

## **REPLY AND CLARIFICATION TO THE LAME CLAIMS OF A MAJHÛL “ATHARI” REGARDING IMAM AL-QURTUBI, ISTIWA, JIHA, ISTIQRAR, ULUW AND THE SIFAT OF ALLAH**

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

Indeed, these issues of Imam al-Qurtubi, Istiwa, Jiha (direction), and other related issues have been dealt with in refutations of the distortions of the pseudo-Salafiyya by Dr GF Haddad some years ago. I will present his findings which to date have not been fully counter-replied by these neglectful distorters who lack sincerity and comprehension. Indeed, they are from the Asaghir of the Akhir al-Zaman to us.

I have also added some other positions that these people may find objectionable, so I leave it too them to ponder over and see if their halitosis filled palates will allow it to be intellectually digested in their ulcer filled stomachs!

I have put this together in a few short hours in reply to this majhûl “Athari”, so any mistakes that may have crept in - we hope for forgiveness. One of the main problems with these folks is how they search like vultures for the odd mistakes of certain authors and then try to make a mountain out of a mole hill! They forget their own mistakes and they remain silent in the main - when exposed time and time again by our Ulama. This only serves to illustrate how deviated and dishonest they have become. If only they were to look at their own “Athari” Masters like: al-Albani – the so called “Muhaddith al-Asr” – they would have seen literally hundreds of mistakes, not to mention the fact that at least 30 books have been written against him by Sunni and pseudo-Salafi writers. The double standards of these people is all too obvious to gauge and see.

## "Salafi" forgeries & manipulations

By: GF Haddad ([http://www.abc.se/~m9783/n/slfm\\_e.html](http://www.abc.se/~m9783/n/slfm_e.html))

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It seems that every fifteen minutes another textual tampering or distortion of meaning is born at the hands of a certain sect, and to refute them is like trying to reason with Gog and Magog. However, the following reply is not addressed to them.

**Qadi Iyad: "It was from this standpoint, of this high estimate of Imam Malik, that ash-Shafi'i argued convincingly against Muhammad ibn al-Hasan ash-Shaybani, the student of Abu Hanifa, in support of the superiority of the knowledge of Malik over that of Abu Hanifa when the two of them argued with each other on this point. (Etc.)"**

This is without doubt a forged report as indicated by Imam al-Bayhaqi himself when he cited it in Mana'iq al-Shafi'i.

**Al-Qurtubi al-Maliki (d.671) said, "and not a single person from the righteous salaf rejected that His Istawaa upon His Throne was literal, and He specified the Throne because it is from the greatest of His creation. And they were ignorant of the kayfiyyah of His Istawaa. and Imaam Maalik said, -al-Istawaa is known' meaning in the language, -and the nature is not know known, and to ask about (how) is a bid'ah" [ -al-Jaami lil Ahkaam al-Qur'aan' of al-Qurtobee under the verse -then He rose over His Throne', see -Mukhtasar al-Uluw' (pg. 286).]**

The above is cut-and-paste and a lie against the great Ash`ari Maliki Imam al-Qurtubi. The authentic position of al-Qurtubi from his Tafsir is thus:

1. The original quote from al-Qurtubi in al-Dhahabi's `Uluw [full edition, 600 pages edited by Hasan al-Saqqaf] here states (p. 574): "for its reality cannot be known." This is also what is found in al-Qurtubi's Tafsir. This tampering is one among many examples of the mendacity of al-Albani and his followers! The reason for this particular tahrif is that when the Salafiyya were faced with the reality of Tafwid (committal) among the Salaf, they invented the subdivision of Tafwid al-Kayfiyya ('committal of modality!') so as to deny that the Salaf actually practiced Tafwid al-Ma`na ('committal of meaning!') which is pure and unadulterated nullification (ta`teel). So when proof to actual committal of meaning comes up, they deny it or manipulate it, as in this case.

2. Al-Qurtubi stated verbatim: "Istiwa' is one of the Attributes of acts (min sifat al-af'al) according to the majority of the explanations." Al-Qurtubi, Tafsir (18:281). This is the exact same position of Imam Abu al-Hasan al-Ash`ari

RadyAllahu `anh and the position of the entirety of the Ash`ari School. There is no disagreement over the fact that istiwa' is real. Anyone that denies it is a kafir since it is in the Qur'an. What is rejected is vulgar, meddlesome, ignorant literalism and the attribution of istiwa' to Allah SWT as an attribute of the Essence as if the Throne existed without beginning, like the Essence!

3. The continuation of al-Qurtubi's words quoted in Mukhtasar al-`Uluw (p. 286) states: "And He mentioned His Throne specifically because it is the greatest of His creations. However, they actually did not know the modality or howness of his Istiwa' for its haqiqa cannot be known." This shows that al-Qurtubi understood the modality of istiwa' to be the same as the actuality of istiwa'. Why do the Hashwiyya (gross anthropomorphists) not mention this when they cite from Mukhtasar al-`Uluw?

4. Then al-Qurtubi continues, in his Tafsir (al-A`raf 54): "I SAY: the `Uluw [exaltation] of Allah Most High and His irtifa` [elevation] are an expression of the `uluw of His Majesty, Attributes, and Dominion. Meaning: There is nothing above Him whatsoever in the sense of Majesty and its qualities, nor with Him as a partner. Rather, He is the Most High in absolute and unconditional terms - exalted is He!"

#### **Why do the Hashwiyya not mention this when they cite from Tafsir al-Qurtubi?**

5. To cite Imam al-Qurtubi in support of literalism and anthropomorphism in the Attributes is the height of ignorance and impertinence, as his strong Ash`ari position is clear as the sun in his book on the Names and Attributes of Allah SWT titled *al-Asna fi Sharh al-Asma'*, in print in two volumes. But it is the historical proof against the Mujassima of Ahl al-Bid`a that just as their predecessors lied, they have no choice but to lie also. The examples of Tahreef and distortion in their books today are simply beyond count. See the introduction and appendices to our translation of Sayyid Yusuf al-Rifa'i's *Nasiha to the Ulema of Najd* for many examples of such tampering and misrepresentations of the Ulema of Islam and their books. (Forthcoming at the Islamic Supreme Council of America publications insha Allah.)

