

Seeing Allah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shi'a say God has no body. So can not be seen. If Sunnis say He can be seen, they have to admit that He has a body. If not, how can be seen?

A brother wrote:

The answer is very simple. The Qur'an speaks of the hereafter as being another kind of universe operating with different laws.

If you can understand the verse below, you will also be able to understand the "hands" of Allah (far exalted above what they ascribe unto Him).

For indeed it is not the eyes that grow blind, but it is the hearts, which are within the breasts, that grow blind. (Qur'an 22:46)

Dear brother the Qur'anic verse you quoted has nothing to do with my question. Hereafter has different laws, but it does not change the Person of God. If you want to see God, you should either see the whole God (i.e. your eyes should catch the whole God) which means you have limited God, or you should see a part of God (i.e. your eyes has captured a part of Him) which means you have partitioned God.

Both cases are in contradiction with Islamic belief that Allah, Exalted, is unlimited and has no part and organ. Moreover your belief in seeing God is in contradiction with clear text of Qur'an, in which Allah says that:

"Sight cannot catch Him" (Qur'an 6: 103).

The verse does not exclude Hereafter from this rule, therefore it covers everywhere. There is no doubt that Sunni scholars believe that Allah can be seen (at least in Hereafter). To prove that it is logically

wrong, I was using a counter argument. That was: If Sunnis believe that Allah can be seen, then they have to admit that Allah has body. They have to admit that either

He is limited or He has parts and organs.

Shi'a believes that Allah does not have any body. Also He can not be seen anywhere. He has no part, no organ. He is unlimited.

Is it your personal preference or a part of shia teaching to use so much logic? As you see when you use too much logic you may confuse people

You are exactly pointing at one of the most important difference between Shi'a and Sunni schools of thought. As mentioned in the article of "Basic Differences...", the place of reason in religion is one of the most important issues that distinguishes Shiats from Sunnis.

According to our teaching, all basic beliefs should be understood by one's ability. We can not follow what our scholars say about basic beliefs unless our mind recognizes them to be right and rational. These basic beliefs include believing in God, believing in the unity of God, some of His attributes, believing in the necessity of sending prophets and their successors, believing in the necessity of Justice and Grace (Lutf) for God, etc.

No imitation is accepted by Allah for those basic beliefs. For a person who imitates his mother and father and scholars on these kinds of issues, his identity as being Muslim is under question. Of course, every body is responsible in this matter to the range of his ability in thinking and reasoning. Those proofs needs to be more sophisticated for a person who has more ability in logical reasoning.

Once those basic beliefs were proved by mind, then the person can follow other commands of Allah without asking about them, because they are not included in those basic beliefs. We don't ask why Fajr prayer is two units (Rakat). We don't ask why we should make ablution (Wudhu') before prayer. We don't ask why we should fast during Ramadhan. We just follow whatever Allah and His messenger asked us to do in these matters without asking why.

So I think it is now clear that why do we use too much logic for the basic beliefs. This is the difference between human and animal, that human can THINK, and we should use this ability otherwise we are not different from them. In hundreds of places of Qur'an, Allah invites us to THINK and not to imitate the others since we may go astray.

Allah said in Qur'an:

"They say: enough for us are the ways we found our fathers following. What if their fathers had no knowledge and guidance?"(Qur'an 5: 104)

He also said:

"The worst human for Allah, is the deaf and the dumb who does not use his logic."(Qur'an 8:22)

He Exalted also said:

"They say (in Hell) that if we had listened or used our intelligence, we would not have been among the companions of the blazing Fire."(Qur'an 67: 10)

So Allah encourages us to think rather than to follow blindly. Now, the subject of seeing Allah is also one of the things that you should not hesitate to ask your scholars why.

Is there any kind of teaching that human kind is going to have same limitations in hereafter. Your postings in some context suggest that people in paradise are going to function like they used to in this world.

I never said so. We confirm that there are extended laws governing the Hereafter. But the person of God will remain the same. Those laws will not affect the person of God and His attributes.

