



The Consensus of Muslims
that
Allah is Above the Heaven
Over His Throne

Prepared by:

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-May Allah Grant him Success-

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**In the name of Allah, praise be to Allah, and
prayers and peace be upon the Messenger of
Allah,**

Lord aid and ease O Karim.

Moreover,

The nation has unanimously agreed, without disagreement amongst it, that Allah Almighty -as he informed of Himself- is in heaven above the Throne, Until the Jahmiyyah appeared. Then groups from the Mu'tazilah joined them, announcing: "Allah is everywhere" And the Mu'tazili Hisham al-Fuwati said: "Allah is not in a place". They were and still are outcasts and deviants from the nation of Muhammad ﷺ. Ahlul-Sunnah refute them and the common people hate them. That was until the Ash'aris and the Maturidis came out in the fourth century Hijri reviving the Fuwati school of thought, adopting it and spreading it among the people, under the cover of Taqiyyah, as Ibn Qudama Al-Maqdisi said: {We do not know among the people of innovation people who conceal their sayings and don't have the courage to display it, except

the hypocrites and the Ash'aris⁽¹⁾ When they leaned towards the rulers and gained their favor, and were given high positions in the judiciary and religious authority, they openly declared this creed and spread it among the people.

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ﴾ [التوبة: ٧٨]

﴿ Are they not aware that Allah knows what they conceal and what they secretly discuss, and that Allah is the knower of the unseen? ﴾

When you present them with the verses of the Book (Qur'an), they distort them, yet when you present them with clear statements of the Prophet ﷺ, they refuse them by arguing that they are solitary narrations, or attempt to weaken or distort them, while when you present them with statements of the companions and scholars, they do as they

(1) Book: Hikayat al-Munadara fi al-Qur'an Ma' Ba'dh Ahl al-Bida' page 35, Publisher: Maktabat al-Rushd, 1st Edition.

did with the texts of revelation, or accuse that scholar of anthropomorphism and disbelief.

If you say to them,

﴿قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ﴾ [الأنعام: ١٤٨]

﴿ Do you possess any knowledge that you can produce for us? ﴾,

you will find nothing they have except the jingles of philosophers and the assonance of psychics. Like their saying: “He who whered the Where has no Where” and their saying: “He was there and there was no space, so He created the space, and He is as He was.”

You observe in them the statement of the All-Knowing, the All-Aware:

﴿قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ﴾ [١٤٨] قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ﴾ [الأنعام: ١٤٨-١٤٩]

﴿ You follow nought but assumption, and you are nought but falsifying ﴿ Say, 'To Allah belongs the clear argument. Had He willed, He could have guided you all.﴾

If you say:

﴿ قُلْ هَلْ شَهِدَآكُمْ اَلَّذِيْنَ يَشْهَدُوْنَ ﴾ [الانعام: ١٥٠]

﴿ Bring your witnesses who can testify ﴾

That Allah said about Himself what you said about Him, or His Messenger ﷺ said, or His Messenger's companions said, they will only be able to come up with general texts that we are more deserving of than them, or they could come up with a false hadith that their Sheikh Abd al-Qaher al-Baghdadi attributed to 'Ali bin Abi Talib' may Allah be pleased with hi. So they abandoned The Book and Sunnah and the sayings of the companions, and the consensus, to follow what the devils recited to them from the books of the Greeks so that they reject the words of Allah with all audacity. Look at their Sheikh **Al-Amidi** after filling his book to the brim with incantations of Satan that he received

from the philosophers, saying: “And perhaps the opponent may cling on here to what's apparent from the Book and the Sunnah and the sayings of some imams, which are entirely speculative, so it is not justified to use them in definitive issues. That's why we preferred to turn away from it and did not waste our time mentioning it”⁽²⁾ While you find him citing the statements of the infidel Aristotle in the matters of his (Al-Amidi) religion and knowledge of his Lord, and calling him “The first teacher”⁽³⁾.

Therefore, you can see how the religion of the people of misguidance relapses. Didn't they hear The King's saying:

﴿أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأَخْرَءُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ﴾ [الأعراف: ١٦٩]

❖ **Was a covenant not taken from them in the Scripture that they would not say anything about Allah except the truth? and they studied what was**

(2) Book: Ghayat al-Maram fi 'Ilm al-Kalam, p. 200. Publisher: Al-Majlis al-a'la lil Shu'un al-Islamiyyah - Cairo.

(3) The same book, p. 203.

in it? And the home of the Hereafter is better for those who fear Allah, will you not understand ﴿﴾?

