“No one prays ^Asr until reaching Banī Quraydhah¹.”

فَأَدْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ فَقَالَ بَعْضُهُمْ لَا نُصَلِّي حَتَّى نَأْتِيَهَا وَقَالَ بَعْضُهُمْ، بَلْ نُصَلِّي لَمْ يُرِدْ مِنَّا ذَلِكَ فَذَكَرَ لِلنَّبِيِّ ﷺ فَلَمْ يُعْنَفْ وَاحِدًا مِنْهُمْ.

Some of them were in route when the ^Asr prayer came in. Some said, “We shall not pray until we get there.” Some of them said, “No, we shall pray, that is not what he wanted from us.” That was (later) mentioned to the Prophet ﷺ and he did not scold anyone of them.”

Here, some mujtahid Companions delayed because they understood the Prophet’s apparent expression ﷺ as an emphatic command to rush there. Others prayed because they did not understand this command as an exception to the established timing of the prayers, but that rather, the Prophet ﷺ was telling them to rush to their destination so to pray on time there².

Had their difference been unacceptable, the Prophet ﷺ would have scolded those who disobeyed him, because he ﷺ does not remain silent in the face of sins. This difference between the Companions is the exact difference between the schools; some understood a hadīth this way, while others that way, some referred to a hadīth while others did not confirm its authenticity, etc., but most importantly, all those mujtahids were qualified³. This is why the true ‘imams say when they differ: “My peers are incorrect, but they could possibly be correct, and I am correct, but I could possibly be incorrect.” This is how to respect the differences between the valid schools. Thus, ‘Ahlu-s-Sunnah, unlike the Wahhābis, follow the Companions in their practice of “taqlīd (followship; mimicking)”⁴

¹ They were a tribe of Jews who had breached their treaty with the Prophet.

² As explained by *Shaykh Ash-Shanawaniyy* the Egyptian, headmaster of ‘Azhar, in his commentary of the Summary of *Ibn ‘Abī Jamrah*

³ The mujtahid’s qualifications include memorizing all the verses of the Qur’an and hadiths of the Prophet that pertain to rulings, knowing the chains of those hadiths and the statuses of the men of those chains, knowing the “nasikh (abrogating)” and the “mansukh (abrogated)”, the “^amm (general)” and the “khass (specific)”, the “muṭlaq (unrestricted)” and the “muqayyad (restricted)”, mastery of the Arabic language as understood by the old Arabs, knowledge of what the previous mujtahids have agreed upon (‘ijmā’) and what they have differed about (khilāf), and above and beyond all of that, he must be a prodigious genius.

⁴ Wahhābis are extremely offended by the name “muqallid (imitator)”, and they deem “taqlīd (imitation)” of the scholars absolutely forbidden. They call it “blind following”. However, the fact is that there are certainly Muslims who are not qualified to make ijtihād, so what should the unqualified ones do, perform ijtihād

of scholars and following schools. As a result, they did not tamper with the rules of the Religion.

Q11: Who are the ‘Ash‘aris and Maturidis?

What we have just discussed was the scholars differing about the halal (lawful) and the haram (unlawful), but what about the matters of the creed? All of ‘Ahlu-s-Sunnah have the same basic belief, even if their schools of Sacred Law vary. They belong to one of two madh-habs (schools) of “‘aqidah (creed; belief)”, even if some laymen do not realize that¹. When dealing with Wahhabis, knowing about this is important. In brief, the two madh-habs of ‘aqidah do not have different creeds; they carry the same basic belief. For this reason, it is valid to say that the ‘Ash‘ariyy is a Maturidiyy, and the Maturidiyy is an ‘Ash‘ariyy. The difference between them is almost entirely semantic². In other words, the base of these two schools is the same: the Book and the Sunnah, and the outcome they reached about the belief is the same, whether the belief in God, in prophethood, in Angels, etc. However, they differ sometimes about definitions and specialized jargon. If someone follows one of the schools of ‘aqidah, whether the ‘Ash‘ariyy school or the Maturidiyy, he follows the belief of the Prophet of Allah ﷺ and his Companions, just as the one who follows the method of the previously mentioned schools of fiqh follows the method of the Prophet of Allah ﷺ and his Companions.

Q12: If their belief is the same, why have two different schools, and how could they both be the one guided faction?

The Maturidis and ‘Ash‘aris are only two different schools because they were established by two different men in two different areas. However, both are men from the majority faction and from the same belief system. Naturally, being different individuals, they

anyway? No. They must ask a qualified one, then implement what the qualified said. This is taqlid, and it is the practice of the Companions who were not qualified, so it should also be the practice of other people who are not qualified mujtahids, which is the vast majority of the Nation.

¹ That is just as many laymen do not realize that they follow a school of law. They practice ‘Islam as the people of their area do, and do not know that their area may be dominated by Malikis or Hanafis for example, and have never learned about the schools, and thus they do not know that their method of prayer, zakah, etc., is according to a particular school.

² They say the same thing, but with different words.

differed in some of their terminology¹, although their belief is the same. Then, the vast majority of scholars who came after them applied their methods, taught according to their ways, and took them as champions; they were geniuses recognizing those two scholars for the exceptional prodigies they were. Their punditry in the science of the creed is akin to Al-Bukhārīyy and Muslim in ḥadīth authentication²; they are role models for others because they were top-notch experts, not because they were the first or even necessarily the absolute best. Likewise, the Four ‘Imāms were the masters of fiqh. Thus, anyone who took by the way of ‘Imām ‘Abul-Ḥasan Al-‘Ash‘ariyy in expressing the matters of the creed was called an “Ash‘ariyy”, like ‘Imām Al-Bayhaqiyy, and whoever taught and authored according to the way of Al-Maturīdiyy was called a “Maturīdiyy”, like ‘Imām An-Nasafiyy. Furthermore, it is valid to say that whoever is an ‘Ash‘ariyy is a Maturīdiyy, and whoever is a Maturīdiyy is an ‘Ash‘ariyy³, like Az-Zabīdiyy said in *Al-‘Itḥaf*.⁴

In explaining the Muslim’s creed, most Shafī‘iyy and Malikiyy scholars are ‘Ash‘aris. They are called “*the ‘Ashq‘irah*”. Others, usually Hanafiyy scholars, are Maturīdis, and they are not few. ‘Imām At-Tahawī’s way mirrors the Maturīdiyy way. Because both

¹ For example, the Maturīdis say that the sin of “*feeling safe from the torture of Allāh*” is an act of disbelief that takes one out of the Religion. The Ash‘aris said that “*feeling safe from the torture of Allāh*” is not disbelief and does not take one out of the Religion. It seems that each party is contradicting the other, but truly they agree. By “*feeling safe from the torture of Allāh*” the Maturīdis mean “believing that Allāh does not punish any Believer, or that Allāh is unable to torture. This is certainly disbelief and the Ash‘aris agree that such a conviction is disbelief. However, to them, “*feeling safe from the torture of Allāh*” means to continually sin while relying on Allāh’s Mercy - which is certainly not disbelief, and the Maturīdis agree with that. Therefore, their difference is in their wording, not in their actual conviction. And where there may be an actual difference between them that is not merely the wording, it is not a difference that makes either group discount the other, like the famous “case of *takwīn*” that has no place for elaboration in this booklet.

² If someone asks, “Do Al-Bukhārīyy and Muslim have a school in ḥadīth?” The answer is yes. Among the scholars who followed their way is Al-Ḥakīm, the author of *Al-Mustadrak*, and to a significant degree, the scholars of ḥadīth use the methods of the Two Shaykhs as a standard and a measuring bar.

³ The fact that they share the same basic creed confirms that both groups make up the one guided faction, just as the Companions, who had the same basic creed, differed about whether the Prophet ﷺ saw Allāh or not. Some, like Ibn ‘Abbās, said that he saw Allāh with his heart³. Others, like ‘A‘ishah, said that he did not see Allāh. Some of ‘Aḥlu-s-Sunnah said that he saw Allāh with his eyes. Yes, what is correct is that he saw Allāh with his heart and not with his eyes, that it is possible that what ‘A‘ishah meant by saying that “he did not see Allāh” was that “he did not see Him with his eyes”, and it is true that no one will see Allāh with their eyes in this lifetime, the proof for which does not befit this summarized booklet, but the point is that this difference does not mean that the Companions have divided into factions. They all still have the same basic belief, which is that Allāh can be seen. Likewise, the differing expressions between the Ash‘aris and the Maturīdis do not make them two different factions, because their basic creed is the same. Hence, what is precise is to say that they are two schools within the same guided faction.

⁴ [Murtada Az-Zabīdiyy. *Itḥaf As-Sadah Al-Muttaqīn. Volume 2. Page 6.*]

schools refute the Wahhābiyy creed, and all other deviant creeds, the Wahhābis claim that they are both low-down deviants. And since they claim that the ‘Ash‘aris are deviant, but most of the scholars are ‘Ash‘aris, then if you hear one of them quote an ‘Ash‘ariyy - like An-Nawawiyy, Ibn Hajar Al-‘Asqalaniyy, As-Siyutīyy, or Al-Bayhaqiyy¹ - show them what those scholars believed. Those Wahhābis would excuse their hypocrisy by saying: “O, we take the good from him and leave the bad! His contributions to the Nation far exceed his harm!”²

Q13: Who are the ‘Atharis?

The “*‘athar (trace; remnant)*” refers to the ḥadīths and other transmitted traditions. Concerning the creed, there are claims about this name “athariyy”:

1. Some claim that there is a third school of creed exactly like the ‘Ash‘aris and Maturīdis, but while the ‘Ash‘aris are largely Shāfi‘is and Malīkis, and the Maturīdis are usually Hanafis, the ‘Atharis - in their claim - are the true Hambalis, and this saying has been attributed to some people within the last 400 years, approximately.
2. Some claim that it is a third school of belief, differing from the other two by not giving alternative interpretations to some texts, and by not applying intellect to the texts, and they also claim that those are the true Hambalis.

¹ This is despite that they tell their followers not to take a single letter from “the innovators”, and they relentlessly shun the less famous Muslims (laymen and scholars) who are upon the exact way of those aforementioned famous scholars whose “benefit exceed their harm”. The Wahhābis have “banned lists” in which they warn from many individuals and their books. Their followers usually blindly follow them and never investigate for themselves.

² The Hanafiyy school of law and the Maturīdiyy school of creed go hand in hand, because the Maturīdiyy school of creed is essentially the Hanafiyy school of creed. This means that ‘Imām ‘Abū Hanīfah had two schools: one in law and one in creed. His explanation of the creed of ‘Ahlus-Sunnah was passed on after him and reached two prominent scholars: ‘Imām At-Tahāwiyy, and ‘Imām Al-Maturīdiyy. The Wahhābis, in their ignorance and/or stubbornness, discredit the Maturīdiyy school of creed, and thereby are deeming two of the heads of the Salaf as deviant heretics: ‘Abū Hanīfah himself, one of the Four ‘Imāms, and At-Tahāwiyy, an undisputed authority. However, whoever knows the reality of the situation knows that they truly do believe that ‘Abū Hanīfah was a deviant, but it is difficult for them to be frank about that, because of his status. We shall see in this book, his explicit statements about Allāh existing without a place and denying that Allāh is “over the Throne”.

As for the first claim, it would be comforting if they could bring older, more classical documents about this third group. The old, classical books mention two groups. Even what these brothers quote says that the “Atharis” were counted as ‘Ash`aris in the old days!

As for the second claim, that among ‘Ahlu-s-Sunnah there is a group that adhered strictly to the literal meanings of the “athar”, those are none other than the notorious “***Mushabbihah (Likeners)***”! We say that the true Hambalis were ‘Ash`aris.

‘Ahlu-s-Sunnah - whether Hanafis, Malikis, Shafi`is or Hambalis in law, and whether ‘Ash`aris or Maturidis in creed - are safely moderate between all the different extremes that are and have been practiced; they do not liken the Attributes of Allāh to the attributes of the creations, nor do they deny His Existence as the Wahhabis accuse them. That is because they do not give priority to the intellect over the Revelation - which might cause someone to deny - nor do they read the Revelation without using their minds, which might cause someone to liken God to the creations. ‘Imam Ar-Rifa`iyy said blatantly: “*Beware of taking the literal meanings of what is ambiguous from the Qur`an and the Sunnah, for certainly, that is a foundation for disbelief!*”

It is said that he who uses his mind without using the Revelation is like who steps into the darkness with his eyes opened, and who reads the Revelation without using his mind is like who steps into the light with his eyes closed. We must step into the light with our eyes opened¹. What other than ignoring the mind allows a person to believe that the Creator literally has one side with two right hands, one foot and one shin? Is that not the description of the deformed one? The intelligent one would be sure that whatever it was that they took literally must have a different meaning!

¹ The intellect is not the foundation of our Religion, rather, it is the Revelation. However, the Revelation does not contradict the intellect, and the intellect is the Revelation’s witness; the intellect testifies to the soundness of the Revelation. Therefore, rejecting either is misguidance, and this topic shall return.

THEIR NAMES AND ALIASES

Q14: Who are the “Mushabbihah”?

The “Mushabbihah (Likeners)¹” are an ancient, deviant faction. They liken God’s Self to the selves of the creations, or His Attributes to their attributes². They may say that God is a light, or a man, or a soul, etc. The so-called Salafis; “the Followers of the Salafiyy Da’wah” - as they call themselves, are a modern branch of the Likeners, as we shall prove, if Allāh willed. Their “ma’bud (worshiped one)” is some vague entity overhead; they are worshipers of an imaginary body that they call Allāh.

Q15: What does “Salafiyy” mean?

“Salafiyy” means “*of the salaf*”. The Salaf are the first three centuries of the Prophet’s Nation, and we will come back to them later, by Allāh’s Permission. Rather than being Salafiyy, they are “*talafiyy* (destructive)”. Do not call them Salafiyy³, for they are imposters. If you must use the word, then call them “so-called Salafis”, or “pseudo Salafis”, or the “titular Salafis”, or “quasi”, for they are indeed bizarre and queer. Call them the “**Wahhābiyyah**” or the “**Wahhābis**” - as they were named by the scholars when they first deviated more than 200 years ago, emerging from Najd, Arabia, following their master, Muḥammad Ibn ‘Abdi-l-Wahhāb.

Q16: What if he claims that there is no such faction called “Wahhābiyyah”?

Some do claim this, or that this title was introduced by the non-Muslims, like the British. Simply, refer them to the book of Muḥammad Ibn ‘Abdi-l-Wahhāb’s own brother, the good scholar, Shaykh Sulaymān Ibn ‘Abdi-l-Wahhāb, who wrote books refuting his brother and

¹ Some might translate “mushabbih” as “anthropomorphist”. However, while the Wahhābis are indeed anthropomorphists, this word more specifically means, “to give human quality to; to humanize; to personify”, while the word “mushabbih” more generally means “likener; comparer”. Also, the name “tajsīm” means “to give something a body; to corporealize (bodify)”, and the one who does that is a “mujassim”. This also does not specifically mean to make something human-like or to personify it. All of these terms are applicable to the Wahhābis, and we will use them all, but they are not exact synonyms.

² Al-Farqu Bayna-l-Firaq, pg. 180; At-Tabsīr fi-d-Dīn, pg. 107.

³ It is not permissible to call them “Salafis”, because that implies that they are following something correct and good. Calling them “Salafis” is a disservice and could even be deception.

his brother's followers. Among them is: *As-Sawa'iq Al-'Ilahiyyah Fi-r-Raddi 'Ala-l-Wahhabiyyah* (The Devine Bolts in Refuting the Wahhabis), and it has been printed.

Q17: Is it even permissible to use the name “Wahhabiyy”?

One would find many Wahhabis offended by being called “Wahhabis”, saying that it is sinful to use the term because it is derived from Allah's Name: “Al-Wahhab¹”.

They say: “Using Allah's Name for deviant people is belittling and forbidden!”

Yet more proof of their ignorance! Had they known some of the basics of the Arabic language, they would not argue this point², but this is a fallacy strong enough to at least make someone sympathetic for the Wahhabiyy, so it must be addressed:

Answer: In the books of “ṣarf (Arabic conjugation³)”, which is the knowledge of the structures of the words, there is the topic of how to attribute something to something else called “nasab”. Its most common rule is suffixing a doubled “yā” to the word, and that is what is transliterated throughout this book as “**-iyy**”! For example, if one were a follower of Imam Malik, he would be called a “**Malikiyy**”. However, that doubled “yā” is not the only change that may happen to a word.

Simply, if you want to do “**nasab**” for the name: “**Muhammad Ibn 'Abdi-l-Wahhab**”, then the correct and blameless rule is to take it from the end of the name! That is why anyone who understands Arabic properly understands that when we say, “Wahhabiyy”, we are not attributing those people to “Al-Wahhab” - Who is Allah the Exalted; we are attributing them to Ibn 'Abdi-l-Wahhab. That is just like the “nasab” for “'Abdu-l-'Ash-hal” is “Ash-haliyy”, and for “'Abdu-l-Qays” is “Qaysiyy”, and a follower of Shaykh 'Abdu-l-Qadir is a “Qadiriyy”, etc. Therefore, a follower of Muhammad Ibn 'Abdi-l-Wahhab is correctly called a **Wahhabiyy**, and Allah knows best!⁴

¹ The One Who gives abundantly.

² Some of them may actually know the linguistic rule and still argue against it. That is because they are not honest or consistent.

³ Also called morphology.

⁴ Imam Ibn Malik gave the rules for attributing to a compound name in his 'Alfiyyah (Millennial Poem)

[Page 70]:

Besides stealing ‘Ahlu-s-Sunnah’s name, they also fraudulently call themselves “Ahlu-l-Haqq (the People of the Truth)” and “Ahlu-l-Hadīth (the People of [the science of] Hadīth)”¹. They have also been called “La Madhhabīyyah (unsubscribed to any school of fiqh)”, and “Ghayru Muqallidīn (anti-followers). They explain this name to mean that they do not merely imitate the scholars, rather they imitate the Prophet ﷺ through the hadīths. But in fact, it means that they do not follow qualified scholarship.

Truly, they are “Ahlu-l-Kibr (the People of Arrogance)”, “Ahlu-d-Dalālah (the People of Misguidance)”, “Ahlu-l-Bid’ah (the People of Innovation)”, “Mushabbihah (the Likeners)”, “Mujassimah (body worshipers)”, “Jihawīyyah (Those who believe God is in a direction)”, “Sawtiyyah (Those who believe God has a voice)”, “Hashwīyyah²

رَكِبَ مَرْجًا وَلِثَانًا تَمَمًا	وَأَنْسَبَ لِصَنْدَرٍ جُمْلَةً وَصَدْرًا مَا	870
أَوْ مَا لَهُ التَّعْرِيفُ بِالثَّانِي وَجِبَ	إِضَافَةً مَبْدُوءَةً بِأَيْنٍ أَوْ أَبَ	871
مَا لَمْ يُخَفَ لِبَسِّ كَعْبِدِ الْأَشْهَلِ	فِيمَا سِوَى هَذَا أَنْسَبَ لِلْأَوَّلِ	872

870. Make “nasab (attribution)” by using the first segment (of a name in the form) of a sentence, and the first segment of ﴿ What (name) is composed by fusion; And by using the second segment that completes ﴿

871. A genitive construction started with “Ibn (Son of)” or “Ab (Father of)”; ﴿ Or that which the definiteness (of its first segment) is mandated by its second segment. ﴿

872. Concerning what is other than this, make “nasab” by using the first (segment), ﴿ as long as there is no fear of confusion, like (the case of) “^Abdu-l-‘Ash-hal”.



1. A compound name (tarkīb) in the form of a sentence (isnādiyy) is like someone named “[تَابِطٌ شَرًّا] (Ta‘abbaṭa Sharra)”; his name means: “He tucked evil under his armpit”. Nasab (attribution) in this case goes to the first part of the name: “[تَابِطِي] Ta‘abbaṭiyy”.
2. A compound name (tarkīb) formed by fusion (mazjiyy⁴) is like “[حَضْرَمَوْت] Hadramawt”. Nasab (attribution) in this case also goes to the first part of the name: “[حَضْرَمِي] Hadramiyy”.
3. A name in the form of a genitive construction (tarkīb ‘idāfiyy) is like “[ابن الزبير] Ibn Az-Zubayr” and “[أبو بكر] ‘Abū Bakr” and “[غلام زيد] Ghulam Zayd”. Nasab (attribution) in this case goes to the second part of the name: “[زُبَيْرِي] Zubayriyy”, “[بَكْرِي] Bakriyy”, “[زَيْدِي] Zaydiyy”.

If that genitive construction is not one of the above⁴, then there are two cases: either there is no ambiguity in putting the “nasab” in the first segment or there is:

- If not, then the nasab is given to the first segment, like in the case of [امري القيس] Imri’ Al-Qays. You say [امرئي] Imri’iyy (or Mara’iyy).
- If so, then it is given to the second segment, like [عبد الأشهل] ^Abdu-l-‘Ash-hal and [عبد القيس] ^Abdu Qays. Using the first segment for both is confusing, so you use the second segment and say [أشهلي] Ash-haliyy and [قيسي] and Qaysiyy.

This is the case for nasab (attributing) to [محمد بن عبد الوهاب] “Muḥammad Ibn ^Abdi-l-Wahhab”. You correctly say: [واهبي] “Wahhābiyy”, like a follower of [عبد القادر] ^Abdu-l-Qadir is called [قادري] “Qadiriyy”. The author of Shadha-l-‘Arf said: Like they say about [عبد مناف] ^Abdu Manaf: [منافي] Manafiyy. **Allāh Knows Best!**

¹ When calling themselves “‘Ahlu-l-Hadīth”, they truly mean that they (unrightfully) make *ijtihad* from the *hadīths*-bypassing what the *mujtahids* said. They may also mean that they are the people who take the *hadīths* literally and do not assign alternative meanings to them.

² It may also be pronounced as “hashwīyyah”.

(Rambler)s”, “Muḥtadīʿah (Heretics)”, and “kuffār (blasphemers; disbelievers¹)”, among other titles, like “the Najdis” because they first emerged from the land of Najd, and mushriks (pagans), because they associate creations with God.

It is easy for an ignorant person to commit kufr (blasphemy) because of them², and many have fallen into their snare, because besides their kufr, they talk and dress like Muslims. However, if lent a listening ear, they surely will throw an unfortunate soul into the black flames of Jahannam. **This does not include anyone who does not believe the blasphemous belief of the Wahhābis but may call himself a Salafiyy.** Let whoever meets one of these deviant people not be intimidated, nor should he underestimate every one of them - until he masters this book! Some Wahhābis study and memorize, ready to bombard their opponent, but this book should give you the answer for every trick they have up their sleeves.

This concludes the introduction differentiating between ‘Ahlu-s-Sunnah and the Wahhābis. Now we shall embark on the main topic of the book: establishing the correct belief and refuting the Wahhābiyy conviction.

¹ Whoever believes that Allāh is a body is not a Muslim. However, just because someone calls himself a “Salafiyy” does not necessitate that he believes that Allāh is a body. It is the basic belief of Wahhābis that Allāh is a body in the sky, which is disbelief, so in general they are disbelievers, but the rule pertaining to individuals who are affiliated with deviant factions is that *it is not permissible to assume that they, as individuals, are disbelievers. As long as they do not show any disbelief outwardly, they are deemed Muslims.* This subject will return with references.

² This is because they will inject the ignorant person with their beliefs of anthropomorphism. He would not know any better, and thus would say and believe that Allāh is a special, physical being existing in a place and a direction, having limbs and motion and stillness and other created characteristics. He was an easy target for them because he was ignorant.

CHAPTER ONE: BASIC REFUTATION OF THE WAHHABIYY CREED

To avoid confusion, the correct creed will be discussed before discussing their incorrect creed:

Know that **Allah exists** differently from anything else. **His Self is His Reality**, not a body. He is **Alone without a beginning** because no one created Him. He is the only Creator. He was always **Everlasting** without ever changing. He is **Absolutely Perfect**. He existed without having made anything, so no time was passing, and in eternity He was as He is. **He lives** without body or soul, and no sort of life-support. **He knows** everything without a teacher or a heart and does not learn or forget. He has the **Power** to make anything possible from nothing, without tools or exhaustion, but by mere **Will**, putting things in different places at different times, giving them various shapes, colors, and tangibility, making them alternate between motion and stillness, providing for them, making things easy or hard for them, and creating life, choice, intellect, faith and disbelief, and He creates what you do not know! **His Management** is unhindered and uninterrupted. **He cannot be distracted** because He does not have limbs. **He does not share** anything with anyone, so He does not have a partner, wife, parent, son, branch, origin, nor opposite, and the creations are not parts or Attributes of His. **He does not need anything** and is not benefited by worship nor harmed by sins. **He hears** and **He sees** anything heard or seen, without ears or eyes, without looking into a direction, without need of volume, air, light, time, or space. Nothing is hidden from Him. He **speaks** with an eternal, uncreated **Speech** that is exalted from being of letters or sounds. It is not from organs touching or air moving, nor is it a voice, an utterance, or a pronunciation; it is His beginningless Saying that does not stop or start. His Attributes are not organs, emotions or senses, and His Speech is not a language. He does not look like anything and is **different** from whatever you imagine. He is not made of particles, so He could not have color, shape, place, motion, stillness, texture, temperature, etc. He is not anywhere nor is He everywhere. He has no beginning, so how could His Attributes be created? Let there be no doubt that this is the correct belief in Him, the Just, Wise, Mighty Lord with **the Perfect Names**.

THE WAHHABIS ARE BODY-WORSHIPERS

The focus of our discussion will be the Wahhabis' disbelief in the Attributes of Allāh. They claim the Tawhīd (monotheism), but they really believe in the tajsīm (body worship).

Their belief is that Allāh has Attributes whose linguistic meanings refer to a body. This means that the meanings they choose for those words imply or dictate a body, like organs, places and motion. Notice the word “meanings”; they intend particular (bodily) definitions when they use certain words. Pay attention not only to the words they use, but also to the **meanings**¹ they intend²:

They believe that Allāh has a **real** face that should be understood literally, and that He has two **real** eyes, and **actually** smiles and laughs. They claim that Allāh starts speaking and stops whenever He wants, that He speaks Arabic, and that whenever He creates something, He **literally** utters: “Kun (be; exist)!” They assert that Allāh has a very **real** pair of outstretched hands - a **real** right and a **real** left - that **must be understood as stated**, and that He **really** holds things in them. Some said He only has two right hands, because a left would not befit Him. They also confirm for Him **real** fingers; some would say two, and some would say six! They have indeed been known to say that Allāh sits on His throne - despite that many of them claim that this is a lie against them, but they usually say that He is above the seven skies, over His throne, separate from His creations, disconnected from them in a remotely high location³. They believe that Allāh descends from there down to the first sky during the last third of the night, and then ascends back up, coming and going from one place to another, bound by time. They believe that Allāh has a shin and a **real** foot with dimensions by which it fits inside Hell when He steps into it on the Day of Judgment (according to them). They even believe that He will cast a shadow! They firmly

¹ insinuations

² Their references shall come in detail in the second chapter.

³ They focus on attributing places and directions to Him. They say He is “above”, and they mean it in the physical sense. They hate for someone to claim that His highness is majestic, and not physical. Some of them say that Allāh is above the *ʿArsh* and there is no place there, which is absurd and against what the Prophet ﷺ said about the book above it. They do not see this as drawing similarities between Allāh and His creations. Some of them said that Allāh exists in the sky, but perhaps those who say that He is above His *ʿArsh* have overtaken them. Some may say that Allāh is above the *ʿArsh* by a four-finger spaced distance.

believe that all of these bodily references are the Attributes of His Self, and that they must be taken by their **real, literal, apparent and obvious meanings**.

As can be seen, they use Allāh's Name, but they refer to something imaginary. Compare this incorrect belief to the aforementioned correct belief in the previous section and see easily that they do not believe in God¹. The point of mentioning their belief without mentioning their so-called proof is to expose the result of their analysis. They misinterpreted many verses and ḥadīths to establish their beliefs, and this is the result.

¹ Some scholars said that the anthropomorphist, in reality, is a denier of the Existence of God, because to him, God's Existence without a place or direction is impossible, and denying that He has limbs and organs is denying His Existence. Therefore, since in reality God is not as they describe, they are the unwitting deniers of His Existence.

HOW WAHHABIS JUSTIFY THEIR BODY-WORSHIP

Q18: Do the Wahhābis actually say that Allāh is a body?

What complicates the issue is that they usually deny that Allāh has a body. On the contrary, they usually say that they do not believe that. However, some of them say that they do not confirm whether He has a body or not, which is still blasphemy, while others might heedlessly say that He has a body, but we do not know how it is, which also does not escape blasphemy.

Q19: What if the Wahhābiyy denies that Allāh has a body?

If they deny that Allāh has a body, it is because they understand that they would be clearly admitting that He is like His creations. Taking this position may be the case of most of them. Despite this denial, we know that they secretly believe that Allāh has a body, because they hate for someone to say that He has no place or direction, and they think that denial of place and direction is denial of His Existence, and if they want to test your faith, they ask you: “Where is Allāh?” Had that been true, then where was Allāh before He created places and directions?

Q20: What if they take a neutral position about Allāh having a body or not?

If they do not confirm whether He has a body or not, it is because they do not want to explicitly liken Him to His creations, but at the same time they do not want to reject the literal meanings that they hold to heart. This is still blasphemy, since being neutral and saying, “I do not say if Allāh has a body or not,” is similar to doubting about Allāh, for it is lack of “yaqīn (certainty)”, and lack of yaqīn is certainly disbelief! It is the same as saying, “I do not say if Allāh exists or not, or has a partner or not.” Whoever doubts or is neutral about any Attribute of Allāh that is known by necessity¹ is not a Muslim. The Salaf

¹ Known by both scholars and laymen, such as His Knowledge, Power, the fact that He does not resemble the creations, etc.

said so! ‘Imam ‘Abu Hanīfah, one of the heads of the (real) Salaf, in his book **Al-Waṣiyyah**¹, said:

مَنْ اعْتَقَدَ خُذُوثَ صِفَةٍ مِنْ صِفَاتِ اللَّهِ أَوْ شَكَّ أَوْ تَوَقَّفَ كَفَرَ

“Whoever believed [in] the createdness of an Attribute among the Attributes of Allāh, or doubted², or was neutral³ has disbelieved.”

Compare that to the verbatim statement of Ibn ‘Uthaymīn in his book, “**Al-Liqā’ Ash-Shahriyy**”⁴:

المتكلم باللغة يتكلم بالسان. أما الرب عز وجل فلا يجوز أن تثبت له اللسان ولا أن ننفيه لأنه لا علم لنا بذلك

“The one who speaks a language does so by a tongue. As for the Lord - ‘azza wa jalla - it is not permissible for us to confirm a tongue for Him, nor to deny it from Him, for we have no knowledge of that.”⁵

Since there is no way to take both of these quotes, which do you anticipate a Wahhābiyy who calls himself a Salafiyy would reject? Do you reckon he would disregard ‘Abu Hanīfah - an undisputed authority from the Salaf - or disregard ‘Uthaymīn, a contemporary small-fry?

Whoever considers it possible for Allāh to have a body, even if he did not believe that Allāh actually has one, would blaspheme for deeming it possible!

¹ [Abū Hanīfah. **Al-Waṣiyyah**. Page 2.]

² Doubt in the creed means having the slightest uncertainty.

³ Neutral means not to take one side or another side; neither to confirm nor deny either side.

⁴ [Ibn ‘Uthaymīn. **Al-Liqā’ Ash-Shahriyy**. Volume 3. Page 25.]

⁵ Compare Ibn ‘Uthaymīn’s neutral position about whether or not Allāh has a tongue to Abū Hanīfah’s deeming neutrality a case of disbelief, then ask yourself which of these two positions do you think a Wahhābiyy would take. Would he, claiming to be a supporter and follower of the Salaf, take the position of Abū Hanīfah, an undisputed master of the Salaf whose creed was never a subject of debate (for which he would have to deem Ibn ‘Uthaymīn a disbeliever for being neutral about the attributes of Allāh), or would he take the position of Ibn ‘Uthaymīn, who is truly a minor-league contemporary? For sure he will disregard the position of Abū Hanīfah, despite that he is from the early Salaf, because the Wahhābiyy does not truly follow the Salaf. He is a merely a “So-Called Salafiyy”.

Q21: Would a Wahhābiyy actually say that Allāh has a body?

The less intelligent among them might say the secret aloud, and confess that he believes that Allāh has a body - because it is obvious that they describe a body and he is too simple-minded to hide it - but he would then say that His body is not like ours, or that they do not know how His body is:

1. As for saying that His body is not like ours, ‘Imām ‘Abu-l-Faḍl At-Tamīmīyy, the head of the Ḥambalis of Baghḍād - a Ḥambaliyy pundit approved even by Ibn Taymiyah, said that according to the great ‘Aḥmad Ibn Ḥambal, whoever says: “Allāh is a body unlike bodies,” blasphemes¹. In the same book, “‘Aqīdat Al-‘Imām Al-Mubajjal²”, he said³:

أنكر أحمد على مَنْ قال بالجسم وقال إن الأسماء مأخوذة من
الشريعة واللغة،

*“Aḥmad objected to those who speak of “the body”, and he said:
indeed, the names (of things) are taken from the Sacred Law and
the language:*

وأهل اللغة وضعوا هذا الاسم على ذي طول وعرض وسمك
وتركيب وصورة وتأليف، والله سبحانه وتعالى خارجٌ عن ذلك كله

*(As for the language), the linguists applied this name (jism) to
what has length, width, depth, construction, image, and
composition, and Allāh - Glorified and Exalted - is beyond that
entirely,*

ولم يجئ ذلك في الشريعة فَبَطُلَ.

¹ [Az-Zarkashiyy. Tashnīf Al-Masāmiʿ. Volume 4. Page 648.]

² It means: “The Creed of the Distinguished Imam Ahmad Ibn Hambal”.

³ [‘Abul-Faḍl At-Tamīmīyy. ‘Aqīdah Al-Imām Al-Mubajjal Aḥmad ibn Ḥambal. Page 111.]

And that did not come (used for God) in the Sacred Law, so it is invalid."

2. **Saying "We do not know how His body is,"** is blasphemy. The scholars of 'Islam have made it evidently clear that besides the fact that Allāh is not a body, "kayf (how)" cannot be attributed to Him. Throughout the books of the Sunniyy scholars, you would find that they said about Allāh and His Attributes:

بلا كيف

"without a how (manner of being)"¹.

Thus, to say "they do not know how He is" is to say that there is a "how", but it is unknown to them. Saying that the "how" of His body (in their claim) is unknown does not negate the fact that they believe that He has a body, just as saying, "The door is open, but I do not know how," does not negate the fact that the door is open.

Likewise, they say, "We don't know how He sits or how He descends," or "How His hands or eyes are," etc. What this truly means is that they do not know if He is sitting "Indian style", or like one sits in the prayer, and they do not know if He descends head first, feet first, or like a "bellyflop" or "cannon ball", or if He has a human hand or monkey hand, or an eye on the chin or on the forehead, etc. So, if one of them says, "We do not know how," tell him that the scholars of the (real) Salaf have agreed that **there is no "how"**, which is a categoric negation of any "mode" or "fashion" or "manner of being", as narrated² from the likes of 'Umm Salamah, the Prophet's wife رضي الله عنها. She said:

وَالْكَيفُ غَيْرُ مَعْقُولٍ

"The 'How' (being attributed to Him) is not rational"³.

¹ This means that Allāh does not have a "manner of being", a "way", "mode" or a "how" about Him. He does not have any created descriptions. He does not have color, shape, form, dimensions or any physical qualities.

² [Ibn Hajar Al-ʿAsqalaniyy. *Fath Al-Bari*. Volume 13. Page 406.]

³ Ghayru maʿqul means: "other than rational"; does not make sense.

Similar to that was reported about Malik and Rabi'ah Ibn 'Abi 'Abdi-r-Rahman. If Allah willed, this point will be revisited in the section, "The Truth about Istiwa'".

These people may have never learned the correct belief, so when they learned their incorrect belief and became attached to it, they developed a warped reasoning. Their thinking is based on an unsound premise: that Allah is Attributed with these (human) attributes. They also have other horrendous and contradictory claims, which need not be mentioned now¹. As a result, their thinking became twisted, like the Christians who say that Allah is one, and is three while He is one. The Wahhabis believe that Allah has these (human) attributes, such as motion, organs, places and directions, yet claim that they believe that Allah is not similar to His creations! This is clearly unsound and incorrect.

HOW WAHHABIS MISINTERPRET THE TEXTS

Q22: Is it fair that you have not presented their references yet?

To understand the issue fully, one must go through this process gradually and systematically. First, have a general idea of their conviction about Allah, which is really disbelief. They will not deny the belief of which we have accused them, but they may deny certain words used in this book, like "organ" and "motion". They openly use such words as "real", "literal", and "apparent" when they attribute these (human) attributes to Allah. In Arabic, they use such words as "dhahir" and "haqiqah". But why do they believe these things? The following is the reasoning behind their bad conviction in Allah, the Exalted:

They believe that Allah must be Attributed with these (bodily) attributes because of some literal meanings of Qur'anic verses and hadiths of the Prophet ﷺ. They say – without calling them "bodily attributes", "*These attributes are found in the Qur'an and the Sunnah, so we must believe in them, and whoever does not believe in them has negated them.*" They mean that one must believe in those texts by their literal meanings – which are bodily attributes in the literal sense of the words, and whoever does not believe in the literal meanings has completely negated the Attribute, which of course is not true. Hence, if they

¹ For example, they claim that every innovation is misguidance, while they do many innovations, as shall be presented.

meet someone who does not believe that the Yad of Allāh is a real and literal hand, as they would say without calling it a “body part”, they will accuse him of rejecting an Attribute of Allāh. If they find someone who does not believe in the “Wajh of Allāh” as a true and literal face, as they would describe it without explicitly calling it an “organ”, they would accuse him of completely negating an Attribute of Allāh.

This twisted reasoning is a trick that lead many Muslims to blasphemy. They left ‘Islām to join the Wahhābis, not realizing that this reasoning is perverted. They did not possess the answers that would protect their faith. Seeing that too many Muslims did not know how to defend themselves or ‘Islām against the lies of the Wahhābis is what inspired the writing of this book.

Q23: Is there any evidence in the Qur’an that their way of interpretation is not correct?

Yes. The Wahhābis are exactly among those about whom Allāh clearly warned us in the Qur’an when He told us:

﴿فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ﴾

<<As for those with perversion in their hearts, they pursue what is ambiguous (mutashābih) in it (the Qur’an), seeking tribulation, and seeking its misinterpretation>>¹.

- ✚ The perversion in their hearts is their inclination away from truth and towards falsehood.
- ✚ Their following the ambiguous verses is their tracking them, putting them all together, and listing them one after the other.
- ✚ Their tribulation is their argumentation and debating with the Muslim to take him out of his Religion into their false creed.

¹ ‘Al ‘Imrān, 7

✚ The meaning they seek is the wrong meaning, and hence is a misinterpretation of the verses. They want to give the texts meanings that comply with their creeds instead of making their creeds comply with the texts.

Know that these difficult people do not deem rational thinking valid. How could they when it shows the invalidity of their creed? For example, how could they absurdly say, “Allāh is above the Throne, where there is no place,” or, “... and there is no place there,” while the words “where” and ‘there’ refer to a place?! It is as if they are saying, “There is no place in that place.” They say that Allāh descends during the last third of the night, but it is always the last third of the night somewhere, so He would have to be going up and down, non-stop. When, then, would He be over the Throne according to them? And how would they explain the difference between His going up and down - according to them - and that of a yo-yo or seesaw? They would simply say, “We do not know how He ascends and descends.” Then if you were to ask them, “So you do not know what ascending and descending mean?” They would say, “We know what it means, and it is as said, but in a way that befits Him, and we do not know how.” This answer is confused and muddled for whoever investigates it.

Whoever used his mind would be sure that the texts that they refer to have meanings different from what they claim, even if he did not know what those meanings were, simply for the stupidity of these claims! They say, “Reasoning is good, but it has its place,” and what they truly mean is that one must believe what they consider as proper belief, regardless of rationale or reasoning. They mean that the intellect’s place is outside of the Religion.

Q24: What do they say about your refusal of their literal meanings?

They believe that assigning an alternative meaning to a verse or ḥadīth; a meaning that is different from its literal meaning - which is called “making ta’wīl” - is not merely sinful, but in fact sacrilege and atheism. This basic creed of theirs - that ta’wīl is sinful - is one of their greatest reasons for encountering contradictions, as will be shown shortly, if Allāh willed.

Q25: Are there religious texts that attribute organs to Allah?

No, though it is true that some texts may seemingly suggest bodily attributes, but they can have other meanings. Those other meanings must be considered for two reasons:

1. The explicit verses of the Qur'an negate those literal, physical meanings, like:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾¹

<<Nothing is similar to Him in any way.>>

2. Sound reasoning does not attribute bodily characteristics to the Creator².

It is invalid for the verses or recitations of the Qur'an to contradict each other. The result of their claims is that there is conflict in the texts. The Wahhabis do not believe that this conflict is grounds for interpreting these texts differently from the literal meanings. As a result, they fell into tajsīm (body-worship), which is blasphemy³, and they accuse the one who believes in any different (befitting) interpretation of “takdhīb (the **blasphemy** of contradicting the religious judgments)” and “ta'tīl (the **blasphemy** of atheism and denying the Attributes of Allah)”.

Q26: What if they say, “If Allah revealed a word, it should be literal, or He would have revealed a different word!”

If a Wahhabiyy said this aloud, then he was not thinking ahead. Just make him contradict himself with a verse like⁴:

¹ *Ash-Shura*, 11

² That is because it can be said that had the Creator been a body, He would have limits, edges and specifications. For what would He have those limits instead of other limits? For example, no matter how big His body would have been, for example, it could have always been bigger. So what specified Him with that size instead of another? It would have to be that either He created Himself, which is impossible because He would have had to exist before Himself in order to create Himself, or someone else created Him, and that, too, is impossible, because then He would not be God. Therefore, He is not a body. This is merely one simple example of rational refutation of the frivolous idea of the Creator being a body.

³ Among the scholars who deemed “tajsīm” as disbelief, besides the aforementioned quote of ‘Abu Ḥanīfah, and besides other quotes that shall come, is ‘Imām At-Tahawīyy who said:

وَمَنْ وَصَفَ اللَّهَ بِمَعْنَى مِنَ مَعَانِي الْبَشَرِ، فَقَدْ كَفَرَ

“Whoever describes Allah with a meaning that alludes to the attributes of mankind has disbelieved.”

⁴ *Surat Fussilat*, 54

﴿لَا إِلَهَ إِلَّا هُوَ يُحِيطُ بِكُلِّ شَيْءٍ مُّحِيطٌ﴾

< Surely, He is “muhit” of everything.>

If taken literally, it would mean that Allah surrounds everything. Since they do not believe that He **surrounds** everything, and instead, that He is physically **above** everything, they do not explain it as it appears! Rather, they say it refers to His Knowledge of everything. Therefore, they contradict themselves and fall into what they run away from: making alternative explanations and abandoning literal meanings!

This reasoning, that “*since Allah revealed the expression, it must be taken literally*”, has no support from the Qur’an or the Sunnah. Scholars like ‘Abu-n-Naṣr Al-Qushayriyy said that those who follow this method do so because of their weak understanding of Arabic. He said:

وَفِي لُغَةِ الْعَرَبِ مَا شِئْتَ مِنَ التَّجَوُّزِ وَالتَّوَسُّعِ فِي الْخِطَابِ، وَكَانُوا يَعْرِفُونَ
مَوَارِدَ الْكَلَامِ وَيَفْهَمُونَ الْخِطَابَ. فَمَنْ تَجَافَى عَنِ التَّأْوِيلِ فَذَلِكَ لِقَلَّةِ فَهْمِهِ
بِالْعَرَبِيَّةِ!

“In the language of the Arabs is whatever you wish of figures of speech and versatility in address. They were acquainted with the different insinuations of speech and they understood the address. So, whoever avoided ta’wīl, that is only due to his puny understanding of Arabic!”

This very devious and weak-minded understanding may be appealing to an ignorant, lazy person, because he does not want to think. As just seen, in reality, they do not apply this reasoning to every ambiguous text. There are plenty of ambiguous texts to which they give alternative explanations, such as what Al-Bukhariyy narrated¹:

فَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ

[seemingly means] “Surely his Lord is “between” him and the qiblah.”

¹ [Al-Bukhariyy, *Ṣaḥīḥ Al-Bukhariyy*. Volume 1. Page 90. *Ḥadīth* Number 405.]

How would Allāh be between the praying person and his qiblah - which would imply that Allāh is on earth - when He is high above the Throne according to them? How do you explain this ḥadīth, O Wahhābiyy? If you do not take it by its apparent meaning, you cannot accuse us of anything for making ta'wīl!

MAJAZ (FIGURE OF SPEECH)

Q27: Why do Wahhābis forbid alternative explanations of the texts?

The Wahhābis have denied that there is any figurative speech in the Qur'an or the Sunnah, and some of them have utterly denied it from the speech of the Arabs entirely!

Ibn Taymiyah said¹:

فَلَا مَجَازَ فِي الْقُرْآنِ، بَلْ وَتَقْسِيمُ اللُّغَةِ إِلَى حَقِيقَةٍ وَمَجَازٍ تَقْسِيمٌ مُبْتَدَعٌ مُحَدَّثٌ لَمْ يَنْطِقْ بِهِ السَّلَفُ

“There is no figure of speech in the Qur'an. In fact, dividing the language into ‘literal’ and ‘figurative’ is an innovated division that was never uttered by the Salaf!”

This denial - while in reality is a fib - to them is a glistening gem of wisdom, for it is the foundation of their creed! And they only deny figurative speech because of the perversion in their hearts: their being fond of the idea of God having a likeness. If they confirm figurative speech in the religious texts, their entire claim falls apart! They would be agreeing with us, and there would be no argument. Thus, to justify interpreting the mutashābih verses literally, Ibn Taymiyah made this claim.

Observe the ease of demolishing such an absurdity:

1. Allāh describes His Prophet ﷺ in the Qur'an:

¹ [Ibn Taymiyah. Majmū Al-Fatāwā. Volume 7. Page 113.]

﴿سِرَاجًا مُنِيرًا﴾¹

<<... As a luminous lantern.>>

If this does not mean that the Prophet ﷺ eradicates the darkness of blasphemy and is a reason for misguided people to become guided, and is only literal, then the Prophet ﷺ is an actual lamp, not a human being!

2. In the Qur'an, Allah described a wall as:

﴿جِدَارًا يُرِيدُ أَنْ يَنْقَضَ﴾²

<<A wall that wants to collapse.>>

If there is no figurative speech in the Qur'an, then that wall would have to literally been wanting, willing and desiring, which is the attribute of the living, not the inanimate.

3. Allah informed us in His book:

﴿نَسَاؤُكُمْ حَرْثٌ لَّكُمْ﴾³

<<Your women are tillage for you.>>

The verse contains a metaphor for the impregnation of women.

4. Allah says⁴:

¹ Al-Ahzab, 46

² Al-Kahf, 77

³ Al-Baqarah, 223

⁴ Al-Fajr, 13

﴿فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ﴾

<So, your Lord poured upon them a whip of torture.>

This is a figure of speech, because a whip is not something that is poured, nor is it meant that an actual whip was used, but that He punished them with continuous, excruciating torture.

5. Allāh told us¹ that Prophet Yūsuf [Joseph] said:

﴿ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ﴾

<Then, there shall come after that a harsh seven [years] that shall eat what you have saved for them ...>

The “years” were described as things that “eat”, although they are not bodies and thus do not have mouth or throat.

6. One type of figure of speech is irony. Allāh said²:

﴿فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا﴾

<The people of Pharaoh took in baby Moses so that he would be an enemy and grief for them.>

They actually took him in so that he would assist them and benefit them. Another type is sarcasm. Allāh says³ about the sinful vice-doer:

﴿ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ﴾

¹ Yūsuf, 48

² Al-Qasas, 8

³ Ad-Dukhan, 49

<Taste (the torture)! Surely, you are the great, the noble!>

That is besides the fact that tasting, in a strictly literal sense, is by the tongue. Here, it means, “experience (the torture)”. How about this:

7. Allāh says¹:

﴿وَالصُّبْحُ إِذَا تَنَفَّسَ﴾

<And by the dawn when it breathes>

The meaning of “when it breathes” is “when it creeps in”. If there is no figure of speech, then the morning is a body that huffs and puffs.

8. Allāh says²:

﴿فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ﴾

<Allah made them taste the clothing of hunger and fear.>

9. Allāh says³:

﴿وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَا سَاءَ مَا يَحْمِلُونَ﴾

<And they are carrying their sins on their backs, and O, what a bad load they carry!>

Their carrying their sins on their backs is a figure of speech. The “dhahr (back)” is specifically mentioned because it is what is known for carrying loads. That is just as the blasphemers will dread encountering the deeds “that their hands have sent forward”, as mentioned in some verses of the Qur’an.

As for Ibn Taymiyah’s claim that the Salaf did not confirm figurative speech in the Arabic language, that is refuted by the fact that the ‘Imams like Ibn ‘Abbas, Al-Bukhariyy,

¹ At-Takwir, 18

² An-Nahl, 112

³ Al-‘An‘am, 31

‘Aḥmad Ibn Ḥambal and others from the Salaf made ta’wīl, as will come in the second chapter. Ibn ‘Abbās¹ said in confirmation of figurative speech in the Qur’an:

إِذَا خَفِيَ عَلَيْكُمْ شَيْءٌ مِنَ الْقُرْآنِ فَابْتَغُوهُ مِنَ الشِّعْرِ فَإِنَّهُ دِيْوَانُ الْعَرَبِ

“If anything in the Qur’an is unclear to you, then seek its meaning from the poetry, for the poetry is the portfolio of the Arabs.”

TA’WIL (NON-LITERAL EXPLANATION)

On the contrary, Allāh taught us this lesson in His Book:

﴿مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾²

<<Within the Qur’an are decisive verses (which according to the Arabic language have only one meaning). They are the base of the Book, and other verses are ambiguous (susceptible to more than one meaning). >>

Also, The Prophet ﷺ made supplication for Ibn ‘Abbās (may Allāh accept his and his father’s deeds) to know the ta’wīl of the Qur’an, when he said:

اللهم علمه الحكمة وتأويل الكتاب

“O Allāh! Teach him the Wisdom (the Sunnah) and the ta’wīl of the Book (Al-Qur’an).”³

Ta’wīl, as should be clear by now, is a non-literal inference and an alternative explanation; it is to interpret a text differently from its apparent meaning. It is known that Ibn ‘Abbās interpreted many texts that the Wahhābis use to liken Allāh to His creations, and that is the

¹ [Al-Bayhaqiyy. Al-Asma’ Was-Sifat. Volume 2. Page 183.]