**The Reviver of the Sunnah, Abu Muhammad al-Baghawee said, ".The Finger is an Attribute from amongst the Attributes of Allah, and likewise everything of this nature that occurs in the Book and Sunnah, for example the Face (Wajh), Eye (Ayn), Hand (Yad), Leg (Rijl), Coming (Ityaan and Majee), and the Descent to the Lowest Heaven, His Rising over His Throne, Laughter (Dahk), Joy (Farh).so these and their likes are Attributes of Allah in which it is obligatory to have faith in, and to leave them upon their literal meanings turning away from ta'weel and distancing from tashbeeh, with the belief that none of the Attributes of the Creator resemble anything from the attributes of the creation, just as His Self does not**

resemble the selves of the creation. Allah said, -there is nothing like Him, and He is the Hearing, the Seeing' And it was upon this that the salaf of this nation, and the scholars of the Sunnah were upon, they accepted them all with faith and stayed away from tamtheel and ta'weel. And they relegated the knowledge (of their kayfiyyah) to Allah." [-al-Mu'jam al-Lateef' (no.66) of adh-Dhahabee who quotes from him with his own chain of narration. See also -Sharh as-Sunnah' (1/168+) of al-Baghawee verified by the Salafi Hanafi Imam Shuaiyb al-Arnaut who according to Keller should be an anthropomorphist)

Yet another example of manipulation: What Imam al-Baghawi said is that "they relegated their knowledge to Allah." He never said "They relegated the knowledge (of their kayfiyyah) to Allah."

As for Shaykh Shu`ayb, whoever said he is a "Salafi"? Rather, most of his marginal comments on the hadiths of the Attributes in his editions of the Musnad of Imam Ahmad, Sahih Ibn Hibban, Sharh al-Sunna of al-Baghawi, and Riyad al-Salihin of al-Nawawi, show clearly that he follows the Ash`ari position. Now watch them turn against him just like the Yahud, after first praising him, turned against `Abd Allah ibn Salam when they learnt he was now a Muslim.

[for an updated version see below ▼]

Hajj Gibril  
GF Haddad ©

[More tamperings of Salafis](#)

Someone wrote:

1. "Abu Haneefah (RH) said, when asked of his opinion of the one who says, 'I do not know whether Allah is above the heavens or on the earth.' - "He has disbelieved, because Allah says, "The Most Merciful rose above the Throne." , and His Throne is above His seven heavens.' He was then asked , 'what if he said that Allah is above His Throne but he does not know whether the Throne is in the heavens or on the earth?' He said, 'He has disbelieved, because He has denied that He is above the heavens, And whosoever denied that He is above the heavens has disbelieved." ['al-Uluww' of adh- Dhahabee, also 'Sharh Aqueedah at-Tahaawiyyah' of ibn Abee al-Izz al-Hanafee]"

Mawdu` and a lie in its attribution to the Imam. Al-Dhahabi himself states [Mukhtasar p. 136 #118; al-`Uluw p. 391 #327] that everything above was reported from the Imam by Abu Muti` al-Hakam ibn `Abd Allah al-Balkhi who is DISCARDED as a narrator according to Imam Ahmad, Ibn `Adi, Abu Dawud, a

liar according to Abu Hatim, and a forger according to al-Dhahabi himself as reported by Ibn Hajar in Lisan al-Mizan (2:407)!

Even so, the text mentioned by the Hanafi authorities is: "Whoever says, 'I do not know whether my Lord is in the heaven or on earth' is a disbeliever and, similarly, whoever says, 'He is on the Throne and I do not know whether the Throne is in the heaven or on earth ' is a disbeliever."

As to its meaning: [al-Bayadi said in Ishaaraat al-Maraam](#): "This is because he implies that the Creator has a direction and a boundary, and anything that possesses direction and boundary is necessarily created. So this statement explicitly attributes imperfection to Allah Most High. The believer in [divine] corporeality and direction is someone who denies the existence of anything other than objects that can be pointed to with the senses. They deny the Essence of the Deity that is transcendent beyond that. This makes them positively guilty of disbelief." As quoted in al-Kawthari, "Khuturat al-Qawl bi al-Jiha" ("The Gravity of the Doctrine That Attributes Direction [to Allah Most High]") in his *\_Maqalat\_* (p. 368-369).

[Imam Abu Mansur al-Maturidi states something similar in Sharh al-Fiqh al-Akbar, and others.](#)

**2."Abdullah bin Nafi' reported: Malik bin Anas said: 'Allah is above the heavens, but His knowledge encompasses everything. Nothing escapes His knowledge.'" [Abdullah bin Ahmad, as-Sunnah, and others. ]**

From Mutarrif ibn 'Abd Allâh - al-Bukhârî's shaykh - and Habib ibn Abî Habib on the h.adîth of descent ("Our blessed Lord descends in the lat third of the night"): "It is our Blessed and Exalted Lord's command which descends 1 ▼; as for Him, He is eternally the same, He does not move or go to and fro."2 ▼Ibn Rushd in Sharh. al-'Utbiyya - a commentary on an early work of Mâlikî jurisprudence by Muh.hammad ibn Ah.mad ibn 'Abd al-'Aziz al-'Utbî al-Qurt.ubî (d. 254) - stated that [Mâlik's position is](#): "**The Throne is not Allâh's location of settledness (mawdi' istiqrâr Allâh).**"3 ▼The report attributing to Imâm Mâlik the words: "Allâh is in the heaven and His knowledge is in every place" is a condemned (munkar), anomalous (shâhdhdh) report of questionable authenticity narrated through Ah.mad ibn H.anbal from Surayj ibn al-Nu'mân al-Lu'lu'i 4 ▼from 'Abd Allâh ibn Nâfi' al-Sa'igh from Mâlik.5 ▼Imâm Ah.mad himself declared 'Abd Allâh ibn Nâfi' al-Sa'igh weak (da'îf), Abû Zur'a frowned at his name and declared him "condemned" (munkar), al-Bukhârî questioned his memorization, and Ibn 'Adî stated that he transmitted oddities (gharâ'ib) from Mâlik.6 ▼As for the content of the report, Shaykh 'Abd al-Fattah Abû Ghudda noted in his commentary on Ibn 'Abd al-Barr's al-Intiqâ' that it is contradicted by what is firmly established in mass-transmitted narrations from Mâlik and by al-Sa'igh's other report from Mâlik omitting the above words.7 ▼The report is made further dubious by the fact that Mâlik was well-known to condemn any



statements about the Essence and Attributes of Allāh Most High other than sound reports, particularly statements that suggest anthropomorphism.<sup>8</sup> ▼ Al-Awzā'i said: "Whoever holds on to the rare and unusual positions of the scholars has left Islām."<sup>9</sup> ▼