My Lord has said the truth,

﴿وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا﴾
 ﴿فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا﴾ ﴿٢٩﴾ ذَلِكَ مَبْلَغُهُمْ
 مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ﴿٣٠﴾﴾ [النجم:

[٢٨-٣٠]

﴿ And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all ﴿﴾ So turn away from whoever turns his back on Our message and desires not except the worldly life ﴿﴾ That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided ﴾﴿﴾ [An-Najm : 28-30]

Therefore, I will mention in these few pages who conveyed the consensus of people of knowledge, after

mentioning the verses of the book (Qur'an) that point out the issue, and the sayings of the Prophet ﷺ, and some of his honorable companions, and the pure people of his household. I will also mention what is authentic and clear from the hadiths and narrations. Otherwise, if you went back to the books of the Sunnah al-Musnada, you would find much more than this, but the purpose of this book is: consensus; Therefore it was abbreviated. Whoever wants to expand, kindly look up the book "Al-'Uluw" by al-Dhahabi, for he has done very well in it and succeeded.

Firstly: The Verses of The Mighty Book

Here I would like to point out that I quoted the context in its entirety, and I have a purpose in it, which is when one ponders over the context finds it preceded and followed by affirmations of the meaning, so blessed are those who reflect upon it.

-1-

﴿هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ
 قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ
 فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا
 يَفْتَرُونَ ﴿٥٣﴾ إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
 ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ
 وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ
 رَبُّ الْعَالَمِينَ ﴿٥٤﴾﴾ [الأعراف: ٥٣-٥٤]

✦ Are they waiting for the fulfillment of its warning? On the Day that warning is fulfilled,

those that have neglected it before will say: ‘The Messengers of Our Lord did indeed bring forth the truth. Are there any intercessors who will now plead on our behalf? Or, can we be restored to life that we might perform differently from that which we did? ‘They surely ended in utter loss, and the lies they had fabricated failed them ﴿٣٠﴾ Indeed, your Lord is Allah, who created the heavens and earth in six days and then rose above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds. ﴿٣١﴾

[Al-A’raf 53-54]

-2-

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ ۚ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ۝٣﴾ [يونس: ٣]

﴿ Surely, your Lord is Allah Who created the heavens and the earth in six Days and then rose above the Throne, disposing the affair of all things. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember? ﴾ [Yunus 3]

-3-

﴿الْمَرْ تِلْكَ ءَايَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾ اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾﴾ [الرعد: ١-٢]

﴿ Alif-Lām-Mīm-Ra. These are the verses of the Book. What has been revealed to you 'O Prophet' from your Lord is the truth, but most people do not believe ﴿١﴾ It is Allah Who has raised the heavens without pillars—as you can see—then rose above the Throne. He has subjected the sun and the moon, each running for an appointed term. He

arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain

﴿﴾ [Al-Ra'd 1-2]

-4-

﴿طه﴾ ١ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ٢ إِلَّا تَذَكُّرَةً لِّمَن يَخْشَى ٣ تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ٤ الرَّحْمَنُ عَلَى الْعَرْشِ ٥ أُسْتَوَى ٦ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ٧ وَإِن تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ٨ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾ [طه: ١-٨]

﴿﴾ Tâ-Hâ ﴿﴾ We have not sent down the book (Qur'an) to you 'O Prophet' to cause you distress, ﴿﴾ but as a reminder to those in awe 'of Allah' ﴿﴾ A successive sending down from the One Who created the earth and the high heavens ﴿﴾ The Most Compassionate rose above the Throne ﴿﴾ To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil ﴿﴾ And if you speak aloud – then

indeed, He knows the secret and what is [even] more hidden ﴿ Allah! there is no god but He! To Him belong the most Beautiful Names ﴿ ﴿ [Taha 1-8]

-5-

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ
بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِهِ خَبِيرًا ﴿٥٩﴾ وَإِذَا قِيلَ
لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا

﴿٦٠﴾ ﴿الفرقان: ٥٨-٦٠﴾

﴿ And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted ﴿ He who created the heavens and the earth and what is between them in six days and then rose above the Throne – the Most Merciful, so ask about Him one well informed ﴿ And when it is said to them, “Prostrate to the Most Merciful,” they

say, “And what is the Most Merciful? Should we prostrate to that which you order us?” And it increases them in aversion ﴿٦٠﴾ [Al-Furqan 58-60]

-6-

﴿الْم ١﴾ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٣﴾ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِّن دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾ يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٥﴾ ذَٰلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾ [السجدة: ١-٦]

﴿ Alif, Lam, Meem ﴾ The successive sending down of the Book which there is no doubt from the Lord of the worlds ﴿٦٠﴾ Or do they say, “He invented it”? Rather, it is the truth from your Lord, [O Muhammad], that you may warn a people to whom no warner has come before you [so] perhaps they

will be guided ﴿ It is Allah who created the heavens and the earth and whatever is between them in six days; then rose above the Throne. You have not from beneath (other than) Him any protector or any intercessor; so will you not be reminded? He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count ﴿ That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful ﴿ ﴿ [Al-Sajdah 1-6]