² Al ‘Imrān, 7

³ [Ibn Majah. Sunan Ibn Majah. Volume 1. Page 58. Ḥadīth Number 166. Al-Bukhāriyy. Ṣaḥīḥ Al-Bukhāriyy. Volume 5. Page 27. Ḥadīth Number 3756. At-Tabarāniyy. Al-Mu‘jam Al-Kabīr. Volume 10. Page 292. Ḥadīth Number 10585. At-Tabariyy. Tahdhīb Al-‘Aṭhar Musnad Ibn ‘Abbās. Volume 1. Page 166. Ḥadīth Number 257.]

fulfillment of the Prophet's supplication for him¹. The fact is that ta'wīl is **necessary** for making all the texts free of contradiction, as already clearly demonstrated.

Q28: If the Qur'an so clearly validates ta'wīl, what do they say about this verse to deny it??

The Wahhābis deny the validity of ta'wīl by reading the verse like this:

﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ﴾²

<<No one knows its "ta'wīl" except Allāh.>>

They say: It is not permissible to make "ta'wīl (non-literal inference; alternative explanation)" because the verse says that no one knows the "ta'wīl" except Allāh, and since we must abandon ta'wīl, then we must take the verses literally.

We answer: The word "ta'wīl" has numerous meanings³, and when reciting this verse as you did, and stopping at the word 'Allāh' so that the verse means, '**No one knows its**

¹ Ibnu-l-Jawziyy said in his book "*Al-Majālīs*" (pg. 13):

How is it possible to say that the Salaf did not use ta'wīl when it was narrated in the authentic ḥadīth about "Sayyidi-l-Kawnayn (master of the present life and the Afterlife; this is a nickname for Prophet Muḥammad)" that Ibn ^Abbas brought his wudu' water for him, and so he said, "Who did this?" Ibn ^Abbas said, "I did, O Messenger of Allāh." Then the Prophet said, "O Allāh, make him knowledgeable in the Religion and teach him the ta'wīl!" And it can only be that the Messenger wanted to make supplication for him or against him, and there is no alternative from saying that he wanted to supplicate for him, not against him. Furthermore, I (Ibnu-l-Jawziyy) say: You must either say that the supplication of the Messenger is not answered - and that is not correct - and if you say that it is answered, then you have abandoned your position, and your saying that they did not used to do ta'wīl is invalidated.

² 'Al 'Imrān, 7

³ Al-Fayruḏabadiyy said in *Baṣa'ir Dhawi-t-Tamyiz* (vol 2, pg. 291):

بصيرة في التأويل

وجاء في القرآن على خمسة أوجه:

الأول: بمعنى الملك {وابتغاء تأويله} أى ملك محمد {وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ} أى نهاية ملكه. فزعم اليهود أنهم أخذوه من حساب الجُمَّل الثانى: بمعنى العاقبة، ومال الخير والشر الذى وعد به الخلق: {هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ} أى عاقبته، {وَأَحْسَنُ تَأْوِيلًا} أى

عاقبة {إِنَّكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ} أى عاقبته

الثالث: بمعنى تعبیر الرؤيا: {وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ} أى تعبیر الرؤيا

الرابع: بمعنى التحقيق والتفسير: {هَذَا تَأْوِيلُ رُؤْيَايَ} أى تحقيقها وتفسيرها

الخامس: بمعنى أنواع الأطعمة وألوانها: {لَا يَأْتِيكُمْ طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأْتُكُمْ بِتَأْوِيلِهِ} أى بألوانه وأنواعه

Insight into "Ta'wīl":

It came in the Qur'an with five meanings:

“ta’wil” except Allah’, this actually means: ‘No one knows the manifestation; time of happening (of certain matters like the Day of Judgment or the coming of the One-eyed Imposter) except Allah’.

According to this way of reciting the verse, Allah dispraised the Jews who tried to determine the exact time of the occurrence of Judgment Day by referring to some of the mutashabih verses of the Qur’an like:



<‘Alif-Lam-Mim>

which are three Arabic letters². This verse, and similar verses, such as:

The first is with the meaning of “mulk (dominion; reign)”, [such as] {وابتغاء تأويله} <And seeking his “ta’wil”> i.e., the reign of Muḥammad, [and] {وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ} <No one knows its “ta’wil” except Allah>, i.e., the end of his reign (when his followers will go extinct). The Jews claimed to have determined that by the sentential calculation.

The second is with the meaning of “‘aqqibah (outcome; fate)”, and the predestination of the good and evil promised to the creation: {هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ} <Are they awaiting [anything] but its “ta’wil”>? i.e., its manifestation; {وَأَحْسَنَ تَأْوِيلًا} <And better as a “ta’wil”>, i.e., a fate; outcome; {ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ} <That is the “ta’wil” of what you were unable ...> i.e., its outcome.

The third is with the meaning of the dream interpretation: {وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ} <O Allah, You taught me the “ta’wil” of the “ḥadīths”>, i.e., the interpretation of the dreams.

The Fourth is with the meaning of verification and interpretation: {هَٰذَا تَأْوِيلُ رُؤْيَايَ} <This is the “ta’wil” of my dream>, i.e., its verification and interpretation.

The Fifth is with the meaning of the types and colors of foods: {لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأَكُمَا بِتَأْوِيلِهِ} <There shall not come to you food by which you are sustained except that I shall inform you of its “ta’wil”>, i.e., its colors and types.

¹ Al-Baqarah, 1

² In Maʿani-l-Qurʾan by Al-Farraʾ (vol.1, pg. 190):

وَأُخْرُ مُتَشَابِهَاتٌ وَهْنُ: المص، والر، والمر اشتبهن على اليهود لانهم التمسوا مدة أكل «2» هذه الأمة من حساب «3» الجمّل
 “{And others are ambiguous}, and they are {المص} <‘Alif-Lam-Mim-Sad>, and {الر} <‘Alif-Lam-Ra>” and {المر} <‘Alif-Lam-Mim-Ra>”. They were perplexing for the Jews because they sought to know the duration of the life of this nation by the sentential calculation.”

In the Tafsir of At-Tabariyy (vol. 6, pg. 181):

هو المعنى الذي طلبت اليهود معرفته في مدة محمد صلى الله عليه وسلم وأمه من قبل قوله: “الم” و”المص” و”الر” و”المر” ونحو ذلك من الحروف المقطعة المتشابهات، التي أخبر الله جل ثناؤه أنهم لا يدركون تأويل ذلك من قبله، وأنه لا يعلم تأويله إلا الله

“That is the meaning which the Jews sought to know concerning the duration of Muḥammad and his nation by way of <‘Alif-Lam-Mim> and <‘Alif-Lam-Mim-Sad> and <‘Alif-Lam-Ra> and <‘Alif-Lam-Mim-Ra> and the likes of that from the ambiguous disjointed letters about which Allah informed that they shall never realize the ta’wil of that from them, and that no one knows its ta’wil except Allah ...”

﴿ن﴾¹

<Nun>

have been interpreted in different ways because of their ambiguity, and hence are a type of mutashabih. The word “ta’wil” can mean “the manifestation; the time of happening”, as proven by the Saying of Allah:

﴿هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ﴾²

<<Are they awaiting anything other than its (Judgment Day’s) ta’wil (occurrence; manifestation)? The Day when its “ta’wil (manifestation; time of happening)” comes ...>>

Therefore, O Wahhābiyy, you have misinterpreted the verse. In order to do what you want and interpret the “ta’wil” as “meaning” or “interpretation”, you must recite beyond the word “Allah”, and continue until reaching the word “al-‘ilm (the knowledge)”. According to this recitation, the verse would say:

﴿وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ﴾³

<<No one knows the ta’wil (true interpretation) except Allah and those who are deeply rooted in the knowledge.>>

In this way, both recitations comply, for just as there is no contradiction between the verses of the Qur’an, there must be no contradiction between its recitations, as already mentioned.

The summary of all of that is this: This verse about “ta’wil” can be recited in two ways. Without changing any of its words, only changing where you stop, the meaning of ta’wil changes. Since one recitation means: “No one knows its ta’wil except Allah”, and the other means: “No one knows its ta’wil except Allah and those who are deeply rooted in the

¹ Al-Qalam, 1

² Al-A’raf, 53

³ Al ‘Imran, 7

knowledge”, the word ta’wil **must** have a different meaning in each recitation, or else the Qur’an would contradict itself¹!

In their so-called “Noble Qur’an” translation, they intentionally put a period after the word “Allah” because of their disregard and disbelief in the other recitation (qira’ah)² of the verse, known as the recitation of Mujahid the student of Ibn ‘Abbas, so that it wrongfully means, “No one knows the interpretation except Allah.”

POINTER: This detail about the two recitations of this verse may not be needed for many, so do not bring it up without need, especially if you do not completely understand this point, O reader. If you do bring it up without a need, you risk ruining your advantage in the debate by opening a door that allows the Wahhabiyy to talk himself out of the corner you put him into³, and by talking about something you are not strong in explaining. Then you will make your point confusing and you may even make mistakes! But, in case this handbook is used to refute a Wahhabiyy who raises this point, then here is the answer. Master it before discussing it, then tuck it away until you need it!

¹ Al-Fayruzabadiyy said in Basa’ir Dhawi-t-Tamyiz (vol 3, pg. 296):

ثم جميع المتشابهات على ثلاثة أضرب. ضرب لا سبيل إلى الوقوف عليه؛ كوقت الساعة، وخروج دابة الأرض، وكيفية الدابة، ونحو ذلك. وضرب للإنسان سبيل إلى معرفته، كالألفاظ الغريبة والأحكام المغلفة. وضرب متردد بين الأمرين، نحو أن يختص بمعرفة حقيقته بعض الراسخين في العلم، ويخفى على [من] دونهم، وهو المشار إليه بقوله صلى الله عليه وسلم: "اللهم فقهه في الدين وعلمه التأويل"، وقوله لابن عباس مثل ذلك. فإذا عرفت هذا الجملة عرفت أن الوقف على قوله: {وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ} ووصله بقوله: {والراسخون في العلم} جائز، وأن لكل واحد منهما وجهًا، حَسْبَمَا دَلَّ التَّفْصِيلُ الْمُتَقَدِّمُ.

... Furthermore, all of the ambiguities (of the Qur’an) are of three types: a type for which there is no way to know it, like the [exact] time of Judgment Day, the emergence of the beast of the earth, the description of that beast and the likes of that; a type that the human has a way to know it, like the uncommon expressions and perplexing rules; and a type that is between the two, such that some of the deeply rooted in the knowledge know it in particular, and that is unknown to others. That is what was signaled to by the Prophet’s saying: “O Allah, make him knowledgeable in the Religion and teach him the “ta’wil”, and for his saying similar to that to Ibn ‘Abbas. Thus, if you have known this overview, you have known that stopping at saying {وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ} <No one knows its ta’wil except Allah> [and [likewise] connecting it to {والراسخون في العلم} and those who are deeply rooted in the knowledge> are both permissible, and that each one has its own perspective in accordance with the aforementioned details.

² Qira’ah “recitation” could refer to any of the proper ways of reciting the Qur’an.

³ One of the strongest debate tactics is to say as little as possible. The less you say, the less ammunition you give your opponent to respond to. Choose one strong point and stick to it, even if you can produce several points.

Anyway, as we said and demonstrated, the Wahhābis absolutely do make ta'wīl for any verse or ḥadīth whose literal meaning contradicts their established beliefs, as will be made obvious in the second chapter, God willing. Take this verse for good measure¹:

﴿مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ﴾

It literally translates as, “**There is no secret amongst three except that He is the fourth of them, nor amongst five except that He is the sixth of them.**” They give the correct “ta’wīl” and say that this verse is in reference to His Knowledge, and not that He is with those people as the fourth or sixth person. Therefore, they contradict themselves yet again, and bump right into what they run away from, like what Ibn Bāz and Fawzan said in their book, “Tambihāt Fir-Raddi ‘Ala Man Ta’awwala-s-Sīfat”² (pg.71):

تَأْوِيلُ الصِّفَاتِ عَنْ مَعْنَاهَا الْحَقِيقِي لَا يَجُوزُ فِي عَصْرِ مِنَ الْعُصُورِ

“Giving explanations to the Attributes [away] from their literal meanings is not permissible at any time whatsoever.”

Wahhābis quote the verse from the Qur’aṇ:

﴿وَقَالُوا سَمِعْنَا وَأَطَعْنَا﴾

<<The Believers say, “We hear and we obey!”>>³

To the Wahhābis, it means that they take things by face-value without looking into other possible meanings. Their belief is so unsound, that they are forced to reject reasoning. They believe that the rational process of refuting them is philosophy and innovation, which is also not true, as will now be addressed, if Allāh willed.

¹ *Surat Al-Mujadalah*, 7

² The meaning of the title is “Advisories in Refutation of Whoever gives Ta’wīl to the Attributes”.

³ *Al-Baqarah*, 285

Q29: How could the Wahhābiyy be misguided for merely believing something from the Qur'an?

If a Wahhābiyy were to say, “We are just taking what is in the Book and going no further!” Tell him, “But your method of interpretation is corrupted, and Allāh told us about His Book:

﴿يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا﴾¹

<<He misguides many by the Qur'an and guides many by it.>>

This proves that there are people who read the Book, misinterpret it, and go astray.

WAHHABIS DISREGARD REASON

There is no verse that rejects sound reasoning. How could that be when Allāh says:

﴿قُلْ إِنَّمَا أَعْطُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَىٰ شِئْءٍ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا﴾

<<Say, O Muḥammad: I only advise you to do one thing: That you would get up for the sake of Allāh, two by two, or as individuals, and then think about the veracity of what is being presented to you.>>²

So, let us address the intellectual issues pertaining to this blasphemy. They do not agree that the mind (ʿaql) should have consideration in deciphering what Allāh revealed, so they say, “Sound thinking is good, but it has its place.” If they completely reject sound thinking, no one will listen to them, so by their mere tongues and not their hearts, they give some weight to it, but if they encourage people to think, they will expose themselves, so they deny that rational thinking is part of the ʿaqidah (creed), which is a lie.³ They teach people to just believe in the texts by their literal and apparent meanings, and not to listen to anyone who says otherwise.⁴ They might actually put their fingers in their ears, following the

¹ Al-Baqarah, 26

² As-Saba', 46

³ Some of them are very blatant in their denial of the intellect, saying to the Muslim, “You use your intellect, we use the Qur'an and Sunnah.”

⁴ This means that they do not encourage their followers to think objectively.

sunnah of the disbelievers from the time of Prophet Nuḥ (Noah, ﷺ). Allāh told us in the Qurʾān about their rejection of the truth that Noah said:

﴿وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ﴾¹

<<“And surely, whenever I call them so that You would forgive them (by guiding them to ‘Islam), they put their fingers in their ears!”>>

They refer to a saying of ‘Imam ʿAliyy (may Allāh accept his deeds), but they pervert its text to distort its true meaning. They say that ʿAliyy (may Allāh accept his deeds) said, “*If the Religion were by rationalizing, we would wipe the bottom of the khuff (foot gear)² instead of the top!*” They would then tell the person to forget about sound reasoning, and just accept literal interpretations.

INTELLECT IS RELIGIOUSLY NECESSARY

It is important to correctly understand this saying. ʿAliyy (may Allāh accept his deeds) actually said³:

لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلُ الْخُفِّ أَوْلى بِالْمَسْحِ مِنْ أَعْلَاهُ، وَقَدْ رَأَيْتُ
رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَاهِرِ خُفِّهِ

“*Had the Religion been by opinion (ra’y), wiping the bottom of the foot gear instead of the top would have been better⁴, however I saw The Messenger of Allāh ﷺ wiping the top.*”

Do not be surprised at this misquote. Those people are indeed dishonest and they do it all the time⁵. ‘Imam ʿAliyy did not negate the use of rationality. Reason, using the intellect,

¹Nuḥ, 7

² The khuff refers to foot gear with specific qualities that one is allowed to wipe instead of washing the feet in wudu’.

³ [Abū Dawūd. Sunan Abī Dawūd. Volume 1. Page 42. Ḥadīth Number 162.]

⁴ Because the bottom is the side that gets dirty

⁵ Like how they frequently misquote ‘Abū Ḥanīfah by saying that he said, “We confess that Allāh rose over His throne.”

and objective thinking are praised throughout the Qur'an, while stubbornness and lack of insight are dispraised:

﴿أَفَلَمْ تَكُونُوا تَفْقَهُونَ﴾

<<Have you not been using your minds?>>¹

﴿فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ﴾

<<Reflect, O those who have insight!>>²

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِيَ الْأَلْبَابِ * الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾

<<Certainly, in the creation of Heavens and Earth, and the alternation of day and night, there are surely signs for the intellectuals * Those who mention Allah while standing, sitting, or on their sides, and they think about the creation of Heavens and Earth ...>>³

‘Imam ‘Aliyy, the most knowledgeable of the Companions (may Allah be pleased with all of them), would not say anything against the Qur'an, and if so, then his saying would be rejected for the Revelation of Allah. In fact, consideration of the mental judgments is an integral part of understanding the belief and has its origin in Al-Qur'an and As-Sunnah. Hence, it is neither philosophy nor innovation.

The scholars of ‘aqidah (belief; creed), like Al-‘Ash‘ariyy also pointed out the fact that the Prophets - the greatest of Allah's creations (‘alayhimu-s-salatu wa-s-salam) - used rational arguments to refute the blasphemers they encountered and to establish the correct belief in Allah, such as what was narrated in the stories of Prophet ‘Ibrahim ؑ (Abraham). Among

¹ Surat Ya-Sin, 62

² Surat Al-Hashr, 2

³ Al-Imran, 191

those stories was ‘Ibrāhīm’s debate ﷺ with the tyrant Nimrod, mentioned in the chapter (surah) Al-Baqarah, 258:

هَإِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ﴿٢٥٨﴾

<<When ‘Ibrāhīm said, “My Lord creates life and makes the living die,” Nimrod said, “I create life and make the living die.” ‘Ibrāhīm said, “Surely, Allāh brings the sun from the east, so bring it from the west.” Upon that, the one who blasphemed was dumbfounded!>>

By this simple and clever reasoning, ‘Ibrāhīm silenced Nimrod, who claimed to be God. This verse is evidence for the permissibility of debating deviant people to establish the truth. So, if a Wahhābiyy claims that debating is forbidden, which he will not do until he finds that you have knowledge and that he cannot debate with you, or if he claims that mental evidence is not from the Religion, use this verse as evidence. In fact, it is obligatory on some Muslims (communal obligation) in every town to know the mental and textual evidence, and to refute the deviant people.

Thus, ‘Imam ‘Aliyy’s aforementioned saying refers to the details of the practical rules (al-fiqh), not the essentials of belief: One can realize the correct belief about the Creator through reasoning; that worshipping a man or a stone or a picture is invalid. Why else do the Christians readily say, “Just believe!” It is because they realize the confusion of their beliefs. However, we do not use rationality to deduce the practical rules. For example, how would one rationally conclude that there are five prayers? Mere reason does not necessitate five prayers over six or four. How would one rationally deduce that the bowing position comes before prostration when praying? These judgments cannot be known by reasoning and are not based merely on opinion; these judgments are taken from the Messenger of Allāh ﷺ, and had they been revealed differently, that would be valid too. Prophets are sent as a mercy to humans and genies, who otherwise cannot know how to worship their Lord properly. However, those humans and genies can use their minds to know what is and what is not befitting to say about their Lord. For that reason, some scholars even said that

whoever is sane and pubescent is accountable¹ to confirm the Existence of the Creator and to believe in His Oneness correctly; that He Alone is the Creator of everything; the One Who does not resemble anything, even if that person never heard the message of a Prophet. This is because every child is born with the readiness for the correct belief (fitrah) and is mentally able to reach it. Allah said:

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾²

<<They will say, “Had we listened or used our minds, we would not have been inmates of the Inferno!”>>

This verse proves that the religious evidence is not only textual, but also mental, and so the mental judgment must be considered.

WHAT THE SCHOLARS MEANT BY DISPRAISING “KALAM (RATIONAL ARGUMENTATION)”

Q30: What if he says that your arguments are actually
Aristotelian philosophy and the notorious, heretical “kalam”?

Many Wahhabis will attempt to thwart your rational argumentation by telling you that what you are doing is called “kalam”, and that the scholars dispraised kalam.

They say: “The scholars of old referred to the Book and the Sunnah and went no further, and the Prophet ﷺ and the Companions never used it. Therefore, accept what came in the Book and the Sunnah and do not try to rationalize what they did not!”

The brief answer: is that those early scholars who did not use the kalam to argue did not do so because of how few the misguided people were. It was enough to refer to the Book and the Sunnah. However, later the misguidance spread, and the people of deviance claimed that the People of Truth were using weak narrations and ambiguous verses with

¹ According to most scholars, accountability in all cases - for belief in God and otherwise - is by being sane, pubescent, and having heard the basic message of *Islam*, which is the meaning of the *shahadah*. Whoever dies as an accountable non-Muslim will be tortured everlastingly in Hell on the Day of Resurrection.

² *Al-Mulk*, 10

explanations that do not agree with the intellect. So, the scholars refuted them with their own standard: intellectual argumentation. However, the Sunni's argumentation was derived from the Book and the Sunnah, as will be demonstrated. Someone once said to 'Abu Hanifah, "Why do you talk with the Knowledge of Kalam and the Companions did not talk with it?" He said, *"Their example is like people who do not have in their presence those who fight them, so they did not need to wield their weapons, and our example is like those who have among them those who fight them, so they had to wield their weapons."* This means that they had the tools and the means; they had the same belief system, but they did not have to use such argumentation often. They did use it occasionally, and the references for that are not appropriate for this summarized refutation.

Q31: Did not Ash-Shafi'yy say: "For the slave to meet the Judgement of Allah with every sin but shirk is better than to meet His Judgement with the kalam!"

This statement of Ash-Shafi'yy is clarified by other more specific texts, such as that he said¹:

لأن يلقى الله العبد بكل ذنب ما عدا الشرك خير من أن يلقاه بشيء من هذه
الأهواء

"For the slave to be resurrected for the Judgement of Allah having every sin except shirk is better than to meet His Judgement with any hint of these deviant beliefs."

This is why Al-Bayhaqiyy said in *Manaqib Ash-Shafi'yy*:

By this talk, Ash-Shafi'yy, may Allah have mercy upon him, only meant Hafs and his likes among the people of heresy. This is what he meant in all that was conveyed about him about dispraising the kalam and its people, except that some narrators generalized, and some specified. In the specification of those who specified, there is evidence of his intent.

¹ [Al-Lalika'iyy, *Sharh 'Usul 'I'tiqad Ahl As-Sunnah wal-Jama'ah*, Volume 3. Page 495. Abu Nu'aym Al-Asbahaniyy. *Hilyatul-'awliya'*. Volume 9. Page 111. Al-Bayhaqiyy. *Sunan Al-Kubra*. Volume 10. Page 348.]

Actually, Ash-Shafi'iyy debated on more than one occasion. 'Is-haq said:

My father said to me, 'One day Ash-Shafi'iyy was talking to one of the scholars, and he was very tight on him, precise, he sought evidence from him, and put him in a corner. I said to him, 'O Abu 'Abdillah, this is for the people of kalam, not for the people of halal and haram!' Ash-Shafi'iyy said, 'We have mastered that (kalam) before we mastered this.

Also, Al-Muzaniyy said:

A debate took place between a man and me. He asked me about something, as if it were about to make me doubt about my Religion. I went to Ash-Shafi'iyy, and I said to him, 'This is what happened ...' Ash-Shafi'iyy said to me, 'Where are you?' I said, 'I am in the Masjid.' He said to me, 'You are like in the sea of Taran while its waves are smacking you. This is a question of the atheists, and the answer for it is this-and-that. For the slave to be afflicted with every harm that Allah created is better for him than to be afflicted with arguing for deviant beliefs.'

This proves that he was skilled at intellectual argumentation and debate.

Q32: Do the Wahhabis use any sort of rational arguments?

The Wahhabis do indeed say one thing and do another, because they use the kalam that Ash-Shafi'iyy dispraised: the argumentation of the deviant people! Here are some of their so-called rational arguments, and the refutations for them:

1. **They say:** Denying that Allah is in a place is denying His Existence, just as saying that a person is neither in the mosque somewhere nor outside of the mosque somewhere is denying his existence.
We respond: This is true when the one you are talking about is a body with dimensions; something that must fill a space. And look at how you have compared Allah to a person in the mosque or outside of it, after claiming that you believe that Allah does not resemble anything. As for the one who is not a body, then it is not

impossible that He would exist without a place, and Allāh existed before places existed, As the Prophet ﷺ said¹:

كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ

“Allāh existed (eternally), and there was nothing other than Him.”.

2. **They say:** Allāh is either inside of the creation or outside of it, and He is not inside of it, so He must be outside of it, and if He is outside of it, He is either connected to it or disconnected from it, and He is not connected to it, so He must be disconnected from it, and in fact He is high above the creation, above the seven skies.

We respond: What you have described is something with edges and limits; a bodily object. Allāh is not a body and does not resemble the creation. The Prophet ﷺ said²:

وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ

"O Allāh, You are Adh-Dhahir (the One whose existence is obvious) and there is nothing above You, and You are Al-Batin (the One Who cannot be reached by delusions) and there is nothing below You."

3. **They say:** that everything witnessed in existence is either a body, like the people, trees, buildings, water, etc., or a feature of a body, like the motion, stillness, color, smell, etc. It is not valid that Allāh would be the feature of a body, because then He would need a body to exist, so He must be a body Himself.
- We respond:** Allāh is not like what is witnessed in existence. All of what they have described is a creation. They have blatantly likened Allāh to the creations!

¹ [Al-Bukhariyy. Sahih Al-Bukhariyy. Volume 4. Page 106. Hadith Number 3191. Al-Bayhaqiyy. As-Sunan Al-Kubra. Volume 9. Page 4. Hadith Number 17702.]

² [Al-Bukhariyy. Al-'Adab Al-Mufrad. Page 312. Hadith Number 1212. Muslim. Sahih Muslim, Volume 4, Page 2084, Hadith Number 2713 At-Tirmidhiyy. Sunan At-Tirmidhiyy. Volume 5. Page 518. Hadith Number 3481. Al-Hakim. Al-Mustadrak ^Ala Sahihayn. Volume 3. Page 170. Hadith Number 4741. Al-Bayhaqiyy. Al-Asma` Was-Sifat. Volume 2. Page 289.]

4. **They say:** Allāh must be higher in a place because He is higher in status.

We respond: Highness of place does not dictate highness in status. The Angels in the sky have a lower rank than the Prophets on the earth, and the guards on the roof have a lower rank than the king or president in the basement or bunker.

5. **They say:** We hold our hands to the sky when supplicating because Allāh is above us.

We respond: If lifting the hands to the sky proves that Allāh is above us, then facing the Ka`bah would prove that Allāh is in Makkah, and besides that, Muslim narrated that on occasions, the Prophet ﷺ made supplication with his palms facing the ground.

They have other so-called compelling arguments, but this should be enough to give you an understanding of their twisted reasoning. They do not even realize that they practice the kalam that they forbid. These people fit the description of those who are dispraised in the Book of Allāh:

﴿وَمِنَ النَّاسِ مَن يُمَاجِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ﴾¹

<<Among the people are those who debate about Allāh without knowledge.>>

CUTTING THROUGH WAHHABIYY WORD GAMES

Q33: If someone verbally denies that God has a body, how can we accuse him of otherwise?

According to the mental judgment, whatever occupies a place is a body. The more space it occupies, the bigger it is. They believe that the space Allāh occupies is above the ^Arsh, although they will deny the terms “*occupying space*”. They have sayings about whether Allāh is bigger than, smaller than, or the same size as the ^Arsh². They believe that He leaves that space to occupy another space, somewhere in the first sky.

¹ *Al-Hajj*, 8

² *At-Tabṣīru Fi-d-Dīn* (pp. 101-102): “In the session of Maḥmūd Ibn Subuktikīn, one of the followers of the Karrāmiyyah asked the ‘imām of his time, ‘Abū ‘Is-ḥaq Al-‘Isfarayīniyy - may Allāh have mercy on him - about this case. He said: *Is it valid that it be said: Allāh the Glorified and Exalted is over the Throne, and*

Also, according to the mental judgment, whatever moves is a body. It must have boundaries, limits and certain edges, so to fit in the places between which it moves. Hence, whatever moves has a body, and whoever believes that Allāh moves consequently believes in his heart that He has a body, even if he denies it with his tongue.

They say that “Highness (‘Uluw)” is Allāh’s Attribute¹, but they intend the physical connotation instead of the majestic. They say that He is “up”, while repeatedly pointing to the sky. They do not say that "below" or "lowness" are attributes of Allāh, although they say that He literally descends to the first sky, which implies that He would be below whatever He passed on His way down. This sick belief stands in direct contradiction with the authentic and explicit saying² of The Messenger of Allāh ﷺ that even Al-‘Albaniyy says is authentic (although he is not qualified and thus has no right to grade any ḥadīth):

وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ

"O Allāh, You are Adh-Dhahir (Whose Existence is obvious) and there is nothing above You, and You are Al-Baṭīn (unimaginable) and there is nothing below You."

Because of this devastating refutation, Ibn Taymiyah contradicted himself when he said³:

إِنَّهُ فَوْقَ الْعَرْشِ وَإِنَّهُ يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا وَلَا يَخْلُو مِنْهُ الْعَرْشُ

“He is above the ‘Arsh, and He descends down to the sky, but the ‘Arsh is never devoid of Him.”

that the Throne is a place for Him? He said: No. Then he took out both of his hands and put one over the other and said: For something to be over something is like this. Furthermore, it would not be but that the one on top would be like the other, or bigger than it or smaller than it. And for all three of these cases, there would be no escape from a specifier who specified him, and every specified thing is limited, and the limited thing would not be God, because his limitation dictates a specifier and that is the very essence of being created! They were unable to respond and so some of the ruffians among them instigated against him until the sultan himself had to push them away from him ...”

¹ It is true that Allāh has the Attribute of ‘uluww (highness), but its correct meaning refers to His majesty and perfection, not a direction.

² [Al-Bukhariyy. Al-‘Adab Al-Mufrad. Page 469.

Muslim. *Ṣaḥīḥ Muslim*, Volume 4, Page 2084, *Ḥadīth* Number 2713

At-Tirmidhiyy. Sunan At-Tirmidhiyy. Volume 5. Page 395. *Ḥadīth* Number 3481.

Al-Hākim. Al-Mustadrak ‘Ala Ṣaḥīḥayn. Volume 3. Page 170. *Ḥadīth* Number: 4741

Al-Bayhaqiyy. Al-Asma’ Was-Sifat. Volume 2. Page 289.]

³ [Ibn Taymiyah. Majmū‘ Al-Fatawa. Volume 5. Page 367.]

It is unacceptable to the sound mind that Allāh would be on or over the ^Arsh, above the sky, then descend down to the sky, and still upon or over the ^Arsh!

Whatever has a direction is restricted to a place. Anything bound by a direction has limits, because it is restricted to one place and not to another. Anything in a place is something with a body, whether in a high place, like the document above the ^Arsh and the Angels in the sky, or a low place, like the bottom of Hellfire. These are descriptions of a body.

So, tell the Wahhābiyy that he is **obviously implying** that Allāh has a body, and for him to deny that Allāh has a body is ta'wīl; negating the literal meanings. It is helpful for you to know and understand a rule of the scholars:

لازم المذهب مذهب إذا كان بينا

“The implication of one’s opinion is his opinion, if that implication were obvious.”

Muḥammad ^Illaysh¹ said:

وَلَا نَزَامُ الْمَذْهَبَ لَيْسَ مَذْهَبًا إِذَا لَمْ يَكُنْ بَيِّنًا

“The implication of one’s opinion is not (necessarily) his opinion if it is not obvious.”

This means that if one holds an opinion or a belief, such as if one were to say that Allāh sits upon a grand throne, then the obvious implication of his belief is that Allāh is a body. Therefore, since this implication is obvious, it is confirmed as his belief, even if he does not state it explicitly. Do not be fooled by some weak or sly people who tell you that the scholars said that the implication of one’s opinion is not his opinion. Ad-Ḍaṣuqiyy said²:

وَأَمَّا قَوْلُهُمْ لَا زَامُ الْمَذْهَبَ لَيْسَ بِمَذْهَبٍ فَمَحْمُولٌ عَلَى اللَّازِمِ الْخَفِيِّ.

“What some said - that the implication of one’s opinion is not his opinion - is in reference to the vague implication.”

¹ [Muḥammad ^Illaysh. Minh Al-Jalīl Sharḥ Mukhtaṣar Khalīl. Volume 9. Page 241.]

² [Ad-Ḍaṣuqiyy. Al-Ḥashiyah Ad-Ḍaṣuqiyy ^Alā Ash-Sharḥ Al-Kabīr. Volume 4. Page 301.]

Also, As-Sawiyy said¹:

وَلَا يَرُدُّ عَلَيْنَا قَوْلُهُمْ لَأَزِمُ الْمَذْهَبُ لَيْسَ بِمَذْهَبٍ لِأَنَّهُ فِي اللَّازِمِ الْخَفِيُّ

“What some said - that the implication of one’s opinion is not his opinion - does not discredit what we have said, because that is in reference to the vague implication.”

However, saying Allāh is above the throne, and ascends and descends, and has two real hands, a face, eyes, etc., is all very obviously the description of a body. On the other hand, knowledge, power, life, will, sight, hearing and speech do not describe a body; they describe someone who is praiseworthy.

So, do not let the Wahhābis hold both points. In one hand, they hold literal meanings that apply to bodies, and in the other, they deny that Allāh has a body. Both points add up to a contradiction. It is the same as a Christian saying that he believes in monotheism while saying that God is three. Is it a coincidence that the so-called Salafiyyah split the Tawhīd (oneness of Allāh) into three categories (which is a bad innovation)!!?

HOW TO BACK UP OUR RATIONAL ARGUMENTATION WITH RELIGIOUS TEXTS

Then, a sound mind concludes that Allāh exists without being in any place or direction, since places and directions are attributes of created things; bodies. This sound reasoning complies with the verse:

لَيْسَ كَمِثْلِهِ شَيْءٌ²

<< Nothing is like Allāh in any way. >>

If Allāh were in a place, many things would be like Him. His Existence without a place is not impossible, as Wahhābis think. On the contrary, the mental judgment confirms that Allāh exists without a place, because He existed before He created places, as already clarified.

¹ Al-Hashiyah ^Ala Ash-Sharh As-Saghīr

² Ash-Shura, 11

If someone says that clearing Allāh from all places is negating His Existence, then where was He before He created them? Such a person tries, but cannot imagine Allāh existing without a place, so he thinks that would be denying His Existence. The Wahhābiyy does not know what it means to say that nothing is whatsoever like Allāh. In fact, some of them blatantly ignore this aforementioned verse. He believes that Allāh needs something. Actually, negating a place for Allāh is denying that Allāh has a body, since the place is the space that a body occupies.

It is confirmed that Allāh exists without a place, and therefore is not a body, so it follows that He is not attributed with organs, motion, or time, and is absolutely unlike all His creations. That is the judgment of the sound mind in this issue, as supported by the explicit texts of the Religion.

Q34: Is it not correct that Allāh will be seen?

Another indication that these people truly liken Allāh to the creation and believe that He is a body, and that they imagine something although they claim that they do not, is that when it is said to them: “Allāh exists without a place, and is not a body, shape or color,” they say, “Don’t you believe that Allāh can be seen?” As already mentioned, we do believe that Allāh will be seen, but the reason for this question of theirs after our negation of created attributes for Allāh, is that our elaboration wipes away whatever they have been unconsciously imagining; once they truly understand what we mean by saying that Allāh is not a body, and He exists without a place, they find themselves unable to imagine that, and thus ask, “But don’t you believe that Allāh can be seen?”

Indeed, Allāh can be seen, but He is seen unlike the creation is seen. Their belief is that Allāh is seen in a direction and a place - like a creation. Our belief is that Allāh is seen **UNLIKE** the creation is seen, so He is seen without being in a place or a direction. This is a topic that can be explained for pages, so we will summarize by producing some of the Sunni quotes that clarify the correct belief. ‘Abū Hanīfah said¹:

¹ [Abū Hanīfah. Al-Fiqh Al-Akbar. Page 6.]

وَاللّٰهُ تَعَالٰى يَرٰى فِى الْآخِرَةِ وَيَرٰاهُ الْمُؤْمِنُونَ وَهُمْ فِى الْجَنَّةِ بِأَعْيُنِ رُؤُوسِهِمْ بِلَا تَشْبِيهِ وَلَا
كَيْفِيَّةٍ وَلَا يَكُونُ بَيْنَهُ وَبَيْنَ خَلْقِهِ مَسَافَةٌ

“Allah the Exalted is seen in the Afterlife. The Believers will see Him with the eyes of their heads, without any resemblance, without a manner of being, and without their being between Him and the creation any distance.”

This means that Allah will not be close or far, high or low, big or small, etc. ‘Imam An-Nasafiyy said:

وقد وردَ الدليلُ السَّمْعِيُّ بإيجابِ رُؤيةِ المؤمنينَ لله تعالى في دارِ الآخرةِ، فيُرى لا في مكانٍ، ولا على جهةٍ من مُقابلةٍ أو اتصالٍ شُعاعٍ أو ثبوتِ مسافةٍ بينِ الرائي وبينَ الله تعالى

“The certainty of the Believers seeing Allah the Exalted in the Afterlife was narrated in the transmitted evidence. He will be seen without a place, or being in an opposing direction, and without the connection of light rays, or the establishment of a direction between the seer and Allah the Exalted.”

Allah exists without a place, and despite that, He is seen. This is why the Prophet ﷺ said¹:

لا تضامون في رؤيته

“You will not crowd together to see Him.”

In Paradise, they will not have to gather or face any special direction to see Allah. Wherever they may be in Paradise, as wide and vast as it is, and whatever direction they may be facing, Allah empowers them to see Him. As for the Prophet ﷺ saying²:

كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ

“Like you see the full moon on a clear night,”

This does not mean that Allah is a circle seen like the moon, and some mindless Wahhabis really believe it does. Rather, it means that you will have no doubt that you saw Allah, like

¹ [Al-Bukhariyy. *Sahih* Al-Bukhariyy. Volume 1. Page 115. *Hadith* Number 554. Muslim. *Sahih* Muslim. Volume 1. Page 439. *Hadith* Number 633.]

² [At-Tirmidhiyy. *Sunan* At-Tirmidhiyy. Volume 4. Page 689. *Hadith* Number 2554.]

you have no doubt about seeing the full moon on a clear night. In other words, the Prophet ﷺ did not compare Allāh to the moon, he compared the certainty of seeing Allāh to the certainty of seeing the moon; he compared the sighting to the sighting, not the Creator to the creation. This is the proper belief in seeing Allāh, and it does not mean that He is a body.

ISLAMIC TEXTS THAT REFUTE THE WAHHABIYY CREED

An ignorant person may ask, “What does it matter if they believe that Allāh has a body? What is wrong with that?” The answer is that such a bad creed is against the explicit texts of the Qur’ān, the ḥadīths, the consensus of the scholars, and as just addressed, the judgment of the mind.

PROOF FROM THE QUR’AN

Q35: What if the Wahhābiyy says: “I do not want your intellect, give me some Qur’an!”

Besides the mental proof, we also refute them by referring to some very simple and basic textual proof. It is not correct to depict Allāh as a body by literally interpreting twenty different verses¹. Each individual verse of Surāt Al-‘Ikhlās correctly describes Allāh. But in particular, there is one verse from the Qur’ān to which we shall cling to refute their entire foundation:

لَيْسَ كَمِثْلِهِ شَيْءٌ²

<<Nothing is whatsoever like Him.>>

This verse is a decisive (muḥkam) verse; a verse whose intended meaning is plainly clear. It is explicit, not ambiguous nor figurative. It means that there is nothing common between Allāh and His creations; that Allāh is not like anything, and nothing is like Him; that every creation is not similar to Allāh in any respect. This is the meaning. This is enough to protect you from falling into the blasphemy of likening Allāh to His creations, which is shirk.

Take a closer look at that explicit verse: <laysa ka-mithli-hi shay’>

🚩 The word [لَيْسَ] “laysa” is the word of negation.

¹ Since they believe that Allāh is made of parts, they had to refer to many verses to establish their creed about the imaginary bodily self that they worship. However, since Allāh is not a body or made of parts, it is enough to refer to one verse to establish the correct understanding about the reality of His Self.

² Ash-Shūrā, 11

- ✚ The first letter prefixed to the next word is the [ك] “Kaf” with a fathah; a word made of one letter, simply pronounced as “ka”. It originally means “like”. It is affixed to the word [مثل] “mithli”, meaning “like”.
- ✚ The last letter suffixed on the word “mithli” is the [ه] “ha” with a kasrah, so it is actually pronounced “he”. It is a “third person” masculine pronoun meaning “him”, and it refers to Allah.
- ✚ The last word in the verse is [شيء] “shay”, which means “thing”. It is a general, indefinite term referring to all the creations.

It is easily noticed that Allah revealed the word “**mithli (like)**” with the addition of revealing the “**kaf (like)**”. The negation of this combination emphatically denies any likeness to Him. If the “kaf” were removed (ليس مثله شيء), it would still mean that nothing is like Him. However, Allah revealed the “kaf” added to the “mithli”, and this emphasizes the meaning that nothing is like Him.

Furthermore, the term [شيء] “shay” is indefinite, and whenever an indefinite noun is presented in a negative context, then the meaning is an all-inclusive negation. In other words, look at the difference between saying, “He is not like a thing”, and “He is not like **the** thing”. The first of these two is more inclusive, because the term “thing” is indefinite. From this, we can know that Allah is clear of having or being a body, and is clear of organs, motion, places, directions, and change. According to the judgment of the mind, attributes such as those would draw similarities between Allah and His creatures.

Many other verses negate likeness between Allah and His creations, like Al-‘Ikhlas 4:

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾¹

<<Never has there been one equal to Him,>>

¹ Al-Ikhlas, 4

Or the 65th verse of Surat Maryam:

(هَلْ تَعْلَمُ لَهُ سَمِيًّا)¹

posing the rhetorical question, <<Do you know of anything like Him?>> There is also:

(فَلَا تَصْرِفُوا لِلّٰهِ الْأَمْثَالَ)²

<<Do not make examples (i.e., similars) for Allah,>>

(فَلَا تَجْعَلُوا لِلّٰهِ أُنْدَادًا)³

<<Do not make contenders for Allah (i.e., similars who oppose Him).>>

However, because of the aforementioned emphasis, the most explicit verse in the Qur'an that clears Allah from resembling His creations is:

(لَيْسَ كَمِثْلِهِ شَيْءٌ)⁴

<<Nothing is whatsoever like Him.>>

Whoever is lost in the ocean of confusion from the prevalent ignorance among today's Muslims, let this verse be his plank of wood for staying afloat. Never liken Allah to His creations, no matter how many verses a Wahhabiyy may bring to you to convince you that Allah is like a body.

We say that it is not permissible to interpret any text in a way that attributes bodily characteristics to Allah, because doing that will make the verses of The Qur'an contradictory, which is impossible. For the Wahhabis, this contradiction is minute,

¹ Maryam, 65

² An-Nahl, 74

³ Al-Baqarah, 22

⁴ Ash-Shura, 11

acceptable, and insignificant, because they do not believe that the sound mind has anything to do with faith.

EXPLICIT TEXTS HAVE PRIORITY OVER AMBIGUOUS¹

As mentioned,

(لَيْسَ كَمِثْلِهِ شَيْءٌ)²

<<Nothing is whatsoever like Him,>>

is a decisive verse. And again, a decisive verse is a verse that can only have one interpretation according to the Arabic language. It is important to know the merit Allāh gave to the decisive verses. In ‘Al ‘Imrān, verse 7, Allāh told us:

(مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ)³

<<Within the Book are decisive verses. They are the base of the Book, and other verses are ambiguous (susceptible to more than one meaning; mutashābih).>>

The mutashābih verses are not the base of the Book, but the Wahhābis act as if they are, which shows that they do not understand the true meaning of this verse, or the true meaning of:

(لَيْسَ كَمِثْلِهِ شَيْءٌ)⁴

<<Nothing is whatsoever like Him.>>

The true Sunniyy Muslims follow the rule of Allāh that proves that the decisive verses are the base of the Book. They base their belief on:

¹ Susceptible to more than one meaning; not immediately clear.

² Ash-Shūrā, 11

³ Al ‘Imrān, 7

⁴ Ash-Shūrā, 11

(لَيْسَ كَمِثْلِهِ شَيْءٌ)¹

<<Nothing is whatsoever like Him,>>

because it is a decisive verse. Then, when encountering Attributes of Allāh like “Al-Yad”, “Al-ʿAyn”, “Al-Wajh”, “Al-Istiwa’”, etc., whose literal meanings would liken Allāh to the creations, they interpret them in a way that **does not** give Allāh a body or an attribute of a body, because these words can have more than one meaning, as will be seen in the second chapter if Allāh willed. This is the straight and sound way, which stations the decisive verses as the base of the Book.

Q36: What if he claims that it is not permissible to say “laysa ka-mithli-hi shay’,” and then stop?

One of their tricks is that they say to us, “When reciting this verse, you should not stop where you stop; you must continue and read to the end of the verse:

(وَهُوَ السَّمِيعُ الْبَصِيرُ)²

<<And He is the Hearer, the Seer.>>”

From there they will accuse you of distorting the meaning of the verse by saying, “Just as it is valid that He hears and sees while nothing is like Him, it is valid that He has a face and hands while nothing is like Him.”

However, the scholars have always mentioned this amount of the verse, even Ibn Taymiyah in some places, because according to the recitation rules of “stopping and starting (waqf wa-btida’)”, there is nothing truly prohibiting stopping at that spot. If one looked into the book of the Qurʾān, he may even find a sign atop the verse signaling to the permission stop there. There would be nothing left but for the Wahhābiyy to say, “That is for the recitation, not the meaning.” Respond: “How could a valid recitation give an invalid meaning?”

¹ Ash-Shūrā, 11

² Ash-Shūrā, 11

Furthermore, if we recite this amount of the verse:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾¹

<<Nothing is whatsoever like Him, and He is the Hearer, the Seer,>>

that is still not the beginning of the verse! What made it permissible for you, O Wahhābiyy, to **start** at:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾²

<<Nothing is whatsoever like Him>>?

If he says, “Because this is the part of the verse related to our topic,”

Answer, “For the same reason we have recited the amount that we have recited; there was simply no need to recite to the end of the verse to prove our point.”

Q37: But what about when the Wahhābiyy said, “If He can have Hearing and Sight, why can’t He have face and hands?”

The fastest clarification of this confusion is knowing the difference between concrete and abstract nouns. **Concrete nouns**, in their literal sense, are physical objects, like faces and hands. **Abstract nouns**, even in a literal sense, are not physical objects, like hearing and sight. From there, clarify that the Hearing and Sight of Allāh are not by eyes and ears, have no beginning or end, and are not restricted to time, direction, volume, or light, and thus do not resemble the hearing and sight of the creatures; we are actually able to make a contrast and show the difference although the words are the same. It was for this precise point that His Hearing and Sight were mentioned AFTER the negation of any and all resemblance to anything.

In other words, Allāh told us in His book:

¹ Ash-Shūrā, 11

² Ash-Shūrā, 11

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾¹

<<Nothing is whatsoever like Him>>,

Then, after knowing that He does not resemble anything, we are informed that:

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

<<He is the Hearer, the Seer.>>

That is so we would know that His Hearing and Sight are different from that of the creations, not to justify claiming that Allāh is a body unlike other bodies. This is the key for answering their question to us: “Why is it valid for you to say, ‘Hearing, Sight, Knowledge and Power,’ but you prevent us from saying, ‘Hands, fingers, face and eyes?’

Respond: Hearing, sight, knowledge, and power do not necessitate a body. Unlike limbs and organs, they are maʿānī (abstract); they do not dictate composition and physical structure. Memorize this debate template, and you will likely refute any Wahhābiyy on this point:

1) **If they say:** “They are real, literal face and hands,”

Respond: You have likened Allāh to the creation, because real, literal face and hands require composition and physical structure. If they say that they are not literal, then they have made taʿwīl.

2) **If they say:** “We do not know the meanings of face and hands as Attributes of Allāh,”

Respond: “How can you translate something without knowing its meaning?!”

3) **If they say:** “We translated the Arabic into the English counterparts!”

Respond: “The Arabic terms have meanings that the English terms do not, and vice-versa, so they are not truly counterparts, and since they are not, it is the intended meanings that must be translated; the context must be observed, not

¹ Ash-Shura, 11

merely the word at face value!”

- 4) If they choose to use only the Arabic words; wajh, yad, etc., without confirming any specific meanings for them, and saying nothing more about them than that they are Attributes of His, and that He knows about them, then they have complied with us!

Their twisted understanding of this verse is from their grandfather, Ibn Taymiyah, who confessed that he likens Allāh to the creation in his tafsīr of this verse, in his book *Bughyat Al-Murtad*. Ibn Taymiyah said¹:

قال تعالى ليس كمثله شيء فنزه وهو السميع البصير فشبهه وهي أعظم آية أنزلت في التنزيه ومع ذلك لم تخل عن التشبيه

“The Exalted said (what means): <<Nothing is whatsoever like Him>>, thereby He was Exalted (from resemblance); then He said (what means): <<And He is the All-Hearing, All-Seeing>>, and thus He was likened. This is the greatest verse revealed concerning (God’s) Exaltation from resemblance, and despite that, it was not devoid of resembling Him to others!”

The reality of Ibn Taymiyah’s claim is that the Qur’aṇ contradicts itself!

Q38: What if the Wahhābiyy says: “The meaning is the same, but the degree is different?”

Then quote ‘Imām At-Tahāwiyy who said about what Salaf believed²:

وَمَنْ وَصَفَ اللَّهَ بِمَعْنَى مِنْ مَعَانِي الْبَشَرِ فَقَدْ كَفَرَ

“Whoever describes Allāh with a meaning (an attribute) of mankind has blasphemed.”

¹ [Ibn Taymiyah. *Bughyah Al-Murtad*. Page 464.]

² [At-Tahāwiyy. *Al-ʿAqidah At-Tahāwiyyah*. Page 11.]

If the Wahhābis are truly Salafiyy, then why do they not agree with this belief that was documented by the Salaf, agreed on by them, and thus passed on? It is because they take what they want and leave what they want. If the Salaf believed that the one who ascribes a humanistic meaning to Allāh is a kafir (non-Muslim), then how do these so-called Salafiyyah consider themselves Muslims, since they say, “The meaning is the same, but the degree is different”? They mean that the meaning of hand, face and eyes is the same when attributed to Allāh as when attributed to the human, but it is a different kind of hand, face, and eye; they do not know if the face is long or round, if the hand is human or squirrel, if the fingers are digits or tentacles, if the eye is reptilian or goat, etc. By this, they attribute the meaning that relates to humans to Allāh, and as just mentioned, for that, the Salaf made takfīr (judged one as a non-Muslim). Be careful, they do truly say, “*The meaning is the same, but the degree is different.*” This statement is explicit blasphemy!