## NOTES

1 The bracketed words are only in the wording cited by al-Qādī 'Iyād in his *Tartīb al-Madārik* (2:44). ▼

2 Narrated from Mutarrif by Ibn 'Abd al-Barr in *al-Tamhīd* (7:143) with a weak chain because of Jāmi' ibn Sawada as per al-Dāraqut.nī in Ibn H.ajar's *Lisān* (2:93). Also narrated from Salih ibn Ayyūb from Habib ibn Abī Habib - who is very weak - by al-Dhahabī in *Syar A'lām al-Nubalā'* (8:418). The latter reported in his *Mizān* (1:452) from Ibn 'Adi's *Kamil* (2:818) the opinion that all of Ibn Abī Habib's narrations are forged but this is an extreme statement in light of three factors: (a) Ibn 'Abd al-Barr in *al-Tamhīd* (24:177) mentioned Habib as merely weak, adding: "His reports from Mālik are full of mistakes and condemned matters"; (b) Salih ibn Ayyūb said: "[I mentioned this report to Yah.yā ibn Bukayr and he said: "Excellent, by Allāh! and I did not hear it from Mālik."](#) Narrated by al-Dhahabī who describes Ibn Bukayr in *Tadhkirat al-H.uffāz*. (2:420) as "the muh.addith of Egypt, the Imām and trustworthy h.adīth Master... one of the vessels of knowledge together with truthfulness and complete reliability... Where is the like of Ibn Bukayr in his leadership in the Religion, his insight in fatwā, and the abundance of his learning?" (c) Ibn 'Abd al-Barr in *al-Tamhīd* (7:143) also narrates this report from Habib, then goes on to narrate it from Mutarrif, adding: "[It is possible that the matter be as Mālik said, and Allāh knows best.](#)" It is established that Jāmi' did narrate from Mutarrif, as stated by al-Mizzī in *Tahdhīb al-Kamāl* (28:71). ▼

3 As quoted in *Fath. al-Bārī* (1959 ed. 7:124 #3592). ▼

4 Misspelt Shurayh in al-Saqqāf's edition of al-'Uluw (p. 396 #340) and al-Mahdī's edition of al-Shari'a (p. 293 #663-664). Shurayh ibn al-Nu'mān al-Sa'idi al-Kūfi is a Tābi'i who died before al-Sa'igh was born. ▼

5 In Ibn 'Abd al-Barr's *al-Intiqa'* (p. 71), al-Dhahabī's *Mukhtasar al-'Uluw* (p. 247), and al-Ajurri's *al-Shari'a* (p. 293 #663-664). ▼

6 Al-Dhahabī, *Mizān* (2:513-514 #4647); al-'Uqayli, *al-Du'afa'* (2:311), Ibn 'Adi, *al-Kamil* (4:242 #1070=4:1556); Abū Hatim, *al-Jarh wa al-Ta'dil* (5:183); Ibn H.ajar, *Tahdhīb al-Tahdhīb* (6:46-47 #99). Dr. Nur al-Dīn 'Itr, however, states in his margins on al-Dhahabī's *al-Mughnī fi al-Du'afa'* (1:513 #3396) that al-Sa'igh is very reliable when narrating from Mālik and that Ibn H.ajar declared him trustworthy (thiqa) in *al-Taqrīb*. Yet, the latter grading was downgraded to "truthful" (sadūq) by al-Arna'ūt and Ma'rūf in *al-Tahrir* (2:277 #3659). Al-Albānī

in his notes in Mukhtasar al-'Uluw (p. 140) criticized al-Kawthari for citing al-Sa'igh as weak in his introduction to al-Bayhaqī's al-Asmā' wa al-Sifat (p. 0), but he himself cites him as weak in al-Silsila al-Da'ifa (2:231-232) as pointed out by Shaykh Hasan al-Saqqāf in his edition of al-'Uluw (p. 397 n. 708)! ▲  
7 In Ibn 'Abd al-Barr, al-Intiqa' (p. 71 n. 3 and p. 73). ▲

8 For example, Mālik said: "Allāh is neither ascribed a limit nor likened with anything" (lā yuhaddad wa lā yushabbah). Ibn al-'Arabi, Ahkam al-Qur'ān (4:1740). ▲

9 Cited by al-Dhahabī, Siyar A'lām al-Nubalā' (1997 ed. 7:99). ▲

### **3. Imaam adh-Dhahabee said in the final lines of his most excellent work, 'al-Uluww lil-'Aliyyil-Ghaffaar' (pp.286-287):**

I have this edition in front of me and the title is incorrectly reported. The actual title is: Mukhtasar al-'Uluw i.e. the abridgment - in 300 pages - edited by the chief innovator of our time, Nasir Albani. The complete edition is not that of Albani but that of Hasan al-Saqqaf - in over 600 pages - which I also have.

Now, if it was a "most excellent work" then why did al-Dhahabi disclaim it later in his adult career (he wrote the book as a young man)? He wrote on its manuscript with his own hand, "I have realized it [this book] contains baseless narrations and statements by many people that spoke loosely, and so I neither subscribe to those expressions nor follow those people in them - may Allah forgive them - nor do I consider them binding upon me as long as I live, and this is my firm conviction, and I know that Allah - there is nothing whatsoever like Him." As reported by the Hadith Master Ibn Nasir al-Din al-Dimashqi in his handwriting on the front page of the original manuscript of al-'Uluw.

**"Al-Qurtubee said concerning the saying of Allah, the Most High, "Then he ascended (istawaa) the Throne", We have explained the sayings of the Scholars regarding this issue in the book 'al-Asnaa fee Sharh al-Asmaa al-Husnaa' and we mentioned fourteen different sayings therein"**

I have that book also and al-Qurtubi in it makes abundantly clear that he is against the position of the anthropomorphists!

**up until he said, "And the Salaf of the very first times - may Allah be pleased with them all - never used to negate direction (al-jihah) for Allah and nor did they used to express this (negation). Rather, they, and all of the others, used to speak with its affirmation for Allah, the Most High just as His Book has spoken about it and just as His Messengers informed of it. And not a single one of the Salaf denied that his ascending (istawaa) the**

**Throne was real and true (haqeeqah) (as opposed to metaphorical, majaaz)."**

The continuation of al-Qurtubi's words quoted in Mukhtasar al-`Uluw (p. 286) states:

"And He mentioned His Throne specifically because it is the greatest of His creations. However, they actually did not know the modality or howness of his Istiwa' for the reality of its modality cannot be known."

NOTE: The original in al-Dhahabi's `Uluw [full edition, 600 pages edited by Hasan al-Saqqaf] here states (p. 574): "for its reality cannot be known." This is also what is found in al-Qurtubi's Tafsir. This tampering is one among many examples of the mendacity of al-Albani and his followers! The reason for this particular tahrif is that when the Salafiyya were faced with the reality of Tafwid among the Salaf, they invented the subdivision of Tafwid al-Kayfiyya so as to deny that the Salaf actually practiced Tafwid al-Ma`na. So when proof to the latter comes up, they deny it or manipulate it, as in this case.