From where do we get this teaching that Allah (SWT) needs a body or an organ to be seen by the people in the paradise if He (SWT) wants to be seen. To me you are still operating in this Dunya. ...please do not give me logical reasoning

From logical reasoning. But since you don't like it, I don't continue.

Peace.

Allah said:

Good news to My servants, those who listen to the sayings and follow the best one. (Qur'an 39: 17-18)

... فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ...

From kaamran@sun14.vlsi.uwaterloo.ca [1]

Is The God A Shape-Shifter? (Does God Have Finger And Leg?)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Twelver Shi'ites believe that God has no shape, no physical hand, no physical leg, no physical

body, and no visible appearance. He does not change along with the time, or does not occupy any physical place. Under no circumstances, God changes. There comes no TIME frame upon him. He has created time, and physical places. This is one of the most important bases of shiat. However, there are quite a few traditions in Seah (specially Bukhari and Muslim) in which it is assumed that God has such attributes.

Since shiat sect knows what is wrong with hadith, shiat was very kind not to declare this sect of sunni as misguided (or Kafir) so far (because of this subject only, other subjects have their own place). This article is already long due to the references I am giving. Only a few questions have accompanied with these references, and the discussion will be for future.

1)–Does God Have Fingers? In the first and the fourth hadith, the prophet smiles AND confirms this (from sunni sources). In the second and the third, the prophet only smiles, which is known as confirmation of the prophet toward a subject.

For your information, all of these traditions are declared as "Israeeleeat"(which are intered by jews in islamic theology) and rejected for one simple reason:

They are in logical disagreement with the book of the God.

The following traditions have been taken from:

The translation of the meaning of Sahih al–Bukhari
Arabic–English

Dr. Muhammad Muhsin Khan

Islamic University, Medina al–Munawwara

Kaze Publications.

1529 North Wells Street, Chicago. ILL.60610(USA)

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9.510:

Narrated ‘Abdullah:

A Jew came to the Prophet and said, "O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, 'I am the King.' "On that Allah’s Apostle smiled till his premolar teeth became visible, and then recited:--

‘No just estimate have they made of Allah such as due to him....(39.67) ‘Abdullah added: Allah’s Apostle smiled (at the Jew’s statement) expressing his wonder and believe in what was said.

9.511:

Narrated 'Abdullah:

A man from the people of the scripture came to the Prophet and said, "O Abal-Qasim! Allah will hold the Heavens upon a Finger, and the Earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, 'I am the King! I am the King!'" "I saw the Prophet (after hearing that), smiling till his premolar teeth became visible, and he then recited: --

'No just estimate have they made of Allah such as due to him... (Qur'an 39.67)

9.543:

Narrated 'Abdullah:

A Jewish Rabbi came to Allah's Apostle and said, "O Muhammad! Allah will put the Heavens on one finger and the earth on one finger, and the trees and the rivers on one finger, and the rest of the creation on one finger, and then will say, pointing out with His Hand, 'I am the King.'" "On that Allah's Apostle smiled and said,

"No just estimate have they made of Allah such as due to Him. (Qur'an 39.67)

9.604:

Narrated 'Abdullah:

A priest from the Jews came (to the Prophet) and said, "On the Day of Resurrection, Allah will place all the heavens on one finger, and the Earth on one finger, and the waters and the land on one finger, and all the creation on one finger, and then He will shake them and say.

'I am the King! I am the King!'" "I saw the Prophet smiling till his premolar teeth became visible expressing his amazement and his belief in what he had said. Then the Prophet recited: 'No just estimate have they made of Allah such as due to Him (up to)...';

High is He above the partners they attribute to Him.' (Qur'an 39.67)

Sufism is almost in every religion, in Jewish, in Christianity, in Sunni sect, and in Shia sect. However, Twelver Shi'ites does not agree with this theology. Although some of knowledgeable people from this sect have accepted this theology, it is widely rejected.