On the other hand, if they say that the meanings of “Yad”, “Ayn” and “Wajh” (the Arabic terms) are not the same when attributed to Allāh, then they agreed with us. But if they were to say that the meanings are not the same, then what happened to taking them literally?! In other words, the literal meaning is the meaning that refers to the creations, so when they use the literal meanings of these terms, they are using the creation’s meaning; the bodily meaning.

Q39: When we choose words, what are we doing differently from the Wahhābis?

It is important to know the difference between “agreement in expression” and “agreement in meaning”. While the Wahhābis say, “*The meaning is the same, but the degree is different,*” we say, “*Only the expression is the same and the meaning is absolutely different.*” Similarity between two things does not always take place by merely using the same expression. For example, we say that Allāh exists, and the creatures exist, but this agreement in expression does not necessitate that He resembles them, since His Existence is without a body, soul, time, or place. His Existence is not suitable for the creations, as theirs is not suitable for Him. Had they been similar, then what would have been suitable for one would have been suitable for the other. The same is said about the other Attributes.

Q40: If we both verbally agree that Yad and Wajh are Attributes, then how is there any debate?

If they ask: “What made it acceptable for you to say that His Hearing, Sight and Speech are different from the creations?”

We respond, as previously mentioned: “It is true that the expression is the same, but the meaning is different, for His Sight is without pupils, His Hearing is without ears, and His Speech is without letters or sounds.” We oppose the Wahhābis, not because they confirm “Yad”, “ʿAyn” and “Wajh”, but because they do not deny that Allāh has hands and face according to the apparent meanings. They say, “We must take those attributes *as they are*, without looking for other linguistic meanings.” We, ‘Ahlu-s-Sunnah, say, “We must believe in the Attributes that are mentioned in the Qurʾān and the Sunnah, but any Attribute that would seem to imply a physical meaning is not taken by its apparent meaning.”

Therefore, if one of them were to say that Allāh has hands, face and eyes that are not organs nor pieces, and are not dimensional or physical, then if this is truly his understanding, he agreed with us - but in meaning not in expression. Upon that, we only object to his translations that give the false impression that Allāh has organs. We then advise him to stick to the Arabic, and to explain to the people that those Arabic words, as Attributes of Allāh, are not to be taken by their apparent meanings.

PROOF FROM THE HADITH

Q41: Which ḥadīth is recommended for refuting the Wahhābiyy creed?

For the honorable sayings of the Prophet of Allāh ﷺ, we recite the ḥadīth named “*the Ḥadīth of ʿImrān Ibn Ḥuṣayn*”¹:

¹ [Al-Bukhariyy. Ṣaḥīḥ Al-Bukhariyy. Volume 4. Page 106. Ḥadīth Number 3191. Al-Bayhaqiyy. As-Sunan Al-Kubrā. Volume 6. Page 18. Ḥadīth Number 17761.]

كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ

“Allah existed (eternally) and there was nothing other than Him.”

Not only is this an extremely basic and easy-to-understand proof, but it is exceedingly strong evidence against them! It proves, with very little thinking, that Allah was eternally alone. There was no [^]Arsh, sky, body, place, direction, light, darkness, nor anything else.

Q42: How do you use this hadith?

To use this hadith effectively, you must understand the meaning of “**qidam; azaliyyah (eternality; being without a beginning)**”. We ask him, but without the intention to make him say blasphemy: “Is a place something other than Allah?” He can give three possible responses:

- 1) **He will most likely ignore your question entirely!** Instead of answering, he would ask you a different question, or change the subject, or claim that you are changing the subject! If he does any, do not answer, nor follow him into another subject - but *staying on point and not being distracted may require practice and concentration*. Stick to the hadith and do not let him get away, even if you have to repeat the question again and again. If he claims that you are changing the subject, then you will have to slightly digress, just to prove that your question is relevant. Then immediately get back to your original focus. Repeat yourself even if he gets mad that you are repeating the question: “Is a place something other than Allah?” If he refuses to answer, it is because he understands but is stubborn; he does not want to be cornered. The dishonest person cares about winning a debate, not about conforming to the truth.
- 2) **If he says that the place is Allah**, which we do not expect him to say, then he is an idiot, and a clown, and a donkey who committed pure, explicit, and blatant blasphemy. Most likely, he will never say that, and our question is not to get this answer.
- 3) **If he says that the place is something other than Allah**, then say: “The Prophet ﷺ said that Allah existed and there was nothing other than Him, and you agree

that the place is something other than Him! This ḥadīth, then, proves clearly that Allāh existed without a place!”

- If the Wahhābiyy says, “That was then, and this is now,” meaning that Allāh is now in a place, then he likened Allāh to the creations, attributing change to Him. Now you need to explain to him what it means to exist without a beginning, and that whatever has no beginning does not change, and soon we will see that the scholars of the Salaf denied that Allāh changes.

This is why **the scholars said**:

- ✚ If someone says that Allāh is in a place, he is either saying that Allāh is created or that place is eternal! If Allāh is created, then someone created Him, and if place is eternal, then He did not create it! How absurd!
- ✚ **They also said** that if someone says that God is a body, he is either saying that God is a creation or that bodies are eternal!
- ✚ **They also said** that the body-worshippers have no way to prove that the world is created; whatever they say to prove that the world is created will be applicable to their description of God!

Q43: Do the Wahhābis try to explain the difference between what is eternal and what is created?

To elaborate on this issue for them, they selected the books of their grandfather, Ibn Taymiyah. However, in his attempt to rationalize how the Creator could have created attributes, he wound up claiming that types of things exist eternally with Allāh! By “types of things”, he does not mean that anything in particular was always existing with Allāh, but that there was always some kind of creation existing in the unending past, like some kind of throne or another for Allāh to sit upon eternally; before that one there was another one. He said in his book *Minhaj As-Sunnah An-Nabawiyyah*¹:

¹ [Ibn Taymiyah. *Minhaj As-Sunnah An-Nabawiyyah*. Volume 1. Page 389-390.]

وإن جاز أن يكون نوع الحوادث دائماً لم يزل فإن الأزل ليس هو عبارة عن شيء محدد بل ما من وقت يقدر إلا وقبله

وقت آخر

“... Although it is valid that the creations in their kind would be forever beginningless, because eternity is not an expression of something specific. Instead, there is no moment of time, but that before it there was another moment ...”

It seems that their grandest scholar, Ibn Taymiyah, does not know that time is a creation of Allāh, and hence was preceded by non-existence! And if that expression is not clear enough, here is his statement from his book: *Muwafaqatu Ṣaḥih Al-Manqul li-Ṣarih Al-Maʿqul*¹:

فإن الأزل هو نوع الحادث لا عين الحادث

“Certainly, what is eternal is the type of the creation, not the created thing itself!”

Thus, if it were said to him that attributing a place to Allāh means that He changed, he would respond, “No, actually the place as a type of thing is beginningless, and so Allāh was always in some kind of place; before that place there was another, and before that place there was another!” This is the creed of Ibn Taymiyah and his Wahhābiyy followers, and it is indubitably shirk, and whoever believes it is not a Muslim! He has contradicted the verse of the Qurʾān:

﴿هُوَ الْأَوَّلُ﴾

<<He is Al-'Awwal (the First without a beginning).>>

We say: Types do not exist without their individual units. If there is no individual shoe in a room, then nothing of that type exists in that room, and if there were no humans, then mankind does not exist.

Now you understand that the Wahhābis believe that Allāh moves from one place to another, but eternally - though motion is not eternal, and that He speaks with successive letters and

¹ [Ibn Taymiyah. Darʿu Taʿarud Al-ʿAql Wan-Naql. Volume 1. Page 388.]

sentences, but eternally. Anything that has sequence and order is created and has a beginning after it was non-existent!

Q44: How is it known that we are created, and not eternal?

It is known by the fact that we change and develop; those are the most obvious signs of the Existence of God Almighty, the Creator and Lord Who changed us from fluid to blood clot, to flesh-clump; from newborn to senior citizen, and from life to death, then back to life, no doubt about it. This is why ‘Abu Hanifah said in Al-Fiqh Al-‘Akbar¹:

التغير والاختلاف يحدث عند المخلوقين

“Changes and variations happen to the creations.”

Allāh is not a creation, so no one gives Him Attributes. ‘Ahlu-s-Sunnah agreed that He does not give Himself Attributes, because whatever He creates is a creation, so if He gave Himself an Attribute, He would have a created attribute! Allāh is not like us. He it is Who changes things, and He does not change. This ḥadīth is an explicit one whose meaning cannot be played with. Use it against them and stick to it. Do not let them lead you away from it, as the more devious among them may intentionally try. If you use it properly, there would be no way around it!

SCHOLARLY QUOTES

Q45: Is there a scholar from the Salaf who addressed this issue?

‘Imam At-Tahawīyy, a true Salafiyy, in his booklet famous as Al-‘Aqidat At-Tahawīyyah, said²:

مَا زَالَ بِصِفَاتِهِ قَدِيمًا قَبْلَ خَلْقِهِ،

“With His Attributes, He never ceased to be without beginning before His creation,”

لَمْ يَزِدْ بِكَوْنِهِمْ شَيْئًا لَمْ يَكُنْ قَبْلَهُمْ مِنْ صِفَتِهِ،

¹ [Abu Hanifah. Al-Fiqh Al-Akbar. Page 3.]

² [At-Tahawīyy. Al-‘Aqidah At-Tahawīyyah. Page 6.]

“He did not acquire any attribute that did not exist before them,”

وَكَمَا كَانَ بِصِفَاتِهِ أَزَلِيًّا كَذَلِكَ لَا يَزَالُ عَلَيْهَا أَبَدِيًّا

“And just as He, with His Attributes, is without a beginning, likewise He, with His Attributes, shall always be Everlasting.”

THE VALIDITY OF THE CONSENSUS

Q46: Did the scholars disagree about Allah gaining new attributes?

No. A good thing about At-Tahawiyy's booklet is that it conveys the 'ijma' (consensus) of the Muslims about the matters of belief, as he says in its beginning¹:

هذا ذكر بيان عقيدة أهل السنة والجماعة

“This is a clarification of the creed of ‘Ahlu-s-Sunnah wa-l-Jama'ah ...”

In it, he copied what 'Ahlu-s-Sunnah believes about the Consensus²:

وَلَا مَنْ يَدَّعِي شَيْئًا يُخَالِفُ الْكِتَابَ وَالسُّنَّةَ وَإِجْمَاعَ الْأُمَّةِ

“Nor (do we believe) anyone who opposes the Book, the Sunnah or the consensus of the nation.”

Unfortunately for Wahhabis, they believe that all the scholars can agree and still be wrong, so they care not about any consensus, they care about what agrees with Ibn Taymiyah. The authentic saying of the Prophet ﷺ disproves them³:

¹ [At-Tahawiyy. Al-[^]Aqidah At-Tahawiyyah. Page 3.]

² [At-Tahawiyy. Al-[^]Aqidah At-Tahawiyyah. Page 46.]

³ [Al-Hakim. Al-Mustadrak [^]Ala Sahihayn. Volume 1. Page 201. Hadith Number 397. At-Tabaraniyy. Al-Mu[^]jam Al-Kabir. Volume 17. Page 240. Hadith Number 666.]

ما كان الله ليجمع أمة محمد على ضلالة

“Allah would never gather (the scholars of) the nation of Muhammad on misguidance.¹”

Q47: What if the Wahhabis restrict the consensus to the Companions only?

Then they are making ta'wil. This ḥadīth guarantees divine protection for the ‘**ummah** (nation) in general, which follows its guided scholars, not just the Companions. ‘Imamul-Haramayn said²:

وَأَجْمَاعُ هَذِهِ الْأُمَّةِ حُجَّةٌ دُونَ غَيْرِهَا لِقَوْلِهِ ﷺ لَا تَجْتَمِعُ أُمَّتِي عَلَى ضَلَالَةٍ

The Consensus of this nation, and not that of another, is evidence, because of [the Prophet's] saying ﷺ: “My nation will not gather on misguidance.”

وَالشَّرْعُ وَرَدَ بِعَصْمَةِ هَذِهِ الْأُمَّةِ وَالْإِجْمَاعِ حُجَّةٌ عَلَى الْعَصْرِ الثَّانِي وَفِي أَيِّ عَصْرٍ كَانَ.

“The Religious Law came with the infallibility of the nation. The Consensus is evidence for the following era, and for any era to come ...”

If the scholars would agree upon a mistake, this would mislead the entire nation, like the Children of Israel whose scholars contravened the Sacred Islamic Law revealed to Prophet Moses, and thus mislead the entire nation. The nation of Muhammad will not deviate entirely; most of them will always have the proper belief.

Another issue of consensus conveyed by At-Tahawiyy is³:

¹ Narrated by Al-Hakim and others

² [Al-Juwayniyy, Imamul-Haramayn. Al-Waraqat. Page 24.]

³ [At-Tahawiyy. Al-ʿAqidah At-Tahawiyyah. Page 14.]

وَتَعَالَى عَنِ الْحُدُودِ وَالْغَايَاتِ وَالْأَرْكَانِ وَالْأَعْضَاءِ وَالْأَدَوَاتِ لَا تَحْوِيهِ الْجِهَاتُ
الست كسائر المبتدعات

“Allah is Exalted above limits, extremes, limbs, organs and instruments. The six directions¹ do not contain Him, as is the case of the created things.”

DOCUMENTATION FROM THE SALAF

Q48: Is ‘Imam At-Tahawiyy an authority?

At-Tahawiyy is indeed an authority in fiqh, ḥadīth and creed. He wrote this booklet during the time of the Salaf, and no one objected to it; no one claimed that his book contained lies or mistakes although it became very famous, was memorized by the students and scholars, and passed on generation after generation without any negative criticism - until today, 1,100 years later. If one were to read any Wahhābiyy commentary on this booklet, he would find that unlike the Muslims, the Wahhābis do not agree with Tahawī’s beliefs.

So, we ask them: “Are you a follower of the Salaf or a corrector of the Salaf?”

If they say: “Even the scholars of the Salaf make mistakes!”

We then ask: “And what mistake did Ibn ‘Abdi-l-Wahhāb make in his so-called “*Three Principles*” or in his titular² “*Book of Tawhīd*”? And what mistake did Ibn Taymiyah make in his “*Aqidah Wasitiyyah*”? When the Wahhābis cannot think of any, we ask: “How is it that the Salaf you claim to follow are committing blunders in creed, and your current heroes somehow knew better than the Salaf that they claim to follow and avoided any mistake? After that, you still cannot see that you are following something different than the Salaf?!”

Since they do not agree with him, then they admit that they do not believe what Muslims believe, because the Muslims believed in what he documented before he even wrote it. If they say that they do agree with him, then they agreed with us, and the argument is closed.

¹ above, below, right, left, in front of, behind

² So-called

IMPORTANT INFORMATION AND ADVICE

Thus far, we have covered the blasphemous, twisted and devious convictions of the Wahhābis, their reasoning and (twisted) rationale behind it, and some basic reasons why they are in error. To recap and summarize, they believe that Allāh has a body because they take some verses and ḥadīths literally. They will usually deny that they believe that Allāh has a body, but you may find some who are ill enough to admit it.

Their belief is invalid, incorrect, and unsound for many reasons:

- It does not make sense, though they care not about that,
- it makes the verses of the Qur'an contradict each other, as will be clarified if Allāh willed,
- it is against the explicit, decisive sayings of the Prophet ﷺ, and
- it is against the agreement of the scholars.

Before looking at some of the texts that these very misguided people use to fool Muslims, let us go over some important information and advice:

THE MEANING OF KUFR (BLASPHEMY) AND SOME OF ITS DETAILS

Q49: What is blasphemy?

Blasphemy is kufr (disbelief); the opposite of 'īmān (faith; belief). It is the canceller and defier of belief and the nullifier of the validity of one's Islām had he been a Muslim. A blasphemer is a kāfir (disbeliever), and a disbeliever is not a Muslim. A Muslim who becomes a blasphemer is called an apostate (murtadd), and there are special rules for this type of disbeliever. Kufr is the worst sin that the slaves of Allāh commit.

Q50: Can a person blaspheme without intending to?

One of the most important things that you can know is that disbelief can be committed without knowing or intending. The Prophet ﷺ said¹ about that deviant faction called the Khawarij:

يَقُولُونَ الْحَقَّ وَيَقْرَأُونَ الْقُرْآنَ وَيَمْرُقُونَ مِنَ الْإِسْلَامِ وَلَا يَتَعَلَّقُونَ مِنْهُ بِشَيْءٍ

“They say the truth, they recite the Qur’an, and they go out of Islām, and nothing of it remains on them.”

It is true that this is about the Khawarij, but they did not go out of Islām without knowing simply because they were Khawarij; they went out of Islām without knowing because leaving Islām without knowing is a reality that can happen to people, whether Khawarij or not! Being ignorant that saying or believing something wrong makes a person a disbeliever and takes him out of Islām does not protect him from becoming a disbeliever who is out of Islām. Had it been, then the Jews, Christians, Hindus, and other types of disbelievers would not be blasphemers; they do not think that they are. Had ignorance been an excuse, it would be better than knowledge, because then people would choose ignorance so that they would be excused!

Therefore, an intention to disbelieve is not needed to commit blasphemy. That is why the Prophet ﷺ said²:

إن العبد ليتكلم بالكلمة لا يرى بها بأساً يهوي بها في النار سبعين خريفاً

“Surely, the slave (of Allāh) will certainly utter the word (of disbelief) without seeing anything wrong with it. Because of it, he will fall into Hellfire for 70 autumns³.”

¹ [Ibn Hajar Al-ʿAsqalaniyy. *Fathul-Bari*. Volume 12. Page 300.]

² [At-Tirmidhiyy. *Sunan At-Tirmidhiyy*. Volume 4. Page 557. *Hadith Number* 2314. Al-Bukhariyy. *Sahih Al-Bukhariyy*. Volume 8. Page 101. *Hadith Number*: 6477. Muslim. *Sahih Muslim*. Volume 4. Page 2290. *Hadith Number*: 2988.]

³ i.e. 70 years

The depth of 70 years into Hellfire is the bottom of Hell, a place that no Muslim will reach. Therefore, the Prophet ﷺ was talking about how someone committed blasphemy because of something he said, but without realizing that he even did anything wrong. Even a new Muslim who acquired a bad belief in Allāh would not be excused from kufr. This is so because the correct belief and saying the shahādah are the minimum requirements for becoming a Muslim. In other words, just saying the shahādah by itself is not enough to make a person a Muslim if that utterance is not associated with the proper belief. Hence, the Prophet ﷺ said¹:

يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ ذَرَّةٌ مِنْ إِيْمَانٍ

“Whoever says, “No one is God but Allāh”² will exit Hellfire, as long as there is a particle’s weight of faith in his heart.”

There is absolutely no excuse for having a bad belief in Allāh, His Messenger ﷺ, or His Religion. People with bad beliefs in God, like five per-centers, the so-called Nation of Islām, and the Wahhābis fell into kufr. Some groups have bad beliefs in prophethood, like those who deny that Muḥammad is the last Prophet. Some have a bad belief about Islām being the only valid Religion, like those who misunderstood some Qur’ānic verses and believe that the Jews’ and Christians’ Religions will be accepted by Allāh on the Day of Judgment. When it comes to these essentials of the belief, there is no excuse for not having them. One must have those most basic issues intact to be a Muslim. As for other essential issues, like believing in the Angels, the Day of Judgment, Paradise, Hellfire, the obligation of the five prayers, etc., if someone becomes a Muslim and has not yet believed in these things because he has not heard about them, his Islām is still valid.

A Muslim who commits kufr leaves Islām and becomes a kāfir. This terrible action is called riddah (apostasy), and because of it, all good deeds are erased, as we are told:

¹ [Al-Bukhārīyy, *Ṣaḥīḥ Al-Bukhārīyy*. Volume 1. Page 17 & 18. Ḥadīth Number: 44.]

² This means, “Whoever says no one is God but Allāh and Muḥammad is the Messenger of Allāh.”

﴿وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ﴾¹

<<Whoever commits blasphemy and rejects belief, his deeds are null.>>

As for the bad deeds, they are not erased by apostasy. Anyone with a bad belief in Allāh because of a Wahhābiyy influence, or any belief like it, like some people who believe that Allāh is light, must say the Shahādah again with the intention to leave that blasphemy and never return to it. Anyone who repeated their blasphemous sayings must do the same to clear himself of their poison. Uttering the Shahādah is to say: “**No one is God but Allāh, and Muḥammad is the Messenger of Allāh.**” This can be said in any language, and no witness or shower is needed. One should be keen to say it properly, by clearly pronouncing the “h” in the Name of Allāh and pronouncing the name of Prophet Muḥammad ﷺ correctly. Whoever cannot pronounce the Name of Allāh can translate it, and whoever cannot pronounce the name of Muḥammad can call him by his other title: Abu-l-Qasim [abul\cau`\sim], like to say: “No one is worthy of worship except God, and Muḥammad (or ‘Abu-l-Qasim²) is the Messenger of God”.

Q51: What if he says, “I say the shahādah every day!”

If someone says the Shahādah while believing something that contradicts its basic meaning, then what he uttered did not make him a Muslim, even if he repeated it 1,000 times. Because the true goal is to help the misguided person and to let him accept the truth - not to debate - tell the Wahhābiyy in a wise way that it is blasphemy to attribute a body to Allāh. If he listens to you and changes his belief, wisely get him to say the shahādah again so that he will be Muslim. If he does and he thought that he was married, then if you can³, convince him to speak to that woman so she can fix her belief if need be, then they can do a new marriage.

But unfortunately, it is known through experience that the rabid one infected with the disease of tashbīh (likening) does not usually want to be cured. If the Wahhābiyy has not

¹ *Al-Ma'idah*, 5

² Even saying ‘Abu-l-Qasim [gas`\im] is valid if ‘Abu-l-Qasim is difficult.

³ If this advice is too hard for him to accept, overlook it for the time. It is most important that his beliefs are correct.

read this booklet yet, he would probably agree with you without thinking about it; he would probably agree that it is blasphemy to attribute a body to Allāh. On the other hand, he will still insist that Allāh is attributed with those (bodily) attributes. He will say, “We must believe in them as they are without changing their meanings.”

JUDGING SOMEONE AS A KAFIR (TAKFIR)

Q52: Is it permissible to deem another as a disbeliever?

Some people refuse to call a person a kāfir, claiming that judging others is forbidden, which is not an accurate statement; we judge by what Allāh has revealed, and whoever does not judge by what Allāh revealed, then they are the unjust! Ask anyone who claims that judging is forbidden, “How do you judge a person who utters the shahādah?” He would obviously judge such a person as a Muslim! How would he judge who cheats, lies, or steals? If he would judge him as a cheater, liar, or thief, then why would he refuse to judge the one who blasphemes as a blasphemer? That does not make sense! At-Tahāwiyy said¹:

وَلَا نَشْهَدُ عَلَيْهِمْ بِكَفَرٍ وَلَا بِشِرْكَ وَلَا بِنِفَاقٍ مَا لَمْ يَظْهَرْ مِنْهُمْ شَيْءٌ مِنْ ذَلِكَ

“We do not testify about any of them (who were believed to be Muslim) that he committed blasphemy, shirk, or hypocrisy as long as nothing of that sort appears from them.”

If they show goodness then we treat them as such, and if they show wickedness, we treat them as such. Do not be reluctant to confirm that he is a kāfir if you witness him uttering blasphemous things, just be wise about how you deal with it. This is the creed of the Muslims.

Some people justify their reluctance to apply the proper rules of “takfīr” by the ḥadīth²:

مَنْ قَالَ لِأَخِيهِ يَا كَافِرٌ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا إِنْ كَانَ كَمَا قَالَ وَإِلَّا رَجَعَتْ عَلَيْهِ

¹ [At-Tahāwiyy. Al-ʿAqidah At-Tahāwiyyah. Page 32.]

² [Muslim. Sahih Muslim. Volume 1. Page 79. Ḥadīth Number 60. Al-Qurtubīyy. Tafsir Al-Qurtubīyy. Volume 16. Page 328.]
narrated by Muslim.

“Whoever says to his brother, ‘O, Kāfir,’ then one of those two will go back as a kāfir. Either it is as he said, or else it comes back to him.”

This does not mean that you cannot say someone committed disbelief, it means that if a person does so and is incorrect, it will be he who is the kāfir, because calling a Muslim a kāfir is essentially calling Islām blasphemy¹. But do not ignore the fact that the ḥadīth also says that if he is indeed correct when calling the other a kāfir, then so be it! Believing anything like Allāh being a body in the sky is blasphemy.

- ✚ The Prophet ﷺ did not say that it cannot be known if a person committed kufr or not.
- ✚ He did not say that it is not permissible to judge a person as a kāfir unless that person testifies for himself that he is a kāfir.
- ✚ Nor did the true scholars say that a layman cannot identify blasphemy.

Rather, they taught the laymen what is blasphemy and what is not so that they could avoid it! Allāh told us:

﴿يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ﴾²

<<They swear by Allāh: They did not say it! And by God, they said the word of blasphemy, and blasphemed after their (display of) Islām.>>

If a person commits kufr, he is a kāfir, with no doubt about it. So, if someone knows a person who committed kufr, but still treats him as a Muslim; makes him believe that he is still a Muslim, then that someone fell into kufr himself. Kufr is a great reality that many people unknowingly fall into every day. Learning its rules is an obligation, because kufr is

¹ Sometimes a person labels a *Muslim* as a *kāfir* unrightfully, but would not be judged as a *kāfir* himself, which is the case of a person who is confused and thinks that something is *kufr* when it is not. For example, if someone believes that drinking alcohol is blasphemy, so he judges the *Muslim* who drinks alcohol as a blasphemer, he does not blaspheme for that because of his confusion, but he is sinful for calling that *Muslim* a blasphemer and for not learning the obligatory knowledge of the religion. The judgment mentioned in the ḥadīth pertains to the one who judges a person as a *kāfir* without any reason or evidence, and not even out of confusion.

² *At-Tawbah (Barā'ah)*, 74

the sin that will put you in Hell forever if you die without clearing yourself from it, even if you did not know you had it!

If someone says, “That verse was revealed about the hypocrites who used to pretend to be Muslims, so it does not pertain to the Muslims!”

Respond: “Before it became clear that those people were hypocrites, how were they treated, as Muslims or not?” Indeed, they were treated according to what they showed outwardly, as we have already stated. Therefore, any person who outwardly shows Islam, and then shows blasphemy is judged as a blasphemer, hypocrite or not!

HAVING THE CORRECT INTENTION

Among what is most important of which to be mindful is the correct intention. Whoever debates with deviant people **MUST** keep a pure intention and maintain it constantly. Do not debate to argue, nor just to show that you are right and the other is wrong, or to show your knowledge or skill in debate. Instead, debate to show the truth. Our Prophet ﷺ did not debate unless it was to show the truth, nor did he ever lose a debate. Imam Ash-Shafi'iyy never debated with someone unless it was to show the truth. If you believe that the deviant person will not accept what you are saying, and will only continue committing blasphemy, then it is not permissible to keep debating with him. If you believe he will not listen, but you need to protect the people who are around, and to show the truth to those who are listening, you can direct your speech to them and clarify for them what needs to be clarified. Do not leave him to talk to the people and spread his blasphemy among them if you are able to protect them from him.

REFRAIN FROM PURPOSELY LEADING A PERSON TO SAY KUFR (BLASPHEMY)

Q53: Can I ask a disbeliever what he believes?

No matter what you ask, in a debate or otherwise, make sure that it is not a question designed to lead the deviant into a blasphemous statement! For instance, do not ask a Wahhabiyy, “Do you believe that Allah has a real face?” or “Do you believe that Allah is

in a place above His ^Arsh?” He will predictably answer, “Yes,” which is blasphemy¹! If you provoke, lead, cause or make someone commit blasphemy, you will fall into it yourself! Among the evidence that this is forbidden is the verse:

﴿وَلَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾²

<<Do not cooperate in sin and transgression.>>

Allāh forbade us from assisting in sins, and the worst of sins blasphemy! Therefore, you cannot assist a person in committing it in any way, like driving someone to church to worship other than Allāh; that is assisting in blasphemy³.

This type of question is a grave mistake made by many debaters. What makes it appealing to them is the ease of using that strategy to simply make the opponent explicitly commit to something that can be later refuted thoroughly. In fact, it is potentially such an easy way to refute someone, that one might think that denying it is absurd! Also, weaker debaters find these questions necessary in order to “know how to approach the person”. However, if you are firm in the belief of ‘Ahlus-Sunnah, it does not matter what that person’s specific angle of disbelief is, because your ultimate goal is to bring him to ‘Islām regardless of what type of disbelief he has⁴. If you do not know his specific issues, argue for the truth generally, and if he exposes his blasphemies on his own without you prompting him, then adjust your arguments accordingly.

So, while intending to make their opponents commit to bad sayings, some purposely make them utter blasphemous words, sadly doing something very bad while wanting to do

¹ This amounts to saying: “Do you approve of blasphemy and deem it good and correct?” so that the other would say, “Yes, I approve of blasphemy and deem it good and correct.” Therefore, asking a question like this is certainly blasphemy. Do not let an angry loser talk you out of this correct understanding because he is too arrogant to admit he was wrong and say his shahādah to come back to ‘Islām, and because he lacked the skill to debate with someone without asking that person to confess and profess to his disbelief.

² *Al-Ma'idah*, 2

³ As opposed to driving him there to retrieve his hat and to meet someone. That is not blasphemy.

⁴ Whether that person worships Jesus, or fire, or believes that God is inside of people, or that God is everywhere, etc., whoever is skilled will not find it difficult to generally talk to anyone without previously knowing what that one believes. Once that person pronounces his specific blasphemies without you prompting him, then you focus your approach.

something good. And Allāh knows; what may have saved them from that mistake was simply someone teaching them not to do it that way!

As such, if you talk to a Christian, do not ask, “Do you believe that Jesus is the son of God?” Do not ask the atheist, “Do you deny the Existence of God?” When these people answer, “Yes,” which is the expected answer, then whoever posed the question also blasphemes. Not only that! If he poses such a question expecting such an answer, he blasphemes even if the other does not answer! He wanted him to say the blasphemy and attempted to make him do so! Whoever tempts, prompts, or encourages a blasphemer to pronounce his blasphemy also falls into blasphemy. As you can see, avoiding this sin requires wit. Anyone able to refute a deviant without asking in this way is a much better debater, and moreover is safe by protecting himself and others from blasphemy.

On the other hand, it is not blasphemy to ask a question without expecting a blasphemous answer, like, “Aren’t you a Muslim?” but then he shocks you with blasphemy by saying, “No.” Nor is it blasphemy to ask without knowing what the opponent will say, or to ask a question for which you think he has no answer, like, “Before Allāh created the places, where was He?” It is also not explicit blasphemy to ask a rhetorical question, like “What are you worshiping?”

More evidence that the one who encourages another to blaspheme shares the sin of blasphemy is the ḥadīth¹ that, in reference to wine, the Messenger of Allāh ﷺ damned: whoever squeezes the grapes, whoever drinks the wine, whoever delivers it, whoever receives the delivery, whoever pours it, whoever sells it, whoever consumes its price, whoever buys it, and he for whom it is purchased. They all share in the sin, not because it was wine, but because they all had a hand in it. Also damned is whoever writes usurious gain (riba), whoever is a witness to it, whoever offers it, whoever takes it, etc. They all share in the sin, not because it was usurious gain, but because they all had a hand in it. This is how it goes for everything; the bad deeds and the good, and your reward for making a person embrace Islām, God willing, is Paradise.

¹ Narrated by *At-Tirmidhiyy*, *‘Abū Dawūd*, *Ibn Majah*, *‘Aḥmad*, *Al-Ḥakim* and others.

Furthermore, the scholars of the four schools, as well as other schools, have confirmed and agreed that it is blasphemous to knowingly aid any person commit blasphemy. So, fear Allāh, and do not think that this matter is light or less than blasphemy. Some stubborn people who have fallen into this blunder defend it. The one who engages in a debate must learn the proofs and strategies explained by the scholars, learn the Islamic rules pertaining to debate, and avoid sinful matters, such as missing the prayers and asking blasphemous questions. Instead of trying to get your opponent to say blasphemy, take an example from Ash-Shafi'iyy who said, *"I swear by Allāh, I never debated with someone and hoped that he would make a mistake!"*¹

Very important here is the critical reminder that a follower is not excused from any misguidance he takes from his leaders and teachers:

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿٥٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرِهْنَا فَنَتَّبِعَهُمْ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ﴿٥٧﴾﴾

< (On Judgement Day,) when those who were followed shall renounce those who followed, and all see the torture, and their ties (of kinship, love and agreement in religion²) are severed. And those who followed shall say: "Had only we had another chance (in the earthly life), so that we could renounce them as they have (now³) renounced us!" >⁴

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٨﴾ قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٥٩﴾ قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٦٠﴾ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٦١﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰلِقُونَ ﴿٦٢﴾﴾

< And they approach each other on that Day, disputing and blaming each other. The weaklings say: "It is you who used to come at us with force!" The arrogant ones say: "Rather, it was your own choice not to be Believers, and we did not have any

¹ Al-Faqih wal-Mutafaqqih

² Nasafi.

³ Meaning: Today; Judgement Day

⁴ Al-Baqarah, 166, 167

power to stop you from believing! Rather, you are also among the violators!" And now, the Eternal Word of our Lord to punish us is being fulfilled. Certainly, we are all going to taste the punishment!" >¹

﴿هَذَا قَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْقَرَارُ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ﴾

< It would be said to them: "This is a batch (of newcomers in Hell) crowding with you!" They say: "No welcome to them! They are just burned ones of the Fire!" The newcomers say: "Rather, no welcome to you! You are those who offered us this place!" >

﴿وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَنُونَ عَلَانَا نَصِيبًا مِّنَ النَّارِ ﴿٤٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ﴾

< And when they are arguing in Hell, those who were weak say to those who were arrogant, "Indeed, we were your followers, so can you ward off from us any of the torture of Hell?" Those who were arrogant say: "We are all in this together!

Certainly, Allah has finalized the judgement between the slaves!">²

And the Messenger of Allah ﷺ said³:

فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا

“(The people) ask (the ignorant heads) who give fatwa (religious answers) without knowledge. They go astray and they mislead (others)”⁴.”

¹ As-Saffat, 27-31

² Ghafir 47, 48

³ [Al-Bukhariyy. [Sahih Al-Bukhariyy](#). Volume 1. Page 31. [Hadith Number: 100](#). Muslim. [Sahih Muslim](#). Volume 4. Page 2058. [Hadith Number 2673](#).]

⁴ It is not a condition for this to happen that there would be absolutely no scholars. The decline in the number of scholars will cause this to happen, as in our days, so how about if they are all gone?

THINK FIRST AND HOLD YOUR TONGUE!

Also, do not forget to maintain good manners, and very importantly, to stay calm. Do not be frustrated, and if you are, do not show it. Do not shout, do not talk over your opponent, and do not let him talk over you. Be patiently silent and summon the guidance of the Religion to make you smart. Relax and be focused. Do not talk until you need to do so, and when you do, say as little as possible. As a general pointer, the more you speak, the more he will speak, so say as little as possible so not to give him much to latch onto. If you do not focus the discussion, he will open many subjects and muddle the debate. Some people open many subjects unwittingly, simply for their lack of focus, while others do it nefariously, to misguide you and everyone around. Let your arguments be stronger when they are shorter and avoid making points that require several steps to get to the end. Allāh advised us:

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ)¹

<<Call to the path (i.e., the Religion) of your Lord with wisdom and good admonishment and debate them with what is better>>.

Think and recognize your limitations. Efforts to show the truth can be wasted because of not thinking ahead and not knowing when to speak and when to be silent.

Another reason to say as little as possible is that you may not want to teach your opponent more than what he needs to come to the truth. Sometimes, the deviant has no hope of defeating you, but he wants to learn your proofs and arguments just to be tougher on his next opponent after you. Al-Khalīl Ibn ‘Aḥmad said to Ma‘mar Ibn Al-Muthanna, *“Do not correct the mistake of someone who is impressed with himself; he will benefit from your knowledge while taking you as an enemy!”*²

¹ *An-Nahl*, 125

² Documented by Al-‘Iraqiyy in the explanation of his millennial ḥadīth poem.

Q54: How do I avoid mistakes?

That's easy! Only speak about what you know well, and be comfortable with saying, "I do not know."

Q55: What do I do if the Wahhābiyy asks for proof?

Many Wahhābis are trained as parrots to say, "Where's your proof?" There are several ways to react to this:

1. **Ask:** "Will you change if I give you the evidence?"¹ If he hesitates about the answer, then you might not want to continue the discussion or promise to get back to him, unless you like talking to brick walls or beating dead horses!
2. Simply give him your evidence; answer his question with your evidence, then be silent and see what he says. If he goes silent, then stay silent with him for a moment so that he and everyone else can notice that. From here, you should be able to control the rest of the discussion - and actually trying to close it out. If you do not use this moment properly, he will reopen a new discussion or repeat points already argued and try to make the fact that you silenced him obscure or insignificant. So, take control of the situation from there and do not get side-tracked!

But know that many Wahhābis do not know what proof is, and for that type, anything written in a book is enough proof for him, as long as it is a book by one of their shaykhs, not yours! Therefore, much of what they claim is the "proof" by which they stand firm is really merely fluff said in their Wahhābiyy books. Generally, however, when they ask for proof, they mean a verse from the Qur'an or a ḥadīth of the Prophet ﷺ, not a sound rational point - although that is also evidence.

Q56: How do I avoid being cornered?

There are two great ways to avoid being cornered:

¹ This question is especially revealing when he asks you first! Answer, "Yes, if you give me valid evidence, I will accept the truth." Then turn the question back on him: "How about you? If I give you evidence, will you accept?" Then watch how he hesitates; he never had an intention to listen from the beginning!

1. **Acquire more and more knowledge!** Do not bring up a detail without having a detail behind it. Memorizing this book verbatim will assist in that. If there is a detail after which you have no knowledge, then do not bring it up, unless it is the decisive answer that ends the debate! Otherwise, if the Wahhābiyy asks for proof, you will have backed yourself into a corner.
2. **Avoid making claims!** The only time you have to prove something is if you make a claim. Rather, lay in wait for him to make a claim, then make him prove his claims! Forget not that the burden of evidence is on the claimer, as the Prophet ﷺ said¹:

الْبَيِّنَةُ عَلَى الْمُدَّعِي

“The evidence is on the claimer.”

With this simple rule, you will be doing the cornering, and will easily trap a person who tries to avoid an issue.

Q57: What if he tells me to prove him wrong after I ask for his evidence?

If a misguided person is asked to prove his claim, he may reply, “Prove me wrong!” Do not fulfill his request! This is an attempt to avoid the question. Tell him, “*The burden of proof is upon whoever made the claim! Do not ask me to prove that you are wrong; prove that you are correct! I have not made a claim yet. I have only asked for your proof.*” This is one of the most important rules of debate and it is extremely effective in refuting Wahhābis, because it makes them run in circles like headless chickens. The most frequent response we get from Wahhābis when we ask, “What is your proof?”, or “Who said that?” is everything except the answer. Nevertheless, be careful; do not think that every Wahhābiyy will be stunned by this. Only ask for his proof when that will get you closer to winning (he goes silent or he agrees with you), like when you know he does not have proof.

¹ [Al-Bayhaqiyy. Sunan Al-Kubrā. Volume 6. Page 326. [Hadīth Number: 12112.](#)
At-Tirmidhiyy. Sunan At-Tirmidhiyy. Volume 3. Page 617. [Hadīth Number 1342.](#)]

If asking for his proof will open more doors for him to talk, do not make it harder on yourself by asking.

Also, do not forget that Wahhābis are masters at dodging questions, so do not ask a second question until your first is answered, even if it means repeating it ten times. Tell your opponent to either answer the question, or to say, “I do not know.”

FOCUS ON THE BELIEF

Many ignorant people say, “Why are you arguing over the belief? That is so basic! There are Muslims who are dying at the hands of the blasphemers! The Muslims are not unified, we need unity! Stop wasting your time on these small issues!” To that, refer to the Messenger of Allāh ﷺ when he said¹:

أفضل الأعمال إيمان لا شك فيه

“The best of deeds is (the correct) belief (in Allāh and His Messenger) without a doubt in it.”

Belief is higher than prayer, fasting, charity, and even unity, which will not exist when the beliefs of the people clash.

Q58: Do the Wahhābis have other false beliefs?

This belief of theirs is the worst of their transgressions and deviance because it is a matter of the Attributes of God. If a person does not believe in God properly, he is not a Muslim. Therefore, the first and most important thing to address with these people is their belief, and that is why this subject takes up most of this book. We single them out because they imitate Muslims very closely, and then teach kufr, but there are other deviant ideas that they propagate, like:

- The false notion that everything innovated in Islām is bad, despite that they give religious speeches with microphones, teach religious classes in schools and universities instead of in the mosques and houses, and have calculated the prayer

¹ [Al-Bukhariyy. Khalq ‘Af‘al Al-‘Abd. Page 52.]

times for years in advance instead observing them every day or every few days. This topic will be revisited in the appendage of the book, God willing.

- They are known for their extremist ways of making optional (Sunnah) deeds into obligations, such as obligating women to cover their faces.
- They also deem the tambourine forbidden on a day that is not a holiday or wedding, and Allāh knows how someone would know how to play it if those are the only times he would be allowed!
- They are also among the terrorists giving Muslims a bad reputation these days.
- They prohibit traveling to visit The Prophet's ﷺ grave, and other matters.

Whoever thinks that these mistakes are simple then let him think again! And these are only a handful of their mistakes. By this sick misinterpretation of the Religion, they accuse Muslims of kufr, deviance, and sins, which causes tribulation and results in teaching people incorrect rules.

Q59: How have the Wahhabis spread their misguidance so much?

Firstly, because they are wealthy by oil money. They sponsor people from all over the world to come to them and learn, many thinking they are going to learn proper Islām, then they send them back as miseducated minions! They distribute lots of free books and build schools and masjids for free.

Secondly, they feed on two types: the ignorant and dimwitted. A person like a new Muslim is easy prey for them. He may become consumed before he knows it, confident that he has learned Islām, proudly boasting that he is upon the “minhaj”, and that he is a Salafiyy who wages war against innovations. Also, they take advantage of whoever is ignorant of Arabic¹. In addition, whoever lacks intelligence would be easy to convince, because their method is to simply take the texts by their face value, and to discourage any rational or objective thinking.

¹ So they would make such completely false claims as the Arabic plural being equivalent to the dual and not being for at least three, or that istiwa' has only one meaning.

They may start with truth, such as saying, “No one deserves to be worshipped except Allāh alone! Muḥammad ﷺ is His slave and Messenger! Jesus is the slave of Allāh and His Messenger ...” Then, they eventually disclose their dark side by adding, “We must believe that Allāh rose above His ʿArsh, and that Allāh settled Himself on the ʿArsh, and that Allāh has two real hands ...” In this way, they overtook many.

They also snag people by their manners and appearance. They outwardly show the religious rituals and signs. They grow nice beards, trim their mustaches, wear nice fragrances, usually dress with Muslim clothing, and make the lines of their congregational prayers very straight. Ibn Majah reports that the Prophet ﷺ said¹:

يَكُونُ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا هُمْ قَوْمٌ مِنْ جَلْدَتِنَا يَتَكَلَّمُونَ بِأَلْسِنَتِنَا

“There will be preachers at the gates of Hell. They will throw whoever responds to them into it. They are people who resemble us and speak with our tongues.”

Some of the mean and ignorant ones will not return the greetings of the Muslim whose pants are below his ankles, because they believe that wearing the pants below the ankles is always and absolutely a major sin, while the truth is that it is not sinful if someone wears his pants below his ankles without arrogance or vanity; it is disliked.

After mentioning this, keep two important facts in mind:

1. A good outside appearance does not necessitate a good heart with the correct belief. Do not let looks fool you!
2. Do not judge every person with a big beard and cut pants walking with a veiled woman in black as a Wahhābiyy. Those are recommended acts for the Muslim.

Use your mind and seek the truth with the sincere intention of seeking the blessings and acceptance of Allāh (li-wajhi-llāh).

¹ [Ibn Majah. Sunan Ibn Majah. Volume 5. Page 121. Ḥadīth Number 3979.]

Q60: What if someone says that Islamic factions should not debate and instead should unite?

It is not valid for someone to claim the need for striving for absolute unity with all factions ascribed to Islam, for that does not comply with the religious texts. The Messenger of Allah ﷺ said¹:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ

“Any one of you who saw something forbidden, then let him change it by his hand. If unable, then by his tongue. If unable, then with his heart (he must hate it)...”

The point of evidence is that if we were to unite with all factions, we would either be silent about their deviance, or warn from it and forbid it. If we are silent about their deviance and invalid creeds, then we have abandoned this ḥadīth of the Prophet ﷺ, and the Prophet ﷺ warned us from being silent in the face of evil and deviance when he said²:

إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ لَا يُغَيِّرُونَهُ أَوْشَكَ اللَّهُ أَنْ يَعْمَهُمْ بِعِقَابِهِ

“Surely, if the people saw the forbidden without changing it, they are on the verge of a general punishment from Allah.”

If we are forbidding them and warning against them, then we are not uniting with them! We would actually be calling them to join us and to leave out everything that opposes what we are upon. Thus, it is clear that claiming that all factions should unite and put their differences aside is invalid, unless it means for them to unite under the Sunni creed and leave all other deviant creeds. The only correct way is to call to the truth and oppose whatever opposes the truth, and Allah knows best!

¹ [Muslim. Saḥīḥ Muslim. Volume 1. Page 69. Ḥadīth Number: 49.]

² [Aḥmad. Musnad Aḥmad. Volume 1. Page 178. Ḥadīth Number: 1. Ibn Majah. Sunan Ibn Majah. Volume 5. Page 140. Ḥadīth Number: 4005.]

WHO ARE THE REAL SALAF?

The Salaf (predecessors, forerunners, pioneers) is the first three generations of Muslims, as narrated by At-Tirmidhiyy¹:

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

“The best of people are from my century, then those who come after them, then those who come after them.”

They are the Muslims of the first three hundred years, starting from the migration (hijrah) of the Prophet from Makkah to Al-Madīnah. In general, the Salaf are better than those who came after them. We say, “in general,” because it is possible to find someone from the khalaf (era after the Salaf) who is better than an individual from the Salaf.

It was the time of the four pious, rightly guided caliphs: Abū Bakr, ʿUmar, ʿUthmān, and ʿAliyy. Add to that list Al-Ḥasan and ʿUmar Ibn ʿAbdu-l-ʿAzīz (may Allāh accept their deeds). The schools of fiqh were established, and four remain since then - the followers of the great Salafiyy mujtahids, Abū Ḥanīfah, Maḥlik, Ash-Shāfiʿiyy, and Aḥmad Ibn Ḥambal. The books of ḥadīth were compiled during this time. It was the time of the greatest scholars of ḥadīth. Among them were Al-Bukhārīyy, Muslim, At-Tirmidhiyy, Abū Dawūd, An-Nasaʿiyy and Ibn Majah, and others. Also, during this time, the great scholars of ʿaqidah emerged, Abū-l-Ḥasan Al-Ashʿariyy, Abū Mansūr Al-Maturīdiyy and At-Tahawīyy. The Muslims were regarded as the people of knowledge and piety. Because of the work that the great scholars of the Salaf did, the Muslims after them had facilitated ease in terms of learning Islam.

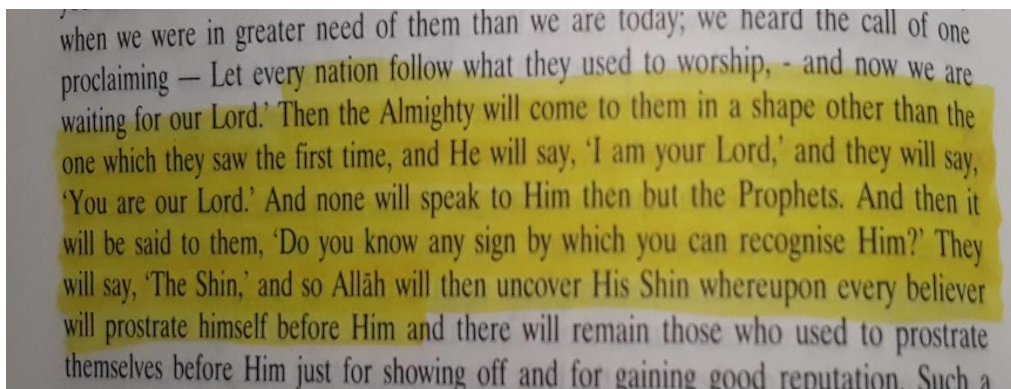
¹ [At-Tirmidhiyy. Sunan At-Tirmidhiyy. Volume 5. Page 500. Ḥadīth Number: 2221. Al-Bukhārīyy. Ṣaḥīḥ Al-Bukhārīyy. Volume 3. Page 171. Ḥadīth Number: 2652. Muslim. Ṣaḥīḥ Muslim. Volume 4. Page 1963. Ḥadīth Number: 2533.]

CHAPTER TWO: REFUTING THEIR MISUNDERSTANDING OF THE HONORABLE TEXTS

It is vital to speak about some texts that the Wahhābis use, because many people see the invalidity and absurdity of their creed, but feel compelled to follow them because they do not want to reject the Islāmic texts; they understand that likening Allāh to His creatures is not sound, but when shown verses and hādīths, they feel that they must accept that and reject what makes rational sense, like a Christian. Some have never known anything else, and some converted from Christianity to Wahhābism already accustomed to believing that the Creator is like a man in the sky. Then they make themselves believe that the Wahhābiyy conviction about Allāh must be correct and that it does not liken Him to the creations, thus rejecting sound reasoning. In other words, they are afraid that they are rejecting the Islāmic texts if they reject what the Wahhābis say, and they would rather reject their own good sense than reject the Islāmic texts. However, this is not the case. Rejecting their claims is not rejecting the Islāmic texts, nor is it denying Allāh’s Attributes. It is simply rejecting the Wahhābiyy misunderstanding of those texts.

TRANSLATING THE QUR’AN

Beware of their so-called Qur’anic translation, “The Noble Qur’an”. It is their official translation, sanctioned, promoted, and distributed by one of their flagship publishing houses, if it is not their leading publisher, Darussalam. It should be called, “*The Official Wahhābiyy Misinterpretation of The Qur’an*”. In it, they attribute organs to Allāh by translating the verses literally and supporting their mistranslations with mistranslated hādīths and terrible footnotes. They even explicitly attribute more than one shape to Allāh on page 815:



Of course, they believe it is the best translation available.

Q61: Is it permissible to translate the Qur'an?

Translating the text of the Qur'an literally is quite impossible. 'Ahlu-s-Sunnah Wa-l-Jama'ah did not merely translate each word the Qur'an; they explained it; they elaborated and clarified the meanings. They wrote books of tafsir (interpretation) in which they explained each word or group of words in the verses. These books of tafsir sometimes became as vast as four volumes or more.