THEN **al-Qurtubi** continues, in his Tafsir: "I SAY: the `Uluw [exaltation] of Allah Most High and His irtifa` [elevation] are an expression of the `uluw of His Majesty, Attributes, and Dominion. Meaning: There is nothing above Him whatsoever in the sense of Majesty and its qualities, nor with Him as a partner. Rather, He is the Most High in absolute and unconditional terms - exalted is He!"

See the introduction and appendices to our translation of Sayyid Yusuf al-Rifa'i's Nasiha to the Ulema of Najd for many more examples of their tampering and misrepresentations of the Ulema of Islam and their books.

As for the **Ghunya**: it is not an integrally preserved text and the copies we have today are corrupt. **As for the book Ijtima` al-Juyush al-Islamiyya it is crammed with forgeries - like al-Sunna by `Abd Allah ibn Ahmad - and Ibn al-Qayyim is a notorious Mujassim.**

In conclusion:

Those who call themselves Salafiyyah do not mind lying about the Ulema they quote; make up their own definitions of tafwid and ta'wil; and generally have no idea of the accurate positions of the Salaf and the latter are innocent of them. Allah is our refuge from their bid`a and dalala. And Allah knows best.

**Hajj Gibril**



## Imam al-Qurtubi explains what Jiha etc means to him personally:

الجامع لأحكام القرآن  
الجزء 18 من الطبعة << سورة الملك >> الآية: 16 {أمنتم من في السماء أن يخسف بكم الأرض فإذا هي تمور}.

والأخبار في هذا الباب كثيرة صحيحة منتشرة، مشيرة إلى العلو لا يدفعها إلا ملحد أو جاهل معاند. والمراد بها توقيره وتنزيهه عن السفلى والتحت. ووصفه بالعلو والعظمة لا بالأماكن والجهات والحدود لأنها صفات الأجسام

Dr Haddad translated this as:

“The ḥadiths on this subject are numerous, sound, and widely known, and indicate the exaltedness of Allah, being undeniable by anyone except an atheist or obstinate ignoramus. Their meaning is to dignify Allah and exalt Him above all that is base and low, to characterize Him by exaltedness and greatness, **not by being in places, particular directions, or within limits**, for these are the qualities of physical bodies.”

**Imam al-Qurtubi quotes his fellow Ash'ari Maliki: Qadi Abu Bakr ibn al-Arabi, who quoted Imam al-Haramayn al-Juwayni negating Jiha (direction) for Allah:**

Imam al-Qurtubi in his Tafsir said the following under this Ayat:

{وإن يونس لمن المرسلين، إذ أبق إلى الفلك المشحون، فسأهم فكان من المدحضين، فالتقمه الحوت وهو مليم، فلولا أنه كان من المسبحين، لبث في بطنه إلى يوم يبعثون}.

قال ابن العربي: أخبرني غير واحد من أصحابنا عن إمام الحرمين أبي المعالي عبد الملك بن عبد الله بن يوسف الجويني: أنه سئل عن الباري في جهة؟ فقال: لا، هو يتعالى عن ذلك. قيل له: ما الدليل عليه؟ قال: الدليل عليه قول النبي صلى الله عليه وسلم: لا تفضلوني على يونس بن متى فقيل له: ما وجه الدليل في هذا الخبر؟ فقال: لا أقوله حتى يأخذ ضيفي هذا ألف دينار يقضي بها ديننا. فقام رجلان فقالا: هي علينا. فقال لا يتبع بها اثنين؛ لأنه يشق عليه. فقال واحد: هي علي. فقال: إن يونس بن متى رمى بنفسه

في البحر فالتقمه الحوت، فصار في قعر البحر في ظلمات ثلاث، ونادى "لا إله إلا أنت سبحانك إني كنت من الظالمين" [الأنبياء: 87] كما أخبر الله عنه، ولم يكن محمد صلى الله عليه وسلم حين جلس على الرفراف الأخضر وارتقى به سعدا، حتى انتهى به إلى موضع يسمع فيه صريف الأقلام، وناجاه ربه بما ناجاه به، وأوحى إليه ما أوحى بأقرب إلى الله تعالى من يونس في بطن الحوت في ظلمة البحر

**The above two points were left out by this pseudo-Athari and his ilk, and is enough to refute the distorted and convoluted way they misunderstand Imam al-Qurtubi! May Allah guide them.**

**Let us quote some other things from Imam al-Qurtubi and see how the pseudo-Salafiyya absorb it with their futile manhaj**

#### **Qurtubi on Bi-Aydin being Quwwa and Qudra**

الجامع لأحكام القرآن، - للإمام القرطبي

الآية: 47 - 49 {والسماء بنيناها بأيد وإنا لموسعون، والأرض فرشناها فنعم الماهدون، ومن كل شيء خلقنا زوجين لعلكم تذكرون}

قوله تعالى: "والسماء بنيناها بأيد" لما بين هذه الآيات قال: وفي السماء آيات وعبر تدل على أن الصانع قادر على الكمال، فعطف أمر السماء على قصة قوم نوح لأنهما آيتان. ومعنى "بأيد" أي بقوة وقدرة. عن ابن عباس وغيره. "وإنا لموسعون" قال ابن عباس: لقادرون. وقيل: أي وإنا لذو سعة، وبخلقها وخلق غيرها لا يضيق علينا شيء نريده

**Al-Qurtubi on the likes of the pseudo-Athariyya who are in reality on the path of the Mushabbiha**

الجامع لأحكام القرآن، الإصدار 1.55 - للإمام القرطبي

قوله تعالى: "ثم استوى" ثم لترتيب الإخبار لا لترتيب الأمر في نفسه. والاستواء في اللغة: الارتفاع والعلو على الشيء، قال الله تعالى: "فإذا استويت أنت ومن معك على الفلك" [المؤمنون: 28]، وقال "لنستويوا على ظهوره" [الزخرف: 13]، وقال الشاعر:  
فأوردتهم ماء بفيفاء قفرة وقد حلق النجم اليماني فاستوى

أي ارتفع وعلا، واستوت الشمس على رأسي واستوت الطير على قمة رأسي، بمعنى علا. **وهذه الآية من المشكلات،** والناس فيها وفيما شاكلها على ثلاثة أوجه، قال بعضهم: نقرأها ونؤمن بها ولا نفسرها، وذهب إليه كثير من الأئمة، وهذا كما روى عن مالك رحمه الله أن رجلا سأله عن قوله تعالى: "الرحمن على العرش استوى" [طه: 5] قال مالك: الاستواء غير مجهول، والكيف غير معقول، والإيمان به واجب، والسؤال عنه بدعة، وأراك رجل سوء أخرجوه. **وقال بعضهم: نقرأها ونفسرها على ما يحتملها ظاهر اللغة. وهذا قول المشبهة.** وقال بعضهم: نقرأها ونتأولها ونحيل حملها على ظاهرها