2)- In the following hadith, the God shifts his shape to allow his believer to see him and accept him as true God. Just a few more questions:

a)- How do you know God in this world (right now that you are reading this article)? Assume that you

are a faithful and you will certainly go to heaven. My question is that based on this hadith, you know God's shape already, in this world. You will not know God when you see him first and you will say that he is not your God. Can you tell me how is your God?

b)- Is the God with the same visibility of Moon and Sun?

c)- Does the God changes his shape to fit to your definition in the other day?

d)- Why Allah comes and returns and then comes back. My question is why time is passing on him on the other day?

(That is enough. Please be patient and see my comments on the second hadith.)

(This hadith and the next one are narrated in sahih muslim too:;h

Chapter 82, pp 115-119, #349, #350, #351, #352, #353, #354, and p1533, #7078)

Sahih al-Bukhari, v9, p390, part (A):

9.532A:

Narrated 'Ata' bin Yazid al-Laithi:

On the authority of Abu Huraira: The people said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?"The Prophet said, "Do you have any difficulty in seeing the moon on a full moon night?"

They said, "No, O Allah's Apostle."He said, "Do you have any difficulty in seeing the sun when there are no clouds?"They said,

"No, O Allah's Apostle."He said, "So you will see Him, like that.

Allah will gather all the people on the Day of Resurrection, and say, 'Whoever worshipped something (in the world) should follow (that thing),' so, whoever worshipped the sun will follow the sun, and whoever worshiped the moon will follow the moon, and whoever used to worship certain (other false) deities, he will follow those deities. And there will remain only this nation with its good people (or its hypocrites). (The sub-narrator, Ibrahim is in doubt.)

Allah will come to them and say, 'I am your Lord.' They will (deny Him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.' So Allah will come to them in His appearance which they know, and will say, 'I am your Lord.' They will say, 'You are our Lord,' so they will follow Him.

Then a bridge will be laid across Hell (Fire)' I and my followers will be the first ones to go across it and none will speak on that Day except the Apostles. And the invocation of the Apostles on that Day will be,

‘O Allah, save! Save!’ In Hell (or over The Bridge) there will be hooks like the thorns of As-Sa’dan (thorny plant). Have you seen As-Sa’dan? “They replied, "Yes, O Allah’s Apostle!”

He said, "So those hooks look like the thorns of As-Sa’dan, but none knows how big they are except Allah. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved. When Allah has finished His Judgments among the people, He will take whomever He will out of Hell through His Mercy.

He will then order the angels to take out of the Fire all those who used to worship none but Allah from among those whom Allah wanted to be merciful to and those who testified (in the world) that none has the right to be worshipped but Allah. The angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up all the human body except the mark caused by prostration as Allah has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire, completely burnt and then the water of life will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent.

Then Allah will finish the judgments among the people, and there will remain one man facing the (Hell) Fire and he will be the last person among the people of Hell to enter Paradise. He will say, ‘O my Lord!

Please turn my face away from the fire because its air has hurt me and its severe heat has burnt me.’ So he will invoke Allah in the way Allah will wish him to invoke, and then Allah will say to him, ‘If I grant you that, will you then ask for anything else?’ He will reply, ‘No, by Your Power, (Honor) I will not ask You for anything else.’ He will give his Lord whatever promises and covenants Allah will demand.

So Allah will turn his face away from Hell (Fire). When he will face Paradise and will see it, he will remain quiet for as long as Allah will wish him to remain quiet, then he will say, ‘O my Lord! Bring me near to the gate of Paradise.’ Allah will say to him, ‘Didn’t you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O Adam’s son! How treacherous you are!’ He will say, ‘O my lord,’ and will keep on invoking Allah till He says to him, ‘If I give what you are asking, will you then ask for anything else?’ He will reply, ‘No, by Your (Honor) Power, I will not ask for anything else.’

Then he will give covenants and promises to Allah and then Allah will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendor and pleasures whereupon he will remain quiet as long as Allah will wish him to remain quiet, and then he will say, O my Lord! Admit me into Paradise.’ Allah will say, ‘Didn’t you give your covenants and promises that you would not ask for anything more than what you had been given?’ Allah will say, ‘Woe on you, O Adam’s son! How treacherous you are!’