Some are so deprived of the true teachings of 'Ahlu-s-Sunnah that they actually see their translation as infallible, never thinking that there could be mistakes in it. To them, it **IS** the Qur'an; if they were asked, "What are you reading?" they would say, "The Qur'an!" It is truly and merely a translation of the Qur'an. Instead of giving word-for-word translations, the scholars gave detailed tafsir (interpretation; explanation), leaving the text of the Qur'an in Arabic. Allah told us in many places in the Qur'an that the Qur'an is in Arabic, such as:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا﴾¹

<<Surely, We (Allah) have made it an Arabic Qur'an.>>

Instead of translating the Qur'an into different languages, the Muslims learned Arabic.

Among the reasons the Qur'an cannot be merely translated is:

¹ Az-Zukhruf, 3

1. One Arabic word could have many meanings; once the verse is translated one way, that translation then lacks the versatility of the actual Arabic verse. Here is a simple example from the first verse of Surat Al-An'am:

﴿ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾

It could mean: <Then, those who disbelieve in their Lord (dare) turn away,> or <Then, those who disbelieve (dare) equate their Lord (to the idols)".> Neither of those translations is the revealed Qur'an, which encompasses both meanings.

2. Once translated, the translated words become the focus of the discussion, taking many even further from the Arabic, like in the first verse of Surat Al-Bayyinah:

﴿الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ﴾

<Those who disbelieved [min] the People of the Book and the pagans ...> The particle “min” is usually translated as “from”. Some would argue, based on the English word “from”, that the verse means: “those who disbelieved *from* the People of the Book (as opposed to those who did not) and the pagans ...” However, the scholars of *tafsir* said that this “min” is for *bayān* (clarity), not *tab'id* (making parts and sections), so the intended meaning could be more accurately expressed if translated as “whether”, i.e., “those who disbelieved, whether People of the Book or the pagans ...” That is the *tafsir*, not the translation.

3. When a verse can be recited in more than one way, the translation may lack the versatility of the Arabic that can be recited in various ways, as already presented, so review if needed.

However, it is not impossible that the literal translation of a verse or a piece of the verse does give the proper meaning, like:

﴿فَصِيَامُ ثَلَاثَةِ أَيَّامٍ﴾

<A fast of three days.>

Q62: Can I read the books of tafsir on my own?

Like the rest of the religious knowledge, tafsir must be acquired from a teacher. Even an Arab is forbidden from making tafsir without first learning its rules from the mufasssirun (interpreters). There are many good books of tafsir, like the books of ‘Abu Hayyan and Al-Qurtubiyy. There are also books of tafsir that need the scrutiny of a strong scholar, like that of An-Nasafiyy, which generally has good explanation but numerous weak hadiths. To the contrary, there are also bad books of tafsir, such as the tafsir of Az-Zamakhshariyy.

There are rules and ways of making tafsir, so the Qur’an is not left to be interpreted by any unqualified person. Hence, know that when we use the term “interpretation”, it is not meant to refer to merely reading the Qur’an, especially not a translation, and producing a meaning from one’s own whim or conjecture, like the Christians who actually have no science for interpreting their book. The interpretations of their preachers are random and not based on any specific rules, and this is what people who read translations do. Mistranslating the Qur’an and the hadiths is an evil innovation. Learn from knowledgeable, trustworthy teachers, not translations. And with that, it is important to understand that *it is not a condition to know Arabic to learn the meanings of the Qur’an*. The condition is to learn the meanings from a teacher who learned those meanings from a teacher.

Q63: What is the difference between the Wahhabiyy approach and the Sunni?

Remember, we understand the texts about the Attributes in accordance with the verse:

(لَيْسَ كَمِثْلِهِ شَيْءٌ)¹

<<Nothing resembles Allah in anyway.>>

By following this method, we avoid both mental and textual contradictions. A person with the correct belief will not accept their claims, because he knows that Allah is not similar to His creations, even if the Wahhabiyy has a huge beard and may have memorized many

¹ Ash-Shura, 11

chapters of the Qur'an. The Muslim would say to himself, "I don't know Arabic, but I know the rule! The verse or the ḥadīth would not contradict the rule!" The Muslim is confident about the rule because the rule makes sense: Nothing is like Allāh. Nothing resembles Him. No one has His Attributes. He does not have the attributes of anyone else. Allāh is different from whatever you can imagine.

On the other hand, they understand the texts according to the verse:

(الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى)¹

<<Ar-Raḥmanu ^ala-l-^arshi-stawa>>.

They believe it proof that Allāh is secluded in a place above the ^Arsh. By that, they fell into many contradictions, both mental and textual. What was properly said about this verse will be addressed in detail in what follows, God willing.

This is how a person protects himself from likening Allāh to the creations. The many verses and ḥadīths they produce might seem overwhelming to a weak or doubtful person, nevertheless if you learn the correct tafsīr (interpretation) of each and every one of those texts, you will see that those people are very, very, very misguided.

¹ *Tahq.* 5

THE HADITH OF THE SLAVE GIRL

There is good reason for starting with Imam Muslim's narration of Hadithu-l-Jariyah¹; "the Hadith of the Female Slave" or "the Hadith of the Slave Girl". They use it frequently to convince people that Allāh is bound to a place. In fact, it is their mightiest proof!

THE STORY

Q64: What is the Hadith of the Slave Girl?

According to the narration of Imam Muslim, a man had a slave woman tending to his flock, when a wolf attacked and ate a sheep. When he knew, he smacked her in the face. Then he regretted and went to the Prophet ﷺ asking, "O Messenger of Allāh, should I set her free?" The Prophet ﷺ said, "**Bring her to me,**" so he brought her to him. According to Imam Muslim, the conversation between them went like this²:

قَالَ أَيْنَ اللَّهِ؟ قَالَتْ فِي السَّمَاءِ. قَالَ مَنْ أَنَا قَالَتْ أَنْتَ رَسُولُ اللَّهِ. قَالَ أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ

He said, "**Ayna-llah?**" She said, "Fi-s-sama'." He said, "**Who am I?**" She said, "You are the Messenger of Allāh." He said, "**Free her, for she is a Believer!**"

It seems that the Prophet ﷺ asked her, "Where is Allāh?" and that she said, "In the sky."

We need to start with this hadith because it seems to explicitly contradict what we said about Allāh existing without a place. They put this hadith out in as much literature and media as possible, so that the unlearned person would read it and fall into their trap. However, centuries ago, 'Ahlu-s-Sunnah established the correct explanation of this narration, and there are several reasons why it is not proof for their claims. If Allāh willed, we shall mention enough to thoroughly unravel their fallacy and clarify the hadith itself.

¹ The "*jariyah*" can refer to a free, enslaved, child or pubescent female.

² [Muslim. Sahih Muslim. Volume 1. Page 382. Hadith Number 537.]

THE WAHHABIYY EXPLANATION

Q65: How do they explain the Hadith of the Slave Girl?

May Allāh protect us as we scrutinize their understanding. They say it is proof that Allāh is in a place because the Prophet ﷺ asked the girl, “Where is Allāh?” inquiring about a place. So, He must be in a place, and that it must be permissible to inquire about that place, and it is not permissible to deny it. And when she answered, “In the sky”, he approved that by saying, “Free her, for she is a Believer,” then His place is the sky.

Q66: How should an unsuspecting person respond to such a hadith?

The very least that a smart and honest person should do if presented with this hadith, or any like it, is:

1. Without rejecting the Arabic text of the hadith itself, reject any meaning that confines Allāh to a space and limits Him like a body. One is not obligated to search for its meaning, but he is obligated to know what the meaning cannot be.
2. If a little shaken, and one feels that he needs a clear explanation for the hadith, let him go to a knowledgeable person and ask about it.

On the other hand, a blind follower, a loser who wants to fit in, an idle person who does not think to investigate, and a weak-minded person will not ask; they will simply accept what is presented, as the Wahhābiyy expects him to. One who fears God and loves truth, and facts, and knowledge will investigate, and compare claims, and research. And more importantly, he should ask Allāh to help him reach the truth, for indeed, if Allāh did not will to guide someone, he will not be guided.

THE ARABIC HAS MORE THAN ONE MEANING

Q67: How is Hadithul-Jariyah properly explained?

The People of Truth said: Assuming that this rendition of the story is authentic, the Prophet ﷺ tested her about her belief in Allāh, not about a place, and she said what shows that she worships Allāh, Most High in majesty, not an idol on the earth. This is its meaning. Imam An-Nawawiyy said in *Sharh Sahih Muslim*¹:

هَذَا الْحَدِيثُ مِنْ أَحَادِيثِ الصِّفَاتِ وَفِيهَا مَذْهَبَانِ

This hadith is one of the hadiths about the Attributes, and concerning its explanation, there are two methods:

أَحَدُهُمَا الْإِيمَانُ بِهِ مِنْ غَيْرِ خَوْضٍ فِي مَعْنَاهُ مَعَ اعْتِقَادِ أَنَّ اللَّهَ تَعَالَى لَيْسَ كَمِثْلِهِ شَيْءٌ وَتَنْزِيهِهِ عَنْ سِمَاتِ الْمَخْلُوقَاتِ

One is to believe in it without delving into its meaning, confirming: <<Nothing is like Him in any way>>, and that He is clear of the attributes of the creations.

وَالثَّانِي تَأْوِيلُهُ بِمَا يَلِيقُ بِهِ

The second (method) is to specify an exact ta'wil in a way that befits Him.

فَمَنْ قَالَ بِهَذَا قَالَ كَانَ الْمُرَادُ امْتِحَانَهَا

Whoever takes by that (second method) says that what is meant is to subject her to a test:

هَلْ هِيَ مُوَحِّدَةٌ تُقَرُّ بِأَنَّ الْخَالِقَ الْمُدَبِّرَ الْفَعَّالَ هُوَ اللَّهُ وَحْدَهُ وَهُوَ الَّذِي إِذَا دَعَاهُ الدَّاعِي اسْتَقْبَلَ السَّمَاءَ كَمَا إِذَا صَلَّى الْمُصَلِّي اسْتَقْبَلَ الْكَعْبَةَ؟

Is she a monotheist? Does she confess that the Creator, Manager, and Doer is indeed Allāh alone, the One Whom if the invoker supplicates to Him, he directs himself to the sky, just as the one who makes salah directs himself towards the Ka'bah?

¹ [An-Nawawiyy. *Sharh An-Nawawiyy ^Ala Muslim*. Volume 5. Page 24.]

أَوْ هِيَ مِنْ عِبْدَةِ الْأَوْثَانِ الْعَابِدِينَ لِلْأَوْثَانِ الَّتِي بَيْنَ أَيْدِيهِمْ فَلَمَّا قَالَتْ فِي السَّمَاءِ عَلِمَ أَنَّهَا
مُوحِدَةٌ وَلَيْسَتْ عَابِدَةً لِلْأَوْثَانِ

Or is she an idol worshipper; those worshippers of the idols in their presence¹? When she said, “Fi-s-samā’,” He knew that she was a monotheist, and not an idol worshipper.

Q68: What if the Wahhābiyy says that “ayna (where)” is only a question about the “makān (place)”?

It is not true that the word “ayna” only asks about the “makān (place)”; it also asks about the “makānah (rank; status)”. Known to every Arabic speaking Wahhābiyy, and famously said as a proverb expressing the vast difference between two things is:

أَيْنَ الثَّرَى مِنَ الثَّرِيَّا

“Ayna (where) is Pleiades² compared to the soil?”

It means that whatever is represented by Pleiades is superior to what is represented by the soil.

Thus, we do not deny that “ayna” asks about the “makān”, but “makān” does not only mean “place”; it also means “makānah (status)”, just like in the words “place” and “where” in English. It is said: “What place are they in?” or “Where are they?” meaning: “What rank do they have?” So, if a Wahhābiyy brings a small, reliable Arabic dictionary that may lack some definitions or details, like *Al-Mukhtar* or *Al-Misbah*, do not feel cornered if he reads confidently and loudly: “Ayna: su’al[un] anil-makān! (Ayna is a question about the makān)...” then he emphasizes triumphantly: “Which means **THE PLACE!**” We agree; it truly does ask about the “makān”, but makān itself can also mean “makānah (status; rank)”. Hence, the Wahhābiyy has no proof.

¹ Meaning that they do not direct themselves to the sky because their idols are in front of them.

² A star constellation.

Q69: What if he claims that “makan” cannot mean “status”?

Besides denying that known proverb, how would he explain what Allāh told us that Prophet Yūsuf (Joseph) said to his brothers:

﴿قَالَ أَنْتُمْ شَرُّ مَكَانًا﴾¹

<He said, “You are worse in “makan (status).” >

At-Tabariyy, a top scholar from the Salaf, said that it means: “You have a worse status to Allāh and a more wretched position”.

A place is a creation and is impossible to be among God’s Attributes, so the question in the ḥadīth must be about status! So, this ḥadīth neither proves a falsehood that Allāh is in a place, nor disproves the truth that Allāh exists without a place. It also does not prove that it is permissible to ask about a place for Him, because such a question implies that Allāh is in a place, and such an implication is blasphemy. This ḥadīth does not do that. Everyone must be certain with no doubt that Allāh exists without a place, and that it is blasphemy even to imply that He is in a place, and that has been clarified very well in what has passed earlier in the book.

IN THE SKY OR OVER THE HEAVENS?

Q70: What does *fi-s-sama*’ mean?

The words of the slave girl’s answer, “fi-s-sama’,” can also have more than one meaning. Besides the rejected literal meaning of “in the sky; in heaven”, it may signify “high status”. Ibn ʿAbdi-l-Barr narrated that in front of the Prophet ﷺ, his Companion An-Nabighah said in a line of poetry²:

بلغنا السماء

“We reached the sky,”

¹ Yūsuf, 77

² [Ibn ʿAbdi-l-Barr. *Alistiʿab Fi Maʿrifah Al-ʿAshab*. Volume 4. Page 1516.]

He meant that by Islāḡ, Allāḡ raised their ranks.

And while they deny ta'wīl outwardly and claim strict adherence to the literal meaning of Imām Muslim's narration, they somehow also claim that Allāḡ is high above His ʿArsh, which is over the sky, not in it! How, then, do they go by the apparent meaning that they enforce on others? Well, in fact they do not! In their English translations, they say that the Prophet ﷺ asked her, "Where is Allāḡ?" and she replied, "He is above the heavens." What an obvious ta'wīl that makes any normal person scratch his head at the hypocrisy and contradiction!

✚ The apparent meaning of: [فِي] "fī (in)" is "dharfiyyah (envelopment)", not "istiʿlā' (ascendancy; on; over; above)".¹

✚ The apparent meaning of: [السَّمَاءِ] "as-samā'" is "the sky; the heaven", and it is singular, not the plural: [السَّمَوَاتِ] (skies; heavens).

So, to state the obvious: if they take the literal meaning, they have to say that Allāḡ is "**in the sky**", but they believe that Allāḡ is "**above; over the skies**". If they want to say that it means that Allāḡ is above the skies, then they are not taking the literal meaning (ta'wīl), and thus cannot accuse us of anything when we do not take the literal meaning!

In the Wahḡabiyy mistranslation of the Qur'aṇ, they do the same for the aforementioned verse in the chapter of Al-Mulk, 16:

(ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ)

Their verbatim translation is: "*Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you ...*"² However, the literal wording would more closely be: "Do you feel secure from who is in the sky?" The word [مِّن] "man" (who; whoever) can be singular or plural. If used in the singular context to refer to Allāḡ, it means

¹ If the Wahḡabiyy says that the meanings of the "ḡuruf jarr (prepositions)" are interchangeable, that is true, but each still has its own essential and primal meaning. That is why they may say that "fī" can mean "ʿalā", and "ʿan" can mean "min", etc. Each has its own origin to which it is referred. Doing otherwise is ta'wīl.

² Interpretation of the Meanings of THE NOBLE QUR'AN in the English Language Pg. 810 (Oddly, I did not find a clear documentation of which edition of the book this is, although they said that it is an edited version).

the majestically high One, but the scholars of tafsir say it is the powerful Angel Jibril (Gabriel) who brings the divine torture. If used as plural, it refers to the Angels in the sky. This hadith of the female slave, this verse in Al-Mulk, and other texts like them are reasons why some of “the Likeners” said that Allah is in the sky, like¹:

ارحموا من في الأرض يرحمكم من في السماء

“Be merciful to whoever is on earth, and who is in the sky will be merciful to you.”

This refers to the Angels, as proven by Ahmad’s narration²:

أهل السماء

“The people of the sky.”

An-Nawawiyy said³:

قَالَ الْقَاضِي عِيَّاضٌ لَا خِلَافَ بَيْنَ الْمُسْلِمِينَ قَاطِبَةً فَتِيهِمْ وَمُحَدِّثُهُمْ وَمُتَكَلِّمُهُمْ وَنُظَّارُهُمْ وَمُقَلِّدُهُمْ أَنَّ الظَّوَاهِرَ الْوَارِدَةَ بِذِكْرِ اللَّهِ تَعَالَى فِي السَّمَاءِ كَقَوْلِهِ تَعَالَى أَلَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ وَنَحْوِهِ لَيْسَتْ عَلَى ظَاهِرِهَا، بَلْ مُتَأَوَّلَةٌ عِنْدَ جَمِيعِهِمْ

Judge Iyad said: “There is no difference between the Muslims altogether; their law scholars, their hadith scholars, their theologians, their debaters, and their followers, that the outward meanings of what is narrated mentioning Allah the Exalted in the sky, like [the 16th verse of Surat Al-Mulk] and texts like it, are not by their literal meanings, rather all are given ta’wil according to everyone.”

What the judge said here is true, because if He were truly in the sky, then He would faint when the Horn is blown, as in the chapter of Az-Zumar, verse 68:

¹ [At-Tirmidhiyy. Sunan At-Tirmidhiyy. Volume 4. Page 324. Hadith Number 1924.]

² [Ahmad. Musnad Ahmad. Volume 11. Page 33. Hadith Number 6494.]

³ [An-Nawawiyy. Sharh An-Nawawiyy ^Ala Muslim. Volume 5. Page 24.]

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾

<<The Horn will be blown, and whoever is in the skies or on earth shall be shocked, except those whom Allah willed.>>¹

And He would be smashed when the skies are crumpled, because in the chapter of Al-Ambiya', verse 104, Allah said:

﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ﴾

<<The Day when We (Allah) shall crumple the sky like the folding of books.>>

Their anticipated evasion of all this evidence would be to definitively say, "Fi-s-sama' means He is over the heavens!"

Respond: If He were over the heavens, He would be like the record that is over the heavens!

Indeed, O seeker of the truth, there is a record over Allah's ^Arsh; written in it is²:

إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي

“Certainly, My Mercy has preceded My Punishment.”

Ibn Hibban's version of the hadith³ about that record is that it is **marfu'** (raised) over the ^Arsh. Al-Bukhari's is that it is “**wadu'**” over the ^Arsh, meaning: **mawdu'**⁴ (put; placed) over the ^Arsh. So, they still likened Allah to the creations, which is blasphemy, and they ran out of places to put Allah!

¹ If the Wahhabiyy says, “It means that those whom Allah did not will to faint will not faint, so Allah will not faint while He is in the sky when the horn blows,” we say, “Allah does not will for Himself to be protected; He is not a subject of His own will, the creations are subjects of His will.”

² [Al-Bukhariyy. Sahih Al-Bukhariyy. Volume 9. Page 125. Hadith Number 7422.

Al-Bukhariyy. Sahih Al-Bukhariyy. Volume 9. Page 135. Hadith Number 7453.

Al-Bukhariyy. Sahih Al-Bukhariyy. Volume 9. Page 160. Hadith Number 7554.]

³ [Ibn Hibban. Sahih Ibn Hibban. Volume 14. Page 12. Hadith Number 6143.]

⁴ Ibn Taymiyah quotes the version with the term mawdu', and Muslim's narration says Mawdu' too:

«(ت) عبد الباقي (4/ 2108) «صحيح مسلم»:

قَالَ: حَدَّثَنَا عَلِيُّ بْنُ خُسْرَمٍ، أَخْبَرَنَا أَبُو ضَمْرَةَ، عَنِ الْخَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَطَاءِ بْنِ مَيْمَنٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ (2751) - 16

«رَحْمَتِي تَغْلِبُ غَضَبِي إِنَّ مَوْضُوعَ عِنْدَهُ لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ عَلَى نَفْسِهِ، فَهُوَ: «رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

Some Likeners said that God would be in the sky, ascend up, then sit upon His throne, or “mount it,” or “establish Himself upon it.” Some say that He is over His throne and descends to the sky at night. Some deny that any of them ever said that Allāh sits, but not only did Ibn Taymiyah say the dirty word, he even said at least TWICE (in two different books) that Allāh will seat the Prophet ﷺ next to him, as we shall see! They say, “He is above/over the ^Arsh”, as if He is hovering or floating over it with space between Him and it. They say: “Try not to imagine how He is above the ^Arsh!” Allāh is glorified from what they attribute to Him.

DIFFERENT VERSIONS OF THE HADITH

Q71: Are there other versions of the story of the slave girl?

Yes. Not only does this ḥadīth’s wording bear more than one interpretation, it also has more than one rendition, each with different wording. Let us look at the narration of the great Salafiyy mujtahid, Imām Maḥlik, which is stronger than Imām Muslim’s narration. In his book *Al-Muwatta’*, Maḥlik narrated that the conversation between them went like this¹:

قال أتشهدين أن لا إله إلا الله قالت نعم قال أتشهدين أني رسول الله قالت نعم.

He said: “**Do you testify that no one is God except Allāh?**” She said, “Yes!” He said, “**Do you testify that I am the Messenger of Allāh?**” She said, “Yes!”

As we can see, this narration does not ask about a place at all! In it, The Prophet ﷺ asked her about the Shahādah. Since this narration asks about her belief, the first narration should also mean that she was asked about her belief, because they are merely different narrations of the same ḥadīth! We do not interpret two narrations of one ḥadīth so that they conflict with each other; we interpret them to comply with each other!

This version is a more likely conversation between them, because a person is judged as a Believer by confirming the Shahādah, not by saying that God is in the sky! According to the Wahhābis, the Prophet ﷺ neglected the rule and judged her as a Muslim for saying something that a Jew, Christian or any other non-Muslim would say: “God is in heaven.”

¹ [Malik. *Al-Muwatta’*. Volume 2. Page 777. [Ḥadīth Number 9.](#)]

Then they run around testing people's faith by asking: "Where is Allāh? Where is Allāh?" instead of "Do you testify that no one is God except Allāh and that Muḥammad is the Messenger of Allāh?" If you do not pass their test by saying Allāh is over the heavens, they will deem you a disbeliever without realizing that they are the disbelievers for asking that question in such a way! And they are challenged: Show us a scholar from the Salaf testing people by this question!

In a third version narrated by Al-Bayhaqiyy¹ and Ibn Hibban², he asked her:

مَنْ رَبُّكَ

"Who is your Lord?"

This is like the second version where she is tested by the Shahādah, and there is no question about a place! In fact, it is the exact same question posed by the Angels who test the people in their graves! There are also other ḥadīths in which the Prophet ﷺ made the Shahādah the standard for a person embracing Islam.

Therefore, the narration of Maḥlik clarifies what the Prophet ﷺ was asking, and the narration of Muslim is understood according to Maḥlik's narration: She was actually asked about the very Shahādah and taking the Shahādah is the most basic thing that any Muslim knows! For this reason, An-Nawawiyy said³:

فِيهِ دَلِيلٌ عَلَى أَنَّ الْكَافِرَ لَا يَصِيرُ مُؤْمِنًا إِلَّا بِالْإِقْرَارِ بِاللَّهِ تَعَالَى وَبِرِسَالَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِيهِ دَلِيلٌ عَلَى أَنَّ مَنْ أَقَرَّ بِالشَّهَادَتَيْنِ وَاعْتَقَدَ ذَلِكَ جَزْمًا كَفَاهُ ذَلِكَ فِي صِحَّةِ إِيْمَانِهِ وَكَوْنِهِ مِنْ أَهْلِ الْقِبْلَةِ وَالْجَنَّةِ

In the ḥadīth is evidence that the blasphemer does not become a Believer except by confessing about (the Oneness of) Allāh, and the message of the Messenger of Allāh ﷺ, and in it is evidence that whoever confesses about the two shahādahs and believes in that with certainty, that this is sufficient for him for the validity of his belief and (the validity of him) being among the People of the Qiblah and (the people of) Paradise ...

¹ [Al-Bayhaqiyy. As-Sunan Al-Kubra. Volume 15. Page 408.]

² [Ibn Hibban. Sahih Ibn Hibban. Volume 1. Page 419. Ḥadīth Number 189.]

³ [An-Nawawiyy. Sharh An-Nawawiyy ^Ala Muslim. Volume 5. Page 25.]

Here's Abu Hanifah's brief comment on the ḥadīth in *Al-Fiqhu-l-Absat*:

وأنه تعالى يدعى من أعلى لا من أسفل لأن الأسفل ليس من وصف الربوبية والألوهية في شيء. وعليه ما روى في الحديث أن رجلاً أتى إلى النبي صلى الله عليه وسلم بأمة سوداء فقال وجب عليّ عتق رقبة أفجزئ هذه؟ فقال لها النبي صلى الله عليه وسلم: **أمومنة أنت** فقالت نعم فقال **أين الله** فأشارت إلى السماء فقال **أعتقها فإنها مؤمنة**

Allah, Exalted is He, is referred to by using terms of highness, not lowness, because lowness is in no way an ascription of Lordship and Godhood. According to that is what was narrated in the ḥadīth that a man came to the Prophet ﷺ with a black slave woman and said: "It is obligatory upon me to free a Believer. Is this one sufficient?" The Prophet ﷺ said to her, "Are you a Believer?" She said, "Yes." He said, "Aynallah?"
She pointed to the sky. He said, "Free her, for she is a Believer."

He means: The explanation of this ḥadīth is that Allah is being glorified with expressions of highness, not that He is in a literal place.

So, according to the scholars who did accept the ḥadīth, the Prophet ﷺ asked her something, and the sum of all the different narrations shows that he was not asking her about a place; he was asking her about her belief. They put all the different narrations together and came up with a common meaning. Parenthetically, the narration in which she was mute and raised her finger is weak, but it might mean that Allah is One, or that He has majesty.

Q72: What if he says, "Sahih Muslim is second only to Sahih Al-Bukhariyy, not the Muwatta' of Malik!"

That statement is factually accurate, but it does not benefit the Wahhabiyy. To think that there is not a single criticized ḥadīth in the book of Muslim whatsoever is evidence of one's ignorance in the science of ḥadīth. It is confirmed in even the smallest books of ḥadīth terminology that there are ḥadīths for which Imam Muslim has been criticized, which is a reason his book is the second strongest book of ḥadīth narration. Also, the scholars said that it is possible that an individual ḥadīth in a book could be stronger than an individual

ḥadīth in those two¹. Furthermore, Muslim did not explain this ḥadīth of the slave woman; he only narrated it. Narrating and explaining are two different issues not to be confused, and we already produced An-Nawawi's explanation and Abu Hanifah's.

Q73: What if he says that it is enough to take the ḥadīths of Al-Bukhariyy and Muslim alone?

Claiming that, because of their prestige, the ḥadīths of Al-Bukhariyy and Muslim are enough without taking other ḥadīths into consideration is utter stupidity and a call to ignorance. 'Ahlu-s-Sunnah does not ignore any authentic text from the Prophet ﷺ, and the fact is that the authentic ḥadīths are spread throughout hundreds of books².

The fact that they do not teach people about the narration of Malik though they know it, and that they do not interpret Muslim's narration to comply with Malik's is an indication that they are misguided, since they pick and choose which narrations they want, and hide the others.

In closing, remember that it is not a condition to mention the aforementioned points of refutation against them in the order presented in the book. You may find yourself in a position where it is better to mention 'Imam Malik's narration before mentioning that the terms of the ḥadīth can have more than one meaning. Nor is it a condition to mention every single point you know. It is usually enough to mention one detail, stick to it, and see it all the way through.

¹[As-Siyuṭṭīyy. *Tadrib Ar-Rawī*. Volume 1. Page 133.] As-Siyuṭṭīyy said:

قَالَ الرَّزْكَاشِيُّ: وَمَنْ هُنَا يُعَلِّمُ أَنَّ تَرْجِيحَ كِتَابِ الْبُخَارِيِّ عَلَى مُسْلِمٍ إِنَّمَا الْمُرَادُ بِهِ تَرْجِيحُ الْجُمْلَةِ، لَا كُلَّ فَرْدٍ مِنْ أَحَادِيثِهِ عَلَى كُلِّ فَرْدٍ مِنْ أَحَادِيثِ الْآخَرِ.

"Az-Zarkashiyy said: From here it is known that the weightiness of Al-Bukhariyy's book over Muslim's is merely a general weightiness, not every individual one of his ḥadīths over every single one of the other. "

² Additionally, unless narrated through many, many different routes (mutawātir by the statement) the scholars do not claim that the Prophet ﷺ said any particular ḥadīth with its exact, verbatim wording to the very letter. The Qur'an is an example. Its wording can be traced back to the Prophet ﷺ through so many chains that we can confirm that the Prophet ﷺ recited those exact words to the very letter (while believing that the Qur'an he conveyed was not his own Qur'an wording, but was the wording revealed unto him). In such a case, they would say that the Prophet ﷺ used those very words. If not narrated like that, they do not give a 100% guarantee that the Prophet ﷺ used those exact words. This ḥadīth of the slave woman is not mutawātir and is not even mash-hūr (narrated from at least three people). Some of the very stern scholars of 'aqīdah said that a strong narration from the route of only one trustworthy person is unreliable in belief issues; three trustworthy narrators are needed.

THE TRUTH ABOUT ISTIWA'

If not for Hadīthu-l-Jariyah, our first reference would be their favorite verse:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾¹

<<Ar-Rahmanu ^ala-l-^Arshi-stawa>>

They claim it to be proof that Allāh is above His ^Arsh, or that He sits upon it. Let us take a closer look at this noble verse that is clear of their mischief:

- ✚ **The word {الرحمن} "Ar-Rahmanu"** is a Name of Allāh. Al-Bayhaqiyy explained it as “the One with abundant mercy for Believers and disbelievers in this life, but His Mercy is reserved for the Believers in the Hereafter”². This elaboration is better than what they say in many translations: “the Benevolent”.
- ✚ **The word {على} "ala"** is what in English would be a preposition. It has the meaning of “ascendency”, whether literal or figurative, so it may translate as “on” or “over” - by status or by place, and other than that.
- ✚ **The word {العرش} "Al-^Arsh"** apparently means “the throne” but is not a chair; it is the ceiling of Paradise and the largest of creations. It is carried by four enormous and praiseworthy Angels. On the Day of Judgment, eight shall carry it.
- ✚ **The word {استوى} "istawa"** has many, many meanings. It is a past tense verb that refers to the eternal Attribute of Allāh called Al-Istiwa'. Either it is “*Sifat Dhat (Attribute of His Self)*”, like Power and Will, or it is “*Sifat Fi'l (an Attribute of Action)*”, like creating life and creating death. Whatever its meaning, it is befitting, and Allāh knows its reality. One of its linguistic meanings is “[جلس] (he) sat”,

¹ *Tahq*, 5

² *Al-Asma' wa-s-Sifat*

which does not befit Allāh. For this, some Wahhābis and Likeners before them said:
“Allāh sits on His Throne.”

More meanings will be mentioned as we go, God willing.

We have already produced what An-Nawawiyy mentioned of the two ways of approaching these texts:

The first approach: Believe in it without assigning any particular meaning to it; not seeking its specific meaning. Following this method, we simply take the position that it has a befitting meaning that complies with the rules of the Religion, without the need of breaking the rules of Arabic, and Allāh knows the reality of this Attribute. It is befitting and becoming, and an Attribute of Perfection, even without us knowing what it means. We merely say, “Allāh is attributed with Istiwa’,” and go no further. This is the general way of the Salaf, and what Ash-Shāfi’iyy meant by saying, *“I believe in what came from Allāh according to the meaning that Allāh willed, and I believe in what came from the Messenger of Allāh according to the meaning that the Messenger of Allāh meant,”*¹ so let the Wahhābis follow it.

The second approach: Investigate the Arabic language and select what is befitting and abandon what is not. Of the various meanings of istawa,

1. do not use [جلس] (jalasa; he sat), because that implies that Allāh has a body;
2. do not use [اعتدل] (i’tadala; he became upright), for that would liken Allāh to the plants that stand tall on their stalks, as Allāh told us about the crops:

﴿فَاسْتَوَىٰ عَلَىٰ سُوقِهِ﴾²

<<It istawa (stood upright) on its stalk>>;

¹ Mentioned in Al-Burhān Al-Mu’ayyad by Ar-Rifā’iyy. This quote is famously repeated by Wahhābis all the time.

² Al-Fath, 29

3. do not use [نَضَجَ] (nadīja; to ripen; mature), for that would liken Allāh to the fruits;
4. do not use [تَمَّ] (tamma; to become complete), for that would liken Him to the men who reach the prime of their strength, as Allāh told us about Prophet Muṣā:

﴿وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا﴾¹

**<<When he reached the prime of his strength and he istawā (was complete),
We granted him prophethood and knowledge>>;**

5. do not use [اسْتَقَرَّ] (istaqarra; to settle)”, or else He would be similar to the Ark:

﴿وَاسْتَوَتْ عَلَى الْجُودِيِّ﴾²

<<It istawā (settled) upon Mt. Judiyy>>.

So, those many Wahhābis who claim that Allāh istaqarra (settled) upon the throne - which is not confirmed from Ibn ʿAbbās as they assert - have unwittingly likened Him to a boat that landed upon a mountaintop. Ibn Taymiyah’s role model, ʿUthmān Ibn Saʿīd, said that when Allāh lands on the ʿArsh, the Angels who carry it buckle to their knees under His weight³.

None of these meanings befit Allāh, even though they are linguistically applicable to “istawā”. A befitting one is [قَهَرَ] (qahara; to conquer; subdue; dominate) because it has the meaning of Power.

Q74: What if a Wahhābiyy says that conquering is unbefitting because it implies a struggle?

Respond: If you think that is a reason to avoid the word conquer, why don’t you use the same reasoning to avoid the words “rose over”, since that means that He was not the highest

¹ Al-Qaṣaṣ, 14

² Hūd, 44

³ Raddu-d-Darimiyy, pg. 85, Darul-Kutub

and then had to overcome that? Actually, from the instant the ^Arsh was created, it was subjugated by His Power, conquered by Him, and dominated. There is no implication of struggle; you just want an excuse to liken Allāh to the creations!

Q75: Why is the ^Arsh mentioned specifically if Allāh did not rise over it, and since He has Power over all things?

The answer: To point out the status of the ^Arsh. Why did He say in the Qur'an that <<He is the Lord of the great ^Arsh>>:

﴿وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾¹

while He is the Lord of all things?" Also, to point out the status of the ^Arsh! What is significant about the ^Arsh in both verses is that it is the largest creation. By Allāh informing us that He subdues the largest creation, we knew that He subdues everything else, and this is what many of the Salaf said:

1. Al-Bukhārīyy narrated about Mujāhid who is from the Salaf²:

وَقَالَ مُجَاهِدٌ: {اسْتَوَى}: «عَلَا» {عَلَى الْعَرْشِ}

"Said Mujāhid, "Istawā (means): ^alā (dominated) over the ^Arsh."

2. Az-Zajjaj, who is from the Salaf, used the word istawlā in Ma^ani-l- Qur'an³:

وَقَالُوا مَعْنَى (اسْتَوَى) اسْتَوْلَى

"They said that the meaning of istawā is istawlā (subjugated)."

3. At-Tabariyy, a mujtahid and hafidh of the Salaf, also mentioned istawlā in his tafsir⁴:

¹ At-Tawbah, 129

² [Al-Bukhārīyy. Sahih Al-Bukhārīyy. Volume 9. Page 124.]

³ [Az-Zajjaj. Ma^ani-l-Qur'an Wa 'I^rabuh. Volume 3. Page 350.]

⁴ [At-Tabariyy. Jami^ Al-Bayan (Tafsir At-Tabariyy). Volume 1. Page 457.]

ومنها الاحتياز والاستيلاء

“Among its meanings is taking possession and istila’ (subjugation).”

Q76: What if they say that whenever the verb: [عَلَا] (^alā) comes with the particle: [عَلَى] (^alā), such as in Mujahid’s previous statement, it emphatically means “(physically) rose over” and cannot be domination or supremacy?

Another lie. That is refuted by the 91st verse of Al-Mu’minun:

﴿وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ﴾

<<There was never a god with Him. Had there been, then every god would have taken what it created and some of them would have ^alā (dominated¹) ^alā (over²) others.>>

Also, Al-Akhfash, who is from the Salaf, said³:

{ عَلَى الْعَرْشِ اسْتَوَى } يَقُولُ "عَلَا" وَمَعْنَى "عَلَا": قَدَر

“< Istawa ^alā (over) the ^Arsh > He is saying (by istawa): ^alā (dominated), and the meaning of ^alā (dominated) is the ascription of power.”

And there are many more references, so do not let them lie to you about the Salaf never saying that istawa means istawla (to conquer; subjugate). And how do they explain His two Names Al-Qahir and Al-Qahhar? The first means that He is the Dominator, and the second means that He is very dominating! Why do they like the idea of God sitting in a chair or being in the sky more than being All-Powerful?! This is enough to counter a Wahhabiyy who says that Ibn Al-‘A‘rabiyy was asked if he knows about “istawa” meaning “istawla”

¹ the verb عَلَا

² the particle عَلَى

³ [Al-Akhfash. Ma‘anil-Qur’an. Volume 2. Page 443.]

(subjugation), and he said: “*I do not know it.*” One scholar’s lack of knowledge is not binding on another! The scholars have a rule:

من حفظ حجة على من لم يحفظ

“Who memorized has priority over he who has not memorized.”

Q77: What if they quote Ibnul-‘A[^]rabiyy as saying: “The Arabs do not say that a person ‘*istawla* *‘ala* (conquered)’ something unless he had an opponent?”

Respond: This narration contradicts the first, because he is confirming that he knows the meaning!

Q78: What if they say, “At first he did not know it, but then he learned it!”

Respond: It is then also possible that he did not know that they use *qahr* or *istawla* without a previous struggle or opponent. What proves that they did indeed use them without the meaning of struggle or an opponent is the famous verse of Arabic poetry¹:

قد استوى بشر على العراق من غير سيف ودم مہراق

“*Bishr istawla (dominated) over Iraq, without a sword nor any blood spill.*”

Q79: What if they say that the author for this line of poetry is unknown?

Respond: Az-Zabidiyy² and Ibn Kathir³ - whom they consider an authority - have confirmed him to be Al-‘Akhtal, the Christian Arab poet. But even if he were unknown, anyone who studied Arabic properly knows that there are many lines of poetry used as

¹ [Ar-Raziyy. Mukhtar As-Sihah. Page 158.]

² [Az-Zabidiyy. Taj Al-‘Arus. Volume 38. Page 331.]

³ [Ibn Kathir. Al-Bidayah wa-n-Nihayah. Volume 9. Page 261.]

references in the Arabic language without their authors being known. The condition is that they are confirmed to be from the period of those whose speech is used as proof in the Arabic language.

Q80: What if they say that since he was a Christian, his speech is unreliable?

Respond: Many lines of poetry said by the idol worshippers were quoted by Ibn ^Abbas when he would interpret verses of the Qur'an. It is not a condition for the poet to be a Muslim; the condition is that he be from the period of those whose speech is used as proof in the language.

And what further proves that “dominated; subjugated” is the meaning of “istawa” are the 4th and 6th verses of Surat Ta-ha, those before and after the 5th verse in question. As you will see repetitively in this book, some scholars said that every mutashabih verse has something in its vicinity that clarifies its meaning:

﴿تَنَزَّلُ الْمَلَائِكَةُ وَالسُّورَةُ الْأُولَىٰ (٤) الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ (٥) لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ (٦)﴾

<< (4) As revelation from Who created the earth and the high skies. (5) Ar-Rahman istawa over the ^Arsh. (6) To Him belongs what is in the heavens and what is in the earth and what is between them, and what is beneath the soil. >>

The first of these three means that Allah is the “Khalīq (Creator)” of the earth and the heavens, the third of them means that Allah is the “Malik (Owner)” of what is in the heavens and what is in the earth and all that is between them. Being the most eloquent speech, the Qur'an's verses must have conformity and harmony, not randomness and incoherence. The context makes it more likely that the second of these three, the verse of istiwa', means that Allah is the “Qahir (Subduer)” of the ^Arsh, not the “Jalis (sitter)” or “Qa'id (squatter)” on the ^Arsh.

Q81: What about all the quotes they produce from major scholars saying that they believe that Allah rose over the Throne?

Do not be fooled by the misquoted translations produced by Wahhābis. They bring mistranslated quotes from the ‘Imams about this issue, claiming that they said, "We believe that Allah rose above His ^Arsh," while truly they only said, "We believe in Istiwa' ". They DID NOT say, "We believe that istawa **means** that Allah rose above His ^Arsh." Nor did they say, "We believe that istawa **means** that Allah sat ..." They said, "Istawa without a how", not "He sat without a how." They said, "The meaning of istawa is not like what is imagined," and not, "It is impossible to say how Allah mounted the ^Arsh". For that reason, if a Wahhābiyy brings such a mistranslation, attributing it to a reliable scholar, tell him, "Do not bring your translation of what a scholar said when he used a word that can have 15 meanings; bring the explicit evidence that those scholars said istawa means "rose above" or "sat" for Allah. In other words, tell him to bring the proof that those scholars assigned a particular definition to "istawa" over another, and do not accept a simple translation that is, after all, by a Wahhābiyy!

Not to mention that their norm is to not give you the Arabic quote in their English books unless it is a verse from the Qur'an with their translation. They might give you the Arabic of a ḥadīth with their translation, but rarely - almost never - do they give the Arabic text of a scholarly quote. They are confident that their followers will not check, unless by the time they know enough Arabic to do so, they are fully indoctrinated and committed to support the lies and misconceptions. Take for example, how they frequently misquote ‘Abu Hanīfah:

نقر بأن الله استوى على العرش

“We confess that Allah rose over the Throne!”

What happened to the rest of the statement in Al-Waṣiyyah¹:

... من غير أن يكون له حاجة إليه واستقرار عليه وهو الحافظ للعرش وغير العرش، فلو كان محتاجا لما قدر على إيجاد العالم وتدبيره كالمخلوق ولو كان محتاجا إلى الجلوس والقرار فقبل خلق العرش أين كان الله تعالى! تعالى الله عن ذلك علوا كبيرا. اهـ

“... Without there being for Him any need of it, or dwelling over it, and He is the Preserver of the ‘Arsh and other than the ‘Arsh, for had He been in need, He would not have had the Power to create the world and manage it - like the creation, and had He been needy of sitting and dwelling, then before creating the ‘Arsh, where was Allāh, Exalted is He? Exalted is Allāh from that, highly and greatly!”

So it is clear that ‘Abū Ḥanīfah was truly merely saying, “*We confess that Allāh has istiwa’ over the ‘Arsh.*” If the Wahhābiyy brings some statements from some of the old, reliable scholars, like Mujāhid the student of Ibn ‘Abbās and Al-Farra’, claiming that those scholars said it means “rose above” by using such words as “ارتفع (irtafa’a)” or “علا (‘ala)”, then know that even those words still can have the meaning of highness in status and majesty, not only highness in place. That is assuming that the narrations are authentic. Do not be shaken by this, because it is known that there are two types of highness: physical, which is impossible to be an Attribute of Allāh, and majestic, which is necessary. Thus, had they used words that attribute “highness” to Allāh, that, in itself, is not evidence that Allāh is in a place, it is just praise for Allāh, like Abū Ḥanīfah said. Furthermore, had they intended by those expressions that Allāh exists in a physical location, they would be rejected by virtue of the definitive evidence. Indeed, the truth is not known by the men, the men are known by the truth!

It could mean that He is the “Ḥafidh (Preserver)” of the ‘Arsh, because one of the meanings of “istawa” is [حَفِظَ] (ḥafidha; to preserve; to protect), and one of Allāh’s Names is Al-Ḥafidh (the Preserver; Protector). Like this, it means that Allāh keeps it high above

¹ Al-Waṣiyyah by Abū Ḥanīfah in Al-Kawthari’s creedal anthology: *Al-‘Aqidah wa-‘Ilmul-Kalām* pg. 636 Dar Al-Kutub 2004.

Paradise; if not for Allāh's Preservation of the ^Arsh, it would fall and destroy what is beneath it. This is still close the first explanation of dominance and subjugation, for it is still Allāh's ascription of Power.

Assigning a particular meaning is the way of the Khalaf, the scholars after the Salaf. Lots of deviation emerged in the later generations, as well as weakness in the pure Arabic, so there was a necessity to specify meanings for those verses, especially for the sake of the laymen.

HIGH OVER THE THRONE OR CLOSE?

The Wahhābis do not stop there. They believe that Allāh reiterates being very high above the Throne, very far, far away, because He repeatedly attributed Istiwa' to Himself, like His saying:

(لَمْ يَسْتَوِ عَلَى الْعَرْشِ)¹

<Then He istawa over the ^Arsh.>

Most would probably not be brave enough to so frankly say that He is far, far away, but the religious evidence says that the distance between the earth and the first heaven above is 500 years. There are seven heavens, and between one and another are 500 years. That makes 3,500 years away.

Furthermore, the thickness of each heaven, like the distance between them, is also 500 years. That is an additional 3,500 years, totaling 7,000 years.

Then, above the seventh sky/heaven is Paradise, which is not only disconnected from the seventh sky but even larger than it! Then above Paradise is that ^Arsh that is larger than Heavens and Earth combined! According to them, that far, far ^Arsh is where the creations stop, and Allāh is disconnected and so high above that that He is not even close to it!

¹ Ar-Ra^d, 2

Therefore, He is what they see as unimaginably far, so far that they are tickled by how it baffles them! They also often specifically say that Allāh is “disconnected” from His creation, extremely high above them. It is known that some of them say that He is so high that He exists without a place. However, how could He be so far away, when abandoning ta’wīl dictates that He is close:

When the Companions were raising their voices while mentioning Allāh, the Prophet said, as narrated by Al-Bukhārīyy and others¹:

ارْبَعُوا عَلَى أَنْفُسِكُمْ؛ فَإِنَّكُمْ مَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا قَرِيبًا. إِنَّ الَّذِي تَدْعُونَ أَقْرَبُ
إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ

“Take it easy on yourselves! You are not calling upon one who is deaf nor absent, you are calling upon One Who hears and He is ‘Qarīb (apparently: close)’. Indeed, the One Whom you call upon is ‘Aqrab (apparently: closer)’ to one of you than the neck of his animal upon which he rides.”

Forget not also the 16th verse of Qaf:

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

<We (Allāh) are “aqrab (lit: closer)” to the human than the jugular vein.>

And how can they claim that Allāh is so unimaginably high above the Throne, when He said in the 19th verse of Al-ʿAlaq:

﴿وَاسْجُدْ وَاقْتَرِبْ﴾

<Prostrate and iqtarib (lit: draw near).>

This will be like a smack to the face that will lead them to make another ta’wīl, because this particular verse not only gives the impression that He is close, but that He is below,

¹[Aḥmad. Musnad Aḥmad. Volume 32. Page 374. Ḥadīth Number 19599. Al-Bayhaqīyy. Al-Asma’ Was-Sifat. Volume 1. Page 461.]

because prostration requires going down! In their conviction, one's head is closer to Allāh when standing than when prostrating, because when standing his head is closer to the sky than when prostrating. If prostrating brings one closer to Allāh, and if they do not believe in ta'wīl, then they would have to say that there is something close to Allāh, and they would have to say that Allāh is below so that the prostrating person can draw near to Him.

Why should they then reinterpret the ḥadīth of 'Imām Muslim that would literally be¹:

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ، وَهُوَ سَاجِدٌ،

“The closest the slave would be to his Lord is while He is prostrating.”

So stand back, cross your arms, and watch the Wahhābiyy eat his own words about denying ta'wīl! To escape this obvious contradiction, they make ta'wīl, like they did for the slave girl ḥadīth, when they got confused about Allāh being in the sky or over the heavens.

Their ta'wīl is to say: their “closeness” to Him is by obedience, and His “closeness” to them is His Knowledge of them.

Say - although that is correct: “If closeness can be by obedience or knowledge, then highness can be by majesty!”

And be aware that many Wahhābis have made ta'wīl for the ḥadīth that we repeated frequently²:

فليس دونك شيء

“... And there is nothing below You.”

They explained it as, “...there is nothing close to You”, and sometimes they say it means, “... there is nothing beside You.”

¹ [Muslim. *Ṣaḥīḥ Muslim*. Volume 1. Page 350. *Ḥadīth* Number 482.]

² [Al-Bukhārīyy. *Al- 'Adab Al-Mufrad*. Page 469.

Muslim. *Ṣaḥīḥ Muslim*, Volume 4, Page 2084, *Ḥadīth* Number 2713

At-Tirmidhiyy. *Sunan At-Tirmidhiyy*. Volume 5. Page 395. *Ḥadīth* Number 3481.

Al-Hākim. *Al-Mustadrak 'Ala Ṣaḥīḥayn*. Volume 3. Page 170. *Ḥadīth* Number: 4741

Al-Bayhaqiyy. *Al-Asma' Was-Sifat*. Volume 2. Page 289.]

1. **If they say it means nothing is close to Him**, confront them with all these texts that, when ta'wīl is abandoned, mean that He is close.
2. **If they say it means nothing is beside (or next to) Him**, then what do they say of Ibn Taymiyah when he said in *Bayan Talbīs Al-Jahmiyyah*¹, and he says similar in *Majmū' Al-Fatawa*:

العرش لم يمتلئ به وأنه يقعد نبيه عليه السلام معه على العرش

“The Throne does not get filled up by Allāh, and He sits His Prophet with Him on the Throne.”

What ugly blasphemy, and O, what a vicious exposure! This is the man they call “the Shaykh of Islām”, and this is their creed, although they claim that they do not believe that Allāh is a body. So according to him, there is not only something close to Allāh, but also beside Him!

And by this, they claim the Prophet ﷺ was not eloquent - in a way similar to what we mentioned about the verse of Istiwa'; according to them, instead of saying (what would literally be): “**O Allāh, You are the First and there is nothing before You, You are the Last, and there is nothing after You, You are the Obvious and there is nothing above You, and You are the Hidden² and there is nothing below You,**” he broke the pattern and was actually saying: “there is nothing near You,” or “nothing next to You.” It clearly means, “... and there is nothing BELOW You”, thus refuting their obvious misunderstanding of:

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ﴾³

They claim that it means: <Then He ascended to the heaven.>

3. **If they say it means nothing is below Him**, they have agreed with us.

¹ [Ibn Taymiyah. *Bayan Talbīs Al-Jahmiyyah*. Volume 3. Page 374.]

² From delusion and imagination.