-7-

﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿ ﴿ [الحديد: ٤]

﴿ It is He who created the heavens and earth in six days and then rose above The Throne. He knows what penetrates into the earth and what emerges from it and what descends from the

heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing ﴿١٠﴾ [Al-Hadid 4]

-8-

﴿وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فُسُقْنَهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ الشُّورُ ﴿٩﴾﴾ مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَٰئِكَ هُوَ يُبْورُ ﴿١٠﴾﴾ [فاطر: ٩-١٠]

﴿ And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection ﴿١٠﴾ Whoever desires honor [through power] – then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those – it will perish ﴿١٠﴾﴾ [Fatir 9-10]

-9-

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾﴾
[النحل: ٤٩-٥٠]

✦ And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant
☞ They fear their Lord above them, and they do what they are commanded ﴿٥٠﴾ ✦ [Al-Nahl 49-50]

-10-

﴿إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنِ مَرْيَمَ ارْفَعْكَ وَإِنِّي مُمِيتُكَ وَإِنِّي مُنْقِضُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾﴾
[آل عمران: ٥٥]

✦ [Mention] when Allah said, “O ‘Isa (Jesus), indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone]

superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you [All] concerning that in which you used to differ ﴿۱۵۵﴾ [Al-Imran 55]

-11-

﴿فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ وَكُفِّرْتُمْ بِآيَاتِ اللَّهِ وَقَتَلْتُمُ الرُّسُلَ بَغْيًا حَقًّا وَقَوْلُهُمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا﴾ ﴿۱۵۵﴾
وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿۱۵۶﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿۱۵۷﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿۱۵۸﴾ [النساء: ۱۵۵-۱۵۸]

﴿ And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, “Our hearts are wrapped”. Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few ﴿۱۵۵﴾ And [We cursed them] for their disbelief and their saying

against Mary a great slander ﴿ And [for] their saying, “Indeed, we have killed the Messiah, ‘Isa (Jesus), the son of Mary, the messenger of Allah.” And they did not kill him, nor did they crucify him; but so it was made to appear to them, And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain ﴿ Rather, Allah raised him to Himself. And ever is Allah Almighty, All-Wise ﴿ ﴿ [Al-Nisa 155-158]

-12-

﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾ أَمْ اتَّخَذُوا إِلَهًا مِّنْ الْأَرْضِ هُمْ يُنْشِرُونَ ﴿٢١﴾ لَوْ كَانَ فِيهِمَا آلَ اللَّهِ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾ أَمْ اتَّخَذُوا مِنْ دُونِهِ آلَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرُ مَنْ مَعِيَ وَذِكْرُ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٤﴾﴾ [الأنبياء: ١٨-٢٤]

﴿ Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe ﴿ To Him belongs whoever is in the heavens and the earth. And those [Angels] with Him are not prevented by arrogance from His worship, nor do they tire ﴿ They exalt [Him] night and day [and] do not slacken ﴿ Or have men taken for themselves gods from the earth who resurrect [the dead]? ﴿ Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe ﴿ He is not questioned about what He does, but they will be questioned ﴿ Or have they taken gods from beneath (other than) Him? Say, [O Muhammad], "Produce your proof. This [Qur'an] is the message for those with me and the message of those before me." But most of them do not know the truth, so they are turning away ﴿ ﴿ [Al-Anbiya 18-24]

-13-

﴿وَهُوَ أَقْسَاهُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾ قُلْ أَيُّ شَيْءٍ أَكْبَرُ
شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ ۖ وَمَنْ بَلَغَ
أَيْتَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌُ وَحِيدٌ
وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾﴾ [الأنعام: ١٨-١٩]

﴿ And He is the subjugator over His servants. And He is the All-Wise, All-Aware ﴿١٨﴾ Say, “What thing is greatest in testimony?” Say, “Allah is witness between me and you. And this Qur’an was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] testify that with Allah there are other deities?” Say, “I will not testify [with you].” Say, “Indeed, He is but one God, and indeed, I am free of what you associate [with Him] ﴿١٩﴾ ﴿ [Al-An’am 18-19]

-14-

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا
فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۚ وَإِلَيْهِ الشُّرُورُ ﴿١٥﴾﴾ ءَامِنْتُمْ مِّنْ فِي السَّمَاءِ

أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمْنُكُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ
 عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ
 كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَقَاتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا
 الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾ أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ
 الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾ [الملك: ١٤-٢٠]