The man will say, ‘O my Lord! Do not make me the most miserable of Your creation,’ and he will keep on invoking Allah till Allah will laugh because of his sayings, and when Allah will laugh because of him, He

will say to him, 'Enter Paradise,' and when he will enter it, Allah will say to him, 'Wish for anything.' So he will ask his Lord, and he will wish for a great number of things, for Allah Himself will remind him to wish for certain things by saying, '(Wish for) so-and-so.'

When there is nothing more to wish for, Allah will say, 'This is for you, and its equal (is for you) as well.'"Ata' bin Yazid added: Abu Sa'id al-Khudri who was present with Abu Huraira, did not deny whatever the latter said, but when Abu Huraira said that Allah had said, "That is for you and its equal as well," Abu Sa'id al-Khudri said, "And ten times as much, O Abu Huraira!" Abu Huraira said, "I do not remember, except his saying, 'That is for you and its equal as well.'" Abu Sa'id al-Khudri then said, "I testify that I remember the Prophet saying, 'That is for you, and ten times as much.' ' Abu Huraira then added, "That man will be the last person of the people of Paradise to enter Paradise."

In the following hadith which is very similar to that of mentioned above, God has a special sign on his leg (or Shin). Would you please tell us when you have observed such sign, what is this sign and how misguided shiates can observe this sign such that they may know their lord too? Please be kind, and let shiat become guided. Thanks.

9.532s:

Narrated Abu Sa'id al-Khudri:

We said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.'

So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage.

Then it will be said to the Jews, "What did you use to worship?" They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?'

They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be

said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?'

They will say. 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell."We, the companions of the Prophet said, "O Allah's Apostle! What is the bridge?'

He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels.

So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)."The Prophet said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe.

They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs.

So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize."Abu Sa'id said: If you do not believe me then read the Holy Verse:--

***'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.'* (Qur'an 4.40)**

The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river

at the entrance of Paradise, called the water of life.

They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'"

The following traditions are also narrated in Bukhari.

9.529:

Narrated Jarir:

We were sitting with the Prophet and he looked at the moon on the night of the full-moon and said, "You people will see your Lord as you see this full moon, and you will have no trouble in seeing Him, so if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset (Asr) you must do so." (See HadithNo.529,V1)

9.530:

Narrated Jarir bin 'Abdullah:

The Prophet said, "You will definitely see your Lord with your own eyes."

9.531:

Narrated Jarir:

Allah's Apostle came out to us on the night of the full moon and said, "You will see your Lord on the Day of Resurrection as you see this (full moon) and you will have no difficulty in seeing Him."

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From: kaamran@sun14.vlsi.uwaterloo.ca [1]

Where Is This God? Where Is This Man?

If you remember, we discovered that Allah has a few fingers, two legs which are left leg and right leg, and a special sign on one of his leg which is known only to my sunni brothers and they will know God in Ghyamat (the other day) using this special sign on the leg of the God.

When searching for the creation of Eva (woman) and Adam (man), I finally found out more about the almighty God. He is smaller than one of the buildings in New York city, or a tree. He is only 30 meters. Combining these signs of the almighty, I hope to become more familiar with the God, the most high (!!).

I also urge islamic and nonislamic scientists to search for the first human being on earth, named as Adam. He is 30 meters tall. Also, if scientists carefully examine the remained skeletons along with history, they have to be able to find a linear pattern for the hight of human beings up to their father. The reason is that human being is decreasing in its hight from 30 meters to 1.7 meters these days. I assure scientists that any other results is wrong, and they have to investigate more about this before finalizing their research. For example, if they find ice-man to be almost as tall as the present man, they must be wrong. The older, the taller the skeleton must be.

May Allah guide our scientists to the right path.

(In fact, I wonder why they do any research. They have to obey these traditions and issue their scientific rules immediately. Although a hadith is not equal to one verse of Qur'an, are we not supposed to listen to traditions and obey them?)

