

HOW SHIAS VIEW ALLAH

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...The above views adopted and recorded by Sunni Muslims are not at all endorsed by Shi`a Muslims who refute them by quoting verse 103 of Surat al-Ana`m (6:103) that states the following:

Vision does not comprehend Him, while He comprehends all vision, and He knows all the subtleties, (He is) the Aware One.

In their view, the Almighty is not a physical form and, hence, does not occupy a space, nor does He move from one place to another, nor can He be seen by anyone. They contend that their Sunni brethren simply do not have the proper tafsir (exegesis) of certain Qura'nic verses such as the following:

Some faces will on that Day be bright, looking to their Lord. (75:22)

"Looking to their Lord" does not mean "looking at their Lord;" it means: they are waiting in optimistic anticipation for His rewards. As regarding the Almighty seating Himself on the Arsh, the Throne of Authority, Imam Jafer al-Sadiq (as), from whose fiqh Ithna-Asheri Jaferi Shias derive their creed, says the following:

Whoever claims that Allah sits on the Arsh considers Allah as being conveyed (or mounted on something), implying that what conveys Him has to be stronger than Him (so it could carry His weight).

And whoever claims that Allah is present somewhere, or is on top of something, or there is a place where He is not there, or that He occupies a space..., would be attributing to Him characteristics which are strictly relevant to those whom He creates, whereas Allah is the Creator of everything.

He cannot be measured or compared by anything; He cannot be like people; He is not absent from anywhere, and He does not occupy a specific space. [30]

Shi`as also refute this claim by citing Imam Ali ibn Abu Talib saying,

Allah does not descend, nor does He need to descend. Such is claimed by those who attribute to Him an increase or a decrease. Everything mobile needs what mobilizes it or what means whereby it moves. Beware, then, when you discuss His characteristics lest you should imply any increase or decrease to Him, any movement or mobilization, any departure or descending, any sitting or standing. [31]

This is the view held by all other Imams from Ahl al-Bayt; none of them contradicts the other; such is the true creed, one wherein there is no contradiction at all.