❁ Does He who created not know, while He is the Subtle, the Acquainted? ﴿٢٠﴾ It is He who made the earth tame for you – so walk among its slopes and eat of His provision – and to Him is the resurrection ﴿١٨﴾ Do you feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)? ﴿١٧﴾ Or do you feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning? ﴿١٦﴾ But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)? ﴿١٥﴾ Do they not observe the birds above them, spreading their wings and

folding them in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing ﴿٢٧﴾ Or who is it that could be an army for you to aid you from beneath (other than) the Most Merciful? The disbelievers are not but in delusion ﴿٢٨﴾ ﴿[Al-Mulk 14-20]

-15-

﴿وَقَالَ مُوسَى رَبِّیْ أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٧﴾ وَقَالَ فِرْعَوْنُ يَأْتِيهَا الْمَلَآءُ مَا عَلِمْتُ لَكُم مِّنْ إِلَهِ غَيْرِي فَأَوْقَدَ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٢٨﴾ وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٢٩﴾ فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٠﴾ وَجَعَلْنَاهُمْ آيَةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٣١﴾ وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٣٢﴾ وَلَقَدْ آتَيْنَا مُوسَى

الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى
وَرَحْمَةً لَّعَالَمٍ يَتَذَكَّرُونَ ﴿٤٣﴾ [القصص: ٣٧-٤٣]

❖ And Moses said, “My Lord is more knowing [than we or you] of who has come with guidance from Him and to whom will be succession in the home. Indeed, wrongdoers do not succeed.” ☞ And Pharaoh said, “O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars.” ☞ And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us ☞ So We took him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers ☞ And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped ☞ And We caused to overtake them in this world a

curse, and on the Day of Resurrection they will be of the despised ﴿٣٧﴾ And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded ﴿٣٨﴾ ﴿٣٩﴾ [Al-Qasas 37-43]

-17-

﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۚ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٧﴾ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا ۚ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٨﴾ وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٩﴾ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ كَذِبًا ۚ وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٤٠﴾ وَقَالَ الَّذِينَ ءَامَنُوا يَلْقَوْنَ أَتَّعُونَ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٤١﴾﴾ [غافر: ٣٨-٤٠]

﴿ Thus does Allah leave astray he who is a transgressor and skeptic.﴾ Those who dispute concerning the signs of Allah without an authority having come to them – great is hatred [of them] in the sight of Allah and in the sight of those who have believed. Thus does Allah seal over every heart [belonging to] an arrogant tyrant ﴿ And Pharaoh said, “O Haman, construct for me a tower that I might reach the ways ﴿ The ways into the heavens – so that I may look at the Lord of Moses; but indeed, I think he is a liar.” And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the [right] way. And the plan of Pharaoh was not except in ruin ﴿ And he who believed said, “O my people, follow me, I will guide you to the way of right conduct ﴿ ﴿ [Gafir 34-38]



Secondly: The Speech of the Holy Prophet ﷺ

1) Grant Her Freedom, For She Is A Believer

Mu'awiya ibn al-Hakam said: I had a maid-servant who tended goats by the side of Uhud and Jawwaniya. One day, I happened to pass there and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I felt sorry as they (human beings) feel sorry. So I slapped her. I came to the Messenger of Allah (ﷺ) and he made me feel that (this act of mine) was something grievous, so I said: "O Messenger of Allah, shall I grant her freedom?" He (the Holy Prophet) said: "Bring her to me", so I did. He said to her: "Where is Allah?", she said: "He is in heaven", he said: "Who am I?", she said: "You

are the Messenger of Allah", he said to me: "Grant her freedom, **for she is a believer**".

Narrated by Muslim (537) and it was narrated by Ibn Qudamah al-Maqdisi in "Ithbat Sifat al-'Uluw" after stating: (The mentioning of the authentic and clear hadiths that Allah Almighty is in heaven.) And he said: "This is authentic. Narrated by Muslim in his Sahih and Malik In his Muwatta, Abu Dawud, An-Nasa'i, and Abu Dawud Al-Tayalisi."

2) The Heaven In Which Allah Almighty Is

Narrated by Abu-Hurayrah that the messenger of Allah ﷺ said: {the dead (one about to die) is attended by the angels, and if the man is righteous, they say: Come out, O good soul, that was in a good body, come out commendable, learn of glad tidings for you, and a Lord who is not angry. It continues to be told so until it (the soul) leaves (the body), then it is taken up to the sky, and it is opened for it, and it is said: Who is this? They say: So-and-so, and it is said: Welcome to the good



soul, that was in a good body, enter praiseworthy, and learn of glad tidings, and a Lord who is not angry, and it is still said so to it until it ends up **to the heaven in which Allah Almighty is}**