## Al-Qurtubi on Uluw and Makan

الجامع لأحكام القرآن،  
الجزء 3 من الطبعة << سورة البقرة >> الآية: 255 {الله لا إله إلا هو الحي القيوم لا تأخذه سنة ولا نوم له ما في السموات وما في الأرض من ذا الذي يشفع عنده إلا بإذنه يعلم ما بين أيديهم وما خلفهم ولا يحيطون بشيء من علمه إلا بما شاء وسع كرسيه السموات والأرض ولا يؤوده حفظهما وهو العلي العظيم}

و "يؤوده" معناه يثقله يقال: أدني الشيء بمعنى أثقلني وتحملت منه المشقة، وبهذا فسر اللفظة ابن عباس والحسن وقتادة وغيرهم. قال الزجاج: فجاز أن تكون الهاء لله عز وجل، وجزاء أن تكون للكرسي وإذا كانت للكرسي فهو من أمر الله تعالى. و"العلي" يراد به علو القدر والمنزلة **لا علو المكان** لأن الله منزله عن التحيز. وحكى الطبري عن قوم أنهم قالوا: هو العلي عن خلقه بارتفاع مكانه عن أماكن خلقه. قال ابن عطية: وهذا قول جهلة مجسمين، وكان الوجه ألا يحكى

## Al-Qurtubi on the Mujassima

الجامع لأحكام القرآن  
الجزء 4 من الطبعة << سورة آل عمران >> الآية: 7 {هو الذي أنزل عليك الكتاب منه آيات محكمات هن أم الكتاب وأخر متشابهات فأما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله وما يعلم تأويله إلا الله والراسخون في العلم يقولون أئنا به كل من عند ربنا وما يذكر إلا أولوا الألباب}

قوله تعالى: "فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله" قال شيخنا أبو العباس رحمة الله عليه: متبعو المتشابه لا يخلو أن يتبعوه ويجمعوه طلبا للتشكيك في القرآن وإضلال العوام، كما فعلته الزنادقة والقرامطة الطاعنون في القرآن؛ أو طلبا لاعتقاد ظواهر المتشابه، كما فعلته المجسمة الذين جمعوا ما في الكتاب والسنة مما **ظاهره الجسمية حتى اعتقدوا أن البارئ تعالى** جسم مجسم وصورة مصورة ذات وجه وعين ويد وجنب ورجل وأصبع، تعالى الله عن ذلك؛ أو يتبعوه على جهة إبداء تأويلاتها وإيضاح معانيها، أو كما فعل صبيغ حين أكثر على عمر فيه السؤال.

## Al-Qurtubi on Maji

الجامع لأحكام القرآن  
الجزء 20 من الطبعة << سورة الفجر >> الآيتان: 22 - 23 {وجاء ربك والملك صفا صفا، وجيء يومئذ بجهنم يومئذ يتذكر الإنسان وأنى له الذكرى}.

الآيتان: 22 - 23 {وجاء ربك والملك صفا صفا، وجيء يومئذ بجهنم يومئذ يتذكر الإنسان وأنى له الذكرى}. قوله تعالى: "وجاء ربك" أي أمره وقضاؤه قاله الحسن. وهو من باب حذف المضاف. وقيل: أي جاءهم الرب

بالآيات العظيمة وهو كقوله تعالى: "إلا أن يأتيهم الله في ظلل من الغمام" [البقرة: 210]، أي بظلل. وقيل: جعل مجيء الآيات مجيئاً له، تفخيماً لشأن تلك الآيات. ومنه قوله تعالى في الحديث: (يا ابن آدم، مرضت فلم تعدني، واستسقيتك فلم تسقني، واستطعمتك فلم تطعمني). وقيل: "وجاء ربك" أي زالت الشبه ذلك اليوم، وصارت المعارف ضرورية، كما تزول الشبه والشك عند مجيء الشيء الذي كان يشك فيه. قال أهل الإشارة: ظهرت قدرته واستولت، والله جل ثناؤه لا يوصف بالتحول من مكان إلى مكان، وأنى له التحول والانتقال، ولا مكان له ولا أوان، ولا يجري عليه وقت ولا زمان لأن في جريان الوقت على الشيء فوت الأوقات، ومن فاته شيء فهو عاجز

## Al-Qurtubi on "Eyes"

### الجامع لأحكام القرآن

قوله تعالى: "واصنع الفلك بأعيننا ووحينا" أي اعمل السفينة لتركبها أنت ومن آمن معك. "بأعيننا" أي بمرأى منا وحيث نراك. وقال الربيع بن أنس: بحفظنا إياك حفظ من يراك. وقال ابن عباس رضي الله عنهما: (بحراستنا)؛ والمعنى واحد؛ فعبر عن الرؤية بالأعين؛ لأن الرؤية تكون بها. ويكون جمع الأعين للعظمة لا للتكثير؛ كما قال تعالى: "فنعم القادرون" [المرسلات: 23] "فنعم الماهدون" "وإننا لموسعون" [الذاريات: 47]. وقد يرجع معنى الأعين في هذه الآية وغيرها إلى معنى عين؛ كما قال: "ولتصنع على عيني" وذلك كله عبارة عن الإدراك والإحاطة، وهو سبحانه منزه عن الحواس والتشبيه والتكليف؛ لا رب غيره. وقيل: المعنى "بأعيننا" أي بأعين ملائكتنا الذين جعلناهم عيوناً على حفظك ومعونتك؛ فيكون الجمع على هذا التكثير على باب. وقيل: "بأعيننا" أي بعلمنا؛ قاله مقاتل: وقال الضحاك وسفيان: "بأعيننا" بأمرنا. وقيل: بوحينا. وقيل: بمعونتنا لك على صنعها. "ووحينا" أي على ما أوحينا إليك، من صنعتها. "ولا تخاطبني في الذين ظلموا إنهم مغرقون" أي لا تطلب إمهالهم فإني مغرقهم.

## Al-Qurtubi and the use of Ta'wiz

GF Haddad said:

Al-Qurtubi said in his Tafsir:

Explanation of the verse:

**"And We reveal of the Qur'an what is a healing And a mercy for the believers, and the wrong-doers Are not increased except in loss" (17:82)**

It has been said that he who does not Seek cure through the Qur'an, Allah does not cure him. The scholars interpret that verse in two ways however: The first is that cure is for the hearts, by the removal of ignorance and doubt which hinder the understanding of miracles and matters pointing to Allah Almighty; The second, that cure is for outward diseases, through the use of healing verses [ruqiyya] and seeking refuge and the like.