³ *Al-Baqarah*, 29

Wahhabis Bind Allah to Time

Because they did not know that the most particular Attribute of God is that He has no beginning, and that the most particular attribute of the creation is that it has a beginning, the Wahhabiyyah have attributed time to Allah; they argue that Allah starts and stops and begins and ends by this verse:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾¹

They say it means, “Surely, your Lord created Heavens and Earth in six days, **thumma** (then) He rose above the throne.” They explain: [ثم] (thumma; then) expresses sequence and delay.

We answer: “Thumma can also mean “and”, meaning that it might come without being for sequence or delay.

It may also be said: If this verse gives the meaning of sequence, the only thing being put in order here is the mere information; that Allah informs about the creation of Heavens and Earth, *then* He informs about His Istawa'. That does not mean that Allah changed.

Both of those answers can be demonstrated by this verse of the Qur'an:

﴿خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا﴾²

<<He created you (humans) from one soul (Adam), then He created from that soul its spouse (Eve).>>

If **thumma** (then) is taken literally here, it would mean that the humans were created before their mother, Eve. This is impossible. Likewise, Allah did not physically rise above the ^Arsh at a time after the creation of the skies and Earth. That is impossible! Had they had a proper creed about the eternal Creator, they would not have said such a thing. The true

¹ Ar-Ra^d, 2

² Az-Zumar, 6

meaning is, <<Surely your Lord created the skies and the Earth in six days, and He “istawa [^]ala-l-[^]Arsh”>>, according to the aforementioned possibilities for *istiwa*’.

MALIK’S STATEMENT ABOUT “KAYFIYYAH (HOWNESS; MODALITY)”

To close this section, know that these people use an unconfirmed narration from Imam Malik, that he said, "Istawa is known, but the 'how' of it is not known." This is easy: This narration is discredited by two narrations from Al-Bayhaqiyy in *Al-Asma’ wa-s-Sifat*:

One is from the route of [^]Abdullah Ibn Wahb¹:

كُنَّا عِنْدَ مَالِكِ بْنِ أَنَسٍ فَدَخَلَ رَجُلٌ، فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} [طه: ٥] كَيْفَ اسْتَوَاؤُهُ؟

We were with Malik Ibn Anas when a man entered and said, ‘O Abu [^]Abdillah (then he recited the verse of istiwa’ and said), “How is His Istiwa’?”

قَالَ: فَأَطْرَقَ مَالِكٌ وَأَخَذَتْهُ الرُّحَضَاءُ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ:

([^]Abdullah) said: Then Malik lowered his head and was overtaken by sweat. Then he raised his head and said:

{الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} [طه: ٥] كَمَا وَصَفَ نَفْسَهُ، وَلَا يُقَالُ: كَيْفَ، وَكَيْفَ عَنْهُ مَرْفُوعٌ،

“Ar-Rahmanu [^]alal-[^]Arshi-stawa, just as He attributed to Himself! It is not said, ‘how,’ and ‘how’ is inapplicable to Him!”

وَأَنْتَ رَجُلٌ سُوءٍ صَاحِبٌ بِدْعَةٍ، أَخْرِجُوهُ!

“You are a bad man; a perpetrator of heresy! Get him out of here!”

قَالَ: فَأُخْرِجَ الرَّجُلُ

([^]Abdullah) said, “Then the man was put out.”

¹ [Al-Bayhaqiyy. *Al-Asma’ Was-Sifat*. Volume 2. Page 304.]

The other is from Yahya Ibn Yahya¹:

كُنَّا عِنْدَ مَالِكِ بْنِ أَنَسٍ فَجَاءَ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ، {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} [طه: ٥] فَكَيْفَ اسْتَوَى؟

We were with Malik Ibn 'Anas when a man came and said, 'O 'Abu 'Abdillah, (then he recited the verse of istiwa' and said), "How did He istawa?"

قَالَ: فَأَطْرَقَ مَالِكٌ بِرَأْسِهِ حَتَّى عَلَاهُ الرُّحْضَاءُ

Malik lowered his head, until the sweat overtook him,

ثُمَّ قَالَ: الْإِسْتِوَاءُ غَيْرُ مَجْهُولٍ، وَالْكَيفُ غَيْرُ مَعْقُولٍ، وَالْإِيمَانُ بِهِ وَاجِبٌ، وَالسُّؤَالُ عَنْهُ بِدْعَةٌ، وَمَا أَرَاكَ إِلَّا مُبْتَدِعًا. فَأَمَرَ بِهِ أَنْ يُخْرَجَ

Then he said: 'Istiwa' is not unknown, 'how' is not rational, believing in it is obligatory, questioning it is an innovation, and I only see you as an innovator.' Then he ordered for the man to be put out."

- ✚ His saying that istawa is not unknown means that it is known because it was mentioned in the Revelation.
- ✚ His saying that how is not rational means that saying how about Allah does not make sense.

So, remember the great difference between, "We do not know how," and "There is no how." But be on alert! Some people use this very expression to mean, "the reality". Thus, one would say, "I do not know how Allah is," meaning: "I do not know His reality"- which is true, but should not be said like that. According to this, one does not blaspheme. As for those body-worshipping Wahhabis, they say that they do not know how His two hands are, and how He puts His foot in Hell, and how He goes up and down in the sky, and this is certainly blasphemy!

¹ [Al-Bayhaqqiyy. Al-Asma' Was-Sifat. Volume 2. Page 305.]

THE HADITH OF NUZUL

An appropriate third reference would be the Hadith of Nuzul¹:

ينزل ربنا إلى السماء الدنيا

“Yanzilu Rabbuna ila-s-sama’i-d-dunya”

It seems to say, “Our Lord descends to the lowest sky.”

In Arabic, literal “nuzul (descent)” is a transfer from a higher place to a lower. Ibn Faris, author of the dictionary *Al-Maqayis* said²:

تَدُلُّ عَلَى هُبُوطِ شَيْءٍ وَوُقُوعِهِ. وَنَزَلَ عَنْ دَابَّتِهِ نَزُولًا. وَنَزَلَ الْمَطَرُ مِنَ السَّمَاءِ نَزُولًا

It indicates a thing’s falling and dropping. (For example): One nazala (descended) from his animal nuzul[an] (a descent); the rain nazala (descended) from the sky nuzul[an] (a descent).

Therefore, if a desperate Wahhābiyy, out of shame of his true belief, says, “I did not say that Allāh moves!”

Respond: But you said you take the literal meaning!

You may also respond: Do you deny that He moves? Here, he will likely go silent because he does not want to deny that. If he does, however, then he agreed with us. Then we tell him not to translate it literally if he does not believe in the literal meaning.

What the scholars said is that the “**Nuzul**” of Allāh is not motion or transfer, without translating it; they denied the literal meaning while not specifying any alternative meaning, as mentioned numerous times already.

¹ [Al-Bukhariyy. *Sahih Al-Bukhariyy*. Volume 2. Page 53. Hadith Number 1145. Muslim. *Sahih Muslim*. Volume 1. Page 521. Hadith Number 758.]

² Ibn Faris. *Maqayis Al-Lughah*. Volume 5. Page 417.]

Q82: Does nuzul have a figurative meaning?

Yes. ‘Imam Ar-Raziyy gave the 26th verse of Al-Fat-h as an example of “nuzul” without the meaning of relocating:

﴿فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ﴾

< Allah “anzala (brought down)” His Serenity upon His Messenger ... >

Some scholars also used this 25th verse of Surat Al-Hadid as a non-literal usage:

﴿وَأَنزَلْنَا الْحَدِيدَ﴾

Literally it would say: <And We (Allah) brought down the iron.> They explained it to mean: “*And We created the substance of iron*”, like Al-Qurtubiyy documented¹:

وَقِيلَ: (أَنزَلْنَا الْحَدِيدَ) أَيِ أَنْشَأْنَاهُ وَخَلَقْنَاهُ، كَقَوْلِهِ تَعَالَى: (وَأَنزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ) وَهَذَا قَوْلُ الْحَسَنِ. فَيَكُونُ مِنَ الْأَرْضِ غَيْرُ مُنْزَلٍ مِنَ السَّمَاءِ. وَقَالَ أَهْلُ الْمَعَانِي: أَيِ أَخْرَجَ الْحَدِيدَ مِنَ الْمَعَادِنِ وَعَلَّمَهُمْ صَنْعَتَهُ بِوَحْيِهِ.

“It was said that (what translates literally as) <We brought down the iron> means ‘We brought it into existence and created it’, like His Saying², Exalted is He (which translates literally as): <And He brought down for you the cattle³; eight counterparts⁴.> This is the saying of Al-Hasan. According to that, it would be from the earth, not brought down from the sky. The people (scholars) of ma[^]anī⁵ said that it means: He made the iron come from the mines, and by His Revelation, He made man know how to work it.”

Also, the Wahhabiyy actually does believe that Allah moves; he only denies it with his tongue when challenged, unless he is mindless enough to admit it. Then he would defend

¹ [Al-Qurtubiyy. Tafsir Al-Qurtubiyy. Volume 17. Page 261.]

² Surat Az-Zumar, 6

³ Camels, cows, sheep and goats.

⁴ Males and females of each of the four types.

⁵ A branch of balaghah (rhetoric; style; eloquence)

himself by saying, “We do not know how Allāh moves!” Also, if he believes that this “nuzul” is a literal one, then he believes that Allāh is only the Most High sometimes.

A SCHOLARLY CLARIFICATION

Q83: What if they say, “But Al-Bukhariyy narrated this, and his book is second only to the Book of Allāh!”

Say again as we said before: There is a difference between narrating a ḥadīth and explaining it. For a scholar who explained it, let us refer to Ibn Hajar Al-ʿAsqalaniyy¹, the “Seal of the Ḥafidhs”. His book *Fat-hu-l-Bari* is the most famous of the explanations of Al-Bukhariyy. Here is some of his commentary²:

اسْتَدَلَّ بِهِ مَنْ أَثَبَّتَ الْجِهَةَ وَقَالَ هِيَ جِهَةُ الْعُلُوِّ وَأَنْكَرَ ذَلِكَ الْجُمْهُورُ لِأَنَّ الْقَوْلَ بِذَلِكَ يُفْضِي إِلَى التَّحْيِيزِ تَعَالَى اللَّهُ عَنْ ذَلِكَ وَقَدْ اخْتَلَفَ فِي مَعْنَى النُّزُولِ عَلَى أَقْوَالٍ فَمِنْهُمْ مَنْ حَمَلَهُ عَلَى ظَاهِرِهِ وَحَقِيقَتِهِ وَهُمْ الْمُشَبِّهَةُ تَعَالَى اللَّهُ عَنْ قَوْلِهِمْ.

“Those who confirm a direction for Allāh use it as proof, claiming it is the direction of above, and the majority has rejected that, because such a saying leads to containment, Exalted is Allāh from that. There are different sayings about the meaning of “nuzul”. Some carry it on its apparent and literal meaning, and those are the Likeners, Exalted is Allāh from their saying.”

And he said³:

وَمِنْهُمْ مَنْ أَجْرَاهُ عَلَى مَا وَرَدَ مُؤَمَّنًا بِهِ عَلَى طَرِيقِ الْإِجْمَالِ مُنْزِهَاً اللَّهُ تَعَالَى عَنِ الْكَيْفِيَّةِ وَالتَّشْبِيهِ وَهُمْ جُمْهُورُ السَّلَفِ

¹ Amīru-l-Muʿminīn fi-l- Ḥadīth (The prince of the Muslims in the science of ḥadīth),

² [Ibn Hajar Al-ʿAsqalaniyy. *Fath Al-Bari*. Volume 3. Page 30.]

³ [Ibn Hajar Al-ʿAsqalaniyy. *Fath Al-Bari*. Volume 3. Page 30.]

“Some kept (its wording) as it was narrated, believing in it without specifying a meaning, while clearing Allah from manner of being and resemblance, and those are the majority of the Salaf,”

And just like An-Nawawiyy, he says¹:

وَمِنْهُمْ مَنْ أَوَّلَهُ عَلَى وَجْهِ يَلِيقُ مُسْتَعْمَلٍ فِي كَلَامِ الْعَرَبِ

“And among them are those who interpreted it in a befitting way used in the speech of the Arabs.”

And he copies that Ibnu-l-^Arabiyy said²:

فَأَمَّا قَوْلُهُ يَنْزِلُ فَهُوَ رَاجِعٌ إِلَى أَفْعَالِهِ لَا إِلَى ذَاتِهِ، بَلْ ذَلِكَ عِبَارَةٌ عَنْ مَلَكِهِ الَّذِي يَنْزِلُ بِأَمْرِهِ وَنَهْيِهِ وَالنُّزُولُ كَمَا يَكُونُ فِي الْأَجْسَامِ يَكُونُ فِي الْمَعَانِي فَإِنْ حَمَلْتَهُ فِي الْحَدِيثِ عَلَى الْحَسِي قَتْلَكَ صِفَةَ الْمَلَكِ الْمُبْعُوثِ بِذَلِكَ.

‘The Prophet saying “yanzilu” refers to God’s Doings³, not to His Self; it refers to Allah’s Angel who descends with His Order and His Prohibition. Nuzul, as it exists in bodies, also has allegorical meaning. If you carry the hadith by the physical meaning, it is the attribute of the Angel dispatched with that ...’

Then Ibn Hajar said⁴:

وَالْحَاصِلُ أَنَّهُ تَأَوَّلَهُ بِوَجْهَيْنِ إِمَّا بِأَنَّ الْمَعْنَى يَنْزِلُ أَمْرُهُ أَوْ الْمَلَكُ بِأَمْرِهِ وَإِمَّا بِأَنَّهُ اسْتِعَارَةٌ بِمَعْنَى التَّلَطُّفِ بِالذَّاعِينَ وَالْإِجَابَةِ لَهُمْ وَنَحْوِهِ

The summary is that he (Ibnu-l-^Arabiyy) explained it in two ways: either that yanzilu means His Order comes down, or His Angel with His Order, or else it is metaphor, by the

¹ [Ibn Hajar Al-^Asqalaniyy. Fath Al-Bari. Volume 3. Page 30.]

² [Ibn Hajar Al-^Asqalaniyy. Fath Al-Bari. Volume 3. Page 30.]

³ His Act of creating.

⁴ [Ibn Hajar Al-^Asqalaniyy. Fath Al-Bari. Volume 3. Page 30.]

meaning of mercy upon those who supplicate (at night), the answering of their prayers, and the like.

Q84: Does the hadith of nuzul have various wordings?

Yes, it has a number of renditions. Ibn Hajar said¹:

وَقَدْ حَكَى أَبُو بَكْرٍ بْنُ فُورَكٍ أَنَّ بَعْضَ الْمَشَايِخِ ضَبَطَهُ بِضَمِّ أَوَّلِهِ عَلَى حَذْفِ الْمَفْعُولِ أَيْ يُنْزَلُ مَلَكًا وَيُقَوِّيه مَا رَوَاهُ النَّسَائِيُّ مِنْ طَرِيقِ الْأَعْرَبِيِّ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ يَلْفُظُ إِنَّ اللَّهَ يُمَهِّلُ حَتَّى يَمْضِيَ شَطْرُ اللَّيْلِ ثُمَّ يَأْمُرُ مُنَادِيًا يَقُولُ هَلْ مِنْ دَاعٍ فَيَسْتَجَابُ لَهُ الْحَدِيثُ وَفِي حَدِيثِ عُثْمَانَ بْنِ أَبِي الْعَاصِ يُنَادِي مُنَادٍ هَلْ مِنْ دَاعٍ يُسْتَجَابُ لَهُ الْحَدِيثُ قَالَ الْقُرْطُبِيُّ وَبِهَذَا يَرْتَفِعُ الْإِشْكَالُ.

'Abu Bakr Ibn Furak said that some shaykhs have narrated it with a damma² on its beginning³, while omitting the direct object, i.e., He sends down (an Angel). What strengthens that is what was narrated by An-Nasa'iyy:

إِنَّ اللَّهَ يُمَهِّلُ حَتَّى يَمْضِيَ شَطْرُ اللَّيْلِ ثُمَّ يَأْمُرُ مُنَادِيًا يَقُولُ هَلْ مِنْ دَاعٍ فَيَسْتَجَابُ لَهُ

“After the middle of the night passes, Allah certainly orders a caller to call out: ‘Is there anyone making supplication, so that it would be answered for him?’”

Al-Qurtubiyy said, ‘This lifts any ambiguity.’”

As seen, Ibn Hajar mentioned two narrations that prove that the one who descends is the Angel, not Allah.

¹ [Ibn Hajar Al-Asqalaniyy. Fath Al-Bari. Volume 3. Page 30.]

² the “oo” sound

³ so that it reads: **يُنْزِلُ رَبُّنَا “yunzilu Rabbung”**.

Q85: How do you explain the pronouns in the Hadith of Nuzul that refer to Allah?

This narration of An-Nasa'iyy in which it is stated that a caller calls out explains that famous narration of Al-Bukhariyy that the Wahhabiyy would use to say that Allah is the One Who comes down and calls out¹:

يُنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ: مَنْ يَدْعُونِي،
فَأَسْتَجِيبَ لَهُ ...

They say: “This means: Our Lord, He descends every night to the lowest sky while the last third of the night remains, and He says, ‘Who calls upon Me so that I might answer him?’ **They say:** It must be Allah who descends **in person**, because had it been the Angel, it would not be valid for him to say, “Who is repenting to Me so that I may forgive him?”

The answer: Just as the Angel was ordered to descend, he was also ordered to call out and convey from Allah. It is as if the Angel says, “O people, your Lord says ...” This is proven by the Nasa'iyy's narration, like Al-Qurtubiyy said.

Q86: Is there other evidence in which an Angel conveys from Allah speaking in the first person?

Yes. In the Two Books of Sahih, the Prophet ﷺ said about when he was in the heavens on the Night of the Ascension²:

فَلَمَّا جَاوَزْتُ نَادَى مُنَادٍ: أَمْضَيْتُ فَرِيضَتِي، وَخَفَّفْتُ عَنْ عِبَادِي

“When I went beyond, a caller called out: ‘I have settled what I made obligatory and I have lightened (the burden) for My slaves!’”

¹ [Al-Bukhariyy, Sahih Al-Bukhariyy, Volume 2, Page 53, Hadith Number 1145.]

² [Al-Bukhariyy, Sahih Al-Bukhariyy, Volume 5, Page 54, Hadith Number 3887.]

Here, it was as if the Prophet ﷺ said, “... *A caller called out (conveying from his Lord): I have settled what I made obligatory ...*”

Not only the Angel! Even the Prophet ﷺ was commanded with conveying from His Lord in the first person, as in the 53rd verse of Az-Zumar:

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ﴾

**<Say (Muhammad): O My slaves who have wronged themselves,
despair not of the Mercy of Allah!>**

Always remember what Al-ʿIraqiyy said¹:

وخير ما فسرته بالوارد

*“The best of what you used to interpret it (the ḥadīth) was by that which was narrated
(i.e., another ḥadīth).”*

Q87: Is it common to omit the mentioning of an Angel?

The omission is not special to the word “Malak (Angel)”, rather omission (ḥadhf) is common in Arabic. Thus, the meaning is: “(The Angel of) Our Lord descends to the lowest sky (by the Lord’s Command); he says (conveying from his Lord): ...”

Omission here is like the omission in the verse:

﴿وَاسْأَلِ الْقَرْيَةَ﴾

<<Ask the (people of the) town>>.

The word “ahl (people [of])” is omitted. Concerning the 9th verse of Al-Baqarah:

¹ [Al-ʿIraqiyy. *Alfiyyah Al-ʿIraqiyy*. Page 161. Line 762.]

﴿يُخَادِعُونَ اللَّهَ﴾

<<The hypocrites (act as if they) deceive Allah ...>>.

Al-Qurtubiyy said about it (with slight adjustment to his text)¹:

وَقِيلَ: فِي الْكَلَامِ حَذْفٌ، تَقْدِيرُهُ: يُخَادِعُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. جَعَلَ خِدَاعَهُمْ لِرَسُولِهِ خِدَاعًا لَهُ، لِأَنَّهُ دَعَاهُمْ بِرِسَالَتِهِ،

“It was said that in the speech is something omitted; its implication is: they deceive (the Messenger of) Allah. He [expressed] their deceiving the Messenger as a deception of Him because the Messenger is the one calling them by his message.”

A third case, among many more, is²:

﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ﴾

<<If you support (the Religion of) Allah, He will support you.>>

Q88: Is it common to attribute another's act to Allah?

It is common to attribute an act to its commander, even if someone else actually did it. It might be said, “The general attacked,” or “The judge imprisoned him,” though the general and the judge did not do the act personally. In the Hadith of Nuzul, the descent was only attributed to Allah because He commanded it, like the hadith about the High Pen³:

وكتب في الذكر كل شيء

“He wrote everything into the [Guarded Tablet]”

The High Pen did the writing by His Command.

¹ [Al-Qurtubiyy. *Tafsir Al-Qurtubiyy*. Volume 1. Page 195 & 196.]

² *Surat Muhammad* #7

³ [Al-Bukhariyy. *Sahih Al-Bukhariyy*. Volume 4. Page 106. *Hadith* Number 3191.]

AN UNREASONED ABSURDITY

Furthermore, it is always nighttime somewhere, and it is always daytime somewhere. If they say that Allāh descends during the last third of the night, He would have to be above in the other part of the world. Then, when the night falls on that part of the world, He would have to be above in that first part. In fact, after the last third of the night lapses in one area, it will shortly become the last third of the night in the next. So, according to them, Allāh goes up and down relentlessly. Such an absurdity is the result of this bad belief. To that, they say with disgust, “May Allāh protect us, you are using your mind!”

Forget not that they are contradicting the authentic ḥadīth¹:

وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ

“You, Allāh, are Adh-Dhahir, and there is nothing above You, and You are Al-Batin, and there is nothing below You.”

If Allāh rose above something, then something is below Him, and if He descends down, He would be below something, hence something would be above Him!

¹[*Al-Bukhariyy. Al-‘Adab Al-Mufrad. Page 469.*

Muslim. Ṣaḥīḥ Muslim, Volume 4, Page 2084, Ḥadīth Number 2713

At-Tirmidhiyy. Sunan At-Tirmidhiyy. Volume 5. Page 395. Ḥadīth Number 3481.

Al-Ḥakim. Al-Mustadrak ‘Ala Ṣaḥīḥayn. Volume 3. Page 170. Ḥadīth Number: 4741

Al-Bayhaqiyy. Al-Asma’ Was-Sifat. Volume 2. Page 289.]

ALLAH DOES NOT COME

Al-Bayhaqiyy said in *Al- 'Asma' wa-s-Sifat* about Allah's Attributes of Maji' and 'Ityan¹:

وَأَمَّا الْإِثْيَانُ وَالْمَجِيءُ فَعَلَى قَوْلِ أَبِي الْحَسَنِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ يُحْدِثُ اللَّهُ تَعَالَى
يَوْمَ الْقِيَامَةِ فِعْلاً يُسَمِّيهِ إِثْيَانًا وَمَجِيئًا،

*As for the 'Ityan and the Maji', according to 'Abu-l-Hasan Al- 'Ash'ariyy's saying, may Allah accept his deeds, Allah, on Resurrection Day, creates an action that He names an
"ityan (approaching)" and a "maji' (coming)",*

لَا بَأْنَ يَتَحَرَّكَ أَوْ يَنْتَقِلَ، فَإِنَّ الْحَرَكََةَ وَالسُّكُونَ وَالِاسْتِقْرَارَ مِنْ صِفَاتِ الْأَجْسَامِ، وَاللَّهُ
تَعَالَى أَحَدٌ صَمَدٌ لَيْسَ كَمِثْلِهِ شَيْءٌ.

*Not that He moves or relocates, for certainly, motion, stillness, and dwelling are some of
the attributes of bodies, and Allah, Exalted is He, is Indivisible, without need, and
nothing is whatsoever like Him.*

وَهَذَا كَقَوْلِهِ عَزَّ وَجَلَّ: {فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ} [النحل: ٢٦] وَلَمْ يُرِدْ بِهِ إِثْيَانًا مِنْ حَيْثُ النُّفْلَةُ.

*This is like His Saying, Mighty and Great is He (which translates literally as): <<Allah
came to their buildings from the foundations, the roof fell upon them from above them,
and the torture came to them from where they did not expect.>> He did not mean by it
"coming" with the meaning of relocation.*

إِنَّمَا أَرَادَ إِحْدَاثَ الْفِعْلِ الَّذِي بِهِ خَرِبَ بُنْيَانُهُمْ وَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ، فَسَمَّى ذَلِكَ
الْفِعْلَ إِثْيَانًا،

*He rather meant the creation of an action by which their buildings were destroyed and
the roof fell upon them from above them; He named that action an 'ityan (coming;
approaching).*

¹ [Al-Bayhaqiyy. *Al-Asma' Was-Sifat*. Volume 2. Page 371.]

وَهَكَذَا قَالَ فِي أَخْبَارِ النَّزُولِ إِنَّ الْمُرَادَ بِهِ فِعْلٌ يُحْدِثُهُ اللَّهُ عَزَّ وَجَلَّ فِي سَمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ
يُسَمِّيهِ نَزُولًا وَلَا حَرَكَةً وَلَا نُقْلَةً، تَعَالَى اللَّهُ عَنْ صِفَاتِ الْمَخْلُوقِينَ

Like that said [Al-‘Ash‘ariyy] about the reports of the nuzul; the intent by them is an action that Allah creates in the lower sky every night. He calls it a “nuzul” without motion nor transfer. Exalted is Allah from the attributes of the creations!

They take such verses as 157 of Al-‘An‘am:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ﴾

Literally translated, it would say, “Are they awaiting other than for the Angels to come to them, or for your Lord to come?” This is why we are sure that the Wahhābis are body-worshippers even if they deny it; to them, Allah will relocate; moving toward the people on Judgement Day, in the company of moving Angels. What a paganistic, Christian thing to believe! The verse truly means: **<Are they awaiting other than for the Angels to come to them, or for (the Command of) your Lord to come?>** Here, “the Command of the Lord” is the signs of His Power that shall appear, as proven by the 33rd verse of An-Nahl:

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ﴾

<<Are they awaiting other than for the Angels to come to them, or for the Command (i.e., the traces of His Power) of your Lord to come?>>

This verse is identical to the previous verse, except the addition of the word “amr (command)” in the second one. Therefore, the second one explains the first. If this is clear, then the true meaning of verse 22 of Surat Al-Fajr should be clear:

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

<<(The signs of the Power of) your Lord will come, and the Angels will be standing row after row.>>

Apparently, it says, “And your Lord will come...” Imām Aḥmad gave the proper ta’wīl, as authenticated by Imām Al-Bayhaqiyy in his book *Manāqibu Aḥmad*. The other saying is that the Majī’ and the ‘Ityan are Attributes of the Self, not Attributes of Doings.

ALLAH'S YAD IS NOT A HAND

To briefly clear Allah from the organs known as hands, check the definitions listed for “yad”, like what says Al-Fayyumiyy in *Al-Misbah*¹:

الْيَدُ مُؤَنَّثَةٌ وَهِيَ مِنَ الْمَنْكِبِ إِلَى أَطْرَافِ الْأَصَابِعِ.

“Yad” is feminine, and it is *from the shoulder to the fingertips*.

وَالْيَدُ التَّعَمُّةُ وَالْإِحْسَانُ تَسْمِيَةٌ بِذَلِكَ لِأَنَّهَا تَنْتَازِلُ الْأَمْرَ غَالِبًا.

“Yad” can mean “**endowment**” and “**favor**”; naming those like that because [the hand] performs that usually.

وَتُطْلَقُ الْيَدُ عَلَى الْقُدْرَةِ

And “yad” is used to mean “**power**”.

وَيَدُهُ عَلَيْهِ أَيْ سُلْطَانُهُ

And one’s “yad” over someone/something is his **authority**.

وَالْأَمْرُ بِيَدِ فُلَانٍ أَيْ فِي تَصَرُّفِهِ

The matter is in Fulan’s “yad”: under his **discretion**;

وَقَوْلُهُ تَعَالَى {حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ} [التوبة: ٢٩] أَيْ عَنْ قُدْرَةٍ عَلَيْهِمْ وَغَلَبٍ

And God’s (aforementioned) Saying:

means: <Until they give the jizyah from a ‘yad (power over them and dominance)’>;

وَأَعْطَى بِيَدِهِ إِذَا انْقَادَ وَاسْتَسَلَّمَ وَقِيلَ مَعْنَى الْآيَةِ مِنْ هَذَا

And He gave by his “yad”: he submitted and yielded. It was said that this is the meaning of the (mentioned) verse.

وَالدَّارُ فِي يَدِ فُلَانٍ أَيْ فِي مِلْكِهِ

The house is in Fulan’s “yad”: in his **ownership**.

وَالْقَوْمُ يَدٌ عَلَى غَيْرِهِمْ أَيْ مُجْتَمِعُونَ مُتَّفِقُونَ

Those people are a “yad” against others: a mobilized alliance.

وَبِعَثُّهُ يَدًا بِيَدِ أَيْ حَاضِرًا بِحَاضِرٍ

¹[Al-Fayyumiyy. *Al-Misbah Al-Munir*. Volume 2. Page 680.]

I sold it to him “yad” by “yad”: in person.

The dictionary Al-Qamus adds¹:

الْيَدُ: الْكَفُّ، أَوْ مِنْ أَطْرَافِ الْأَصَابِعِ إِلَى الْكَتِفِ

The “yad” is the ‘kaff (hand; from wrist to fingers)’, or from the fingertips to the shoulder.

... وَالْيَدُ: الْجَاهُ، وَالْوَقَارُ، وَالْحَجَرُ عَلَى مَنْ يَسْتَحِقُّهُ، وَمَنْعُ الظُّلْمِ، وَالطَّرِيقُ، وَبِلَادُ
الْيَمَنِ، وَالْفُورَةُ، وَالْفُدْرَةُ، وَالسُّلْطَانُ، وَالْمَلِكُ، بِكسر الميم، وَالْجَمَاعَةُ، وَالْأَكْلُ، وَالنَّدَمُ،
وَالْغِيَاثُ، وَالْإِسْتِلاَمُ، وَالذُّلُّ، وَالنِّعْمَةُ، وَالْإِحْسَانُ تَصْطَنِعُهُ ...

And the “yad” is status and serenity and barring against who is entitled, and preventing injustice, and the pathway, and the lands of Yemen, and strength and power, and authority, and ownership, and a group, and food, and regret, and assistance, and submission, and debasement, and endowment, and favor that you exert ...

Skippping more references - only for the sake of brevity, other definitions include: covenant, obedience, protection, the handle of a sword, the bird’s wing, duration (of time), beginning, cash, ability, dispersion, and more. Some of these befit Allah, like power, and some do not, like “hand (as an organ)”. And as can be seen, the “yad” is not an exact counterpart for the word “hand”.

A HAND OR AN ARM?

We have seen in the two mentioned dictionaries that yad can mean arm, like in Al-Ma’idah:

﴿فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾

<<Wash your faces and “yads” until the elbow,>>

¹ Al-Fayruz‘abadiyy. Al-Qamus Al-Muhit. Page 1347.]

So, O Wahhābiyy, is it a hand or an arm? Or it is an arm with a hand? Or a hand without an arm, or an arm without a hand? Because “yad” has so many meanings, what is intended may not even appear if translated literally, as we will see.

ABU HANĪFAH'S QUOTE

Abu Hanīfah, the most explicit of the Four Imams in clearing Allāh from likeness, said¹:

وَلَهُ يَدٌ وَوَجْهٌ وَنَفْسٌ كَمَا ذَكَرَهُ اللَّهُ تَعَالَى فِي الْقُرْآنِ فَمَا ذَكَرَهُ اللَّهُ تَعَالَى فِي الْقُرْآنِ مِنْ ذِكْرِ
الْوَجْهِ وَالْيَدِ وَالنَّفْسِ فَهُوَ لَهُ صِفَاتٌ بِلَا كَيْفٍ وَلَا يُقَالُ إِنَّ يَدَهُ قَدْرَتُهُ أَوْ نِعْمَتُهُ لِأَنَّ فِيهِ
إِبْطَالُ الصِّفَةِ وَهُوَ قَوْلُ أَهْلِ الْقَدْرِ وَالْإِعْتِزَالِ وَلَكِنْ يَدُهُ صِفَتُهُ بِلَا كَيْفٍ.

He has Attributes called “yad” and “wajh” and “nafs (self)” , just as He, the Exalted, mentioned in the Qur’an. So whatever Allāh – Exalted is He – mentioned in the Qur’an of Al-Wajh, Al-Yad and An-Nafs, those are Attributes of His without a “how”. It is not said that His Yad is His Power, nor His Endowment, because in saying that, there is nullification of the Attribute, and that is the saying of the deniers of destiny and the Mu’tazilah. Rather, His Yad is His Attribute without a “how”.

The Wahhābis say that he said about the Yad: “And it is not said that His Hand is His Power, nor His Endowment, because in saying that, there is nullification of the Attribute.” They mean that he is saying that it is an actual and literal hand, and that any alternative wording must be abandoned. However, he truly means that this Attribute is not always interpreted as power in every context, nor always interpreted as endowment in every context, etc.; it is not simply a synonym for a single meaning like power. But he certainly is not saying that it is to be taken literally, because he said, “Without a how.” He also is not saying that it always has the same explanation wherever it is found. For instance, in one verse, Allāh said:

¹ [Abu Hanīfah. Al-Fiqh Al-Akbar. Page 2 & 3.]

(يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ)

<<The Yad of Allah is over their hands.>>

It truly means that *their allegiance to the Prophet is a commitment to Allah*, not that Allah put His hand on top of the Muslim's hands, which is physical contact, which they believe is valid. An-Nasafiyy said¹:

والله منزّه عن الجوارح وعن صفات الأجسام وإنما المعنى تقرير أن عقد الميثاق مع الرسول كعقده مع الله من غير تفاوت بينهما كقوله مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ [النساء: ٨٠].

Allah is Exalted from the limbs and from the attributes of the bodies. It only means to verify that the contract of the covenant with the Messenger is like such a contract with Allah, without difference between the two, like His Saying (that means): <Whoever obeyed the Messenger has indeed obeyed Allah.>

At-Tabariyy said²:

وفي قوله (يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ) وجهان من التأويل: أحدهما: يد الله فوق أيديهم عند البيعة، لأنهم كانوا يبايعون الله ببيعتهم نبيه صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ; والآخر: قُوَّةُ اللَّهِ فوق قُوَّتِهِمْ في نصرته رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، لأنهم إنما بايعوا رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ على نُصْرته على العدو.

And in His Saying (that means): <<The Yad of Allah is over their hands>>, there are two ways of interpretation: one is that the Yad of Allah is over their hands at the time of paying allegiance, because they were paying allegiance to Allah by their allegiance to His Prophet ﷺ. The other is: “The Power of Allah is over their power in supporting His

¹ [An-Nasafiyy. Tafsir An-Nasafiyy. Volume 3. Page 336.]

² [At-Tabariyy. Jami' Al-Bayan (Tafsir At-Tabariyy). Volume 21. Page 254.]

Messenger” because they only paid allegiance to the Messenger of Allāh to support him over the enemy ...

There is also a ḥadīth:

يَدُ اللَّهِ مَعَ الْجَمَاعَةِ

“The Yad of Allāh is with the Jamaʿah.”

Here, literally, His Hand is with them, while there, it was literally over them. By this we know that it should not be taken literally, and if Allāh willed, we will address the usage of various “prepositions” used for Allāh. The explanation here is that the Support of Allāh is with the Jamaʿah, and it is said to mean His Protection and Heed.

From these, it is clear that the literal meaning of Yad is not intended, and who thought well of Abū Ḥanīfah did not explain his quote like the Wahhābis. Also, whoever knows the truth knows that despite that the Wahhābis (mis)quote Abū Ḥanīfah from time to time, they truly hate him and believe him to be a giant deviant.

THE DUAL AND PLURAL FORMS OF “YAD”

Q89: Does the Qurʾān say that Allāh has two hands?

No. Firstly, know that the singular form of the Arabic word is “yad”. Its dual is “yadān/yadayn”¹, and the plural is “ayd[in]”². Then, know that all of these forms have come in the religious texts, and that fact, in itself, proves that the literal meaning cannot be taken. One ḥadīth or verse with the singular form would apparently say that He has one hand, like the texts that have been presented. Another, with the dual, would say two - as will be presented - and another, having the plural form, would apparently say three or more! Why then did they not say that He has six or more hands? Is it that they believe like the Hindus, or think Him to be like an insect?

¹ The difference between these two expressions is only their case in the sentence; the first is for rafʿ (nominative/subjective case), and the other is for naṣb and jarr (accusative and genitive).

² “[أل] Al” is the definite article. When it is removed from the plural form, it becomes: “ayd[in]”.

Q90: Is the usage of the dual form not strong evidence for two hands?

It is not. The fact is that the dual form (muthanna) does not always denote a pair; sometimes it promotes importance, or swiftness to act, or the reoccurrence of something (more than twice).

One example is what the dictionary *Mukhtar As-Sihah*¹ offers about the famous “talbiyah” said in Al-Hajj:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

“Labbay-Ka-llahumma labbayk,”

قَوْلُهُمْ (لَبَّيْكَ) أَيُّ أَنَا مُقِيمٌ عَلَى طَاعَتِكَ ... وَتُنْبِي عَلَى مَعْنَى التَّأْكِيدِ

“Their saying: ‘labbay-Ka’ (means) I am steadfast on Your obedience ... and it was dualized on the meaning of emphasis.”

Another is the fourth verse in the chapter of Al-Mulk:

﴿ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ﴾²

As if the verse says: “look twice”, it is more accurately explained like how At-Tabariyy said³:

{كَرَّتَيْنِ} مَرَّةً بَعْدَ أُخْرَى.

“<karratayn> (twice) means: time and again.”

So, like those dual expressions do not refer to two, the dual form in the chapter of Sad, verse 75 does not refer to two:

¹ [Ar-Raziyy. Mukhtar As-Sihah. Page 278.]

² Al-Mulk, 4

³ [At-Tabariyy. Jami' Al-Bayan (Tafsir At-Tabariyy). Volume 23. Page 507.]

﴿يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي﴾

<<O Iblīs, what prevented you from prostrating to what I created bi-yadayy?>>

It apparently means “with my two hands”, but it must have another meaning - unless you accept to liken Allāh to His creations! Some scholars said that it was mentioned that Adam was created “with God’s Yadayn” to express Adam’s special honor. Because to the contrary, though Satan was also created by Allāh, it is not mentioned that he was created “with His Yadayn”. Ibn Hajar logged what some scholars explained¹:

وَقَالَ غَيْرُهُ هَذَا يُسَاقُ مَسَاقُ التَّمَثِيلِ لِلتَّقَرُّبِ لِأَنَّهُ عُهُدٌ أَنْ مَنْ اعْتَنَى بِشَيْءٍ وَاهْتَمَّ بِهِ
بِأَشْرَهُ بِإَيْدِيهِ فَيُسْتَفَادُ مِنْ ذَلِكَ أَنَّ الْعِنَايَةَ بِخَلْقِ آدَمَ كَانَتْ أَتَمَّ مِنَ الْعِنَايَةِ بِخَلْقِ غَيْرِهِ

... And others said: This (verse) was put forth to approximate an understanding², for it is known that whoever takes care of something and has interest in it attends to it with both hands. It is thus promoted from that, that the heed given to the creation of Adam was more excellent³ than that of other creations.

We are not allowed to say it means “two hands”, for that would be explicitly comparing Allāh to the humans. And as mentioned, some said that every mutashābih verse has something in its vicinity that clarifies its meaning. See Sad, 45:

﴿وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِيَ الْأَيْدِي وَالْأَبْصَارِ﴾

It apparently says, "Remember Our (Allāh's) slaves, Abraham, Isaac and Jacob, possessors of hands and visions." In the Wahhābiyy mistranslation, they make ta'wīl and say:

¹ [Ibn Hajar Al-ʿAsqalaniyy. Fathul-Bari. Volume 13. Page 394.]

² This means to make something closer to a person's understanding.

³ Excellence as an attribute of the creatures has levels. Thus, it is possible for one creature to have more excellence than another. For example, beauty is an attribute of excellence for creatures, and it varies between them. Likewise is said about bodily strength and intelligence. However, when speaking about Allāh's Act of creating, it is not said to be more perfect in reference to one thing or another. Allāh created all things perfectly, meaning that they all existed in accordance with His Will, whether they were big or small, strong or weak, ugly or beautiful. This is the meaning of the verse: {(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ)} [As-Sajdah, 7] <The one who perfected everything He created>.

45. And remember Our slaves, Ibrahim (Abraham), Ishaque (Isaac), and Ya'qub (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.

Thus, they make ta'wīl for creations that really have hands, but for Allāh, supremely exalted beyond the descriptions of men, they insist on the literal meanings.

But all of this is still not enough to convince a stubborn Wahhābiyy that Allāh does not have two hands, because he will also produce a piece of the 64th verse of Surāt Al-Ma'idah:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

They say it means: “Nay, both His Hands are widely outstretched.” But like some scholars said: every mutashābih verse has something in its vicinity that clarifies its meaning. The context of the verse, by what is before the sentence in question and after, shows that it truly means that He is exceedingly Generous:

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ﴾

<<And the Jews said: “Allāh’s hand is shackled!” May their hands be shackled! And they were damned for what they said. Rather, He is exceedingly Generous; He gives as He wills.>>

This is its meaning, not its literal translation of having “two outstretched hands”. Do not be caught by the literal wording, for that is not intended! ‘Imam An-Nasafiyy said it well¹:

وَعُلَّ الْيَدِ وَبَسَطَهَا مَجَازٌ عَنِ الْبَخْلِ وَالْجُودِ

The shackling of the “yad” and its being outstretched are figures of speech for miserliness and generosity.

ومنه قوله تعالى

An example of that is His Saying – Exalted is He:

¹ [An-Nasafiyy. Tafsir An-Nasafiyy. Volume 1. Page 459.]

{وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ} [الإسراء: 29]

<Do not put your hand chained to your neck, and do not extend it the complete extension.> (Al-Isra' 29)

ولا يقصد المتكلم به إثبات يد ولا غل ولا بسط حتى إنه يستعمل في ملك يعطي ويمنع بالإشارة من غير استعمال اليد ولو أعطى الأقطع إلى المنكب عطاء جزلاً لقالوا ما أبسط يده بالنوال وقد استعمل حيث لا تصح اليد يقال بسط البأس كفيه في صدري فجعل للبأس الذي هو من المعاني كفان

The speaker (of this expression) does not intend the confirmation of a hand, nor of a shackle, nor of an extension. It is even used for the king who gives and withholds by a mere signal without using the hand. And had someone whose arm was amputated from the shoulder given abundantly, they would have said: "How outstretched is his 'yad' in giving!" And it is used where it is not even valid for there to be a true hand; it is said "the calamity extended its two 'yads' in my chest." Thus, the calamity - which is abstract - was given "two hands" ...

ومن لم ينظر في علم البيان يتحير في تأويل أمثال هذه الآية

And whoever does not look into the knowledge of rhetoric becomes confused about the explanation of the likes of this verse ...

وقوله (غُلَّتْ أَيْدِيهِمْ) دعاء عليهم بالبخل ومن ثم كانوا أبخل خلق الله أو تغل في جهنم فهي كأنها غلت

And His Saying (which means): <May their hands be shackled> is a supplication against them to be miserly, and from there they became the most miserly creation of Allah; or (it means) their hands will be shackled in Hell, so it is as if they are already shackled ...

وإنما ثنيت اليد في بل يدها مبسوطتان وهي مفردة في يد الله مغلولة ليكون رد قولهم وإنكاره أبلغ وأدل على إثبات غاية السخاء له ونفي البخل عنه فغاية ما يبذله السخي أن يعطيه بيديه

And the “yad” was only dualized in (بَلْ يَدَاهُ مَبْسُوطَتَانِ) <Lit: Rather His Yadan are outstretched> while it was singular in (the Jews’ insult to God): “the hand of Allāh is shackled” so that the refutation of their saying and the objection to it would be more emphatic and more indicative of confirming the extensiveness of His Generosity, and the negation of miserliness from Him, for the extent of what the generous one gives is what he gives with his two hands ...

{يُنْفِقُ كَيْفَ يَشَاءُ}

<He gives as He wills.>

تأكيد للوصف بالسخاء ودلالة على أنه لا ينفق إلا على مقتضى الحكمة

This is an affirmation of the description of generosity, and is proof that He only gives in accordance with Divine Wisdom.

Therefore, when the Jews said that “God’s hand is shackled,” they meant to insult Him for miserliness because they found that the bounties and ease they were getting were diminished. They did not intend a true hand. Then, Allāh refuted their insult by using the dual form of “yad” to express His great Generosity, then He confirmed that He is indeed generous and gives as He wills. The verse is about generosity, not an organ.

But still, this would not change the mind of an obstinate Wahhābiyy, because there is the hadīth¹:

وَكِلْتَا يَدَيْهِ يَمِينٌ

They say it means: “Both of His hands are right hands,” then they feel embarrassed when we respond: “Don’t you know that having two right hands is a deformity?” The proper

¹ [Muslim. Ṣaḥīḥ Muslim. Volume 3. Page 1458. Hadīth Number 1827.]

meaning is like what Ibn Battal said in his explanation of Al-Bukhariyy – like many others said¹:

أراد نفى النقص عنه، عز وجل، لأن الشمال أنقص من اليمين

“He intended the negation of imperfection from Allāh - ‘azza wa-jall - because the left is more deficient than the right.”

Because the Wahhabis believe that these are noticeably clear evidence that Allāh has two real hands, and what has been presented surely is not convincing for them, we smack them with a clear refutation by citing the 71st verse of Ya-Sin:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا﴾

<<Did they not think that We created for them cattle ...>>

Apparently: “That We created for them from what We have done with Our (more than two) hands” Here, the plural form is used², not the singular nor the dual. Wait to produce this verse until after they claim that Allāh has two hands, then be amused at which way they try to escape.

One would wonder how they explain the dual form in the 57th verse of Al-Aʿraf:

﴿بَيْنَ يَدَيْ رَحْمَتِهِ﴾

It literally says: “Between the two hands of His Mercy”.

And finally, do not use the 47th verse of Adh-Dhariyat as your main reference:

¹ [Ibn Battal. Sharh Sahih Al-Bukhariyy. Volume 1. Page 262.]

² A Wahhabiyy may claim that “aydi-na” is truly a plural, but the plural is for two or more, so it does not mean literally three or more hands. In summary, the answer is that what is correct is that the **mufrad** (singular) is for one, the **muthanna** (dual) is for two, and the **jam** (plural) is of two types: **jam** **qillah** (plural for few), which is from three to ten, and **jam** **kathrah** (plural of multitudes), which is for beyond ten. This is documented in the books of **nahw** and **sarf** under the chapter of the **jam** **taksir** (broken plural), check ‘*Awḍaḥ Al-Masālik*’ by Ibn Hisham, *Shadha-l-ʿArf*, and any other medium to advanced book of **nahw** or **sarf**. In the dictionary *Al-Misbāḥ*, he says that the plural of few (3-10) for yad is [أَيْدٍ] “ayd[in]”, and that the plural of multitudes is [أَيَادِي] “ayadi”.

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ﴾

<<And the sky, We built (i.e., created) it with “ayd (power)”.>>

The scholars differed about whether “ayd” in this verse is the plural of “yad” – so that the literal meaning would be “We created it with hands (i.e. power)”, or if it is its own word that simply means “power”. Some Wahhābis know of this difference, and if you start with it they will correctly refer to those who said that this is not the plural of “yad”, and that will make you appear to be ignorant and misinformed!

ALLAH'S WAJH IS NOT A FACE

The Wahhabis also believe that Allah is attributed with a real and literal face because of His attributing the “Wajh” to Himself. We agree that Al-Wajh is an Attribute of His, but we do not agree that Allah has a face, because we deny that He has an organ. We say the Wajh of Allah is His eternal and everlasting Attribute unlike the attributes of the creations. A literal “wajh” is the front part of the head. In the dictionary *Al-Mukhtar*, it says¹:

(الْوَجْهُ) مَعْرُوفٌ وَالْجَمْعُ (الْوُجُوهُ).

‘Wajh’ is known², its plural is ‘wujuh’.

(وَالْوَجْهُ) (وَالْجِهَةُ) بِمَعْنَى.

And ‘wajh’ and ‘jihah’ have the same meaning; (direction).

وَيُقَالُ: هَذَا (وَجْهٌ) الرَّأْيِ أَيْ هُوَ الرَّأْيُ نَفْسُهُ.

And it is said: “This is the ‘wajh’ of the opinion” meaning, the very opinion itself.

And in the dictionary *Al-Misbah*³:

وَالْوَجْهُ مُسْتَقْبَلُ كُلِّ شَيْءٍ

The ‘wajh’ is what is faced (or the front) of anything.

وَرُبَّمَا عُبِّرَ بِالْوَجْهِ عَنِ الدَّاتِ.

It could be that ‘wajh’ is used to express a thing itself.

وَقَوْلُهُ تَعَالَى {فَتَمَّ وَجْهُ اللَّهِ} [البقرة: 115] أَيْ جِهَتُهُ الَّتِي أَمَرَكَ بِهَا وَعَنْ ابْنِ عُمَرَ أَنَّهَا

نَزَلَتْ فِي الصَّلَاةِ عَلَى الرَّاحِلَةِ وَعَنْ عَطَاءٍ نَزَلَتْ فِي اسْتِثْبَاهِ الْقِبْلَةِ

And His (aforementioned) Saying – Exalted is He (which means): <... Then there is the

Wajh of Allah> means: His (prayer) direction with which He commanded you. (It was

¹ [Ar-Raziyy. Mukhtar As-Sihah. Page 334.]

² Its literal meaning is known.

³ [Al-Fayyumiyy. Al-Misbah Al-Munir. Volume 2. Page 649.]

reported) from Ibn ʿUmar that it was revealed about prayer while traveling upon an animal, and from ʿAta' that it was revealed about lack of clarity in the qiblah.

وَالْوَجْهَ مَا يَتَوَجَّهُ إِلَيْهِ الْإِنْسَانُ مِنْ عَمَلٍ وَغَيْرِهِ ...

The 'wajh' is what a person directs himself towards, whether a task or otherwise.

So, in light of certain verses, we laugh at the Wahhābis. Take this aforementioned verse:

﴿فَأَيُّهَا تَوَلَّوْا فَمَّ وَجْهَ اللَّهِ﴾¹

<Wherever you turn yourselves, then that way is the 'Wajh' of Allah.>

Which do they believe? That if you turn yourself towards the bathroom, Allāh's face is there, or that Allāh's real face is with Him physically above the ʿArsh? Also, in the chapter of Al-Qaṣaṣ, verse 88:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

<<Everything is annihilated except His Wajh.>>

If it means "Everything will be destroyed but His face" – especially since it has that word (كل) "kull (every; all)" which they love so much in the ḥadīth of innovations, and we know how they explain it there - they must say that His (according to them) eyes, hands, fingers, shin, and foot will all be destroyed. If they do not, then they are negating the literal meaning and contradicting themselves.