It was narrated by Ahmad (8769), (25090), Ibn Majah (4262) and Al-Dhahabi in “Al-Arba’in fi sifaat Rabb al-‘Alamin” (24) and he said: This is an authentic hadith according to the conditions of al-Bukhari and Muslim, and they did not report it {put it in their books}. I said: It was authenticated by Al-Busiri in Al-Zawa’id and “Misbah Al-Zujajjah” vol. 4, p. 250. It was narrated by Ibn Qudaamah al-Maqdisi in “Ithbat Sifat al-Uluw” after saying: “The mentioning of the authentic and clear hadiths that Allah Almighty in heaven”

3) The One In Heaven will have Mercy on You

Narrated by ‘Abdullah ibn ‘Amr that the messenger of Allah ﷺ said: {Merciful people will be shown mercy by The Most Merciful (Allah). Have mercy on those on earth **and the One in heaven will have mercy on you.** 'Ar-Rahm (the

womb) derives its name from Ar-Rahman the Most Merciful. So whoever links it (meaning Kith and Kin) Allah will link him, and whoever cuts it off, Allah will cut him off.}

Narrated by Abu Dawud (5038) and Al-Tirmidhi (1924) and he said: This is a good and authentic hadith. It was narrated by Al-Hakim (7631) and he said: This hadith has an authentic chain of narration, and they did not report it (Bukhari and Muslim). Al-Dhahabi commented saying: Authentic.

It was narrated by Al-Bayhaqi in “Al-Asmaa wa’l-Sifat” (893) in the chapter “Allah Almighty’s saying {Do you feel secure that the one in heaven}”

It was narrated by Ibn Qudamah al-Maqdisi in “Ithbat Sifat al-’Uluw” after saying: “The mentioning of the authentic and clear hadiths that Allah Almighty is in heaven”

4) The Trustworthy Man of The One in Heaven

Narrated by Abu Sa'id Al-Khudri that the messenger of Allah ﷺ said {don't you trust me? Although I am a trustworthy man of The One in



Heaven, and I receive the news of Heaven (i.e. Divine revelation) both in the morning and in the evening?}

Narrated by Bukhari (4351) and Muslim (1064)

5) Which Is with Him above the Throne

Narrated by Abu Huraira (R) that the messenger of Allah ﷺ said, {When Allah completed the creation, He wrote in His Book which is with Him above the Throne: "My Mercy overpowers My Anger."}

Narrated by Bukhari (3194) and Muslim (2751)

6) Then The Irresistible, The Lord of Honor and Majesty Approached and Came Closer

Narrated by Anas bin Malik (R) {The night Allah's Messenger (ﷺ) was taken for the journey (isra' and mi'raj) . . . then Jibreel (ﷺ) ascended with him

(the Prophet ﷺ) for a distance above that, a distance which only Allah knows, till he reached Sidrat Al-Muntaha (the Lote Tree) and then the Irresistible, the Lord of Honor and Majesty approached and came closer till he was about two bows length or (even) nearer. Among the things which Allah revealed to him then was: Fifty prayers obligated on your ummah (nation) every day and night.}

Narrated by Bukhari (7517)⁽⁴⁾

7) Where Was Our Lord Before He Created His Creation

Narrated by Abu Razin, he said: "I said: "O Messenger of Allah (ﷺ), where was our Lord before He created His creation?" He said: {He was

(4) NB: I found in the official copy of the "Maktaba Al-Shamela" {ودنا} meaning {then to the Irresistible, the Lord of Honor and Majesty he approached}. So be aware. The correct is {الجبار ودنا} as in Bukhari.



in a cloud, what was below it was air and what was above it was air, then he created his throne over the water.”

Narrated by Ahmad (16188) and Al-Tirmidhi (3109), he said: This is a Hasan (good) hadith, and it was narrated by Ibn Majah (182) and Abdullah bin Ahmad bin Hanbal in “Al-Sunnah” (450) and Ibn Hibban in his Sahih (6140). Al-Daraqutni narrated in As-Sifaat (57) Muhammad ibn Mukhallad told us, al-‘Abbas bin Muhammad al-Douri told us that he said: “I heard Abu ‘Ubaid al-Qasim bin Sallam, and he mentioned the section in which he narrates the vision, the Kursi And the place of the feet, the laughing of our Lord at the despair of His servants and the closeness of his change of condition, where was our Lord before creating the heavens, that Jahannam will not fill up until Your Lord, may He be glorified and exalted, puts His foot in it, and it says: “Qat Qat” (enough enough), and similar to these hadiths. He said: These Hadiths are authentic, Ahlul-Hadith and the scholars of fiqh carried them one from the other, and it is haqq (truth) for us, we do not doubt it, but when it was said “how did he put his foot down and how did he laugh?” We say it is not to be explained nor have we heard anyone explain it.