Qurtubi then lists instructions for making a kind of ruqya called nushra: various verses are recited over a clean container which is then filled with water;

the water is then used for wudu' by someone who already has a valid wudu', and who also soaks his head and limbs with it but does not use it for ghusl or istinja'; it may be drunk; he then prays two rak`as at the conclusion of which he asks for healing, and so for three days. Qurtubi cites Ibn `Abd al-Barr's statement whereby the Prophet's condemnation of *nushra* concerns whatever contradicts the Qur'an and Sunna, not what conforms to it.

Qurtubi continues:

"The Prophet said: Cure for my Community is in but three verses of Allah's Book, a mouthful of honey, or cupping. He also said: *Ruqya* is allowed as long as there is no idolatry [shirk]; and if you can help your brother, help him. Malik ibn Anas said: To hang writings of Allah's Names upon oneself is permitted for healing and blessing but not for protection against the evil eye [see Abu Hayyan, Tafsir al bahr al-muhit 6:74]. `Abd Allah ibn `Amr used to hang a protective invocation taught by the Prophet around the necks of his young children. (Abu Dawud and Tirmidhi - hasan) The Prophet and the Companions hated the pagan kind of *ruqya* or talisman or necklace (*tamima, qilada*). *Istishfa'* or seeking blessing with Qur'an is not *shirk*, whether hung on oneself or not. Whoever cites the hadiths whereby the Prophet said: "Whoever hangs something (upon oneself), he is left to it for protection" (Tirmidhi, Nasa'i, and Ahmad, all with a weak chain), and that of Ibn Mas`ud's removal of his wife's pendant saying: "Ibn Mas`ud's family have no need of *shirk*" (al-Hakim and Ibn Hibban in his Sahih)... then this was all as a prohibition of what the people of *Jahiliyya* used to do in wearing amulets and pendants, thinking that they protected them against calamity, whereas only Allah protects, relieves, and tests, and He has no partner. So the Prophet forbade them what they used to do in their ignorance. `A'isha said: "Whatever is worn after the descent of calamity is not an amulet (*laysa min al-tama'im*)."... As for seeking cure (*istishfa'*) with the Qur'an whether worn on oneself or not then it is no shirk at all: the Prophet said: "Whoever hangs something (upon oneself), he is left to it for protection." Therefore who hangs Qur'an is certainly taken under Allah's protection, and He will not leave him to other than Him. Wearing a *ruqya* is accepted by: Ibn al-Musayyib, ad-Dahhak, Ja`far as-Sadiq, and Ibn Sirin."

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**Some other useful points in demonstrating the Manhaj of Imam al-Qurtubi in his Tafsir were mentioned by Dr GF Haddad as follows:**

i) On the verse **Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels?** (2:210): "It is based on the lexical meaning of *ityan*, which is to proceed to do something (*al-qasd ila al-shay'*). The meaning of the verse is thus: Wait they for naught else than that Allah should cause to pass a certain act with some of His creatures whereby He shall proceed to requite them and judge them, just as He brought to be a certain act which He called



‘descent’ and another which He called ‘establishment.’” This is the same explanation as Imam al-Ash‘ari: “Allah Almighty on the Day of Judgment shall bring about a certain act (*fi‘l*) which He named ‘coming’ and ‘arrival.’” [In al-Bayhaqi, *al-Asma’ wal-Sifat* (Kawthari ed. p. 448; Hashidi ed. 2:371)]

ii) On the ḥadīth of descent within his commentary on the verse - **Those who say: Our Lord! Lo! We believe. So forgive us our sins and guard us from the punishment of Fire; The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night** (3:16-17): “The best thing that was said concerning its interpretation is what was related in al-Nasa’i’s *Sunan al-Kubra* [and ‘*Amal al-Yawm wal-Layla*] from Abu Hurayra and Abu Sa‘id (*radiallahu anhum*) that the Prophet (sallallahu alaihi wa sallam) said: ‘Allah Most High waits until the first part of the night is over, then He orders a herald (*munadiyan*) to say: Is there anyone supplicating so that he may be answered, anyone begging for forgiveness so that he may be forgiven, any petitioner so that he may be granted his request?’” [Narrated from Abu Sa‘id al-Khudri and Abu Hurayra by al-Nasa’i in *al-Sunan al-Kubra* (6:124 §10316) and ‘*Amal al-Yawm wal-Layla* (ed. Faruq Hammada p. 340 §482). Al-Qari declared it sound in *Mirqat al-Mafatih* (1994 ed. 3:299).]

iii) On the verse - **He is the Omnipotent (al-Qahir) over His slaves** (6:18, 6:61): “Omnipotence (*al-qahr*) means victory (*al-ghalaba*) and the Omnipotent means the victorious.... The meaning of {**over (fawq) His slaves**} is the aboveness of domination (*isti‘la’*) through omnipotence and victory over them. That is, they are under His subjugation (*taskhirih*). **It does not mean aboveness of place (la fawqiyata makan)**! It is just as you say, ‘The sultan is above his subjects – that is, in his rank and elevation (*ay bil-manzilati wal-rif‘a*).’”

iv) On the verse - **Do you feel safe that He who is in the sky will not make the earth swallow you while it quakes** 67:16): “The more exacting scholars hold that it [**in the sky**] means, “Do you feel secure from Him who is over the sky” – just as Allah says, **Journey in the earth** (9:2), meaning journey over it – **not over the sky** by way of physical contact or spatialization, but by way of omnipotent power and control. Another position is that it means “Do you feel secure from Him who is over (*‘ala*) the sky,” just as it is said, “So-and- so is over Iraq and the Hijaz”, meaning that he is the governor and commander of them. [*Al-Jami‘ li Ahkam al-Qur’an* (18:216).]

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## WHAT OTHER MAJOR SCHOLARS DECLARED ABOUT THOSE WHO AFFIRM A DIRECTION FOR ALLAH (JIHA)

### i) Imam ibn Abdas Salam on the negation of Jiha in his Mulha

(trans: GF Haddad)

#### What Allah Is Not

He is not a body endowed with form. He is not a substance confined by boundary or measurement. He resembles nothing and nothing resembles Him. **Directions and sides do not encompass Him.** Neither the earths nor the heavens contain Him.