Here is what Al-Bukhārīyy from the Salaf said² – although Muhsin Khan³ left this quote BLANK in his translation of Al-Bukhārīyy (unless they later came and filled it in):

" {كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ} : " إِلَّا مُلْكُهُ، وَيُقَالُ: إِلَّا مَا أُرِيدَ بِهِ وَجْهَ اللَّهِ

"Everything is annihilated except His Wajh" means: "Except His Dominion", and it is said (to mean): "Except that by which Allāh's 'Wajh' is sought".

¹ Al-Baqarah, 15

² [Al-Bukhārīyy. [Ṣaḥīḥ Al-Bukhārīyy](#). Volume 6. Page 112.]

³ [Muhsin Khan. *The Translation of the Meanings of Ṣaḥīḥ Al-Bukhārī*. Published by Dar us Salam, 1997. Volume 6. Page 254.]

This second interpretation refers to sincerity and seeking God's Acceptance, like the verse:

﴿إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى﴾¹

<<Except seeking the 'Wajh (Acceptance)' of his Lord, Most High (in status).>>

If someone said: "I did this for the Wajh of Allah," or "seeking the Wajh of Allah," it means: "for His Acceptance, and out of compliance, and in obedience to His Command".

No meaning other than this is valid in the likes of the ḥadīth²:

وَأَقْرَبُ مَا تَكُونُ مِنْ وَجْهِ رَبِّهَا وَهِيَ فِي قَعْرِ بَيْتِهَا

"The closest [the woman] is to the Wajh of her Lord is when she is in the basement of her house."

There is no meaning for "wajh" in this ḥadīth other than 'the obedience of Allah'. What would a Wahhābiyy do with this ḥadīth? Would he dare interpret it according to his conviction that Allah has that piece that is constructed upon a body called a 'face'? He would not, because that would imply that Allah is in the basement.

And look at how backwards they are when they make ta'wīl for a creation who has a real face in the 9th verse of Surat Yusuf:

﴿أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ﴾

<Kill Joseph, or toss him to some land, so that the wajh of your father will be dedicated to you!>

They said:

9. "Kill Yusuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, ..."

What is meant by their "father's 'wajh' being dedicated to them" is his love being devoted to them and none other. Therefore, the mentioning of the "wajh (face)" is a figure of speech.

¹ *Al-Layl*, 20

² [Al-Bazzar. *Musnad Al-Bazzar*. Volume 5. Page 427. Ḥadīth Number 2061.

Ibn Khuzaymah. *Ṣaḥīḥ Ibn Khuzaymah*. Volume 3. Page 93. Ḥadīth Number 1685.]

It more directly refers to their father's acceptance and his attention. It is also possible that their father's "wajh," is his "self," like the 27th verse of Suratur-Rahman:

﴿وَيَتَقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

<Everlasting is the 'Wajh[u] (Self)' of your Rabb[i] (Lord), Dh[u]-l-Jalali wa-l-Ikram.>

Q91: What is the proof that wajh means self in this particular verse?

What proves that "wajh" means "self" here is that this verse renames that "wajh"¹, as "Dhu-l-Jalali wa-l-Ikram", though "Dhu-l-Jalali wa-l-Ikram" is a Name of Allah Himself, not a name of His Attribute! This verse does not rename the Rabb (Lord) - Who is God Himself - as Dhu-l-Jalali wa-l-Ikram. Therefore, the "Wajh" here is God Himself, not merely an Attribute. And like some said, there is no mutashabih verse but that in its vicinity is what clarifies it. See the 78th verse of the same Surah:

﴿تَبَرَّكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾

<Glorified is the Name of your Rabb[i] (Lord), Dh[i]-l-Jalali wa-l-Ikram.>

Unlike the previous verse, this one does rename the "Rabb (Lord)" as "Dhi-l-Jalali wa-l-Ikram", and the Rabb is Lord God Himself! By merging both verses, it is known that the "Wajh of your Lord" is Your Lord Himself!

¹ The "wajh" has a *dammah* and "Dhu-l-Jalali wa-l-Ikram" has a "waw", so it is the "Wajh (God Himself)" that is *Dhu-l-Jalali wa-l-Ikram*.

CONCLUSION

By now, the reader can clearly see the deviance of the so-called Salafiyyis. Let us conclude with a few important cases that do not require extensive details:

ALLAH DOES NOT HAVE A SHIN

Wahhābis, as well as Likeners from the past, claimed that Allāh has a shin according to the 42nd verse of Al-Qalam:

﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ﴾

<<The Day when a “saq” is exposed.>>

They say that Allāh will expose and uncover His shin because to them it means:

42. (Remember) the Day when the Shin shall be laid bare

The scholars differed whether the “saq” is an Attribute or not; some said it is and others said it is the severe affliction of Judgment Day, as very famously reported about Ibn ʿAbbās; check the tafsīr of At-Ṭabariyy¹ as well as many others. As for those who insist on it being a literal shin that is His Attribute, unsurprisingly, the famous word of an authority from the Salaf is meaningless to them. If a battle reached a very fierce point, it is said²:

كشفت الحرب عن ساق

"The battle exposed a saq."

Some Wahhābis have surprisingly said what is correct: that some scholars said “saq” is not an Attribute. Do not argue with those about this as long as they use the Arabic word “saq”. As for who translates it as shin and says it is not an Attribute, then ask him why he is translating it, and what is it supposed to mean, and what in the world is he talking about?

¹ [At-Ṭabariyy. Jamiʿ Al-Bayan (Tafsīr At-Ṭabariyy). Volume 23. Page 186 & 187.]

² [Al-Bayhaqiyy. Al-Asmaʾ Was-Sifat. Volume 2. Page 186.]

ALLAH DOES NOT HAVE AN EYE

Like “yad”, the word “^ayn” has a great abundance of meanings, but quoting the dictionaries here could be overkill. Know that it can mean “eye”, “evil eye”, “self”, “spy”, “cash”, and much more. In Suratu-l-Ghashiyah, the “^ayn” is a water spring; one type in Paradise and one type in Hell:

﴿فِيهَا عَيْنٌ جَارِيَةٌ﴾

<In Paradise are flowing “^ayns¹ (springs)”.>

﴿تُسْقَى مِنْ عَيْنٍ آتِيَةٍ﴾

<They shall be given drink from “^ayns (springs)” that reached the extremity of boiling.>

In terms of being an Attribute, know that what is confirmed for Allāh are the singular and plural forms, not the dual. Noah’s Ark ﷺ was sailing by **the Guidance** of Allāh in the 14th verse of Al-Qamar:

﴿تَجْرِي بِأَعْيُنِنَا﴾

Apparently, it means, “It was running by Our eyes” - with the plural (3 or more) form, so let no slick Wahhābiyy bring you a translation that says, “by Our two eyes”. **Protection and heed** are meant by the singular form in the 39th verse of Ta-Ha:

{وَلِتُصْنَعَ عَلَى عَيْنِي}

<So that you would be raised and provided for - O Moses – under Our (Allāh’s) “^Ayn (Protection and Heed)”.>

¹ What is meant by the verse is the type, not merely a single “^ayn (spring)”.

There is no authentic ḥadīth with the dual form, and what was said of Imam Al-Ash`ariyy confirming that is not verified. And there is no proof that Allāh has ANY eyes in the ḥadīth¹:

وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ

“Your Lord is not one-eyed,”

let alone the Wahhābis using it to prove that Allāh has two eyes! This ḥadīth is about the ugly, one-eyed imposter who will claim to be God. The Prophet informs us that this imperfection is not an Attribute of the true God, not that the true God has two eyes!

ALLAH DOES NOT HAVE A FOOT

From another ambiguous ḥadīth², they say that Allāh will put His foot in Hellfire:

حَتَّى يَضَعَ رَبُّ الْعِزَّةِ قَدَمَهُ

“Until the Lord of Might and Glory puts His ‘Qadam’ ...”

Let Imam An-Nawawiyy do the talking³:

هَذَا الْحَدِيثُ مِنْ مَشَاهِيرِ أَحَادِيثِ الصِّفَاتِ وَقَدْ سَبَقَ مَرَّاتٍ بَيَانُ اخْتِلَافِ الْعُلَمَاءِ فِيهَا عَلَى مَذْهَبَيْنِ

This ḥadīth is among the famous ḥadīths of Attributes, and the difference between the scholars concerning the two ways of explaining has already been mentioned repeatedly:

أَحَدُهُمَا وَهُوَ قَوْلُ جُمْهُورِ السَّلَفِ وَطَائِفَةٍ مِنَ الْمُتَكَلِّمِينَ أَنَّهُ لَا يَتَكَلَّمُ فِي تَأْوِيلِهَا، بَلْ نُوْمِنُ أَنَّهَا حَقٌّ عَلَى مَا أَرَادَ اللَّهُ وَلَهَا مَعْنَى يَلِيْقُ بِهَا وَظَاهِرُهَا غَيْرُ مُرَادٍ

The first is the way of most of the Salaf, and some of the theologians⁴; that its meaning

¹ [Al-Bukhariyy. Sahih Al-Bukhariyy. Volume 9. Page 121. Ḥadīth Number 7408. Muslim. Sahih Muslim. Volume 4. Page 2248. Ḥadīth Number 2933.]

² [Al-Bukhariyy. Sahih Al-Bukhariyy. Volume 8. Page 134. Ḥadīth Number 6661. Muslim. Sahih Muslim. Volume 4. Page 2187. Ḥadīth Number 2848.]

³ [An-Nawawiyy. Sharḥ An-Nawawiyy. Volume 17. Page 182-183.]

⁴ The Mutakallimūn; Sunni theologians.

should not be spoken about, rather that we believe that it is true according to what Allāh willed, that it has a befitting meaning, and that the apparent meaning is not intended.

وَالثَّانِي وَهُوَ قَوْلُ جُمْهُورِ الْمُتَكَلِّمِينَ أَنَّهَا تُتَأَوَّلُ بِحَسَبِ مَا يَلِيقُ بِهَا فَعَلَى هَذَا اخْتَلَفُوا فِي تَأْوِيلِ هَذَا الْحَدِيثِ

The second, which is the saying of most of the theologians, is that it is interpreted according to what is befitting, and according to that, they have differed about the meaning of this ḥadīth:

فَقِيلَ الْمُرَادُ بِالْقَدَمِ هُنَا الْمُتَقَدِّمُ وَهُوَ شَائِعٌ فِي اللُّغَةِ وَمَعْنَاهُ حَتَّى يَضَعَ اللَّهُ تَعَالَى فِيهَا مَنْ قَدَّمَهُ لَهَا مِنْ أَهْلِ الْعَذَابِ

It was said that what is meant by “qadam” in this case is the “mutaqaddim (that which is advanced; brought to the forefront)”, which is widespread in the language. Then the meaning would be: ‘until Allāh the Exalted puts in [Hell] those whom He has put forward for it among the people of torture.

وَأَمَّا الرِّوَايَةُ الَّتِي فِيهَا يَضَعُ اللَّهُ فِيهَا رِجْلَهُ فَقَدْ زَعَمَ الْإِمَامُ أَبُو بَكْرٍ بْنُ فُورَكَ أَنَّهَا غَيْرُ ثَابِتَةٍ عِنْدَ أَهْلِ النَّقْلِ وَلَكِنْ قَدْ رَوَاهَا مُسْلِمٌ وَغَيْرُهُ فَهِيَ صَحِيحَةٌ وَتَأْوِيلُهَا كَمَا سَبَقَ فِي الْقَدَمِ وَيَجُوزُ أَيْضًا أَنْ يُرَادَ بِالرِّجْلِ الْجَمَاعَةُ مِنَ النَّاسِ كَمَا يُقَالُ رَجُلٌ مِنْ جَرَادٍ أَيْ قِطْعَةٌ مِنْهُ

As for the narration in which there is: “Allāh puts His ‘Rijl’ in it”, Imam Abu Bakr Ibn Furak claimed that it is not confirmed to the people of transmission. However, Muslim and others narrated it, so it is authentic, and its explanation is like what preceded concerning the “qadam”, and it is valid also that what would be meant by ‘rijl’ is “a group of people”, just as it is said: a “rijl of locusts”, meaning a swarm of them.

قَالَ الْقَاضِي أَظْهَرَ التَّأْوِيلَاتِ أَنَّهُمْ قَوْمٌ اسْتَحَقُّوْهَا وَخُلِفُوا لَهَا

The Judge said: the most likely of explanations is that they are a people deserving of Hell and who were created for it.

قَالُوا وَلَا بَدَّ مِنْ صَرْفِهِ عَنْ ظَاهِرِهِ لِإِقْيَامِ الدَّلِيلِ الْقَطْعِيِّ الْعَقْلِيِّ عَلَى اسْتِحَالَةِ الْجَارِحَةِ عَلَى
اللَّهِ تَعَالَى

They said: “There is no alternative to diverting it from its apparent meaning because of the definitive mental evidence for the impossibility of a limb for Allah – Exalted is He.”

That is the end of what is copied about this from An-Nawawiyy. We close this section with the profound Saying of God:

﴿لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُّوهَا﴾

<<Had those (idols) been worthy of worship, they would not have come to Hell.>>

Allah the Exalted will order for the idols to be thrown in Hell with those who worshipped them. This 99th verse of Surāt Al-Ambiya’ is enough to disprove their silly understanding because it proves that the one who deserves worship does not enter Hell!

ALLAH DOES NOT CAST A SHADOW

Clear evidence that they believe that Allah is a bodily structure is that they say He will cast a shadow! This ḥadīth truly refers to the shade of the ^Arsh¹:

سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

“There are seven (types of people) that Allah will shade in His shade, the Day when there is no shade but His shade.”

“His shadow”, as mentioned in the ḥadīth², is only the honorable shadow that is owned by Him; the only shade available on the Day when the sun comes a mile from the heads of the people. Like you have seen repeatedly, another version of this ḥadīth - from the route of Salmaṇ - clarifies the ḥadīth by explicitly mentioning the ^Arsh³:

¹ [Al-Bukhariyy. *Sahih* Al-Bukhariyy. Volume 1. Page 133. *Hadith* Number 660. Muslim. *Sahih* Muslim. Volume 2. Page 715. *Hadith* Number 1031.]

² Narrated by Muslim and Al-Bukhariyy

³ [At-Tabaraniyy. *Al-Mu’jam Al-‘Awsat*. Volume 9. Page 63. *Hadith* Number 9131.]

سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّ عَرْشِهِ

“There are seven types of people whom Allah will shade in the shadow of His ^Arsh”.

ATTRIBUTION BY OWNERSHIP AND HONOR

“Honor and ownership” is also the explanation of such expressions as:

﴿بَيْتِي﴾¹

<My House.>

His House is the honorable Ka`bah that He owns, not a place where He lives. Another is His Saying:

﴿رُوحِي﴾²

<The soul of Mine.>

This is the honorable soul of Adam that is owned by Allah. There is a similar verse about the soul of Jesus. The Ka`bah and the soul of Adam should not be associated with Allah’s Self; they are not Attributes of God. Had they been, then the she-camel would be His Attribute too! Salih, the Messenger of Allah ﷺ, said:

﴿نَاقَةَ اللَّهِ﴾³

<<(Beware of transgressing against) the Camel of Allah.>>

All of these are expressions of “attribution by ownership and honor (idafat milk wa-tashrif)”.

Another possible example of this is the hadith that has various versions⁴:

Ahmad. Musnad Ahmad. Volume 14. Page 329. Hadith Number 8711.]

¹ *Al-Baqarah*, 125

² *Al-Hijr*, 29

³ *Ash-Shams*, 13

⁴ [Al-Bukhariyy. Sahih Al-Bukhariyy. Volume 8. Page 50. Hadith Number 6227.]

خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ

“Allah created Adam with His image.”

It would be a case of *attribution by honor and ownership* if we say that the pronoun in this case refers back to Allāh. If it refers to Adam himself, then the pronoun should not be capitalized: “Allah created Adam with his (own) image.” Then it means that Allāh created Adam with Adam’s image. It is even possible that the pronoun refers to someone else; neither to Allāh nor to Adam - according to some reports¹. But since one thing reminds of another, it is appropriate to mention:

THE HADITH OF THE “SURAH”

The mentioning of “surah”² came in some hadiths, not the Qur’an³. Rather, the Qur’an describes Allāh as Al-Muṣawwir (Image-Creator). “Surah” apparently means “image; picture”. *Al-Misbah* defines it⁴:

الصُّورَةُ التَّمَثَالُ وَجَمْعُهَا صُورٌ.

The “surah” is the statue. Its plural is “suwar”.

وَتَصَوَّرْتُ الشَّيْءَ مَثَلْتُ صُورَتَهُ وَشَكَلُهُ فِي الذِّهْنِ فَتَصَوَّرَ هُوَ

I ‘taṣawwar-tu (imagined)’ the thing”: “I mimicked its image and shape in the mind”, so it “taṣawwara (took form)”.

وَقَدْ تُطْلَقُ الصُّورَةُ وَيُرَادُ بِهَا الصِّفَةُ كَقَوْلِهِمْ صُورَةُ الْأَمْرِ كَذَا أَيْ صِفَتُهُ
وَمِنْهُ قَوْلُهُمْ صُورَةُ الْمَسْأَلَةِ كَذَا أَيْ صِفَتُهَا.

And the term “surah” could be used while intended by it is “ṣifah (attribute; ascription; scenario)”, like their saying: “The issue’s ‘surah’ is like such,” i.e., its description. From that is their saying, “The surah of the case is like such,” i.e., its description.

¹ *Asās At-Taḳdīs* (pg. 70)

² With a [ص] ṣad, not a [س] sin.

³ *Asās At-Taḳdīs* (pg. 70)

⁴ [Al-Fayyumiyy. *Al-Misbah Al-Munir*. Volume 1. Page 350.]

That being said, occasionally, a Wahhābiyy will produce for you “ḥadīthu-s-surah” for his nefarious agenda. Some of that ḥadīth was already produced when discussing seeing Allāh. Here is more of it, with proper and brief explanation¹:

فَيَأْتِيهِمُ اللَّهُ فِي غَيْرِ الصُّورَةِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ، هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا أَتَانَا رَبُّنَا عَرَفْنَاهُ، فَيَأْتِيهِمُ اللَّهُ فِي الصُّورَةِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا فَيَتَّبِعُونَهُ،

“... Then Allāh tests them by creating a “surah (image)” that does not comply with their convictions, and it says, “I am your Lord!” So they say, “We seek refuge with Allāh from you! This is our place until what is correct from our Lord comes to us! When what is correct from our Lord comes to us, we shall know Him!” Then Allāh shows them Himself and they see Him not resembling the creations, just as they used to believe, and He says: “I am your Lord,” then they say: “You are our Lord!” Then they follow His Command to enter Paradise.”

This meaning can be ascertained from the explanations of Ibn Hajar, An-Nawawiyy and Az-Zarkashiyy. Literally it says: “Allāh comes to them in other than the image that they know,” ... “then Allāh comes to them in the image they know,” ... “and then they follow Him”. And to solidify your fortitude about Allāh not having an image is His Name **Al-Muṣawwir** (Creator of images).

“TO ALLAH”

The phrase { إِلَى اللَّهِ } “to Allāh” is spread all throughout the Qur’aṇ with various meanings. Some are easier to grasp than others. A quite easy one is the 74th verse of Al-Ma’idah:

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ﴾

<Will they not repent ‘ila (to) Allāh?>

Another is the 59th verse of An-Nisa’:

¹ [Al-Bukhariyy, *Ṣaḥīḥ Al-Bukhariyy*. Volume 8. Page 117. Ḥadīth Number 6573.]

﴿فَإِنْ تَزَعَّتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

<If you dispute about anything, then refer it 'ila (to) Allah and the
Messenger.>

It means “to (the judgement of) Allah”.

One of their frequent references is the 10th verse of Surat Fatir:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾

They say: {إليه} “ilay-hi” means “to (the place of) Him”, and {يصعد} “yas`adu” means “they ascend”, so that to them the verse means: To Him ascend (all) the goodly words. They reaffirm that by the 55th verse of ‘Al `Imran, that Allah revealed to Jesus:

﴿وَرَأَيْكَ إِلَى﴾

They say it means that Allah told him “I shall raise you to Me”. There is also the 4th verse of Al-Ma`arij:

﴿تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ﴾

They say it means:

4. The angels and the Ruh [Jibrael (Gabriel)] ascend to Him.

What is peculiar, however, is that they do not also use the 99th verse of As-Saffat:

﴿وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَمِيعِينَ﴾

Apparently, Prophet Ibrahim ؑ said, “I am going ‘ila (to) my Lord, He will guide me,” But he was not going “up”! He was going to the Levant; the land of Ash-Sham, the land of the Prophets, may peace and blessings be upon them. Memorize this proof in case a Wahhābiyy tries to prove that Allah is above because of something - in their claim - ascending “ila (to) Him”. How does he explain this statement of Abraham? If he lowers his head in shame and shuts his mouth because he does not know what to say, then leave him silent and embarrassed. If he says that Abraham was going to (the place honored by) Allah, then

reciprocate that those good words, as well as Jesus, ascended to **(the place honored by)** Allāh.

And finally, the “return ‘**ilā** (to) Allāh” mentioned in such verses as 105th of Al-Ma’idah is returning to (life to be judged by) Allāh:

﴿إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا﴾

<To (the Judgement of) Allāh is your return (to life), altogether.>

THREE EASY WAYS TO SMASH A WAHHABIYY

May Allāh have mercy upon you. Throughout the book, several strategies and arguments were presented for defense and offense. Now, here are three cases - although already mentioned throughout the book in one way or another - that if used properly, one should be able to use any one of them to silence a Wahhābiyy swiftly and easily:

Make the Wahhābiyy make ta’wīl.

The first is that we ask the Wahhābiyy what he says about the likes of this verse:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾¹

It apparently means: “He is with you wherever you are.” He will either take it literally or not. If he takes it literally, He contradicted their creed of confirming the direction of highness for Allāh. If he says that it means that Allāh knows about everything everywhere, then just as he saw fit to interpret the verse in a way different from the apparent meaning to escape contradiction, we also make ta’wīl for every verse and ḥadīth that apparently implies that Allāh is in a direction, for that is necessary for escaping contradiction. However, the difference between us and them is that we escape all contradictions, while they are stuck with contradicting the verse:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾²

<Nothing resembles Him in any way>.

¹ Al-Ḥadīd, 4

² Ash-Shūrā, 11

It may be said to him, “What made it permissible for you to make ta’wīl and made it forbidden for us?” It may also be said to him, “Based on what rule did you make ta’wīl for one verse and leave it for the other?” This deed of the Wahhābiyyah is called in Arabic “taḥakkum”; being arbitrary; picking and choosing. In other words, it is saying something without evidence. Do not let him move to another subject until he answers the question or submits to ‘Ahlu-s-Sunnah.

The Ḥadīth of ‘Imrān Ibn Ḥusayn

The second is to immediately refer to the ḥadīth of ‘Imrān Ibn Ḥusayn ¹:

كان الله ولم يكن شيء غيره

“Allah existed and there was nothing other than Him.”

From the great strength; clarity of this ḥadīth, you may refer to it before you mention any verse from the Qur’ān. This ḥadīth is a very mighty weapon against them. The way to use this ḥadīth has already been explained in the section “PROOF FROM THE ḤADĪTH THAT REFUTES THE WAHHĀBIYY CREED”, so review it there. If the Wahhābiyy says that he does not know the ḥadīth, his ignorance does not change the fact that the ḥadīth exists, and do not let him move to another point. If he claims that it is weak, it is very ṣaḥīḥ, narrated in Al-Bukhārīyy, in the chapter of the beginning of creation, and add that he should not talk without knowledge. Out of desperation, he may claim that this ḥadīth does not prove that Allāh exists without a place or direction. If so, tell him that it is not permissible to shut off his mind on purpose. The ḥadīth is as clear as daybreak in negating the existence of ANYTHING with Allāh eternally, and that includes places and directions.

Refute What is Speculative by What is Definitive

The third way is to ask: “Must the Muslim creed be built upon something “qaṭ’iyy (definitive)²” or “dhanniyy (speculative; supposed)”³?

¹ [Al-Bukhariyy. Ṣaḥīḥ Al-Bukhariyy. Volume 4. Page 106. Ḥadīth Number 3191. Al-Bayhaqiyy. As-Sunan Al-Kubrā. Volume 9. Page 4. Ḥadīth Number 17702.]

² Meaning: something definite and absolute

³ Meaning: something that could possibly be true or not be true

- **If he says speculative**, and he most likely will not say that, then his ignorance and stupidity will be obvious.
- **If he says definitive** and not merely supposed, then we agree. Then ask: “How many meanings can *istawā* have linguistically?”
 1. **If he says only one**, then he is either a ruthless liar or a pathetic ignoramus.
 2. **If he says many possible meanings**, then for him to choose “rising above” out of all the possible meanings is a *speculation* on his part.

The secret of this point is that speculation comes into play when there is more than one possibility, and the known rule of debate is:

إِذَا ثَبَّتَ الْإِحْتِمَالُ سَقَطَ الْقَطْعُ فِي الْإِسْتِدْلَالِ

“If (more than one) possibility is confirmed, then certainty in the evidence is removed.”

For this reason, the real Salaf used to say “*Istawā*, as He ascribed to Himself,” because that is definitive. They did not choose one meaning over another, because that would be speculative, and they definitely did not say, “Rose above as He ascribed to Himself.”¹ As for the verse:

(لَيْسَ كَمِثْلِهِ شَيْءٌ)²

<Nothing resembles Him in any way>.

It can only have one meaning, so it is definitive and thus the creed is built upon it. However, later scholars said that the *most likely* meaning of *istawā* is *qahara* (to subdue) and *istawla* (to conquer).



Allāh Knows Best and He Grants the Success!

¹ Likewise, they did not say that the *Yadān* certainly refers to two Attributes, because the dual form possibly has other usages. Also the plural form; the dual and plural forms could possibly be used to refer to a single thing, just as you can say as-salamu ^alay-kum to one person, although “kum” is for three or more.

² *Ash-Shura*, 11

APPENDIX

THE SPEECH OF GOD

The Speech of Allāh is eternal, everlasting and is not of a sound, letter, or language. By it, He orders, forbids, promises, threatens, informs, and questions, without it being made of parts, and it does not change. Thus, it is wrong to believe that at one time He orders, then His speech changes so that He forbids at another time, etc. Instead, the change occurs in the creations; He would create in His slave the understanding of an order, and in another the understanding of a question, etc. With the same unchanging Speech, He can make one slave understand “O Muḥammad”, and make the other understand “O Ibrāhīm”. It does not travel through the air or take up time, nor can it be imagined. It is confirmed that the Messenger of Allāh ﷺ said¹:

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ يَوْمَ الْقِيَامَةِ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمانٌ

“There is not a single one of you but that his Lord will speak to him on Resurrection Day. There shall not be between Him and him an interpreter.”

Denying His Speech is confirming the imperfection of being dumb and mute, and is blasphemy, like comparing it to the speech of the creatures, which is by language. Most of the debates in the early days were about the issue of the Kalam (Speech of Allāh).

The Likeners believe that Allāh speaks Arabic², but that His Speech is Eternal, which, as usual, is a contradictory matter. They may also say that what is written in the Muṣ-ḥaf is eternal!

HE SAYS: “KUN (BE)!” FA-YAKUN (AND IT SHALL BE)”

They say that Allāh said:

﴿يَقُولُ لَهُ كُنْ فَيَكُونُ﴾

¹ [Ibn Hibban. [Ṣaḥīḥ Ibn Hibban](#). Volume 16. Page 373. [Ḥadīth Number 7373](#).]

² They will not blatantly say that His Speech is like the speech of creations. But they say that He speaks Arabic, and they say other things that imply that His Speech is created.

<He says to it, “Be!” and it is.>

They explain it as Him literally uttering the word [كن] kun; an imperative verb made of only two letters: kaf and nun. It means “Be!” or “Exist!” From there, they say that since Allāh is Eternal, this utterance must be eternal. Hence, they considered something with a beginning and an end - since it starts with a particular letter and ends with one - as eternal! The scholars have given very convincing refutations against this blasphemous creed:

1. The term “kun” is Arabic, and Allāh existed before Arabic and everything else, so to them, Allāh was silent and then started speaking! An intelligent person sees that as dumb, and a dummy sees that as intelligent. Like Ibn Taymiyah, Fawzan and Yasir Qadi, they blatantly say, “He speaks when He wants, and is silent when He wants!” but they do not see that as likening Him to the creations. **We say:** His Speech is eternal and everlasting; it does not start, does not stop, and does not change.
2. Furthermore, their claim implies that Allāh does not say anything but “kun” because He would be addressing every distinct thing that comes into existence. At every moment, countless things simultaneously come into being, whether bodies, sounds, motions, thoughts or otherwise, so at every individual moment He would not be saying anything but “kun” billions of times over!
3. Additionally, they are saying that Allāh creates the creations by way of a creation, which is the utterance of “kun”. But then, since that utterance is actually created, it would have to be preceded by a prior utterance of “kun”, which would also be created, and would also have to be preceded by “kun”. This leads to a beginningless chain of events, or what some have coined as “infinite regression (tasalsul)”¹ which is always impossible.
4. If it were valid that Allāh speaks with letters and sounds, it would be valid that He have any attribute of creations, because whatever resembles something in one way can be similar to it in another way, and therefore could be similar to it in every way!

¹ This argument was given by Ash-Shafi'iyy, as narrated by Al-Buwaytiyy, and narrated in Al-Hilyah.

It would be subject to whatever its similar is subject, and anything that speaks with letters, words, and sounds could have organs, and anything with organs can be destroyed!

Q92: What does it mean to say that if Allah willed something He says to it, “Be!” and it is?

‘Ahlu-s-Sunnah has two interpretations for the 82nd verse of Ya-Sin:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

<<Merely, His Command when He willed something is that He says to it, “Be!” and it is.>>

Both comply with the judgment of the sound mind and the texts of the Religion:

The first is that it means that Allah creates without effort, difficulty, or prevention. This means that the things He willed to create come into existence swiftly and easily without being delayed from their destined times of existence.

The second is that things come into existence in accordance with His eternal Hukm (Judgment). His Judgment is His Command, and His Command is His Speech, not an Arabic expression. The word: {كُنْ} (kun) in the Qur’an facilitates an understanding; it refers to the eternal Speech of Allah, just as the word (الله) (Allah) itself facilitates an understanding and refers to the Eternal Self whom we worship.

The first interpretation was given by Al-Maturidiyy himself, and the second was mentioned by the ‘Ash’ariyy like Al-Bayhaqiyy.

THE QUR’AN IS THE SPEECH OF ALLAH, AND THE SPEECH OF ALLAH IS NOT CREATED

It is especially important to know that the term “Al-Qur’an” has two usages:

- **The first:** The eternal, everlasting Speech of God; His Attribute without beginning or end, as mentioned previously. According to this, the first thing that might come to mind when hearing the word “Al-Qur’an”, which is the Book of Allāh, is not intended.
- **The second:** The expressions revealed to Muḥammad, may peace be upon him, which are created. The pages on which those expressions are written are created, the ink used to write them is created, the tongues that recite them are created, the hearts that memorize them are created, etc.

Therefore, the term: “Al-Qur’an” is synonymous to the term: “the Speech of Allāh”; “the Speech of Allāh” also has these same two meanings: the Eternal Attribute, and the revealed expressions. If one understands these two meanings, he can understand what the scholars meant when they cleverly bounced back and forth between both meanings, like when An-Nasafiyy said:

والقرآنُ كلامُ الله تعالى غيرُ مخلوقٍ، وهو مكتوبٌ في مصاحفنا، محفوظٌ في قلوبنا،
مقروءٌ باللسنتنا، مسموعٌ بأذاننا، غيرُ حالٍ فيها

“The Qur’an is the uncreated Speech of Allāh. It is written in our scriptures, memorized by our hearts, recited with our tongues, and heard with our ears, without dwelling in any of those.”

Because of this interchangeable word usage and versatility in meaning, the Likeners got confused and dizzy; they misunderstood the statement of the scholars: “*Al-Qur’an is the Speech of Allāh and it is not created.*” They thought that the scholars meant that the revealed expressions are eternal and not created! That is certainly a blasphemous, nonsensical understanding: begininglessness for a created thing! Had they adhered to the saying of Al-Junayd Al-Baghdadiyy they would have been safe¹: “*At-Tawḥid (monotheism) is distinguishing the eternal from the event.*”

¹ [Ibn Hajar Al-ʿAsqalaniyy. Fath Al-Bari. Volume 13. Page 344. (Abul-Qasim Al-Qushayriyy, conveyed what Al-Junayd said)]

The scholars of the Salaf said that it is forbidden to merely say, “The Qur’ān is created,” for fear of someone misunderstanding and believing that the Attribute is created. They also forbade people from merely saying, “The Qur’ān is not created,” for fear of someone believing that the Book is eternal. They rather said:

والقرآن كلام الله غير مخلوق

“The Qur’ān is the Speech of Allāh and the Speech of Allāh is not created.”

This statement that is clearer than the previous two. When clarifying this for people, mention these details. When we quote verses of the Qur’ān saying: “Allāh said,” it neither means that Allāh speaks a created language, nor that the Arabic is eternal! It means that those expressions are not the work of a creature; no human, Angel, or jinn authored the revealed expressions. It is revelation expressing the Eternal Speech, clarifying God’s Order, Prohibition, Promise, and Threat.

The arguments in this case can go deeper, but even that is too deep for what is supposed to be a brief book, and perhaps too heavy to expose to a beginner, may Allāh make what is in this book sufficient for all who use it, Amin. However, there is one matter that is a great matter to clarify: ‘Imam At-Tahawī’s statement in this regard¹:

وإنَّ القرآنَ كلامُ الله، منه بدأ بلا كيفيةٍ قولاً

“And indeed, the Qur’ān is the Speech of Allāh. From Him [the revelation] appeared as a saying, (but the Attribute is) without a manner of being.”

Whoever understands the two meanings that ‘Ahlu-s-Sunnah understood would be able to understand what At-Tahawīyy meant. Here, he first confirmed that one of the meanings of the word “Qur’ān” is the Speech of Allāh, then by saying “*From Him it appeared*,” he confirmed that the same word also refers to the Revealed Expressions! He is not saying that created expressions appeared from Allāh like our speech appears from us upon speaking, because he immediately followed that by saying, “*without a manner of being*,” which as you know by now, means it would not be like the creation, so His Speech is not letters or sounds! Then he said, “... *as a saying*.” The Speech of Allāh which is His

¹ [At-Tahawīyy. Al-‘Aqidah At-Tahawīyyah. Page 40.]

Attribute in eternity is indeed the Qawl (Saying) of Allāh. Also, the created revealed words can be called the Saying of Allāh. This expression of At-Tahawīyy is very delicate; none understand it but those whom Allāh has opened their hearts.

Benefit: Several words have been used to refer to the same Attribute: “Qur’an”, “Kalam (Speech)”, “Qawl (Saying)”, “Hukm (Judgement)”, and “Amr (Command)”. It is also called the “Kalimah (Word) of God”, and even the “Kalimat (Words)” of God. However, this last one does not mean that His Speech is made of pieces. It is only pluralized for honor and majesty, like how Allāh refers to Himself as “Nahnu (We)” for glorification.

INNOVATIONS

THE MEANING OF “BID`AH” LINGUISTICALLY AND RELIGIOUSLY

One of their greatest tribulations upon the Muslims is their misunderstanding of “bid`ah (innovations)”. Linguistically, a “bid`ah” is¹:

مَا أُحْدِثَ عَلَى غَيْرِ مِثَالٍ سَابِقٍ

‘What was made without a previous example’.

There is no dispraise in the word itself. Religiously, it is something not revealed explicitly in the Qur`an or Sunnah. Here, the Wahhabi’s mistake is believing that anything not done by the Prophet ﷺ is sinful, because it is an innovation. The truth is that anything new must be checked to see if it complies with or contradicts the rules of the Religion, not rushed to be rejected.

SOMETIMES “EVERY” MEANS “MOST”

They claim to shun any innovated matter because of a ḥadīth², but we know better:

وَكُلُّ بَدْعٍ ضَلَالَةٌ

Apparently, it says: “Every innovation is misguidance.” This is their basis, so may the ḥadīth be cleared of their falsehood. It is indeed an authentic ḥadīth, but their interpretation is not. The true meaning is: **“Every innovation (which does not comply with the rules of the Religion) is misguidance.”** The Wahhabis would deny this interpretation with disgust, relying on the word [كل] kull (every; each; all)”. But for this ḥadīth, we say like An-Nawawiyy: this is a case of “‘amm makhsus (specified generality)”; general wording with specific meaning. He said in the explanation of Sahih Muslim³:

¹ [Ibn Hajar Al-Asqalaniyy. Fath Al-Bari. Volume 4. Page 253.]

² [Muslim. Sahih Muslim. Volume 2. Page 592. Ḥadīth Number 867.]

³ [An-Nawawiyy. Sharh An-Nawawiyy Ala Muslim. Volume 6. Page 154.]

قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ هَذَا عَامٌّ مَخْصُوصٌ وَالْمُرَادُ غَالِبُ الْبِدْعِ

“His saying: ‘Every innovation is misguidance’ is a specified generalization, and the intent is most innovations.”

Such as¹:

وَكُلُّ عَيْنٍ زَانِيَةٌ

“Every eye is a fornicator.”

Despite the general wording, the Prophets, pious people, blind men, and children are not included, so it has a specific meaning. It truly means, **“Most eyes glance with the forbidden look; the look that leads to fornication”**. The verse from the Qur’an should convince the doubtful:

شَدَّمَزْ كُلَّ شَيْءٍ²

<It was destroying everything.>

It means <<**That wind destroyed most things in the area**>>. The violent windstorm that destroyed the tribe of [^]Ad blew on them for seven nights and eight days consecutively. Certainly, this verse does not mean that the wind destroyed everything, for that would include Heavens and Earth entirely! Therefore, despite the general wording, the intended meaning is specific.

EVIDENCE FOR GOOD INNOVATIONS

A Wahhābiyy may acknowledge these “specified generalizations” yet deny that the ḥadīth of innovations is one of them, for he finds the idea of good innovations quite impossible. We further substantiate our interpretation with another ḥadīth about innovations, narrated by Muslim³:

¹ [Ibn Khuzaymah. Saḥīḥ Ibn Khuzaymah. Volume 3. Page 91. Ḥadīth Number 1681. Al-Bayhaqīyy. Al-‘Adab. Page 249. Ḥadīth Number 608.

Ibn Hibbān. Saḥīḥ Ibn Hibbān. Volume 10. Page 270. Ḥadīth Number 4424.]

² Al-Aḥqāf, 25

³ [Muslim. Saḥīḥ Muslim. Volume 2. Page 704. Ḥadīth Number 1017.]

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا

“Whoever paves in Islam a good path has its reward, and the reward of whoever practiced it ...”

This is explicit proof for good innovations. Therefore, “every innovation is misguidance” is only a generalization! It is impossible for two authentic sayings of the Prophet ﷺ to contradict each other. An-Nawawiyy said¹:

وَفِي هَذَا الْحَدِيثِ تَخْصِيسُ قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلِّ مُحَدَّثَةٍ بِدْعَةٍ وَكُلِّ بِدْعَةٍ ضَلَالَةٌ وَأَنَّ الْمُرَادَ بِهِ الْمُحَدَّثَاتُ الْبَاطِلَةُ وَالْبِدْعُ الْمَذْمُومَةُ

“In this ḥadīth is specification of his saying ﷺ: ‘Everything new is an innovation, and every innovation is misguidance.’ The intent by it is the invalid new things and the blameworthy innovations.”

But of course, Wahhābis have routines for dodging this ḥadīth:

Q93: What if he says that the ḥadīth of good innovations is only for the Companions?

This ḥadīth is neither restricted to the Companions nor to their time, because the Prophet ﷺ gave a general statement that is not restricted, and said that the rule applies as long as Islam exists²:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً

“Whoever paved in Islam a good path ...”³

Q94: What if he says the ḥadīth of good innovations is actually about reviving a prophetic practice?

It does not refer to reviving a Sunnah of the Prophet ﷺ for two reasons:

¹ [An-Nawawiyy. Sharḥ An-Nawawiyy ^Ala Muslim. Volume 7. Page 104.]

² [Muslim. Ṣaḥīḥ Muslim. Volume 2. Page 704. Ḥadīth Number 1017.]

³ Narrated by *Muslim*.

1. One would not be paving a path; he would truly be restarting and following a path that was already paved, and then the Prophet ﷺ would have not expressed himself properly.
2. If it meant that, then the second half of the hadīth would mean: “Whoever revives an evil Sunnah of the Prophet ﷺ¹:

ومن سنَّ في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها

“And whoever paves in Islam an evil path, upon him is its sin, and the sin of whoever practiced it ...”

Hence, the “sunnah” here means “a way; a practice” - not exclusively the Sunnah of the Prophet ﷺ. “Whoever paves a good path” is an eloquent way of saying what Wahhābis hate to hear: “Whoever innovates a good innovation”.

Q95: What if he argues that the word bid[^]ah is not present in this hadīth?

Some of the more ignorant will argue that the specific wording of “bid[^]ah” is not in this hadīth. True but petty, for the meaning and topic of innovations is obviously contained therein! Tell him to stop being stubborn!

OTHER TEXTS USED BY WAHHABIS

Q96: How do you answer [^]A‘ishah’s Hadīth?

Being very staunch in this issue, they will produce more texts to substantiate their claim. Do not be shaken by the hadīth of [^]A‘ishah in the authentic book of Al-Bukhāriyy²:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“Whoever invents something that does not comply with (the rules of) this Religion of ours is rejected.”

¹ [Muslim. Sahīh Muslim. Volume 2. Page 704. Hadīth Number 1017.]

² [Al-Bukhāriyy. Sahīh Al-Bukhāriyy. Volume 3. Page 184. Hadīth Number 2697.]

Those fools! This ḥadīth is actually evidence for us against them! What is understood from this is that if the new action does comply with the rules of the Religion, then it is not rejected! It does not say:

(من أحدث في أمرنا هذا فهو رد)

“Whoever innovates into our Religion is rejected.”

Rather, the Prophet ﷺ gave a qualifying statement:

مَا لَيْسَ مِنْهُ

“That which does not comply with it”.

We say that every word of the Prophet ﷺ counts. According to their explanation, it is as if the Prophet ﷺ did not say those few words!

They may deliver the verse:

¹ { الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ }

< Today I have finalized your Religion for you. >

This verse is not about innovations: An-Nasafiyy said that it either means that on that day, Allāh made the Muslims safe from their enemies, or on that day, the rules of the Religion have been completely revealed. It is common knowledge that Allāh, in His Wisdom, did not reveal all of the rules at once; they were brought down in stages². This verse came, according to a tafsīr, confirming that the Prophet ﷺ received the last of the rules. It is obligatory to believe that he conveyed all of them - even the general rules which the future top-scholars³ would need. Among those rules is the exact legal verdict concerning innovations: they can be good, but most are bad. This verse has no evidence for them, it simply needs proper explanation.

SCHOLARLY QUOTES

What has been mentioned is good ammunition and enough to protect you from being doubtful about good innovations, but they still cite other texts, including reports from the

¹ *Al-Ma'idah*, 3

² For example, the five prayers were not revealed until the event of the night journey and ascension up to the skies. The obligation of praying Friday prayer and of fasting Ramaḍān came after the migration to Al-Madīnah. Even the prohibition of drinking wine was not revealed immediately.

³ Mujtahids

Companions and scholars from the Salaf. What wipes out most, if not all of it, is knowing that when those old ones used “bid’ah” without restriction, they meant “bad innovation”. The context was clear, so they did not have to say, “bad bid’ah” - they just said, “bid’ah”, because bid’ah is mostly bad. Not only that, in particular, they meant the bad beliefs of the deviant factions (heresy), because they were added later, like Ibn Hajar said in the explanation of An-Nukhbat:

أَوْ بِدْعَتِهِ، وَهِيَ اعْتِقَادُ مَا أُحْدِثَ عَلَى خِلَافِ الْمَعْرُوفِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَا بِمَعَانِدَةٍ، بَلْ بِنَوْعِ شِبْهَةٍ

Or (A reporter may be criticized for) his bid’ah (heresy), which is believing in something innovated in defiance of what is known from the Prophet ﷺ, not because of obstinacy, but by some type of fallacy.

In other words, the term *bid’ah* has a very particular usage: sometimes it specifically refers to the deviant, heretical beliefs, like believing that God is a body. The Wahhabis are today’s mightiest heroes of bid’ah!

However, the explicit quotes concerning good innovations are plentiful, like the saying of Ash-Shafi’iyy¹:

الْمُحَدَّثَاتُ ضَرْبَانِ مَا أُحْدِثَ يُخَالِفُ كِتَابًا أَوْ سُنَّةً أَوْ أَثَرًا أَوْ إجمَاعًا فَهَذِهِ بِدْعَةٌ الضَّلَالِ وَمَا أُحْدِثَ مِنَ الْخَيْرِ لَا يُخَالِفُ شَيْئًا مِنْ ذَلِكَ فَهَذِهِ مُحَدَّثَةٌ غَيْرُ مَذْمُومَةٍ

*The innovated matters are of two types: what was innovated conflicting with something from the Book, the Sunnah, the athar or the consensus. This is the innovation of misguidance, and what was innovated of the good, not conflicting with anything from those sources. That is an innovation that is not dispraised.*²

An-Nawawiyy documented in *Tahdhibu-l-Asma’i wa-l-Lughat*³:

الْبِدْعَةُ بِكسر الباء في الشرع هي إحداث ما لم يكن في عهد رسول الله - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وهي منقسمة إلى: حسنة وقبيحة

¹ [Al-Bayhaqiyy. Manaqib Ash-Shafi’iyy. Volume 1. Page 469.]

² [Ibn Hajar Al-Asqalaniyy. Fath Al-Bari. Volume 13. Page 253. (Ibn Hajar conveys that Al-Bayhaqiyy who conveys from Ash-Shafi’iyy)]

³ [An-Nawawiyy. Tahdhib Al-Asma’ Wal-Lughat. Volume 3. Page 22.]

The bid'ah – with a kasrah on the ba' – according to the religious (jargon) is every newly initiated thing that was not at the time of the Messenger of Allah ﷺ, and it is divided into good and bad.

قال الشيخ الإمام المجمع على إمامته وجلالته وتمكنه في أنواع العلوم وبراعته أبو محمد عبد العزيز بن عبد السلام رحمه الله ورضي عنه في آخر كتاب القواعد: البدعة منقسمة إلى: واجبة، ومحرمة، ومندوبة، ومكروهة، ومباحة.

The imam and shaykh ... Abu Muhammad 'Abdu-l-'Aziz Ibn 'Abdi-s-Salam¹, may Allah accept his deeds, said towards the end of the book Al-Qawa'id: 'The innovation is divided into obligatory, prohibited, recommended, disliked, and indifferent.'

قال: والطريق في ذلك أن تعرض البدعة على قواعد الشريعة، فإن دخلت في قواعد الإيجاب فهي واجبة، أو في قواعد التحريم فمحرمة، أو النذب فمندوبة، أو المكروه فمكروهة، أو المباح فمباحة

He said: 'The way in that is by applying the innovation to the rules of the Sacred Law: If it applied to the rules of obligation, it is obligatory, or to the rules of prohibition, then it is prohibited, or to the recommendation, then it would be recommended, or the disliked, then it would be disliked, or the indifferent, then it would indifferent ...'

Ibn 'Abidin, the famous Hanafiyy, has what clarifies² what Ibn 'Abdi-s-Salam said:

فَقَدْ تَكُونُ وَاجِبَةً، كَنَصْبِ الْأَدِلَّةِ لِلرَّدِّ عَلَى أَهْلِ الْفِرَقِ الضَّالَّةِ، وَتَعْلُمِ النَّحْوِ الْمُفْهِمِ لِلْكِتَابِ وَالسُّنَّةِ وَمَنْدُوبَةً كَأِحْدَاثِ نَحْوِ رَبَاطٍ وَمَدْرَسَةٍ وَكُلِّ إِحْسَانٍ لَمْ يَكُنْ فِي الصَّدْرِ الْأَوَّلِ، وَمَكْرُوهَةً كَزَخْرَفَةِ الْمَسَاجِدِ. وَمُبَاحَةً كَالْتَوْسُعِ بِلَذِيذِ الْمَأْكَلِ وَالْمَشَارِبِ وَالثِّيَابِ.

"The innovation could be obligatory, like preparing arguments for refuting people of misguided sects, and learning the syntax that enables understanding the Book and the Sunnah³; or recommended, like the innovation of inns, schools, and every charitable matter that did not exist in the first days (of Islam); or disliked, like (overly) decorating

¹ He is also famous as: 'Izzu-d-Din Ibn 'Abdu-s-Salam.

² [Ibn 'Abidin. Radd Al-Muhtar. Volume 1. Page 560.]

³ This is in reference to the one who wants to convey the *hadith* and interpret the *Qur'an*.

the masjids; or indifferent, such as exaggerating in delicious foods, drinks, and (luxurious) clothing¹.”

Even Ibn Taymiyah said² in *Qawā'id Jalīlah fi-t-Tawassul wa-l-Wasīlah*³:

وكل بدعة ليست واجبة ولا مستحبة فهي بدعة سيئة وهي ضلالة باتفاق المسلمين ومن قال في بعض البدع إنها بدعة حسنة فإنما ذلك إذا قام دليل شرعي أنها مستحبة

“Every innovation that is not obligatory or recommended is an evil innovation and a misguidance by the agreement of the Muslims, and whoever said about some innovations that they are good innovations, would be correct only if a religious evidence stands as proof that it is recommended.”

Here, while being on the verge of rambling, he explicitly confirms good innovations, though not as precisely as An-Nawawiyy, 'Izzu-d-Dīn, and Ibn 'Abidīn. What is correct is that if it is not obligatory, recommended, or indifferent, then it is bad, including disliked innovations that are not forbidden, like writing “S.A.W.” after the Prophet’s name ﷺ.

Amid the especially important explicit scholarly sayings is that of 'Umar Ibnu-l-Khattab, “What a good bid'ah this is,” narrated by Malik, Al-Bukhariyy, and others.

‘UMAR IBNU-L-KHATTAB SAID: “WHAT A GOOD INNOVATION!”

'Umar, may Allāh increase his status, after ordering the people to pray tarawīh prayers behind one imām, then returning on a different night to find the people still praying as he ordered - something the Prophet ﷺ never ordered, nor Abu Bakr, said⁴:

نِعَمَتِ الْبِدْعَةُ هَذِهِ وَالَّتِي تَنَامُونَ عَنْهَا أَفْضَلُ

“What a good innovation this is, and the one you perform after sleeping is better!”

This makes the Wahhābis’ blood boil!

¹ The correct judgement about indulging in luxury is that it is disliked, because of the ḥadīth about that: “Beware of luxury, indeed, the (pious) slaves of Allāh are not people of luxury.”

² [Ibn Taymiyah. *Majmū' Al-Fatawā*. Volume 1. Page 162.]

³ [Ibn Taymiyah. *Qawā'id Jalīlah fi At-Tawassul Wal-Wasīlah*. Page 28.]