I said: And the chain of transmission to Al-Qasim bin Salam is authentic, and he is a great imam who died in the year 224 H, and it is enough for you that Ishaq bin Rahawayh said: “Allah is not

ashamed of the truth, that Abu Ubaid is more knowledgeable than me, Ibn Hanbal, and Al-Shafi'i"⁽⁵⁾. So if the hadith is authentic for the predecessors (Salaf) and they do not doubt its authenticity, then it is not for us to disagree with them.

Harb al-Kirmani said (d. 280 H): Ishaq said [bin Rahawayh] about the hadith of Abu Razin Al-'Uqaili: He said: "In a cloud over which there is air, and under which there is air." This means that he was in a cloud before he created the heavens and the earths, and its interpretation with the people of knowledge: He was in {عماء}, meaning: a cloud.⁽⁶⁾

(5) "Tarikh Baghdad" vol 14 p 392/Tabaqat al-Nahwiyeen li Abu Bakr al-Ishbili , p. 199

(6) "Masa'il Harb", p. 414

Thirdly: The Speech of the Companions of the Prophet, ﷺ and the people of his household (Ahl al-Bayt)

1) Abu Bakr al-Siddiq (R)

On the authority of Ibn ‘Omar (R), he said: When the Prophet ﷺ died, Abu Bakr (R) entered upon the Prophet ﷺ, fell on him, and kissed his forehead. He said: “May my father and mother be sacrificed for you, cleansed are you alive and dead.” then said: “Whoever worships Muhammad (ﷺ) then (know) he has died, and whoever worships Allah, who is in heaven, then (know) he is ever-living never-dying}}

Narrated by Al-Bukhari in “Al-Tarikh al-Kabir” (623) and Al-Dhahabi said in “Al-’Arsh” (101): Al-Darimi brought it out like this with an authentic chain of narration.

2) ‘Omar bin al-Khattab (R)

Salem bin Abdullah said that Ka'b Al-Ahbar said to Omar (R): {Woe be to the ruler of the earth from the **ruler of heaven**,} 'Omar (R) said: "Except for those who hold themselves to account." Ka'b said, "Except for those who hold themselves to account." 'Omar then made takbir and went down in prostration}

Narrated by Al-Darimi in Al-Radd 'ala al-Jahmiyyah (41) and Al-Khara'iti in "Fadilat al-Shukr" (67) and it is authentic⁽⁷⁾. And

(7) It was narrated by Al-Khara'iti in "Fadilat Al-Shukr lilaah 'ala Ni'matih". Al-Ramadi narrated to us [Ahmed bin Mansour. Abu Hatim, Al-Daraqutni and others authenticated him]. He said: Abdullah bin Salih narrated to us [weak. and his weakness does not matter, as the hadith from the way of his observer Yahya bin Bakeer is of the most correct of what was narrated] And Ibn Bukair [Yahya bin Abdullah bin Bukair. Ibn 'Adi said: He was the neighbor of Al-Layth bin Sa'd, and he is the most reliable of the people in it] that Al-Layth narrated to them, he said: 'Aqeel bin Khalid narrated to me [Bin Khalid. Trustworthy, it has been narrated through him in the two Sahihs (Bukhari and Muslim). Ahmad, Yahya, Abu Zur'a and a group authenticated him], on the authority of Ibn Shihab [Al-Zuhri. One of the great memorizers and scholars], he said: Salim bin 'Abdullah [bin Umar bin Al-Khattab. One of the seven fuqaha' (scholars of fiqh). It was Narrated from him in the two Sahihs], that Ka'b al-Ahbar said to Omar bin al-Khattab... the

regarding ‘Omar (R), the point is that he confirmed Ka’b’s statement.

3) Aisha, Mother of Believers (R)

Aisha (R) said: {By Allah! I am afraid if I had wanted to kill him; I would have did [meaning Othman (R)], but Allah knew from above His Throne that I did not like to kill him.}

Al-Darimi narrated it in Al-Radd ‘ala al-Jahmiyyah (35) with an authentic chain of narration⁽⁸⁾.

4) Zainab, Mother of Believers (R)

Narrated by Anas (R), he said: {Zainab (R) used to boast before the wives of the Prophet ﷺ and

narration. And Al-Darimi narrated it on the authority of Abdullah bin Saleh in it.

- (8) He said, and Musa bin Ismail narrated to us [Al-Manqari. Trustworthy, Yahya, Abu Hatim, and others authenticated him], Juwayriyyah, meaning Ibn Asma’, narrated to us [trustworthy, Bukhari and Muslim narrated through him. Ahmed authenticated him, and Abu Hatim said: Saleh (good)], He said: I heard Nafe’ [and he is the mawla (servant) of Ibn ‘Omar. A great imam] say: ‘Aisha said... the narration.

used to say, "You were given in marriage by your families, while I was given in marriage (to the Prophet) by Allah from **above seven Heavens.**}"

Narrated by Al-Bukhari (7420) and Abu Dawud (3213) and he said: This is a good authentic hadith.