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### ii) Imam Ibn Hajar on Jiha and other points (trans/annotation: GF Haddad)

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#### Ibn Hajar's Commentary

Following is the text of Ibn Hajar's commentary on the hadith of descent:

**Those who assert direction for Allah have used this hadith as proof that He is in the direction of aboveness. The vast majority of the scholars reject this, because such a saying leads to establishing boundaries for Him and Allah is exalted above that.**<sup>1</sup>

The meaning of "descent" is interpreted differently:

- Some say that the external meaning is meant literally: these are the Mushabbiha and Allah is exalted above what they say.
- Some reject the validity of the hadiths cited in that chapter altogether. These are the *Khawârij* and the *Mu'tazila* in their arrogance. What is

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<sup>1</sup>Abd al-'Aziz bin Baz inserted the following footnote at this point: "What he means by 'the vast majority of the scholars' is the vast majority of the scholars of *kalâm*. As for *Ahl al-Sunna* – and these are the Companions and those who followed them in excellence – they assert a direction for Allah, and that is the direction of height, believing that the Exalted is above the Throne without giving an example and without entering into modality. The proofs from the Qur'an and the Sunna for this are innumerable, so take heed and beware. And Allah knows best."

strange is that they interpret figuratively what is related to this in the Qur'an, but they reject what is in the hadith either out of ignorance or out of obduracy.

- Some have taken them as they have come, believing in them without specificity, declaring Allah to be transcendent above modality (*kayfiyya*) and likeness to creation (*tashbih*): these are the vast majority of the *Salaf*. That position is reported by al-Bayhaqi and others from the Four Imams, Sufyan ibn 'Uyayna, Sufyan al-Thawri, Hammad ibn Salama, Hammad ibn Zayd, al-Awza'i, al-Layth, and others.
- Some interpreted them in a way that befits the linguistic usage of the Arabs.
- Some have over-interpreted them to the point that they almost tampered with their text.
- Some have made a difference between a kind of interpretation that is likely and current in the linguistic usage of the Arabs, and another kind which is far-fetched and archaic, **interpreting in the former case and committing the meaning to Allah in the latter. This is reported from Malik, and among the *Khalaf* it is asserted decisively by Ibn Daqiq al-'Id (d. 702).**<sup>2</sup>

Al-Bayhaqi said: "The safest method is to believe in them without modality, and to keep silence concerning what is meant except if the explanation is conveyed from the Prophet himself, in which case it is followed." The proof for this is the agreement of the scholars that the specific interpretation is not obligatory, and that therefore the commitment of meaning to Allah is safest....

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**iii) I have already quoted what the Maliki Imam: Ibn al-Arabi said in relation to Ibn Abdal Barr and the issue of Istiqrar. Let us quote the relevant portion (trans: GF Haddad) on Jiha:**

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What we must believe is that Allah existed and nothing existed with Him; that He created all creation, including the Throne, without becoming subject to disclosure through them, **nor did a direction arise for Him because of them**, nor did He acquire a location in them; that He does not become immanent, that He does not cease to be transcendent, that he does not change, and that He does not move from one state to another.

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<sup>2</sup>Ibn Hajar elsewhere reports Ibn Daqiq al-'Id's words in full: "We say concerning the various attributes that they are real and true according to the meaning Allah wills for them. As for those who interpret them, we look at their interpretation: **if it is close to the rules of language in use among the Arabs we do not reject it, and if it is far from them we relinquish it and return to believing while declaring transcendence.**" In *Fath al-Bari* (1959 ed. 13:383).

*Istiwā'* in the Arabic language has fifteen meanings both literal and figurative. Some of these meanings are suitable for Allah and the meaning of the verse (20:4) is derived from them. The other meanings are not accepted under any circumstances. For example, if it is taken to mean being fixed in a place (*tamakkun*), settling (*istiqrār*), connecting (*ittisāl*), or being bounded (*muhādhāt*): then none of these are suitable for the Creator ﷻ and no-one should try to find His likeness in His creation.

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iv) I have also quoted this (from Haddad's translation) in radd of those who believe in Jiha like this majhūl "Athari" pseudo-Hanafi:

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### Al-'Iraqi and Ibn Jahbal's Dismissal of Ibn 'Abd al-Barr

The Renewer of the eighth Islamic century and teacher of Ibn Hajar, Shaykh al-Islam Zayn al-Din al-'Iraqi said about Ibn 'Abd al-Barr: **"He is one of those who hold that Allah has a direction, therefore beware of him."**<sup>3</sup> The Shafi'i Imam Ibn Jahbal al-Kilabi indicated Ibn 'Abd al-Barr's isolation from the position of most scholars, particularly Malikis, on the questions of *istiwā'* and descent:

Concerning what Abu 'Umar ibn 'Abd al-Barr said, both the elite and the general public know the man's position and the scholars' disavowal of it. The Malikis' condemnation of it, from the first to the last of them, is well-known. His contravention (*mukhālafā*) of the Imam of North Africa, Abu al-Walid al-Baji, is famous. It reached a point that the eminent people of North Africa would say: 'No-one in North Africa holds this position except he and Ibn Abi Zayd!' although some of the people of knowledge cited an excuse for Ibn Abi Zayd in the text of the great qadi Abu Muhammad 'Abd al-Wahhab [ibn 'Ali ibn Nasr al-Baghdadi (d. 422)] al-Baghdadi al-Maliki<sup>4</sup> – may Allah have mercy on him.<sup>5</sup>

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And note O Sunni, The Hafiz of his Age quoted above: Zaynud-Din al-'Iraqi knew very well who from the Maliki's affirmed *istiqrār* or Jiha for Allah, but never did he say that this was the firm conviction of the Maliki Mufassir: al-Qurtubi!

v) I have also quoted this (Trans: GF Haddad) from the Hanafi Imam of his age, **Shaykh Ali al-Qari:**

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<sup>3</sup>In *Tarh al-Tathrib* (2:382).

<sup>4</sup>Perhaps a reference to his commentary on Ibn Abi Zayd's *Risala* (Ibn Farhun, *Dibaj* p. 262).

<sup>5</sup>In Ibn al-Subki, *Tabaqat al-Shafi'iyya al-Kubra* (9:78).