⁴ [Malik. *Muwatta' Malik*. Volume 1. Page 109. Ḥadīth Number 279.

Al-Bayhaqiyy. *As-Sunan As-Saghir*. Volume 1. Page 294. Ḥadīth Number 816.]

Q97: What if they say that the Prophet ﷺ already prayed tarawih, so there is no innovation here?

The Prophet ﷺ already prayed the night prayers of Ramadan in congregation, that is true, but the night prayers called “qiyam Ramadan” are more general than tarawih; tarawih is specifically 20 rak^ahs, while qiyam Ramadan has no set number (according to what is correct).

Q98: What if he says that the linguistic meaning of bid^ah is revival, and ^Umar only meant: “What a good revival (of the Sunnah)”?

Shall we check the dictionaries for the linguistic meaning of innovations¹?

✚ In Al-^Ayn²:

الْبِدْعُ: إِحْدَاثُ شَيْءٍ لَمْ يَكُنْ لَهُ مِنْ قَبْلُ خَلْقٌ وَلَا ذِكْرٌ وَلَا مَعْرِفَةٌ

Bad^: The initiation of something previously unknown, nor did it have any previous creation or mentioning.

والله بديع السموات والأرض ابتدعهما، ولم يكونا قبل ذلك شيئاً يتوهمهما متوهم،

Allah is the Badi^ of Heavens and the Earth: their Starter. Before that, they were not a thing so that an imaginer could have imagined them.

والبدع: الشيء الذي يكون أولاً في كل أمر، كما قال الله عز وجل: ﴿قُلْ مَا كُنْتُ بِدْعاً

مِنَ الرُّسُلِ﴾ أي: لست بأول مُرْسَل

The bid^ is the first of any issue, as Allah said (what means): <O Muḥammad, say, “I am not the bid^ of the Messengers.>

والبدعة: اسم ما ابتدع من الدين وغيره...

Bid^ah is the name of what was innovated in the Religion or otherwise...

✚ In Jamharatu-l-Lughah³:

¹ The Arabic quotes here have been slightly altered only to remove some of the repetition. Whoever is able may check these dictionaries for himself if he thinks that what is here has been distorted.

² This dictionary dates back to the Salaf.

[<?>Al-Farāḥidiyy<?>. Al-^Ayn. Volume 2. Page 54.]

³ [<?>Abū Bakr Al-^Azdiyy<?>. Jamharah Al-Lughah. Volume 1. Page 298.]

بدعت الشيء إذا أنشأته

“*Bada^-tu the thing*”: I initiated it.

وَاللّٰهُ عَزَّ وَجَلَّ بِدِيعِ السَّمَوَاتِ وَالْأَرْضِ أَيْ مَنَشْئُهَا

Allah is the *Badi^* of Heavens and Earth: their Starter.

...وَتَقُولُ الْعَرَبُ: لَسْتُ بِبِدْعٍ فِيْ كَذَا وَكَذَا أَيْ لَسْتُ بِأَوَّلٍ مِنْ أَصَابَهُ هَذَا. وَهُوَ مِنْ قَوْلِهِ

عَزَّ وَجَلَّ: ﴿قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ﴾ وَاللّٰهُ أَعْلَمُ بِكِتَابِهِ

The Arabs say, “I am not a *bid^* in such-and-such,” meaning I am not the first to whom this has happened. That is in the Saying of Allah (that means): <O Muhammad, say, “I am not the *bid^* of the Messengers>. And Allah knows best about His Book.

وَكُلٌّ مِنْ أَحَدَثَ شَيْئًا فَقَدْ ابْتَدَعَهُ وَالِاسْمُ الْبِدْعَةُ وَالْجَمْعُ الْبِدْعُ.

And everyone who *ahdatha* (made occur) something has *ibtada^a* (innovated) it. It is called *bid^ah*, and its plural is *bida^*.

✚ In *Al-Muhkam wa-l-Muhitu-l-‘A^dham*¹:

بَدَعَ الشَّيْءُ يَبْدَعُهُ بَدْعًا وَابْتَدَعَهُ: أَنْشَأَهُ وَبَدَأَهُ

*bada^a*² (he introduced) the thing; *yabda^*[u]³ (he introduces/will introduce); *bad^*[an]⁴ (an introduction): he initiated and began it.

وَالْبِدِيعُ وَالْبِدْعُ: الشَّيْءُ الَّذِي يَكُونُ أَوَّلًا.

The *badi^* and the *bid^*: that which is first.

وَالْبِدْعَةُ: مَا ابْتَدِعَ مِنَ الدِّينِ

Bid^ah is what was innovated in the Religion.

✚ In *Mukhtar As-Sihah*⁵:

أَبْدَعَ الشَّيْءُ اخْتَرَعَهُ لَا عَلَى مِثَالٍ.

“*Abda^a* (he innovated)” the thing: he invented it without a previous example.

وَاللّٰهُ بِدِيعِ السَّمَوَاتِ وَالْأَرْضِ أَيْ مُبْدِعُهُمَا

¹ [Al-Muhkam wal-Muhit Al-‘A^dham. Volume 2. Page 33.]

² Past tense

³ Present and future tense

⁴ The name of the act itself

⁵ [Ar-Raziyy. Mukhtar As-Sihah. Page 30]

*Allāh is the **Badi** of Heavens and Earth, i.e., their Initiator.*

وَالْبِدْعَةُ الْحَدَثُ فِي الدِّينِ بَعْدَ الْإِكْمَالِ.

Bid^{ah} is the new thing in the Religion after its completion.

This proves as false their claim that [^]Umar meant by “what a good bid^{ah}” some linguistic meaning, like: “what a good revival”. Since they do not know Arabic, it is truly as if they are saying that he does not know Arabic! In all these dictionaries, where is the talk about revival? Which dictionary would they like to present to prove their point? And besides the shaykhs of their own deviant movement, what scholar can they quote for this? Ibn Hajar does not explain [^]Umar’s statement like them; instead, he says¹:

وَقَوْلُ عُمَرَ نَعَمَتِ الْبِدْعَةُ:

‘Umar’s Saying: ‘What a good bid^{ah}’:

هُوَ فَعْلٌ مَا لَمْ يَسْبِقْ إِلَيْهِ فَمَا وَافَقَ السُّنَّةَ فَحَسَنَ وَمَا خَالَفَ فَضَلَّاهُ وَهُوَ الْمُرَادُ حَيْثُ وَقَعَ
نَمَّ الْبِدْعَةُ وَمَا لَمْ يُوَافَقْ وَلَمْ يُخَالَفْ فَعَلَى أَصْلِ الْإِبَاحَةِ

[Bid^{ah}] is what has no precedent, so what complies with the Sunnah is good, and what opposes is misguidance, and that is the intent wherever there fell a dispraise for bid^{ah}, and whatever does not comply (with the rewardable), nor oppose (the lawful), it is fundamentally permitted.

Their way of explaining [^]Umar’s statement is so absurd! The Ramadan night prayer is not the innovation, not even praying it in congregation. Rather, the innovation was the order for all the people to specifically pray 20 rak[^]ahs of tarawih behind one imam, instead of what they had been accustomed to: praying the Ramadan night prayers in scattered groups. There would be a person here, a congregation there, another there... and Abu Bakr, after the Prophet’s ﷺ death, left it as such. After Abu Bakr, [^]Umar ordered something new. Since then, the Muslims worldwide have prayed 20 rak[^]ahs of tarawih behind one imam, and the people of Makkah in particular would make tawaf around the Ka[^]bah after every four! This perfectly discredits the Wahhabiyy belief.

¹ [Ibn Hajar Al-[^]Asqalaniyy. Fath Al-Bari. Volume 1. Page 85.]

Perhaps they merely find it a coincidence that ʿUmar’s pious son ʿAbdullāh, confidently thinking that the duha prayer was innovated, said a statement like his father¹:

بِدْعَةٍ وَنِعْمَتِ الْبِدْعَةِ

“(It is a) bidʿah. And what a good bidʿah!”

And he said about it:

إِنَّهَا مُحَدَّثَةٌ وَإِنَّهَا لَمِنْ أَحْسَنِ مَا أُحْدِثُوا

“Surely it is a muḥdathah (innovation), and surely, it is among the best of what they have innovated!”

Both statements are reported in *Fat-hu-l-Bari*.

GOOD INNOVATIONS

Q99: Did the Companions do anything new while the Prophet ﷺ was alive?

Indeed, they did! Here are two examples:

1. Al-Bukhariyy narrated that Khubayb Ibn ʿAdiyy Al-ʿAnsariyy prayed two rakʿahs before the pagans executed him. ʿAbū Hurayrah, who knows better about the Religion than the Wahhabis, said²:

فَكَانَ أَوَّلَ مَنْ سَنَّ الرُّكْعَتَيْنِ عِنْدَ الْقَتْلِ هُوَ

“The first to make a sunnah of praying two rakʿahs upon being killed was he.”

2. Al-Bukhariyy also narrated from the route of Rifaʿah Ibn Rafiʿ that he said: “One day we were praying with the Messenger of Allāh ﷺ. When he raised his head from the rakʿah he said³:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

“samiʿa-llahu liman ḥamidah!”

A man behind him said:

¹ [Ibn Hajar Al-ʿAsqalaniyy. *Fath Al-Bari*. Volume 3. Page 52.]

² [Al-Bukhariyy. *Ṣaḥih Al-Bukhariyy*. Volume 5. Page 103. *Ḥadīth Number 4086*.]

³ [Al-Bukhariyy. *Ṣaḥih Al-Bukhariyy*. Volume 1. Page 159. *Ḥadīth Number 799*.]

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

“*Rabba-na wa-la-Ka-l-hamd, (and added:) hamd[an], kathir[an], tayyib[an], mubarak[an] fih!*”

The Prophet ﷺ said in praising that new addition that he neither did nor taught anyone to do:

رَأَيْتُ بَضْعَةً وَثَلَاثِينَ مَلَكًا يَبْتَذِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلُ

“I saw thirty-something Angels rushing to it; which of them will write it first?”

About this, Ibn Hajar said¹:

وَاسْتَدِلَّ بِهِ عَلَى جَوَازِ إِحْدَاثِ ذِكْرِ فِي الصَّلَاةِ غَيْرِ مَأْثُورٍ إِذَا كَانَ غَيْرَ مُخَالَفٍ لِلْمَأْثُورِ

“Proven by this is the permissibility of innovating a dhikr in the prayer; one not narrated (from the Prophet), if it does not contradict what was narrated.”

Q100: What if he says that this is not an innovation because the Prophet ﷺ approved it?

Let no Wahhābiyy fool you by saying, “This is no bid`ah! This is a sunnah! The Prophet ﷺ approved it!” The Prophet’s approving it ﷺ does not negate the fact that the man did it proactively, which is exactly what is forbidden according to them! In their way, he should have done nothing more or less than what the Prophet did ﷺ.

Q101: Did the Companions introduce anything new into the Religion after the Prophet ﷺ?

Indeed, they did! Besides what `Umar did with the Ramadan night prayers, there are several other examples, such as:

1. Compiling the Qur`an into a single muṣ-ḥaf:

¹ [Ibn Hajar Al-`Asqalaniyy. Fath Al-Bari. Volume 2. Page 287.]

'Abu Bakr did what the Prophet ﷺ did not do, and 'Umar was the one who talked him into it! In his *Sahih*, Al-Bukhariyy narrated the story from Zayd Ibn Thabit¹:

أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلَ أَهْلِ الْيَمَامَةِ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهُ

'Abu Bakr summoned me the day of the massacre of 'Ahlu-l-Yamamah and 'Umar Ibnu-l-Khattab was with him.

فَقَالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَّاءِ الْقُرْآنِ وَإِنِّي أَخْشَى أَنْ يَسْتَحَرَّ الْقَتْلُ بِالْقُرَّاءِ فِي الْمَوَاطِنِ فَيَذْهَبُ كَثِيرٌ مِنَ الْقُرْآنِ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ

'Abu Bakr said, "'Umar came to me, saying, 'On the day of Yamamah, many of the Reciters were killed, and I fear the spread of Reciters being killed throughout the different locations. Then much of the Qur'an would be lost! I see that you should order for the Qur'an to be compiled!'

فَقُلْتُ: لِعُمَرَ كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! قَالَ عُمَرُ: وَهُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِذَلِكَ وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ.

I said to 'Umar, "How can you do something that the Messenger of Allah ﷺ did not do?"

'Umar said, "It is, by God, good!" He did not stop talking to me about it until Allah made my chest receptive to the idea, and then I saw what 'Umar saw."

قَالَ زَيْدٌ: قَالَ أَبُو بَكْرٍ: إِنَّكَ شَابُّ عَاقِلٌ لَا نَتَّهِمُكَ وَقَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَتَّبِعُ الْقُرْآنَ فَاجْمَعْهُ

Zayd continued to say, 'Abu Bakr said: "Surely, you are an intelligent young man. We do not accuse you of anything², and you used to write the Revelation for the Messenger of Allah ﷺ. So, track the Qur'an and compile it!"

فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ

Zayd said, "By God, had they charged me with relocating a mountain, it would not have been heavier on me than what they have charged me with of compiling the Qur'an!"

¹ [Al-Bukhariyy, *Sahih* Al-Bukhariyy. Volume 6. Page 183. *Hadith* Number 4986.]

² We deem you trustworthy.

قُلْتُ: كَيْفَ تَفْعَلَانِ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! قَالَ: هُوَ وَاللَّهُ خَيْرٌ فَلَمْ يَزَلْ أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ بِهِ صَدْرُ أَبِي بَكْرٍ وَعُمَرُ.

I said, "How could the two of you do something that the Messenger of Allah ﷺ did not do?" He said, "It is, by God, good!" And he did not stop talking to me until Allah made my chest receptive to that which the chests of 'Abu Bakr and 'Umar were receptive ... ¹

2. Basing the Islamic calendar on the migration of the Prophet ﷺ:

The people differed about that upon which a calendar should be based. Some suggested the birth of the Prophet ﷺ, some suggested his death, and some suggested the first reception of revelation. 'Umar chose the Hijrah (migration) because of its great significance. In *Al-Misbah*²:

وَسَبَبُ وَضْعِ التَّارِيخِ أَوَّلَ الْإِسْلَامِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - أَتَى بِصَاحِّ مَكْتُوبٍ "إِلَى شَعْبَانَ" فَقَالَ أَهْوُ شَعْبَانُ الْمَاضِي أَوْ شَعْبَانُ الْقَابِلِ ثُمَّ أَمَرَ بِوَضْعِ التَّارِيخِ ...

The reason for the documenting the date at the beginning of Islam is that 'Umar Ibnu-l-Khattab - may Allah accept his deeds - found a pouch, written upon which was: "Until Sha'ban". He said: "Is that Sha'ban past or the coming Sha'ban?" Then he commanded for documenting dates...

3. An army reserve with registered soldiers, also innovated by 'Umar.

4. An additional adhan called for Friday prayer:

Al-Bukhariyy narrated from As-Sa'ib Ibn Yazid³:

كَانَ النَّدَاءُ يَوْمَ الْجُمُعَةِ أَوَّلُهُ إِذَا جَلَسَ الْإِمَامُ عَلَى الْمِنْبَرِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَبِي بَكْرٍ، وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، فَلَمَّا كَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ، وَكَثُرَ النَّاسُ زَادَ النَّدَاءَ الثَّالِثَ عَلَى الزُّورَاءِ

¹ If a Wahhabiyy says that this is not an innovation because there was a need for its compilation, respond by saying that the need for the issue does not deny the fact that the Prophet did not do it or order for it to be done.

² [Al-Fayyumiyy. *Al-Misbah* Al-Munir. Volume 1. Page 11.]

³ [Al-Bukhariyy. *Sahih* Al-Bukhariyy. Volume 2. Page 8. *Hadith* Number 912.]

“The call (to prayer) on Friday would be initiated when the imām sat on the pulpit during the time of the Prophet, ‘Abu Bakr and ‘Umar. Then, when ‘Uthman ruled and the numbers of people increased, he added the third call¹ at the market of Zawra’.”

Q102: What if he says the Wahhābis do not call the extra adhan?

Any Wahhābis who avoid this adhan only do so after realizing that it is an innovation, and yet others still do it. They are like those Wahhābis who used to abbreviate the ṣalāh upon the Prophet ﷺ by writing something like “S.A.W.” and only quit after the Muslims made fun of them for practicing an innovation! Likewise, any Wahhābis who renounce the terrorism for which they are famous only do so now, but originally they embraced it, and if enabled, they would return to it!

Q103: What if he says that these are sunnahs because they came from the Guided Caliphs, not innovations?

What some Wahhābis might think is strong, intimidating evidence is that the Prophet ﷺ said²:

فَعَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ

“Adhere to my Sunnah and the sunnah of the Guided Caliphs,”

They say that whatever those ‘imāms have contributed has been deemed a sunnah by the Prophet ﷺ, so it cannot be an innovation; “bid’ah” is opposite of “sunnah”. However, if you want to see a Wahhābiyy chase his tail, you may ask two questions:

1. If ‘bid’ah’ is the opposite of ‘sunnah’, then why did you explain ‘Umar’s statement: ‘What a good bid’ah is this’ as ‘What a good revival of the sunnah is this’?
2. Is it permissible for someone to do in the Religion what the Prophet ﷺ did not? This is a close-ended question; it requires only yes or no:
 - A. If he says **no**, then how could what the Guided Caliphs introduced be a sunnah?

That amounts to saying that what is against the sunnah can be sunnah!

¹ I.e., besides the iqamah.

² [Al-Hakim. Al-Mustadrak ‘Ala As-Sahihayn. Volume 1. Page 174. Ahmad. Musnad Ahmad. Volume 28. Page 373. Hadith Number 17144.]

B. If he says **yes**, he validates good innovations!

And look at how he unwittingly made the Caliphs as impeccable as the Prophet himself ﷺ, by equating their sunnah to his! So, ask him if one of those Caliphs could possibly make a mistake in the Religion, and do not be surprised if he altogether refuses to answer!

A. If he says **yes**, then the Caliphs' sunnah is not like the Prophet's Sunnah, so their point is meaningless.

B. If he says **no**, he will say like the Shiites; that the imams are impeccable, and the last thing a Wahhābiyy wants is to validate a Shiite!

Adhering to the sunnah of the Guided Caliphs is by following them as long as they comply with the Religion, and one of their sunnahs that complies with the Religion is innovating good innovations!

THE DOTTING OF THE QUR'AN

Ibn Abī Dawūd narrated in *Al-Masāhif* from Harun Ibn Muṣā that he said¹:

أَوَّلُ مَنْ نَقَّطَ الْمَصَاحِفَ يَحْيَى بْنُ يَعْمَرَ

"The first to dot the mus-hafs was Yahya Ibn Ya'mar."

He also narrated from Khalid that he said: *"I entered in on Ibn Sirin, and there he was, reading from a dotted mus-haf!"* Ibn Abī Shaybah narrated from the route of Firas Ibn Yahya that he said²:

أَصَبْتُ فِي سِجْنِ الْحَجَّاجِ وَرَقًا مَنقُوطًا بِالنُّحُورِ وَكَانَ أَوَّلَ نَقْطٍ رَأَيْتُهُ فَأَتَيْتُ بِهِ الشَّعْبِيَّ
فَأَرَيْتُهُ إِيَّاهُ: فَقَالَ: أَقْرَأْ عَلَيْهِ وَلَا تَنْقُطْهُ بِيَدِكَ

While in Al-Hajjaj's prison, I acquired a page with dotting, and it was the first dotting I had seen. I took it to Ash-Sha'biyy and showed it to him. He said, "Read from it and do not dot it yourself."

¹ [Ibn Abī Dawūd. *Al-Masāhif*. Page 324.]

² [Ibn Abī Shaybah. *Al-Muṣannaf*. Volume 7. Page 273. *Hadīth Number 36025*.]

Q104: What if he says that the dotting is not an innovation, it is merely a writing convention?

Even Ibn Taymiyah acknowledges that it is an innovation, and he accepts it! He said in *Majmu' Al-Fatawa*¹:

قِيلَ : يُكْرَهُ ذَلِكَ لِأَنَّهُ بَدْعَةٌ : وَقِيلَ : لَا يُكْرَهُ لِلْحَاجَةِ إِلَيْهِ . وَقِيلَ يُكْرَهُ النَّقْطُ دُونَ الشَّكْلِ
لِبَيَانِ الْإِعْرَابِ . وَالصَّحِيحُ أَنَّهُ لَا بَأْسَ بِهِ

“It was said to be disliked because it is an innovation, and it was said not to be disliked because of the need; it was said that the dots are disliked and not the harakat because they clarify the syntactical case, and what is correct is that there is nothing wrong with it.”

The titles of the surahs (chapters) and other symbols in the Qur'an, like the signs that show where to stop reciting, are all innovated. The terminologies of the science of hadith, like “sahih”, “hasan”, and “da'if”, and those of other sciences, are innovated. Even writing ﷺ (salla-llahu 'alay-hi wa sallam) is an innovation! The Messenger ﷺ did not order for it to be written after his name in the letters he sent to Heraclius, the king of Persia, and others, such as what is narrated by Al-Bukhariyy²:

مِنْ مُحَمَّدٍ عَبْدَ اللَّهِ وَرَسُولِهِ، إِلَى هِرَقْلَ عَظِيمِ الرُّومِ

“From Muhammad, the slave of Allah and His Messenger, to Heraclius, King of Rome.”

Because they practice all of these innovations, our Shaykh said in scolding those lying, double-crossing hypocrites:

What is wrong with them? They contradict themselves, saying whatever the Prophet did not do or order to be done is a forbidden innovation! They commit what they accuse others of doing! It is clear that they judge by their opinions; whatever their selves deem good they approve, and whatever their selves dislike they condemn. They have no religious scale for weighing the issues ...

Protect yourself and defend Islam with these facts.

¹ [Ibn Taymiyah. *Al-Majmu' Al-Fatawa*. Volume 3. Page 402.]

² [Al-Bukhariyy. *Sahih Al-Bukhariyy*. Volume 8. Page 58. Hadith Number 6260.]

BENEFIT: Besides the wrong beliefs mentioned in the beginning of the book, and there are still many others that have not been mentioned, among the bad innovations is:

- The expansion of the mas[^]a (the place of sa[^]y);
- Seeking the shortest distance for the qiblah instead of the direction;
- Abbreviating the ṣalāh on the Prophet ﷺ;
- Perverting the Name of Allāh by mispronunciation.

THE MAWLID (BIRTH OF THE PROPHET ﷺ)

Not mentioning the commemoration of the Mawlid (birth) of the Prophet ﷺ would leave this section incomplete. The Wahhābis find this good Sunnah to be an abhorrent major sin, and some claim it to be shirk and kufr. It was innovated at the beginning of the sixth century by a brave, pious scholar and warrior, King Mudhaffar¹, king of Irbil. He gathered the scholars from all over for the occasion, and slaughtered thousands of sheep to feed the people. The muḥaddiths, fuqahā' and true Sufis, and all the people of the east and west accepted it. The Prophet ﷺ said:

ما كان الله ليجمع أمة محمدٍ على ضلالة

“Allāh will never let (the scholars of) Muḥammad’s nation agree on misguidance.”²

When the Mawlid was first done some 800 years ago, not a scholar objected, not even Ibn Taymiyah, nor the scholars of the centuries after that, thereby establishing the Consensus of its validity. Among them were Al-[^]Asqalaniyy, his student As-Sakhāwiyy, and As-Siyuṭiyy, who dedicated a booklet to the topic: *Husnu-l-Maqṣid Fi [^]Amali-l-Mawlid*.

As-Sakhāwiyy documents in *Al-Ajwibah Al-Mardiyyah*³ that his shaykh Ibn Hajar proved the validity of the Mawlid by the authentic ḥadīth⁴:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ، فَقَالَ: «مَا هَذَا؟»، قَالُوا: هَذَا يَوْمٌ صَالِحٌ هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي

¹ Abū Sa[^]id, Kawkabrij Ibn Zaynu-d-Dīn Ibn Baktakīn

² Narrated by *Ibn Majah*

³ [As-Sakhāwiyy. *Al-Ajwibah Al-Mardiyyah*. Volume 3. Page 1118.]

⁴ [Al-Bukhariyy. *Ṣaḥīḥ Al-Bukhariyy*. Volume 3. Page 44. Ḥadīth Number 2004.]

إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى، قَالَ: «فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ»، فَصَامَهُ، وَأَمَرَ بِصِيَامِهِ

The Prophet ﷺ came to Madīnah and found the Jews fasting ‘Ashura’. He said, “What is this?” They said, “This is a good day! This is a day in which Allāh rescued the Children of Israel from their enemy, so Moses used to fast this day. The Prophet ﷺ said, “It is more appropriate that I observe the practice of Moses than you.” So, he fasted that day and commanded the Believers to fast.

He said:

This ḥadīth promotes thanking Allāh for an endowment that He gave or a calamity that He relieved on a particular day, then that day returns the coming year. Thanking Allāh takes place by all sorts of worships, like prostrating, fasting, and reciting, and what endowment is greater than the appearance of this Prophet on that day? According to this, it should be limited to what shows appreciation and thanks to Allāh by doing like what was mentioned. As for what follows that, such as listening to or playing instruments, it should be said that whatever is permissible and aids in spreading happiness among the Muslims, there is nothing wrong with adding that, and whatever is forbidden or disliked is prevented ...

As-Siyutīyy said in the aforementioned book:

The answer, according to me, is that the basis of practicing the Mawlid; gathering the people, reciting what is easy of the Qur’ān, narrating what came about the Prophet’s beginnings and happened as signs of his birth, having a spread laid out so that they can eat, then they leave without doing more than (something like) that, is a good innovation whose practitioner is rewarded, because of what it contains of glorifying the Prophet’s status ...

Q105: What if he says, “The Companions of the Prophet ﷺ loved him more than others, so had the Mawlid been good, they would have been the first to do it!”

Our response is that it is true that the Companions were the best, but this does not mean that any goodness that would ever cross the minds of men would cross the minds of the Companions beforehand, and there is no rule that whatever the Companions were not the first to think of is rejected. If the Wahhābis are truthful, let them extend this idea to other matters; let them say, “If putting the dots in the Qur’ān were good, then the Companions would have done it first!”

Furthermore, in the Companions’ intense love for the Prophet, that love which we lack, there is argument for the Mawlid, not against it, because the Mawlid reminds the person of the Prophet ﷺ and makes him love him. If the Companions did not need the Mawlid because of their complete and perfect love for the Prophet ﷺ, then we do need it because of the dryness of our hearts and our lack of the Companions’ love for him.

Q106: What if he says that Mawlid is like Christmas, and that the Messenger ﷺ said, “Do not exaggerate in my praise as the Christians have done to Jesus son of Mary.¹”

That’s easy! Celebrating the Mawlid of any Prophet is fundamentally acceptable. The Christians went astray by worshiping Jesus and saying he is the son of God, not by being happy that he was born! Besides, they do not know when he was born, and their practice of Christmas is blended with paganism and invalid things, unlike the Mawlid. There is no worship of the Prophet ﷺ involved in the Mawlid, as the Wahhābis accuse the Muslims.

Q107: What if he says it is not permissible to gather reciting the prophetic biography, singing words of praise, feeding the

¹ Narrated by *Aḥmad* and others

Muslims, and other worships on one day in the name of commemorating the Prophet's birth ﷺ ?

The evidence for doing all sorts of good deeds at all sorts of times, as individuals and in groups, is the 77th verse of Surat Al-Hajj:

﴿وَفَعَلُوا الْخَيْرَ﴾

<Do the good.>

Furthermore, their own reasoning discredits their “three aspects of Tawhīd”; the Tawhīd of Godhood, the Tawhīd of Lordship, and the Tawhīd of the Names and Attributes, which is truly a wicked innovation in belief. Not a soul from the Salaf stated it. Refusing to acknowledge that their division of Tawhīd is an innovation, when asked for an explicit text from the Qur'an or the ḥadīth, they say, “We have only gathered the various verses about these issues and put them together!” They are masters of hypocrisy.

Actually, ‘Ahlu-s-Sunnah’s practice of the Mawlid is like the innovation of the Muslim followers of ʿIsā (Jesus ﷺ) whom Allāh praised in the Qur'an:

﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ¹

رِضْوَانٍ ۚ اللَّهُ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾

<< And in the hearts of those who followed him, We (Allāh) created compassion, mercy, and rahbaniyyah which they innovated. We did not obligate it on them; they only did it seeking the reward of Allāh. Those who came later did not observe it as it should have been observed.>>

In this verse, we are told that these compassionate, merciful Muslims innovated rahbaniyyah (monasticism), withdrawing from populated areas for solitude, and abandoning the luxuries of this world, even marriage, to dedicate all of their spare time to

¹ , Al-Hadīd, 27

worship. They were not obligated to do this, but it was rewardable and praiseworthy. What further shows that it was a good innovation is the fact that the people who came afterwards did not practice it properly, the Christian monks we know of today. This verse benefits the nation of Muḥammad and is a proof for good innovations in Islām.

Q108: What if the Wahḥabiyy says that there is no rahbaniyyah in the nation of Muḥammad?

He missed the point; the point is that they did a good innovation, not that they practiced rahbaniyyah!

Q109: Is there another refutation of the innovated three aspects of Tawḥid?

Yes. The Tawḥid of Ulūhiyyah¹ is actually the Tawḥid of Rubūbiyyah², and they are not different, because when one says the Shahādah to embrace Islām, he can say no one is “ilāh” except Allāh, and he will not have to repeat and mention the “rabb”; one stands for the other. Also, when the Angels question one in his grave, they ask him who is his “Rabb”, and they do not go back and ask also about his “Ilāh”, because one stands for the other. According to the Wahḥabis, it is possible to confirm one and deny the other, so according to them, one might believe in one and be a mushrik for not believing the other, or disbelieve in one, but have belief because of believing in the other. That is all confusion and preposterous nonsense!

¹ Allāh being the “Ilāh (God; Worshiped one)”

² Allāh being the “Rabb (Lord; Owner)”

THE MEANING OF WORSHIP AND TAWASSUL

Among their strongest fallacies and wickedest of heresies is their corrupted talk about tawassul. Perhaps they misguide more people with this fallacy than with their talk about likening Allāh to the creations. They say to the unsuspecting person, “Do you worship the graves? Do you worship the Prophets? Do you call upon the dead?” And of course, that blindsided Muslim would say, “Never!” They would say to him, “Beware of those who do shirk throughout the lands, calling upon the Prophets and Muslim Saints (Waliyyis), rubbing themselves on their graves and asking for their intercession!” They say more than this, and this is very treacherous poison! It is like the bite of the so-called vampire, quickly turning its victims into practically incurable deviants, its venom sickening their intellects. The one who learns before encountering this talk of theirs can protect himself, but anyone caught off-guard and thus lent them a listening ear may never return to the truth if he accepts what they say, even if he heard every piece of evidence! In fact, once convinced, he will simply ignore all of the evidence and believe that it is all weak, even if their own authorities authenticate the references! Some poor people prefer to deprive themselves and avoid tawassul after hearing the talk of the Wahhābis, even if they do not take the Wahhābiyy creed. Let not this introduction be longer than needed and let us bring the medicinal potion for their sick poison.

Whoever wants to proficiently refute Wahhābis in the topic of tawassul must know that the key to refuting them here is textual evidence; Qur’ānic verses, ḥadīths, and traditions from the Companions (athar). You must understand and memorize the documentary proofs. An essential mistake of the Wahhābiyy in this topic is rejection of confirmed religious passages for his opinion, but what may make you ineffective in the debate is an over-reliance on “trying to make sense”, as if you are arguing about the Attributes with rational proofs and few textual proofs. Yes, you must always make sense, but the approach here is in fact quite contrary to the approach to the Attributes:

In the case of the Attributes, he does not believe in what makes sense because of the literal texts. When you explain rationally and clearly, he can understand that you are making sense, but he thinks he should reject that sense because of the literal text. However, in the

case of tawassul, he thinks it does not make sense, because he thinks it is literally idolatry! So, you will have a difficult time convincing him by some sensible examples. In his mind, he sees you as trying to make sense out of committing shirk! Thus, you must show him the flaw of his reasoning by imposing the literal texts on him like how he tries to impose the literal texts about the Attributes. Prove to him that he simply has a misconception; he confused tawassul for something else and mixed-up some issues. Consequently, to thoroughly refute them in this topic, it is imperative that you know the documentary references, and that you enforce those references on them, meaning, do not allow them to ignore them; make them respond.

THE CORRECT MEANING OF WORSHIP

The first thing one must do to protect himself and others, is understand the meaning of “**ʿibadah (worship)**”, because they accuse the Muslims of worshipping other than Allah when they never did so. Understand the difference between what worship (ʿibadah) is and what it is not.

For instance, one may walk, and depending on his intention, his walking may be worship or may not be. In a ḥadīth that we will revisit, the Prophet ﷺ taught us to say when walking to the Masjid¹:

وَأَسْأَلُكَ بِحَقِّ مَشَايَ هَذَا، فَإِنِّي لَمْ أَخْرُجْ أَشْرًا، وَلَا بَطْرًا، وَلَا رِبَاءً، وَلَا سُمْعَةً، وَخَرَجْتُ اتِّقَاءَ سُخْطِكَ،

وَابْتِغَاءَ مَرْضَاتِكَ

“... And I ask You (O Allah) by the right of this walking of mine, for I have not gone out haughty, nor conceited, nor to be seen, nor seeking a reputation. I have gone out fearing Your punishment and seeking Your acceptance ...”

One’s eating might be worship or might not be. The Prophet ﷺ taught the one who forgot to eat in the Name of Allah to say²:

بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ

¹ [Ibn Majah. Sunan Ibn Majah. Volume 1. Page 256. Ḥadīth Number 778.]

² [Abū Dawūd. Sunan Abī Dawūd. Volume 3. Page 347. Ḥadīth Number 3767]

“In the Name of Allah at its beginning and at its end!”

His fighting might be worship or it might not be. A man said the Prophet ﷺ, “One may fight out of anger, or to protect himself, so what is fighting for the sake of Allah?” The Prophet ﷺ said¹:

مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

“Whoever fights so that the Word of Allah will be dominant has fought for the sake of Allah.”

Even prostrating to someone might be worshipping that one or it might not be! For this reason, when we prostrate to Allah, we are worshipping Him, and when the Angels prostrated to Adam, they were not worshipping him, and when Mu'adh Ibn Jabal prostrated to the Prophet ﷺ, he was not worshipping him. Had he been worshipping the Prophet ﷺ by prostrating to him, the Prophet would have deemed him a mushrik, and would not have merely said to him:

لَا تَفْعَلْ

“Do not do that!”

This is narrated by Ibn Hibban, Ibn Majah and others.

Q110: What if he says that it is forbidden to prostrate to a man in the law of Muhammad ﷺ?

That is beside the point. Always beware of a Wahhabiy reaching for something beside the point! If you let him distract you, you will not progress with him. **The point is:** The great Companion prostrated to the Prophet ﷺ, and the Prophet did not accuse him of shirk! How is calling the Prophet ﷺ worshipping him while prostrating to him is not?²

¹ [Al-Bukhariyy. [Sahih Al-Bukhariyy. Volume 1. Page 37. Hadith Number 123.](#)]

² Prostration is a greater indication of humility and servitude than calling out to someone. Also, Allah commanded the Angels to prostrate to Adam: <وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا>² <And when We said to the Angels, “Prostrate to Adam,” so they prostrated...> So what makes one prostration worship and the other not? Even the brothers of Prophet Yusuf prostrated to him: <وَخَرُّوا لَهُ سُجَّدًا> <They fell in prostration to him.>

Why is seeking refuge with Allāh worshipping Allāh, and seeking refuge with the Messenger of Allāh ﷺ not worshipping him? Imam Aḥmad narrated in his Musnad¹, with a ḥasan chain of narration, as said by Ḥafidh Ibn Ḥajar², that Al-Ḥarith Ibn Ḥassan Al-Bakriyy said in the presence of the Prophet ﷺ:

أَعُوذُ بِاللَّهِ وَرَسُولِهِ أَنْ أَكُونَ كَوَافِدٍ عَادٍ

“I seek refuge with Allāh and His Messenger from being like the delegate of the tribe of ‘Ad.”

The Prophet ﷺ did not object to him. Had what he done been shirk, the Prophet ﷺ would have clarified that.

How we know that the Wahhābis are misguided in this issue, is that they would consider the one who seeks refuge with Allāh and His Messenger ﷺ a mushrik, even after knowing of the strong ḥadīth in this issue. If you were to tell him the ḥadīth before he ever knew about it, he would assume that it is weak or fabricated, and find such a doing very ugly and despicable. In fact, to him, this is obvious and clear shirk, although ‘Imam ‘Aḥmad narrated it and did not comment on it; had it been such obvious shirk, he would have realized that when documenting it.

Worship is not “calling” or “asking” just as it is not walking or eating. It is the ultimate submission, the extent of humility, and the maximum humbleness and fear for another. This is what the Wahhābis missed. Take some of the quotes of the Sunniyy linguists for the true definition of ‘ibādah (worship):

Taqiyyu-d-Dīn As-Subkiyy³ defined it as⁴:

غَايَةُ الْخُضُوعِ الْخُشُوعِ

¹ [Aḥmad. Musnad Aḥmad. Volume 25. Page 307. Ḥadīth Number 15954.]

² [Ibn Ḥajar Al-ʿAsqalaniyy. Fath Al-Bārī. Volume 8. Page 578 & 579.]

وَقَدْ أَخْرَجَ قِصَّةَ عَادٍ الثَّانِيَةِ أَحْمَدُ بِإِسْنَادٍ حَسَنٍ عَنِ الْحَارِثِ بْنِ حَسَّانَ الْبَكْرِيِّ قَالَ خَرَجْتُ أَنَا وَالْعَلَاءُ بْنُ الْحَضْرَمِيِّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَدِيثُ وَفِيهِ فَقُلْتُ أَعُوذُ بِاللَّهِ وَرَسُولِهِ أَنْ أَكُونَ كَوَافِدٍ عَادٍ

³ The ḥafidh, faqih and linguist, ʿAliyy Ibn ʿAbdi-l-Kāfi, and that is mentioned by the imam, ḥafidh and linguist, Muḥammad Murtaḍa Az-Zabīdiyy in *Al-Ithaf*.

⁴ [As-Subkiyy. Fatawā As-Subkiyy. Volume 1. Page 10.]

“The extremity of humbleness and humility.”

Az-Zajjaj, who is among the most famous linguists, said¹:

ومعنى العبادة في اللغة: الطاعة مع الخضوع

“The meaning of ʿibadah (worship) in the (Arabic) language is the (ultimate) obedience with the (ultimate) humility.”

This does not mean that any obedience is worship, or any humility, or else anyone who obeyed another, even his parent or employer, would be worshipping that one, and anyone who humbled himself to another, even his parent or commanding officer, would be worshipping that other.

In *Al-Misbah*²:

وهي الانقياد والخضوع

“It is the submission and the humility.”

Ibn Mandhur said similar in *Lisanu-l-ʿArab*³, as well as Al-Farraʿ, and Ar-Raghib Al-Asbhaniyy in *Mufradatu-l-Qurʿan*⁴. Ibn Athir said, *“ʿIbadah in the language is the obedience with the submission.”*

Hence, to refute the Wahhabiyy, firmly understand that worship is not merely calling upon someone - whether alive or dead - nor merely seeking help from someone, nor fearing someone, nor being hopeful of something from someone, nor merely glorifying someone, nor merely going to the grave of a saint to seek blessings, nor building a structure over said

¹ [Al-Azhariyy. Tahdhīb Al-Lughah. Volume 2. Page 138.]

² [Al-Fayyumiyy. Al-Misbah Al-Munir. Volume 2. Page 289.]

³ [Ibn Mandhur. Lisan Al-ʿArb. Volume 3. Page 271.]

(وَيَقَالُ: فَلَنْ عَبْدَ بَيْنَ الْعُبُودَةِ وَالْعِبَادَةِ وَالْعَبْدِيَّةِ؛ وَأَصْلُ الْعِبَادَةِ الْخُضُوعُ وَالتَّذَلُّلُ)

⁴ [Ar-Raghib Al-Asbhaniyy. Mufradat Al-Qurʿan. Page 542.]

(الْعِبَادَةُ: إِظْهَارُ التَّذَلُّلِ، وَالْعِبَادَةُ أَيْلُغُ مِنْهَا، لِأَنَّهَا غَايَةُ التَّذَلُّلِ، وَلَا يَسْتَحِقُّهَا إِلَّا مَنْ لَهُ غَايَةُ الْإِضْطَالِ، وَهُوَ اللَّهُ تَعَالَى، وَلِهَذَا قَالَ: أَلَا تَعْبُدُونَا إِلَّا إِيَّاهُ)

grave, just as it is not merely prostrating or merely seeking refuge or merely walking or eating or fighting¹.

None of these matters in themselves are applicable to the meaning of **ʿibādah** according to the linguists, as you have just seen. The Wahhābis use all of this to wrongfully define worship, and then accuse the Muslims of worshipping someone other than Allāh, like their Khawārij predecessors. Now a Wahhābiyy will not be able to deceive you by abusing what Allāh said about the pagans.

What we have presented as the definition of **ʿibādah** is what is linguistically confirmed, what is normal (ʿurf), and complies with the Religion. Take, for example, a person who goes to his parent’s grave and falls to his knees crying, “O Father!” It is not normally thought that this person has worshipped his dead parent, except by a Wahhābiyy! To him, calling a dead person is worship of the dead! According to him, whoever says, “O, Prophet Muḥammad!” has committed shirk for calling upon someone who has died, although that very act came in the Tashahhud for the prayer:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
“Peace be upon you, O Prophet.”

Therefore, according to the Wahhābiyyah, the Four Imāms are all mushriks for confirming this as part of the Prayer after the Prophet’s death. Also, the Companions who passed this statement on to the people after them, like Ibn Abbās and Ibn Masʿūd should be mushriks! Not only is this calling on the Prophet after his death, but it is part of the daily prayer! Despite that, the Companions and the imāms did not say it is forbidden, let alone shirk.

TAWASSUL

Tawassul linguistically means: “to seek a means”. In the dictionary Al-Mukhtar²:

¹ Nor is it worship to request something from someone in an unusual way. When the Children of Israel were searching for the body of Prophet Yūsuf, a woman requested from Prophet Mūsā to be his companion in Paradise, and she did not request that from Allāh. Had she done an act of shirk, Mūsā, the Messenger of Allāh ﷺ, would have clarified that.

² [Ar-Rāziyy. Mukhtar As-Sihah. Page 338.]

و س ل: (الْوَسِيلَةُ) مَا يُتَقَرَّبُ بِهِ إِلَى الْغَيْرِ وَالْجَمْعُ (الْوَسَائِلُ) وَ (التَّوَسُّلُ) وَ (التَّوَسَّلَ) يُقَالُ: (وَسَّلَ) فُلَانٌ إِلَى رَبِّهِ وَ سَيْلَةً بِالتَّشْدِيدِ، وَ (تَوَسَّلَ) إِلَيْهِ بِوَسِيلَةٍ إِذَا تَقَرَّبَ إِلَيْهِ بِعَمَلٍ.

The letters “waw-sin-lam”: the “wasilah” is that by which one draws near another. Its plural is “wasil” and “wasq’il”. ✖ “Tawsil” and “tawassul” are the same; it is said: “So-and-so “wassala (sought a wasilah [means])” to his Lord – with a shaddah, and he “tawassala (did tawassul)” to his Lord by a “wasilah”: he sought His acceptance by some deed.

Therefore, when Allah said in His Book:

﴿وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾

<Seek the “wasilah (means)” to Him,>

it means: seek whatever grants you a higher status to Allah, and by those means, Allah will make the results manifest for you - if He so wills, just as Allah has the Power to make your goals manifest without those means. This verse is not restricted, and therefore it is not valid for a Wahhabiyy to restrict it to particular conditions that he believes in, as will be made clear. It means: take advantage of whatever means Allah gave you, and Allah will manifest for you the results you seek. So, technically, tawassul is to seek from Allah a benefit or repulsion of harm by mentioning the name of a Prophet or a Saint¹, out of honor of the one by whom the **tawassul** is made. An example is what Al-Bayhaqiyy narrates in Dala’il An-Nubuwwah²:

لَمَّا افْتَرَفَ آدَمُ الْخَطِيئَةَ، قَالَ: يَا رَبِّ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ لَمَّا غَفَرْتَ لِي

“When Adam committed the sin, he said, ‘O my Lord, I ask you by the status of Muhammad to forgive me’...”

As is clear, this is part of the Religion, and far from deviance, blasphemy or shirk.

¹ Muslim saint (Waliyy). Only Muslims can become saints in reality.

² [Al-Bayhaqiyy. Dala’il An-Nubuwwah. Volume 5. Page 489.

Al-Hakim. Al-Mustadrak ^Ala Sahihayn. Volume 2. Page 672. Hadith Number 4228.]

Q111: Why make tawassul? Can Allah grant you what you seek without that?

Yes, just as He can grant us what we want without us even asking Him! Why do we make our tongues run with supplication when Allah has the Power to give without any supplication? Allah made tawassul an optional resort, like He made supplication by the tongue available for us to use. There is nothing wrong with it, and in fact it is beneficial and helpful!” Allah made the matters of life based on reasons and consequences, although He has the Power to grant us what we seek without us doing any deeds. An-Nasafiyy stated our point in his tafsir¹:

تقديم الوسيلة قبل طلب الحاجة أقرب إلى الإجابة.

“Advancing the “wasilah (good deeds and offerings)” before seeking the need makes it more likely for one to be answered.”

Allah made tawassul a means to get what we seek, like the famous story of the three men who were trapped in a cave by a falling boulder: each made tawassul by a good deed of his, and each time, Allah moved the boulder a little, until after the last they were able to escape. We make tawassul, not only by our good deeds, but also by what is better than them: the Prophets and Saints, and not only during their lives, but even after their deaths, like the Prophet ﷺ did when he said²:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَبِحَقِّ مَمْشَايَ هَذَا

“O Allah, surely I ask You by the right of those who ask You, and by the right of this walking of mine ...”

Here, he asked by ‘the askers’, and he asked by his deed of walking. We ask Allah by those askers, like the Prophet ﷺ did, hoping that we get what we ask for. We say, “O Allah, we ask You by the status/honor of the Messenger ﷺ to fulfill our need or to relieve our

¹ [An-Nasafiyy. Tafsir An-Nasafiyy. Volume 1. Page 32.]

² [Ibn Majah. Sunan Ibn Majah. Volume 1. Page 256. Hadith Number 778. Ibn Abi Shaybah. Al-Muṣannaf. Volume 6. Page 25. Hadith Number 29202. Ibnus-Sunniyy. ^Amalul-Yawm Wal-Laylah. Page 76. Hadith Number 85. Al-Bayhaqiyy. Ad-Da^awat Al-Kabir. Volume 1. Page 125. Hadith Number 65.]

calamity,” or, “We ask you by the status of ^Abdi-l-Qadir Al-Jaylaniyy ...” etc. And it is not a condition to say, “by the status of”. One can merely say, “I ask you by Muḥammad,” as will be seen. This is permissible and has only been forbidden by the Wahḥabiyyah, thus they have deviated from ‘Ahlu-s-Sunnah.

Now that you know what tawassul is, let us take a deeper dive into the subject: There is no real evidence that tawassul by the Prophets and the Waliyyis is forbidden, whether that were done in their absence or after their deaths. The Wahḥabiyyah have claimed that this is shirk, unless certain conditions are fulfilled:

1. That the tawassul is done in the presence of that Prophet or Saint,
2. And that they are alive when it is done.

Therefore, they say that if the person you are mentioning in your tawassul is neither present nor alive – and they may add: “and if you name them without saying: ‘by the status of’, then you have worshipped that Prophet or Saint; he must be alive and present, and you cannot ask by *him*, you have to ask by his *status*.

Q112: What is the evidence that the Wahḥabi’s conditions for tawassul are not needed?

This is an important question whose answer is needed in all sorts of debate, and it was tackled previously in this book. You do not have to bring the evidence that these conditions are false; they have to bring the evidence that they are true. Don’t you remember that the Prophet ﷺ said¹:

الْبَيِّنَةُ عَلَى الْمُدَّعِي

“The burden of evidence is upon the claimer.”

¹ [Al-Bayhaqiyy. Sunan Al-Kubra. Volume 6. Page 326. Ḥadīth Number: 12112. At-Tirmidhiyy. Sunan At-Tirmidhiyy. Volume 3. Page 617. Ḥadīth Number 1342.]

He made the claim, he must bring the evidence. Not to mention that it is not permissible to make up conditions! The Prophet ﷺ also said¹:

كُلُّ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةً شَرْطٍ

“Every condition that is not in the Book of Allah is invalid, even if it were 100 conditions.”

Nevertheless, we can prove that those conditions are false, by first referring to “The Hadith of the Blind Man (Hadithu-l-‘A`ma)”. First take the hadith in its entirety as narrated by At-Tabaraniyy in his two books *Al-Mu`jam Al-Kabir* and *Al-Mu`jam As-Saghir*²:

عن عثمان بن حنيف : أن رجلا كان يختلف إلى عثمان بن عفان رضي الله عنه في حاجة له فكان عثمان لا يلتفت إليه ولا ينظر في حاجته فلقي عثمان بن حنيف فشكا إليه ذلك فقال أتت الميضة فتوضأ ثم صل ركعتين ثم قل اللهم إني أسألك وأتوجه إليك بنبينا محمد يا محمد إني أتوجه بك إلى ربي في حاجتي لتقضي لي ثم رح حتى أروح معك فانطلق الرجل ففعل ما قال ثم أتى باب عثمان فجاء البواب فأخذ بيده فأدخله على عثمان بن عفان فأجلسه على طنفسه فقال ما حاجتك ؟ فذكر له حاجته فقضا له حاجته و قال ما ذكرت حاجتك حتى كانت هذه الساعة ثم خرج من عنده فلقي عثمان بن حنيف فقال جزاك الله خيرا ما كان ينظر في حاجتي ولا يلتفت إلي حتى كلمته في فقال عثمان بن حنيف والله ما كلمته ولكن شهدت رسول الله صلى الله عليه وسلم وقد أناه ضرير فشكا عليه ذهاب بصره فقال:

إن شئت صبرت و إن شئت دعوت لك

فقال يا رسول الله إنه شق علي ذهاب بصري و إنه ليس لي قائد فقال:

أنت الميضة فتوضأ وصل ركعتين ثم قل هؤلاء الكلمات

ففعل الرجل ما قال فوالله ما تفرقنا ولا طال بنا المجلس حتى دخل علينا الرجل كأنه لم يكن به ضر قط

A man used to go back and forth to `Uthman Ibn `Affan, may Allah accept his deeds, because of an issue that he needed fulfilled. `Uthman did not look into his issue. This man

¹ [Ibn Majah. Sunan Ibn Majah. Volume 2. Page 843. Hadith Number 2521.]