8.246:

Narrated Abu Huraira:

The Prophet said, "Allah created Adam in His picture, sixty cubits (about 30 meters) in height. When He created him, He said (to him),

"Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, 'As-Salamu alaikum (Peace be upon you).' They replied, 'AsSalamu-'Alaika wa Rahmatullah

(Peace and Allah's Mercy be on you) So they increased 'Wa Rahmatullah'

The Prophet added 'So whoever will enter Paradise, will be of the shape and picture of Adam Since then the creation of Adam's (offspring) (i.e. stature of human beings is being diminished continuously) to the present time."

4.543:

Narrated Abu Huraira:

The Prophet said, "Allah created Adam, making him 60 cubits tall. When He created him, He said to him, "Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutations of your offspring." So, Adam said (to the angels), As-Salamu Alaikum (i.e. Peace be upon you). The angels said, "As-salamu Alaika wa Rahmatu-l-lahi" (i.e. Peace and Allah's Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Rahmatu-l-lahi,' Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation.

From: kaamran@sun14.vlsi.uwaterloo.ca [1]

Subject: Re: Allah does not resemble to his creatures

Article: 7575 of soc.religion.islam

From: dabbous@milou.inria.fr [2] (Walid Dabbous)

Then you said:

Narrated Abu Huraira:

The Prophet said, "Allah created Adam in His picture, sixty cubits (about 30 meters) in height. When He created him, He said (to him), The "His" article here means Adam, which means that Allah created Adam in his picture, i.e. Adam was not a child then grew up like other people. This also means to refute darwinism: Adam was created in his known picture (60 cubits...) and did not derive from any other animal creature.

In the Hadith, the word which is used as "his picture" is:

Ala Soorateh

We know that Allah knew his plan for the entire world from the beginning except that human beings are not aware of that. Such plan is "plan". It is not a picture of something. When you say that you have a picture, it means that you DO exist. You exist, hence, you have a picture. So, picture is the attribute of an existing thing or human being. That is why a photograph is called a "picture". If you see the picture of an animal, you will say that such animal does exist, or it did exist. When Allah wanted to create Adam, there was no Adam.

There was no picture of Adam, since there was no Adam. As the result of this reasoning, "His" in "His picture" refers to the God, and does not refer to Adam.

On the other hand, a plan which is not implemented yet remains a plan and is never referred as picture. The hadith could have been spoken as:

And Allah created Adam based on his plan, Or
And Allah created Adam by his knowledge, Or
And Allah created Adam by his power.

You can never find a single hadith anywhere (Even a garbage Hadith) that is said:

And Allah created the earth in its picture.
And Allah created a cow in its picture.

There is no single verse in the so called Twisted bible or the book of traditions where God has created an ass in its picture. There is, however, some lines at the beginning of the old testament like:

And Yahwah created Adam by his picture.

The reason is simple. When we are talking about a plan, it is a plan, and it is not a picture. You doubt, ask 5 billion normal human beings and they will tell you what they understand from this statement.

From: kaamran@sun14.vlsi.uwaterloo.ca [1]

The Way That The God Fills The Hell

As you have realized by now, The God has a shape as human, 30 meters tall, two legs with a special sign on one of his legs. This leg is very helpful. Once it would be used to say "shut up" to the Hell. I am also curious to know how many of you will use your feet to shut off the fire. Thanks.

6.372:

Narrated Abu Huraira:

(that the Prophet said) "It will be said to the Hell, 'Are you filled?' It will say, 'Are there any more (to come)?' On that Allah will put His Foot on it, and it will say 'Qati! Qati! (Enough! Enough!).'"

6.373:

Narrated Abu Huraira:

The Prophet said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, "I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allah said to Paradise. 'You are My Mercy which I bestow on whoever I wish of my servants.'

Then Allah said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allah puts His Foot over it whereupon it will say, 'Qati! Qati!' At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with."

Also, this Hell can not bear its hot environment on itself. I just do not understand how such hot environment can creat cold weather too!.

4.482:

Narrated Abu Huraira:

Allah's Apostle said, "The (Hell) Fire complained to its Lord saying, 'O my Lord! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather)."

All traditions are from Sahih Bukhari:

The translation of the meaning of Sahih al-Bukhari

Arabic-English

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