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Indeed a whole group of them, as well as later scholars, said that whoever believes Allah to be in a particular physical direction is an unbeliever, as al-'Iraqi has explicitly stated, saying:

**This is the position of Abu Hanifa, Malik, al-Shafi'i, al-Ash'ari, and al-Baqillani.** All the groups have agreed upon interpreting such texts as **﴿And He is with you wheresoever you may be﴾** (57:4), **﴿There is no secret conference of three but He is their fourth[, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be]﴾** (58:7), **﴿Wheresoever you turn, there is Allah's countenance﴾** (2:115), **﴿We are nearer to him than his jugular vein﴾** (50:16), "There is no heart except it lies between the two fingers of the Merciful,"<sup>6</sup> and "The Black Stone is Allah's right hand on earth."<sup>7</sup> This agreement makes plain to the reader the validity of the authorities' decision that the pause in the verse

**﴿None knows its explanation (ta'wīl) save Allah  
And those who are firmly grounded in knowledge  
[They] say: We believe therein﴾**<sup>8</sup> (3:7)

is after the clause "who are firmly grounded in knowledge," not Allah's name.<sup>9</sup>

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The Majhul pretender to the Ahnaf fled once again from the school he claims to follow in the Furu as well as its major Ulama – like Imam Ali al-Qari who rejected Jiha, as did the Imam of the Madhhab: **Abu Hanifa and the likes of the Kibar after him: Malik, al-Shafi'i, al-Ash'ari and al-Baqillani.**

This is the **second time** that this majhūl "Athari" has been exposed for going against Imam Abu Hanifa's view – the first was his leaving aside Imam Abu Hanifa's rejection of Istiqrar (alongside others) in favour of the controversial: **Ibn Qutayba!** This sort of silence was also seen from another claimant to the Ahnaf: **"Abu Turab Ali Rida al-Qadri"** – who did not clarify why he doesn't

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<sup>6</sup>See n. **Error! Bookmark not defined.**

<sup>7</sup>See n. **Error! Bookmark not defined.**

<sup>8</sup>On the various positions on this question, see Ibn Kathir's *Tafsir* for this verse and especially al-Dani's (d. 444) *al-Muktafa fi al-Waqf wa al-Ibtida'*.

<sup>9</sup>As al-Qari goes on to say the majority stop at Allah's name, but both readings are possible, as stated by al-Suyuti in *al-Itqan* (1:264), al-Raghib in *Mufradat Alfaz al-Qur'an*, and al-Dani in *al-Muktafa* (p. 195-197). The Prophet ﷺ defined **﴿those who are firmly grounded in knowledge﴾** (3:7) as "Those whose oaths are kept, whose tongues are truthful, whose hearts are upright, and whose stomachs and genitals are abstinent. They are among **﴿those who are firmly grounded in knowledge﴾**." Narrated from Abu al-Darda', Abu Umama, Wathila, and Anas by al-Tabarani in *al-Kabir* (8:152 #7658), and from Ibn 'Abbas by al-Hakim ('Ata' ed. 8:152 #7658) with a sound chain as confirmed by al-Dhahabi.



affirm Imam Abu Hanifa's rejection of Istiqrar, just as other Kibar Ulama did! Rather – it would be safe to say that he alongside his pseudo-“Athari” friend believe in Istiqrar as the true meaning of Istiwa! Note also, this Father of Dust (Abu Turab) also remained silent when Hanafi fiqh was being mocked at the Ahwa forums by the likes of Abu Alqama Hassan Ali Khan (who posts very similar twaddle like the one calling himself: Abu Taymiyah!). These pretenders to the Salaf in the Usul and claiming to be Hanafi in the furu, have exposed themselves in public by showing their insincerity and unscholarliness too often for all and sundry to see and read. May Allah guide them.

Once again, let us see what Imam al-Qari said (trans: GF Haddad):

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Ibn Sadaqa said that Abu Zur'a said: 'The hadith of Ibn 'Abbas [about the Prophet seeing His Lord] is sound (*sahih*), and no one denies it except a *Mu'tazili*'... Ibn al-Humam said: 'This is but the veil of form (*hijab al-sura*).' It seems that he meant by this that the entire goal can be visualized if it is interpreted as a formal manifestation (*tajalli suwari*), as it is of necessity absurd to interpret it as a real or literal manifestation (*tajalli haqiqi*). Allah Almighty has many forms of manifestations (*anwa' min al-tajalliyat*) according to His Entity and Attributes. Likewise, He possesses all power and encompassing ability, well beyond the angels and other than them, to fashion forms and appearances. **Yet He is transcendent above possessing a body (*jism*), a form (*sura*), and directions (*jihat*) with regard to His Entity. These considerations help solve many of the purported difficulties in the ambiguous verses and the narrations of the Attributes.** Allah knows best the reality of the spiritual stations and the minutiae of objectives...If the hadith is shown to have something in its chain that indicates forgery, then fines; otherwise: the door of figurative interpretation is wide and imposes itself (*bab al-ta'wil wasi'un muhattam*).<sup>10</sup>

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vi) GF Haddad quoted Imam al-Bayhaqi (in the abridged translation of Kitab al Asma wal Sifat) as saying:

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The meaning of what the Muslims say whereby Allah **«established Himself over the Throne»**<sup>11</sup> is not that He is in contact with it, nor that He is fixed there (*mutamakkin fihi*), nor that He is circumscribed (*mutahayyiz*) **by any of its directions (*jihat*)**. However, He is separate (*bâ'in*) from all of His creation. It is but a report whose terms are ordained and so we say it, at the same time deny-

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<sup>10</sup> al-Qari, *al-Asrar al-Marfu'a* (2<sup>nd</sup> ed. P. 209-210 #209; 1<sup>st</sup> ed. P. 126 #478).

<sup>11</sup> Cf. Qur'an 20:4; 25:59; 7:54; 13:2. See **Error! Reference source not found.**, “*Istiwa*’ Is A Divine Act” (p. **Error! Bookmark not defined.**).

ing any modality (*takyîf*) for it, for «**There is nothing whatsoever like unto Him, and He is the All-Hearing, the All-Seeing**» (42:11).<sup>12</sup>

The Arabic for this being:

وليس معنى قول المسلمين : إن الله استوى على العرش ، هو أنه مماس له ، أو متمكن فيه ، أو متحيز في **جهة من جهاته** ، لكنه بائن من جميع خلقه ، وإنما هو خبر جاء به التوقيف فقلنا به ، ونفينا عنه التكييف ، إذ ليس كمثلته شيء وهو السميع البصير "

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### Conclusions:

This is enough O Sunni to show how once again this majhûl, impudent, unrepentant, nit-picking, partial quoting distorter is in reality one who is a pseudo-Athari, claimant to the Ahnaf, but in reality a follower of aberrant positions (shudhudh) – like we saw with his blind following of Ibn Qutayba’s position on Istiqrar (which he still hasn’t had the honesty to admit upon being a shadh position), and a distorter of the actual intents of the likes of Imam al-Qurtubi on Jiha, istiqrar etc.

May Allah guide him and his slandering ilk. Amin.

Wallahu a’lam

Abul Hasan

London

July 10<sup>th</sup> 2005/2<sup>nd</sup> Jumada al-Thani 1426 AH

House of Verification

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<sup>12</sup>AS (p. 396-397); ASH (2:280).