² [At-Tabaraniyy. Al-Mu`jam Al-Kabir. Volume 9. Page 17 & 18. Hadith Number 8311. At-Tabaraniyy. Al-Mu`jam As-Saghir. Volume 1. Page 306. Hadith Number 508. (In Al-Mu`jam As-Saghir, At-Tabaraniyy deems the narration to be sahih)]

met ʿUthman Ibn Hunayf and complained to him about that. So ʿUthman said to him, “Go to the place of wudu’, make wudu’, pray two rakʿahs, and then say, ‘O Allah, I surely ask You, and direct myself to You by our Prophet, Muhammad, the Prophet of Mercy. O Muhammad, I surely direct myself to my Lord by you in my need so that it would be fulfilled for me,’ then come to me so that I would go with you.” The man left and did as he said, but then went directly to the door of ʿUthman. The doorman came, took him by the hand and took him in to see ʿUthman Ibn Affan. He sat him on his carpet and said, “What is it that you need?” So, he told him about his need, and ʿUthman fulfilled his need for him and said, “I did not remember your need until this moment!” Then the man left ʿUthman, met with ʿUthman Ibn Hunayf, and said, “May Allah compensate you! He would not look into my need until you spoke to him about me!” ʿUthman said, “I swear by Allah, I did not speak to him. However, I witnessed the Messenger of Allah ﷺ when a blind man came to him and complained about the loss of his sight. He said to the blind man:

“If you want, you will be patient, and if you want, I will supplicate for you.”

The man said, ‘O Messenger of Allah, the loss of my sight has surely been a hardship on me, and I certainly have no one to guide me!’ So he said to the blind man:

“Go to the place of wudu’, make wudu’, then say these words ...”

The man did as he said, and I swear by Allah, we had not dispersed, nor had the session been long, when the man came to us seeing as if he had never been blind.

Now see how this perfectly discredits their claims on every level:

1. Within it is evidence that mere calling is not worship, because the blind man was personally ordered by the Prophet ﷺ to call upon the Prophet ﷺ, who would never order someone to worship him. The Prophet ﷺ said to him:

**انت الميضاة فتوضاً وصل ركعتين ثم قل اللهم اني اسألك واتوجه إليك بنبينا
محمد
نبي الرحمة! يا محمد اني أتوجه بك إلى ربي في حاجتي لتقضي لي**

“Go to the place of wudu’, make wudu’, pray two rak’ahs, then say, ‘O Allah, I surely ask You, and direct myself to You by our Prophet, Muḥammad, the Prophet of Mercy. O Muḥammad, I surely direct myself by you to my Lord in my need so that it would be fulfilled for me’.”

2. In it is also proof that calling someone in his absence is permissible, because the blindman, obeying the Prophet ﷺ, was away from the Prophet ﷺ when he called upon him. What proves that is the statement of Ibn Hunayf, the Companion who told the story when he narrated the ḥadīth. He said:

قال فوالله ما تفرقنا ولا طال بنا المجلس حتى دخل علينا الرجل كأنه لم يكن به ضر قط
“I swear by Allah, we had not dispersed, nor had the session been long, when the man came to us seeing as if he had never been blind!”

This means that he went away from the Prophet ﷺ, as the Prophet ﷺ instructed him, said the supplication that contains calling on the Prophet, and then came back.

3. There is also proof that calling upon someone after his death is not worship, because the Companions continued to teach this supplication after the Prophet’s death ﷺ, as Ṭḥman Ibn Hunayf did. Also, the ḥadīth scholars continued to narrate this supplication without forbidding the people from applying it after the death of the Prophet ﷺ.

Ibn Taymiyah was the first to prohibit making tawassul by the Prophet, as mentioned by Taqiyyu-d-Dīn As-Subkiyy, in his book *Shifā’u-s-Saqam*. He said¹:

اعلم أنه يجوز ويحسن التوسل والاستعانة والتشفع بالنبي صلى الله عليه وسلم إلى ربه سبحانه وتعالى، وجواز ذلك وحسنه من الأمور المعلومة لكل ذي دين المعروفة من فعل الأنبياء والمرسلين وسير السلف الصالحين والعلماء والعوام من المسلمين ولم ينكر أحد ذلك من أهل الأديان ولا سمع به في زمن من الأزمان حتى جاء ابن تيمية فتكلم في ذلك بكلام يلبس فيه على الضعفاء الأغمار، وابتدع ما لم يسبق إليه في سائر الأعصار

¹ Taqiyyud-Dīn As-Subkiyy. *Shifā’ As-Saqam*. Page 160.

Know that it is permissible and good to make tawassul, to seek help (isti`anah), and to seek intercession (tashaffu') by the Prophet ﷺ to one's Lord, the Glorified and Exalted. The permissibility and goodness of that is known by every religious person. It is known by the doings of the Prophets and Messengers, and the biographies of the righteous Salaf, and no one has denied that from any religion, and the denial of it was never heard of at any time in history until Ibn Taymiyah came and spoke about it with speech by which he fooled those who are weak and gullible. He innovated what was not preceded before him at any time in history."

It is permissible to make tawassul by what has life and what does not. Allāh said:

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾¹

<Seek help through patience and prayer.>

But do not lead with this verse as proof, because a Wahhābiyy is likely too blind to see the evidence in it. The validity of tawassul by the Prophets and the pious, and by what is alive and what is not alive, is in the well-known, aforementioned ḥadīth narrated from the route of Abū Saʿīd Al-Khudriyy²:

إذا خرج الرجل من بيته إلى الصَّلَاةِ فَقَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَبِحَقِّ مَمْشَايَ هَذَا

"If someone left his house to go to the prayer and he said, "O Allāh, surely I ask You by the right of those who ask You, and by the right of this walking of mine ..."

The Prophets and the pious are among those who ask Allāh, so it is lawful to make tawassul by them. This ḥadīth promotes the meaning: "I ask You by the right of the Prophets" and "by the right of the waliyy" – without restricting that to them being alive or not. "By the right of" means, "by the status that they have with You, O Allāh".

Furthermore, those people, being Believers, have a higher status to Allāh than the walking, so if it is permissible to make tawassul by the act of walking to the prayer - which is not

¹ Al-Baqarah, 45

² [Ibn Majah. Sunan Ibn Majah. Volume 1. Page 256. Ḥadīth Number 778. Ibn Abi Shaybah. Al-Muṣannaf. Volume 6. Page 25. Ḥadīth Number 29202. Ibnus-Sunniyy. ʿAmalul-Yawm Wal-Laylah. Page 76. Ḥadīth Number 85. Al-Bayhaqiyy. Ad-Daʿawāt Al-Kabīr. Volume 1. Page 125. Ḥadīth Number 65.]

something living - it is permissible to make tawassul by the Prophets and the pious people, whether living or not. We have already presented the tawassul of Adam by the Prophet ﷺ as an example¹:

لَمَّا اقْتَرَفَ آدَمُ الْخَطِيئَةَ، قَالَ: يَا رَبِّ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ لَمَّا غَفَرْتَ لِي

“When Adam committed the sin, he said, ‘O my Lord, I ask you by the status of Muhammad to forgive me’...”

If making tawassul by someone who is not alive is shirk, then according to the Wahhabis, Adam, the father of men, along with the Four Imams, is a mushrik, because he made tawassul by the Prophet although he was not alive, because that was before he was even created. Let us see what other names will join this Wahhabi mushrik list ...

Q113: Had tawassul by the Prophet ﷺ after his death been permissible, would ^Umar Ibn Al-Khattab have abandoned that to make tawassul by Al-^Abbas?

^Umar did not leave out tawassul by the Prophet ﷺ because he died. In fact, had the Wahhabiyy understood that text at all, he would have never submitted it as evidence, because the answer is contained in the story! Al-^Abbas himself gave the reason for why they made tawassul by him when he said ²:

اللهم إن القوم توجهوا بي إليك لمكاني من نبيك

“O Allah, certainly the people have directed themselves by me to You because of my status to Your Prophet.”

He did not say, “They directed themselves by me to You because Your Prophet has died.” Thus, ^Umar did so out of observing the status of the relatives (Al) of the Prophet, as said by Ibn Hajar. Furthermore, leaving out something is not evidence that it is forbidden. The Prophet ﷺ left out many permissible things, and that is not evidence that they are forbidden.

¹ [Al-Bayhaqiyy. *Dala'il An-Nubuwwah*. Volume 5. Page 489.

Al-Hakim. *Al-Mustadrak ^Ala Sahihayn*. Volume 2. Page 672. [Hadith Number 4228](#).]

²This incident is narrated by Az-Zubayr Ibn Bakkar.

[Ibn Hajar Al-^Asqalaniyy. *Fathul-Bari*. Volume 2. Page 497.

Badrud-Din Al-^Ayniyy. *^Umdah Al-Qari Sharh Sahih Al-Bukhariyy*. Volume 7. Page 32-33.]

ʿUmar wanted to clarify the permissibility of making tawassul by other than the Prophet ﷺ, and that is why Ibn Hajar said after narrating this story, *“Among the benefits taken from the story of Al-ʿAbbās is the recommendation of seeking intercession by the people of goodness, piety, and by the family of the Prophet (Ahlu-l-Bayt).”* No one who knows how to argue said that this story proves that tawassul by the Prophet after his death is forbidden.

CALLING AND SEEKING HELP (ISTIGHATHAH)

To refute a Wahhabīyy in this issue, you must memorize the proof and not be intimidated by his spooky talk of grave worshippers. One proof that mere calling is not worship, whether the called one were alive or dead - present or absent, is the aforementioned ḥadīth of the blind man. Remember where its points of evidence are:

- ✚ The Prophet ﷺ taught the blind man the supplication that contains calling him,
- ✚ The blind man did the supplication in the Prophet’s absence ﷺ, as commanded,
- ✚ The Companions and the scholars continued to pass it on after the Prophet’s death ﷺ.

Q114: What if they say here that he was not *requesting* anything from the dead?

This is a merely him deflecting because he was caught red-handed in his contradiction, and does not want to stop talking and appear defeated! So, just ask him then, a question that requires a simple yes or no: “Is it permissible to call the dead?” Remember, it is they who came with this talk in the first place! He will not say **yes** without restricting it, but he cannot say **no**, because the ḥadīth demonstrates otherwise! So, if he repeats himself, again saying, “It is not permissible to call upon the dead to ask him for something!” - which is not your question, do not be distracted. He is avoiding your close-ended question that only requires a yes or no. And know that he is inwardly defeated, and is now ready to waste your time, taking you in as many circles as he can to not appear defeated, for as long as you are willing to waste your own time arguing with him! Now take a few more references:

1. The story of Prophet Ibrahim and the revival of the dead birds¹:

<حَوَادَّ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ
أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ>

<And when Abraham said: “My Lord, show me how You revive the dead!” Said God: “State why you ask since you already believe.” He said: “Indeed I believe, I only ask to reinforce the certainty of my heart.” Said God: “Then take four birds², and incline them towards you (for inspection). (Then dismember them), then place on every mountain a piece of them, then call them; they shall come to you flying. And know that Allah is Undefeated, Wise.>

To this, the Wahhābiyy would laugh and say that we are being petty, but it is literally the act that they claim is shirk: calling the dead! That is what proves that it is they who are the silly ones; their claim is so ridiculous that they could not find it sensible to be consistent with it! In fact, upon closer inspection of their claims, Prophet Ibrahim would be more evidently a mushrik than others had they been correct because they say: *Had you not worshipped that dead or absent one, you would not have called him, because you would not have believed that he could hear you or do anything for you.* So, by calling him now that he is dead or absent, you must have thought he could create, and hear and help you! Following that reasoning, if that dead one’s usually being unable to hear or respond made calling him worship, then how would that not be more-so the case when it comes to calling dead, dismembered birds that did not even have minds or speech when they were alive?!

2. The permission to call upon Angels for help:

¹ Al-Baqarah, 260

² A peacock, rooster, crow and pigeon.

Among what proves the validity of calling upon other than Allāh without worshipping that one, even if he were absent, is what was narrated by Al-Bazzār from the route of Ibn ʿAbbās¹:

إن لله ملائكة في الأرض سوى الحفظة يكتبون ما يسقط من ورق الشجر فإذا أصاب أحدكم عرجة بأرض فلاة فليناد أعينوا عباد الله

“Surely, Allāh has Angels who roam the earth, other than the record-keepers who document the deeds, documenting what falls of tree leaves. So, if there afflicted one of you a difficulty in an open land, let him call out, ‘Help, O slaves of Allāh!’”

So according to them, along with Prophet ʿĀdam, and the Four Imāms, and one of the two greatest Prophets, Ibn ʿAbbās is also a mushrik, for teaching people to seek help from those who are not present (how would one know those Angels are present?)²

3. Ibn Taymiyah deeming it good to call upon the dead:

A decisive Wahhābiyy breaker is Ibn Taymiyah’s quote in his book *Al-Kalimu-t-Tayyib*³:

عن الهيثم بن حنش قال: كنا عند عبد الله بن عمر رضي الله عنهما، فخدرت رجله فقال له رجل: اذكر أحب الناس إليك! فقال: يا محمد! فكأنها نشط من عقال

“From Al-Haytham Ibn Ḥanash that he said, ‘We were with ʿAbdullāh Ibn ʿUmar, may Allāh accept his and his father’s deeds, when his leg was inflicted with the ‘khardar’. A man said to him, ‘Mention the most beloved of people to you,’ so he said, ‘Ya Muḥammad’, and it was as if he was released from a tie around his shins.”

So, is Ibn Taymiyah a mushrik or not, O Wahhābiyy? Rather, the Wahhābiyy, being the hypocrite he is, will make every excuse for Ibn Taymiyah for what he has done here and accuse anyone else who does the exact same thing of shirk!

¹ [Al-Bazzār. *Musnad Al-Bazzār*. Volume 11. Page 181. *Ḥadīth Number 4922*.]

² *Ḥafidh Al-Haythamiyy* said that *At-Tabarāniyy* narrated this *ḥadīth* and its narrators are trustworthy. Ibn Ḥajar also narrated this *ḥadīth* in his sessions of dictation (*amālī*) as a *ḥadīth* of the Prophet ﷺ (marfūʿ), and he judged it as *ḥasan*. The different narrations of this *ḥadīth* support each other, and strengthen whatever weakness exists in some of the narrations.

³ [Ibn Taymiyah. *Al-Kalim At-Tayyib*. Page 96.]

**Q115: What if the Wahhābiyy says that the ḥadīth of Ibn
^Umar is weak?**

The report being weak or strong is beside the point. Ibn Taymiyah considered it a good practice, weak or not. And even if it were weak, which it is not, weak narrations can still be used for doing good deeds.

**Q116: What if he says that Ibn ^Umar only wanted to summon
the Prophet ﷺ in his heart?**

We refuse to be sidetracked by this attempt at: “There’s nothing to see here.” The report verbatim says: “Yā Muḥammad,” which is calling, and this incident was after the Prophet’s death ﷺ. The real question is why is it that it is only Ibn ^Umar who meant to conjure up the Prophet ﷺ in his heart, and anyone else does the exact same thing after the Prophet’s death is a mushrik according to you (except Ibn Taymiyah)?

**Q117: What if he says Ibn ^Umar was told to MENTION the
most beloved person to him, not to CALL him?**

Simply, he mentioned him by calling him. He could have mentioned him without calling him! And if that were shirk, he would have known that, and then would not have called him! The fact that a person told him to MENTION is beside the point. What he actually did is the point: he called the Prophet after his death. They play all of these word games because they believe in Ibn Taymiyah more than they believe in the Prophet ﷺ. They did not play these word games for the sake of Ibn ^Umar; it was only for the sake of Ibn Taymiyah.

4. A Companion went to the Prophet’s grave and asked for help!

Among the evidence of tawassul by the Prophet and others, using them as a means for the supplication to be answered, whether during their lives or after their deaths, is what was narrated by Hafidh Al-Bayhaqiyy with his chain of narration mentioned in the Arabic text¹:

¹ [Al-Bayhawīyy. *Daḡ’il An-Nubuwwah*. Volume 7. Page 47.]

أَخْبَرَنَا أَبُو نَصْرٍ بْنُ قَتَادَةَ وَأَبُو بَكْرِ الْفَارِسِيُّ قَالَا: حَدَّثَنَا أَبُو عَمْرٍو بْنُ مَطَرٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَلِيٍّ الذَّهَلِيُّ، حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ عَنْ مَالِكِ الدَّارِ قَالَ:

From the route of Malik Ad-Dar, that he said:

أَصَابَ النَّاسَ قَحْطٌ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ

The people were inflicted with a famine¹ at the time of `Umar Ibnu-l-Khattab,

فَجَاءَ رَجُلٌ إِلَى قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ اسْتَثْقِلَ لَأُمَّتِكَ فَإِنَّهُمْ قَدْ هَلَكُوا

So, a man came to the grave of the Prophet ﷺ and said: “O Messenger of Allah, seek the rain for your nation, for certainly they are perishing!”

فَأَتَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ فَقَالَ: ائْتُ عُمَرَ فَأَقْرِهْ مِنِّي السَّلَامَ وَأَخْبِرْهُ أَنَّهُمْ مَسْقُونٌ، وَقُلْ لَهُ عَلَيْكَ بِالْكَيسِ الْكَائِسِ

Then, the Messenger of Allah ﷺ came to him in a dream and said: ‘Go to `Umar and pass the salām to him from me and inform him that they will be irrigated. And say to him:

“Endeavor! Endeavor!”

فَأَتَى الرَّجُلُ فَأَخْبَرَ عُمَرَ فَقَالَ: يَا رَبِّ مَا آلُوا إِلَّا مَا عَجَزْتُ عَنْهُ

And so, the man came and informed `Umar, then `Umar said, “O my Lord, I do not fall short except in what I am unable to do!”

Hafidh Ibn Kathir, who is trustworthy to them, narrated this and said immediately afterwards²:

¹ The drought lasted six months.

² [Ibn Kathir. Al-Bidayah Wan-Nihayah. Volume 10. Page 74.]

وَهَذَا إِسْنَادٌ صَحِيحٌ

“This is an authentic chain of narration.”

The identity of that person who went to the grave was the Companion, Bilal Ibn Al-Harith. That is found in another version of the story, also narrated by Ibn Kathir¹:

فَأَخْبَرَهُمْ بِقَوْلِ الْمُزْنِيِّ - وَهُوَ بِلَالُ بْنُ الْحَارِثِ - فَقَطُّنُوا وَلَمْ يَقُطِّنْ فَقَالُوا: إِنَّمَا اسْتَبْطَأَكَ فِي الْإِسْتِسْقَاءِ فَاسْتَسْقَى بِنَا

“... And so [ʿUmar] informed them about what Al-Muzaniyy said - and he is Bilal Ibn Al-Harith - and they understood, and he did not understand. They said: “He is only considering that you have been slow in performing the rain prayer, so lead us in the rain prayer ...”

Q118: What if the Wahhabiyy claims that the hadith is weak?

Produce Ibn Kathir’s authentication of the hadith. He is reliable to them.

Q119: What if the Wahhabiyy claims that there is no evidence in dreams?

Tell them that that is beside the point. The evidence is not in the dream, it is in the doing of the Companion while no one objected to him!

Q120: What if they say their silence to his deed was their objection?

Tell them, “Then stop talking since you claim to follow the Salaf; do like them and be silent!” Also, objecting to a bad deed is by speaking up, not by being silent! The Messenger of Allah ﷺ said²:

¹ [Ibn Kathir. Al-Bidayah Wan-Nihayah. Volume 10. Page 73.]

² [Muslim. Sahih Muslim. Volume 1. Page 69. Hadith Number 49.]

من رأى منكم منكراً فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه

“Any one of you who saw something forbidden, then let him change it by his hand.
If unable, then by his tongue. If unable, then with his heart (he must hate it)...”

5. The Arabic Language does not support their claim:

Q121: Does calling in Arabic imply worship?

Not at all! In fact, Arabic’s equivalent to the vocative case is literally called “**the munāda** (the called one)”. The scholars said that it is in essence a direct object (mafʿul bi-hi), because had one said, “Yā (O) ʿAbdallāh!” it is as if he said: “I call ʿAbdallāh.” This is literally what they said, check any book of nahw¹. There are a number of particles used for it, namely (يَا ‘yā’), like “Yā (O) Zayd!” They also literally discuss which of the calling particles is for calling someone close or far. They said that with this particle in particular, you can call the close and the far, and with the hamzah of calling: (أ ‘A’), like: “A-Zayd! (O Zayd),” you can call who is close, and there are others. Al-Haririyy said²:

ونادِ مَنْ تَدْعُو يَا أَوْ يَا
أَوْ هَمْزَةً أَوْ أَيْ وَإِنْ شِئْتَ هَيَّا

Call whomever you call by (using) “(يَا) ya” or “(أَيَا) aya”;

Or by “(أ) a” or “(أَي) ay” - and if you want: “(هَيَّا) haya!”

The munāda has many cases and branches. One is the special munāda called “**mustaghath bi-hi** (one whose help is sought).” In his grammar book, the explanation of *Qaṭru-n-Nada*, Ibn Hisham³, may Allāh have mercy upon him, defined this specific munāda as:

وَهُوَ كُلُّ اسْمٍ تُودِي لِيَخْلَصَ مِنْ شِدَّةٍ أَوْ يَعِينُ عَلَى دَفْعِ مَشَقَّةٍ

“It is every name called for relief from trouble, or for assistance in repelling difficulty.”

An example of this is that story of Ibn ʿUmar. The point of what has been mentioned here is to clarify that the scholars have already known what it means to call someone seeking

¹ Arabic syntax

² [Al-Haririyy. *Mulḥah Al-ʿIṣṣāb*. Page 28.]

³ [Ibn Hisham. *Sharḥ Qaṭr An-Nada*. Page 219.]

his help and the difference between calling who is present or absent, and they never said that in the case of death or absence, calling turns into worship. Had that been a meaning given by the Arabic, someone on God's green earth would have documented it! Therefore, for the Wahhabis to say that Ibn Taymiyah did not approve of "calling on the dead" - as they so creepily call it - or of "seeking help (istighathah) from the dead" is a great lie that he only commits for his sire, Ibn Taymiyah!

THE DEAD AND THE ABSENT

Q122: Why does the Wahhabiyy think that calling someone who has died or is absent is shirk?

The Wahhabis claim: It is not permissible to call someone who is not alive or is absent, because they do not hear, and that if you did so you committed shirk because you must have believed in the godhood of the dead or absent one to think that he can hear you and then help you.

The response: This claim lacks evidence, and in fact is against the evidence! Ibn ^Abbas narrated¹:

قَامَ إِبْرَاهِيمُ عَلَى الْحَجَرِ فَقَالَ يَا أَيُّهَا النَّاسُ كُتِبَ عَلَيْكُمُ الْحَجُّ فَأَسْمَعُ مَنْ فِي أَصْلَابِ
الرِّجَالِ وَأَرْحَامِ النِّسَاءِ فَأَجَابَهُ مَنْ آمَنَ وَمَنْ كَانَ سَبَقَ فِي عِلْمِ اللَّهِ أَنَّهُ يَحُجُّ إِلَى يَوْمِ الْقِيَامَةِ
لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ!

Ibrahim stood upon the stone and said, "O people, Hajj has been made obligatory upon you!" He made those who were in the spines of the men (as seminal fluid) and the wombs of the women hear. And whoever was to believe and whoever was eternally known by Allah that he would perform the Hajj until Judgment Day responded: "Labbay-Ka-lahumma, labbayk!"

¹ [Ibn Hajar Al-^Asqalaniyy, *Fath Al-Bari*. Volume 6. Page 406. (Ibn Hajar said: Al-Fakihiyy narrated with a *sahih* chain via Mujahid from Ibn ^Abbas)]

According to some narrations, he made everyone in the heavens and earth hear him. Is not Islam supposed to be the religion of Abraham? It seems the Wahhābiyyah know better, because that is a second reason why Prophet Ibrāhīm is a mushrik in their religion!

Q123: What if the Wahhābiyy excuses Abraham by saying that he was a Prophet?

Say: Then you are going back on your invalid rule, like you did the last time; you claimed that those who are not alive or who are far cannot hear! You did not say: ‘Unless the one who calls them is a Prophet’, nor do you truly believe that, because you misinterpret the verse that we will clarify:

﴿إِنَّكَ لَا تَسْمِعُ الْمَوْتَى﴾¹

< Surely, you cannot make the dead hear (O Muhammad). >

So, we pose a question wanting only a “yes” or “no”: **Is it a condition that the one who hears be alive and present?** He must say no. If he says, “Not if the caller is a Prophet,” then what about what is confirmed about ʿUmar, who is not a Prophet, giving a speech in Al-Madīnah, then suddenly interrupting himself to call out to Sariyah, the commander of the army in Persia: “*Sariyah, the mountain, the mountain!*” Later, the army’s messenger came and told of how the enemy had prepared an ambush, how they heard ʿUmar’s voice saying to take the mountain, so they took the mountain as cover and avoided the ambush! This is narrated by Al-Bayhaqiyy in Al-Iʿtiqād², and by others³, and is very famous and confirmed. The imams use this story as evidence for *Karamat Al-Awliya*⁴. Most likely, the ignorant Wahhābiyy will deny this story - without evidence, of course - because he would

¹ *An-Naml*, 80

² [Al-Bayhaqiyy. *Aliʿtiqād*. Page 314.]

³ [Al-Lalikaʿiyy. *Sharḥ ʿUṣul Iʿtiqād Ahl As-Sunnah Wal-Jamaʿah*. Volume 7. Page 1409. *Ḥadīth Number* 2537.

Ibn ʿAsakir. Tarīkh Dimashq. Volume 44. Page 336.

Al-Bayhaqiyy. Dalāʾil An-Nubuwwah. Volume 6. Page 370.

Ibn Kathīr. Al-Bidayah Wan-Nihayah. Volume 10. Page 175.]

⁴ Miracles of the Saints; that should not be confused for Muʿjizat Al-Ambiya’ (miracles of the Prophets). The Muslims believe in prophetic miracles, as well as saint miracles. The miracles of the saints are truly miracles for their respective Prophets. An example is the pregnancy of the virgin Mary. Also, Prophet Sulayman’s companion relocated a giant throne from Yemen to Syria within the blink of an eye. Those are in the Qurʾān.

rather adhere to his empty, false beliefs than submit to religious evidence. As for the one who knows the story but never connected the dots, he will be silent. So, if calling someone depends on him being alive and present, or else it is shirk, then to the Wahhābis, along with Adam, Ibn ^Abbas, the Four Imams and Ibrahim the Messenger of Allah, ^Umar is a mushrik.

Q124: Is there any evidence that the dead can hear?

We confirm that the dead can hear because of our belief in the barzakh (life in the grave). When a person is buried, his soul and consciousness return, but he is in a state different than the people who did not yet lose their souls. He remains like that until his body decays - if his body is among those that decay. For example, there is the ḥadīth of Ibn ^Abbas from the Prophet¹:

مَا مِنْ أَحَدٍ يَمُرُّ بِقَبْرِ أَخِيهِ الْمُؤْمِنِ كَانَ يَعْرِفُهُ فِي الدُّنْيَا فَيُسَلِّمُ عَلَيْهِ إِلَّا عَرَفَهُ وَرَدَّ عَلَيْهِ السَّلَامَ.

“There is not one of you that passes by the grave of his fellow Believer that he knew in the dunyā and gives him the salām, except that he [i.e., the dead one] would know him and return his salām.”

Also, Al-Bukhārīyy and Muslim narrated from the route of Anas, from the Prophet ﷺ, that he said²:

إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ إِذَا انْصَرَفُوا

“Certainly, when the slave is put into his grave and his companions turn away from him, he will surely hear the steps of their sandals as they leave...”

There is no evidence for them in that saying of Allah that they always use:

¹ ^Abdul-Haqq Al-Ishbīliyy deemed it as authentic.

[^Abdul-Haqq. Al-‘Aḥkām As-Sughra. Volume 1. Page 345.

Ibn ^Abdil-Barr. Alistidhkār. Volume 1. Page 185.]

² [Al-Bukhārīyy. Ṣaḥīḥ Al-Bukhārīyy. Volume 2. Page 98 & 99. Ḥadīth Number 1374.

Muslim. Ṣaḥīḥ Muslim. Volume 4. Page 2200 & 2201. Ḥadīth Number 2870.]

﴿إِنَّكَ لَا تَسْمِعُ الْمَوْتَى﴾¹

< Surely, you cannot make the dead hear (O Muhammad). >

It likens the blasphemers to the dead, as proven by the fact that the Prophet ﷺ was calling living people to Islam, not dead people. It does not mean that the dead cannot hear, because there are several pieces of evidence proving that the dead do hear, like what was just mentioned, as well as:

- ✚ The belief in the questioning of Angels Munkar and Nakir. They ask the dead, and the dead people answer them.
- ✚ The incident when the Prophet ﷺ said to the casualties of the Battle of Badr:

وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟

“Have you found what your Lord promised you to be true?”

It was then said to the Prophet ﷺ, “O Messenger of Allah, do you call the dead?” He responded²:

مَا أَنْتُمْ بِأَسْمَعَ مِنْهُمْ، وَلَكِنْ لَا يُجِيبُونَ.

“You do not hear better than they do, however, they do not answer.”

You should know that the Prophets are alive in their graves and their bodies do not decay. It was narrated in the hadith of Anas from the Prophet³:

الأنبياءُ أحياءُ في قبورهم يُصلُّونَ

“The Prophets are alive in their graves praying.”

You should also know that the Wahhabiyy conviction about the Prophet ﷺ is that he loses his status after death, and for that reason many of them insult the Prophet ﷺ and call him a “jifah (corpse)”, or they say that a stick is more useful than him, because he has died. They

¹ An-Naml, 80

² [Al-Bukhariyy. Sahih Al-Bukhariyy. Volume 2. Page 98. Hadith Number 1370.]

³ Al-Bayhaqiyy deemed it authentic and the Hafidh Ibn Hajar Al-Asqalaniyy agreed with him.

would never dare to say something like that about Ibn Taymiyah and would probably punish whoever does!

HANGING WORDS AROUND ONE'S NECK FOR PROTECTION

A paper or the like on which Qur'an and supplications for protection are written is called 'hirz', or 'hijab' or 'ta'widh'. It is religiously substantiated¹, and neither kufr (blasphemy) nor shirk (worship of other than Allah). The Religious evidence has priority over all opinions. At-Tirmidhiyy narrates the hadith²:

عن عمرو بن شعيب عن أبيه عن جده أن رسول الله ﷺ قال:

From the route of ^Amr Ibn Shu^ayb, from his father, from his grandfather:

that the Messenger of Allah ﷺ said:

إذا فزع أحدكم في النوم فليقل أعوذ بكلمات الله التامات من غضبه وعقابه وشر عباده
ومن همزات الشيطان وأن يحضرون فإنها لن تضره.

“If one of you wakes up frightened, then let him say, ‘I seek refuge with the perfect Words of Allah, from His Ghadab and His Punishment, the evil of His slaves, from the whispers of the devil, and that the devil would afflict me.’”

قال: وكان عبد الله بن عمرو يعلمها من بلغ من ولده ومن لم يبلغ منهم كتبها في صك ثم
علقها في عنقه

He said: And ^Abdullah Ibn ^Amr used to teach it to his pubescent children, and whoever did not reach puberty among his children, he wrote it and hung it on their necks.

Al-Albani's weakening this hadith is weightless because he is not qualified to grade any hadith. He is not a hafidh of hadith, or even a muhammadith. In fact, he is not even a 'musnid',

¹ Approved

² [At-Tirmidhiyy. Sunan At-Tirmidhiyy. Volume 5. Page 541 & 542. Hadith Number 3528.]

At-Tirmidhiyy said, “This hadith is “hasan gharib,” which means the hadith is reliable. “Gharib” means that it was narrated through one route. An ignorant Wahhabiyy might think he is saying that the hadith is strange. May Allah protect you from a deviant who tries to fool you by telling you, “This means the hadith is strange.”

contrary to what those who follow him and need his opinions for their beliefs would say. Here are some references about this practice from the old scholars and imams; from the Salaf and beyond. In *Al-Majmu'*, the explanation of *Al-Muhadhdhab*, An-Nawawiyy said¹:

قَالَ الْقَاضِي حُسَيْنٌ وَغَيْرُهُ يُكْرَهُ لِلْمُحَدِّثِ حَمْلُ التَّعَاوِذِ يَعْنُونَ الْحُرُوزَ ...

Judge Husayn and others said that it is disliked for the one who needs to make wudu' (muḥdith) to carry the ta'awidh, and they mean the hirz² ...

“Disliked” without having wudu means “not forbidden”, and with wudu’ would not even be disliked! There is a great difference between disliked and shirk! An-Nawawiyy also says:

وَقَالَ (أَبُو عَمْرٍو بْنُ الصَّلَاحِ) فِي فِتْوَى أُخْرَى يَجُوزُ تَغْلِيقُ الْحُرُوزِ الَّتِي فِيهَا قُرْآنٌ عَلَى النِّسَاءِ وَالصِّبْيَانِ وَالرِّجَالِ

Abu 'Amr Ibnus-Salah said in another fatwa (religious answer) that it is permissible to hang the hirz having Qur'an on the women, children and men.

وَيُجْعَلُ عَلَيْهَا شَمْعٌ وَنَحْوُهُ وَيُسْتَوْتَقُ مِنَ النِّسَاءِ وَشَبَبِهِنَّ بِالتَّحْذِيرِ مِنْ دُخُولِ الْخَلَاءِ بِهَا

Some wax or the like would be used to seal it. The women and their likes are discouraged from entering the bathroom with it.

وَالْمُخْتَارُ أَنَّهُ لَا يُكْرَهُ إِذَا جُعِلَ عَلَيْهِ شَمْعٌ وَنَحْوُهُ لِأَنَّهُ لَمْ يَرَدْ فِيهِ نَهْيٌ

What is preferred is that it is not disliked if it were sealed with wax or the like, because there was no prohibition narrated about it.

وَنَقَلَ ابْنُ جَرِيرٍ الطَّبْرِيُّ عَنْ مَالِكٍ نَحْوَ هَذَا فَقَالَ قَالَ مَالِكٌ لَا بَأْسَ بِمَا يُعَلَّقُ عَلَى النِّسَاءِ الْخِيَصِ وَالصِّبْيَانِ مِنَ الْقُرْآنِ إِذَا جُعِلَ فِي كِنِّ كَقَصَبَةِ حَدِيدٍ أَوْ جِلْدٍ يَخْرَزُ عَلَيْهِ

¹ [An-Nawawiyy. *Al-Majmu' Sharh Al-Muhadhdhab*. Volume 2. Page 70.]

² I.e., it is not forbidden, let alone an act of worshipping other than *Allah* or any other type of blasphemy.

Ibn Jarir At-Tabariyy documented about Malik what is similar to this. He said: Malik said that there is no problem about the Qur'an being hung on the menstruating women and the children if it were put in some metallic container or a leather pouch that is stitched shut.

وقد يستدل للإباحة بحديث عمرو بن شعيب عن أبيه عن جده أن رسول الله صلى الله عليه وسلم (كان يعلمهم من الفرع كلمات:

Evidence that this is permissible is the hadith of `Amr Ibn Shu`ayb, from his father, from his grandfather that the Messenger of Allah ﷺ used to teach them words for waking up from a nightmare:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ أَنْ يَحْضُرُونَ

"I seek refuge with the perfect Words of Allah, from His Ghadab, the evil of His slaves, from the whispers of the devils, and that the devil would afflict me!"

قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرٍو يُعَلِّمُهُنَّ مَنْ عَقَلَ مِنْ بَنِيهِ وَمَنْ لَمْ يَعْقِلْ كَتَبَهُ فَأَعْلَقَهُ عَلَيْهِ

And `Abdullah Ibn `Amr used to teach them to whoever had mental discrimination among his children, and whoever did not reach mental discrimination, he wrote it down and hung it on their necks."

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ

This is narrated by Abu Dawud and At-Tirmidhiyy, who said the hadith is hasan (strong, reliable).

Validating this practice you have:

1. An-Nawawiyy,
2. At-Tirmidhiyy,
3. Judge Husayn (a high ranking Shafi'iyy scholar, nicknamed 'Habrul-Ummah [the scholar of the nation]'),

4. Ibnus-Salah (the fore-runner of the science of ḥadīth terminology, a strong scholar, and a high ranking waliyy),
5. At-Tabariyy (who is a mujtahid, ḥafidh of ḥadīth and Qur'ān interpreter from the Salaf),
6. Malik (who needs no introduction),
7. The Companion ʿAbdullah Ibn ʿAmr,

And others. These are among the biggest scholars; much, much bigger than Al-Albaniyy, who is not truly a scholar, and over a thousand years earlier. They definitely know better about what is shirk and what is not than he does! However, we have already established in the beginning of the book that they believe that the majority of the nation believes in kufr, so this does not embarrass them.

Q125: Did the Prophet ﷺ not forbid talismans and amulets?

The “tama'im (talismans/amulets)” that the Prophet ﷺ said are shirk are trinkets from the Jahiliyyah (Era of Ignorance) that are not the same as the ḥirz; they do not have the same ruling in our Religion. This is what was established by 'Ahlu-s-Sunnah and understood from the ḥadīth centuries before people misunderstood the case and mixed the two issues. Those people from the Era of Ignorance believed that those talismans created benefit, and this is blasphemy. The ḥirz does not create anything. It is hoped that Allāh will create the benefit by it.

Q126: Why rely on these written words? Can Allāh protect you without them?

This is the Wahhābi's exact question about making tawassul, and the answer is the same: Wearing the ḥirz is another example of seeking a sabab (reason) to get what you want (which is the protection), like drinking water for quenching the thirst, or taking medicine seeking cure. A person should not believe that these reasons create anything, or that they benefit without the Power and Creating of Allāh. To believe these words create benefit is shirk, because Allāh is the only Creator, like believing that water creates the quench or that

medicine creates the cure. The benefit of wearing them is that one hopes that Allāh will create the benefits by them, and not that they create anything. Allāh is the only Creator.

Therefore, it is valid for us to also ask them, “Why do you drink water and not merely rely on Allāh? Can Allāh relieve that thirst without water? Why do you have a lock on your door? Why do you take medicine? Why do you recite words for protection? Even reciting the words of protection with the tongue is done with the same reasoning - one HOPES that Allāh will protect him by those uttered words. Those uttered words do not create. Likewise, the Muslims are innocent of shirk or believing in a creator other than Allāh when wearing a hirz. If drinking water, taking medicine, using a lock, and uttering words do not make a person fall into shirk, then also wearing written words would not make a person fall into shirk. What made those pagan talismans shirk was their belief that they create.

So again, the tama’im mentioned in the hadīth are not the same as the hirz. They are the practice of the superstitious pagans of the Jāhiliyyah; they used to believe that they create the benefit - not that Allāh creates it - just like they used to worship the idols and believe that sicknesses were contagious by themselves, not by the creating of Allāh, and they believed in luck and fortune tellers. Those who used the hadīths about the tama’im to forbid the hirz did not learn or believe about this issue properly.

RECITING AT THE GRAVES

Those mean people also forbid the Muslims from reciting Qur’aan over the graves of their dead. They have nothing to substantiate this but their callousness and dry character, may Allāh deform their faces. Let us give brief yet ample clarification of its being a religious recommendation:

‘Ahlu-s-Sunnah have a consensus that the dead benefit from the supplication of the living and their charities given on the behalf of the dead. An-Nasafiyy, may Allāh have mercy upon him, said in his famous document about the Muslim Creed:

وَفِي دُعَاءِ الْأَحْيَاءِ لِلْأَمْوَاتِ وَصَدَقْتَهُمْ عَنْهُمْ نَفَعٌ لَهُمْ.

And in the supplication of the living for the dead and their charity on their behalf is benefit for (the dead).

As-Suyutiyy said in the explanation of As-Sudur¹:

As for reciting the Qur'an at the grave, our scholars and colleagues² as well as others, are definitive of its religious legitimacy. Az-Za'faraniyy said, 'I asked Ash-Shafi'iyy about reciting at the grave, and he said there is no problem with it.' An-Nawawiyy said in the explanation of Al-Muhadhdhab: 'It is recommended for the one who visits the graves to recite what is easy for him of the Qur'an and to supplicate for them afterwards. Ash-Shafi'iyy explicitly mentioned this, and the mujtahids within the Shafi'iyy school have agreed upon it.' An-Nawawiyy added in another place: 'If he completes the recitation of the entire Qur'an, that would be even better!' It is mutawatir that Ash-Shafi'iyy visited the grave of Al-Layth Ibn Sa'd and praised him a lot and recited the Qur'an from the beginning to the end there, and said, "I hope that this will continue," and it persisted.

Al-Qurtubiyy said³:

"Some of our scholars have used the hadith of the moist stick as evidence for recitation of the Qur'an over the grave, the one when the Prophet ﷺ broke the stick into two pieces, then planted a half into one grave and a half into another, and then he said:

لعله يخفف عنهما ما لم ييبسا

"It is so that the torture will be lightened for them as long as the sticks did not dry."

That is narrated by the Two Shaykhs⁴. This promotes the legitimacy of planting trees on the graves and reciting the Qur'an, for if it is lightened for them by the plants, then how about by the Qur'an recitation of a believing person?

¹ As documented by Muḥaddith Murtada Az-Zabidiyy said in the explanation of Al-Ihya'.

² Meaning the Shafi'is.

³ [Al-Qurtubiyy. Tafsir Al-Qurtubiyy. Volume 10. Page 267.]

⁴ [Al-Bukhariyy. Sahih Al-Bukhariyy. Volume 1. Page 53. Hadith Number 218. Muslim. Sahih Muslim. Volume 1. Page 240. Hadith Number 292.]

An-Nawawiyy said:

“The scholars have recommended the recitation of the Qur’an at the grave and they considered it good by the ḥadīth of the two sticks. They said that if the benefit reached the dead by the ‘tasbiḥ (saying subḥanallah)’ of the sticks while they are moist, then for the dead to benefit from the recitation of the Qur’an at the grave is even more so valid, because the recitation of the Qur’an from a person is greater and more beneficial than the ‘tasbiḥ’ of a stick.”

Among what testifies to the dead benefiting from the recitation is the ḥadīth of Maʿqil Ibn Yassar that the Messenger of Allah ﷺ said¹:

اقرأوا على موتاكم

“Recite on your dead.”

Abū Dawūd² narrated it. There is also the ḥadīth:

اقرأوا يس على موتاكم

“Recite Ya-Sīn on your dead.”

That is narrated by An-Nasaʿiyy³, Ibn Majah, and Ibn Hibban⁴. There is also the ḥadīth:

يس قلب القرآن لا يقرؤها رجل يريد الله والدار الآخرة إلا غفر له، فاقروها على موتاكم

“Ya-Sīn is the heart of the Qur’an. No man who wants the reward from Allah and the (pleasure of) the Hereafter recites it except that he would be forgiven, so recite it over your dead.”

Aḥmad narrated it⁵.

¹ [Al-Lalikaʿiyy. Sharḥ ‘Uṣul I’tiqād Ahl As-Sunnah Wal-Jamaʿah. Volume 6. Page 1226. Ḥadīth Number 2173.]

² [Abū Dawūd. Sunan Abī Dawūd. Volume 3. Page 191. Ḥadīth Number 3121.]

³ [An-Nasaʿiyy. ʿAmal Al-Yawm Wal-Laylah. Page 581. Ḥadīth Number 1074. An-Nasaʿiyy. As-Sunan Al-Kubrā. Volume 9. Page 394. Ḥadīth Number 10846.]

⁴ [Ibn Hibban. Ṣaḥīḥ Ibn Hibban. Volume 7. Page 269. Ḥadīth Number 3002.]

⁵ [Aḥmad. Musnad Aḥmad. Volume 33. Page 417. Ḥadīth Number 417. An-Nasaʿiyy. ʿAmal Al-Yawm Wal-Laylah. Page 581. Ḥadīth Number 1075.]

Q127: What if he says that some of the Tabi^un explained these to be about the one who is dying?

Some of the Followers of the Companions have interpreted the “mawtā (dead)” here as “muhtadar (upon his deathbed)”, but this non-literal inference (ta’wīl) is against the apparent meaning of the ḥadīth, and there is no need to make such an inference. Furthermore, it would be said that if the one on his deathbed benefits from the recitation of Yā-Sīn although this recitation is not from his own deeds, then the dead person would likewise benefit, because the dead person is like the present, living person; he hears like the present living person, as confirmed in the ḥadīth.

It was narrated from ^Aliyy Ibn Muṣā Al-Haddād that he said:

I was with Aḥmad Ibn Ḥambal in a funeral, and Muḥammad Ibn Qudamah Al-Jawhariyy was with us. When the dead was buried, a blind man came to the grave, and Aḥmad said, “Hey you! Certainly, reciting at the grave is an innovation!” When we left from the graves, Muḥammad Ibn Qudamah said, “O ‘Abā ^Abdillāh¹, what do you say about Mubashshir Ibn Ismā‘īl Al-Ḥalabiyy?” (Aḥmad) said: “Trustworthy. Have you copied anything from his route?” (Muḥammad Ibn Qudamah) said, “Yes. Mubashshir Ibn Ismā‘īl informed me from ^Abdur-Raḥmān Ibn ^Alq’ the son of Al-Lajlaj, from his father, that he made a will that when he is buried, the beginning and end of Al-Baqarah would be recited at his grave, and I heard Ibn ^Umar making the same will.” Then Aḥmad said, “Go back to the man and tell him to recite!”

This is how Al-Qurtubiyy narrated it in his book *At-Tadhkirah*, and Allāh knows best.

CONCLUSION

Perhaps this is more than sufficient. If we can refute their understanding of the aforementioned texts, then any others they use can also be explained, so do not be surprised if one of them says that Allāh is behind a veil, or comes to the slave running and jogging,

¹ Imām ‘Aḥmad.

or if they attribute feelings and emotions to Allāh. His Maḥabbah is His granting a slave greatness, not the emotion of love, and His Bughd is His making the slave despicable, not the feeling of hatred, and His Ghaḍab is His will to punish, not the feeling of anger.

This handbook complies with the verse:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾¹

< You are the best nation ever sent out to the people. You bid the good, forbid the evil, and believe in Allāh. >

We thank Allāh for the blessings that He gave without being obligated to give anything, for enabling us to know who these wicked people are, and for granting us the ability to refute them! We ask Him to enable us and them to see the truth as truth so that we may abide by it, and to see the evil as evil so that we may avoid it. We ask Him to grant us and them the correct belief and a straight understanding of it. We ask Him to make us die with true, correct belief, and that we escape His torture. We ask Allāh to grant us the lawful sustenance. May Allāh make this booklet convincing, and make its arguments flawless, and make it beneficial in life and after death, and forgive whoever worked on it, spread it, taught it, read it, or was delighted by it. May He make it a shield and a weapon for the Muslims and make it weighty in the Scales of Justice on the Day of Judgment. O, Allāh, we ask You by the merit and honor of our beloved Prophet ﷺ to answer this humble supplication, and to guide those Wahḥābis or destroy them!

Amin!

And Allāh Knows Best!

¹ *Al 'Imran*, 110

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GLOSSARY

Allah is the proper name of the Creator.

‘Ahlu-s-Sunnah is the group which follows the method of the Companions of the Prophet ﷺ.

Al- Whether capitalized or not, represents the definite article alif lam (ال), “the”. Because of the idgham (merging) of the lam with 14 specific letters (the shamsiyy letters), the definite article will also be written throughout the text with the following letters “At-”, “Ath-”, “Ad-”, “Adh-”, “Ar-”, “Az-”, “As-”, “Ash-”, “As-”, “Ad-”, “At-”, “Adh-”, and “An-”.

^aqidah “creed; belief; conviction” It is the science of belief.

^aql “mind; intellect” It is the faculty given to some creatures which enables them to distinguish between what is valid and what is invalid.

^Arsh “throne” It is the ceiling of Paradise.

Blasphemy is the opposite of belief (kufr).

Companion refers to those who met the Prophet ﷺ, believed in him, and died as Muslims.

Fiqh is the science of the detailed practical rules of the Religion.

Hadith refers to the narrated sayings, doings, and approvals of the Prophet ﷺ. It is often referred to as the Sunnah.

Hafidh refers to the top scholars of hadith who are qualified to grade the levels of the narrations. These scholars are higher than muhammadiths. Someone who memorized the Qur’an is also called a hafidh, but this does not make him a scholar.

Ijma^ “consensus” It is the unanimous agreement of the mujtahids in any era about the judgment of a particular case. Once established, no one has the right to later disagree.

Ijtihad is the effort put by the mujtahid to deduce judgments not explicitly mentioned in the Qur’an or hadith.

Jahannam is a name of Hell.

Khawarij: Those who deviated at the time of ^Aliyy. They deem the sinner a disbeliever, and have a number of strange beliefs.

Likener: See Mushabbihah

Madhhab “school of practical rules” refers to the work of scholars following a particular mujtahid. Sometimes the word is used for other meanings.

Mawlid literally is a birthday. The Muslims legitimate commemorating the birth of the Prophet ﷺ.

Muhkam (decisive) is a verse or hadith that has only one meaning in the Arabic language.

Mujaddid “renewer” refers to a great scholar who would appear every century to renew the Religion for the Muslims.

Mujtahid refers to the top scholars who deduce judgments in case the ruling is not explicitly mentioned in the Qur’an or Hadith.

Mushabbihah is the plural of Mushabbih, someone who likens Allah to the creations.

Mutashabih (ambiguous) is a verse or hadith that can have more than one meaning. Even an Arab may not reach its true meaning.

Mushrik is someone who associates partners with Allah.

Sahih “valid; authentic” It often refers to a narration which fulfills the highest conditions of authenticity.

HOW TO DEBATE THE SO-CALLED SALAFIYYAH

Salaf “predecessors” It refers to the first three centuries of Muslims. Some scholars said it only refers to the Companions, their students, and their students- and not the first three centuries entirely. The first saying is the strong one. “Salafiyy” is an adjective.

Shiite: Follower of the deviant group that claims that ^Aliyy should have been the first ruler. They deem the Companions as disbelievers and have many strange beliefs.

Shirk is associating partners with Allāh.

Sufiyy is a person who practices taṣawwuf. The true application of taṣawwuf is in leaving the mundane and worldly desires. It is not by neglecting the obligatory prayers for optional deeds, spinning in circles, dancing, touching women, or belittling the status and pleasures of Paradise.

Sunnah has many meanings. Linguistically, it means, “a way”. Religiously, it could refer to the ḥadīth of the Prophet ﷺ; to the optional, recommended, and rewardable matters; and to the Prophet’s ﷺ practice of the Religion in general, including the obligations.

Tafsīr is the science of interpreting the Qur’ān. It may refer to the actual interpretation.

Tajsim is believing that Allāh has a body.

Tawhīd is the Oneness of Allāh; monotheism. This word may also be synonymous with ^aqidah; the science of the correct belief in Allāh and His Messenger ﷺ.

Ta’wīl is interpreting a text to have a meaning different from its apparent meaning.

We when referring to Allāh denotes majesty, not plurality