5) Ibn 'Abbas (R)

On the authority of Dhakwan, a mawla (servant) of 'Aisha: {He asked 'Aisha (R) for permission for Ibn 'Abbas to visit her when she was dying, and her nephew 'Abdullah bin 'Abdul Rahman was with her ... and Ibn 'Abbas said: you were the most beloved of the wives to the Messenger of Allah ﷺ, and he only loved the kind/good. And Allah -glory be to him- sent down your innocence **from above seven heavens**}

Narrated by Ahmad (3262) and the annotators under the supervision of Al-Arna'ut said: Its chain of narration is strong on the authority of Muslim. Its narrators are trustworthy, all men (in the chain) are of the two sheikhs (Bukhari and Muslim) except Ibn



Khathim - and his name is 'Abdullah bin Othman bin Khathim, for he is of the men of Muslim.

And Al-Darimi narrated it in Al-Radd 'ala al-Jahmiyyah (36) and Ibn Hibban in his Sahih (7108).

Ibn 'Abbas (R) also said {When Allah spoke to Musa عليه السلام, the call was in heaven, and Allah was in heaven.}

“Khalq Af 'al al-'Ibad” by Al-Bukhari (p. 40) and Al-Hana'i narrated it in Al-Fawa'id (300)

6) 'Abdullah bin Mas'oud (R)

'Abdullah bin Mas'oud said: {The distance between the lower heaven and the one that follows it is that of five hundred years, and between every two heavens is the distance of five hundred years, and between the seventh heaven and the Kursi (chair) is five hundred years, and between the Kursi and the Water is five hundred years, and the Throne is above the Water, and

Allah Almighty is above the Throne, and He knows what you are onto.}

Narrated by Al-Darimi in Al-Radd ‘ala al-Jahmiyyah (81), Al-Tabarani in Al-Kabeer (8986), Al-Bayhaqi in al-Asmaa’ wa al-Sifaat (851), and Al-Lalaka’i (659), all of them from the way of ‘Asim on the authority of Zirr, and it is graded as good (hasan)

Al-Dhahabi said in Al-‘Uluw (173): It was narrated by Abdullah Ibn Al-Imam Ahmad in his “the Sunnah”, Abu Bakr Ibn Al-Mundhir, Abu Ahmad Al-‘Assal, Abu Al-Qasim Al-Tabarani, Abu Al-Sheikh, Abu Al-Qasim Al-Lalaka’i, Abu ‘Omar Al-Talmanki, Abu Bakr Al-Bayhaqi, and Abu ‘Omar bin ‘Abd Al-Barr in their books and its chain of narration is authentic.



Fourthly: The Consensus of People of Knowledge

1) Sa'eed bin 'Amr al-Duba'i (d. 210 H)

Said: {Jahmiyyah are more wicked in speech than Jews and Christians. Jews, Christians, and all people of religion have agreed that Allah, Exalted is he and praise be to him, is above the Throne, and they said (Jahmiyyah): There is nothing above the throne}

Book: Khalq Af'al al-'Ibad p. 30

Author: Muhammad Bin Isma'il bin Ibrahim bin al-Mughirah al-Bukhari

Annotator: Dr. 'Abdul Rahman 'Umairah

Publisher: Dar al-Ma'arif al-Sa'udiyyah – Riyadh

2) Ishaq bin Rahawayh (d. 238 H)

Ishaq bin Rahawayh said: {Allah Almighty said,

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥]

﴿The Most Gracious has ascended over the Throne﴾

The consensus of the scholars is that He above the Throne has ascended and He knows everything below in the seventh earth.}

Al-Dhahabi narrated it and said: Woe be to you. Litsen up! look how this imam conveyed the consensus on this matter as mentioned Qutayba narrated it in his time.

Book: Al-‘Uluw lil-‘Ali al-Ghaffar fi Idhah Sahih al-Akhbar wa Saqeemiha (No. 487)

Author: Shams al-Din Abu ‘Abdillah Muhammad bin Ahmad bin Qaymiz al-Dhahabi (d. 748 H)

Annotator: Abu Muhammad Ashraf bin ‘Abdul Maqsood

Publisher: Maktabat Adhwa’ al-Salaf - Riyadh Edition: First 1416 H - 1995 AD



3) Qutaybah bin Sa'eed (d. 240 H)

Abu al-'Abbas al-Siraj said: I heard Qutayba bin Sa'eed say: "This is the saying of the imams in Islam, ahlul Sunnah wa al-jamma'a. We know our Lord in the seventh heaven above His Throne. As His Majesty, the Most Merciful, said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥]

﴿ **The Most Gracious has ascended over the Throne** ﴾

Al-Dhahabi mentioned it in al-'Uluw (470).

He said: "This is Qutaybah in his Imamate and his truthfulness, conveyed the consensus on the issue. He met Malik, Al-Layth, Hammad bin Zaid and the big ones. He lived long, and memorizers crowded at his door.

4) Abu Zur'ah al-Razi (d. 264 H) And

5) Abu Hatim al-Razi (d. 277 H)

‘Abd al-Rahman bin Abi Hatim said: I asked my father and Abu Zur’ah about the doctrines of Ahl al-Sunnah regarding the fundamentals of the religion, upon which they found the scholars in all cities, and what they believe of it. And they said: {We met the scholars from all the cities of Hijaz, ‘Iraq, Shaam and Yeman, and from their doctrine was: that imaan (belief) is qawl wa ‘amal (speech and action), It increases and decreases... and that Allah Almighty is above His Throne, separate from His creation as He described Himself in His Book, and through the speech of His Messenger ﷺ, without kayf (how). He encompasses everything with his knowledge, {there is nothing like Him, and He is the All-Hearing, the All-Seeing}



Book: Sharh 'Usul I'tiqad Ahl al-Sunnah wa-al-Jama'ah (321)

Author: Abu al-Qasim Hibatullah bin al-Hasan al-Razi al-Lalaka'i (d. 418 H)

Annotator: Ahmad bin Sa'd bin Hamdan al-Ghamdi

Publisher: Dar Taibah - Saudi Arabia / Eighth Edition, 1423 H / 2003 AD

6) Ibn Qutaybah al-Dinawari (d. 276 H)

Said: {And if these people returned to their instinctive nature and to what their creation was superimposed upon in terms of knowledge of the Creator, Glory be to Him, they would have known that Allah Almighty is The High, The Most High, and that He is in the highest place, and the hearts at the remembrance of Him rise high towards Him, and the hands are raised. invoking him. And from highness relief is hoped for, victory is expected, sustenance descends, and there is the kursi (chair), and The Throne, the veils, the angels....

and all the nations, By its Arabs and non-Arabs - say: Allah Almighty is in heaven, so long they (the nations) were left on their instinctive belief, and they were not changed from that by teaching}

Book: Ta'wil Mukhtalif al-Hadith p. 394-395

Author: Abu Muhammad 'Abdullah bin Muslim bin Qutaybah al-Dinawari (d. 276 AH)

Publisher: Al-Maktab al-Islami - Al-Ishraq Foundation

Edition: The second edition - augmented and revised 1419 AH - 1999 AD

7) 'Othman bin Sa'eed al-Darimi (d. 280 H)

Said: {the word of Muslims and kuffar has agreed that Allah is in heaven, they singled Him out with that, except for the misguided Marisi (Bishr Al-Marisi) and his companions, even boys who have not yet reached puberty have known him with that, when a young boy is troubled by something, he

raises his hands to his Lord, calling him in heaven, no one beside him. So everyone is more knowledgeable in Allah and his whereabouts more than Jahmiyyah.}

{And the word Muslims united upon is that Allah Almighty is above His Throne, which is above His heavens.}

Book: Naqd al-Imam 'Othman bin Sa'eed al-Darimi 'ala al-Marisi al-Jahmi al-'Anid" (p. 78) / (p. 120)

Author: Abu Sa'eed 'Othman bin Sa'eed al-Darimi al-Sijistani (d. 280 H)

Publisher: Al-Maktaba al-Islamiyyah lil-Nashr wa-al-Tawzi' ,
Cairo - Egypt

Edition: First, 1433 H - 2012 AD 2012

Annotator: Abu 'Asim al-Shawami

Al-Darimi also said:

{Hadiths on the authority of the Messenger of Allah ﷺ and on the authority of his companions,

the tabi'in, and those after them in this matter are too many for this book of ours to include. Except that we have summarized from it what those with understanding deduce that the entire ummah (nation) and the ummam (nations) before did not doubt the knowledge that He Allah Almighty is above heaven. Separate from His creation, other than this group deviating from haqq (truth), and going against the book (Qur'an) and leaving off all knowledge}

Book Al-Radd 'ala al-Jahmiyyah p. 67

Author: Abi Sa'eed 'Othman bin Sa'eed al-Darimi

Annotator: Abu 'Asim al-Shawami

Publisher: Al-Maktaba al-Islamiyyah, Cairo - Egypt

Edition: First, 1431 AH - 2010 AD

8) Harb al-Kirmani (d. 280 H)

He said: {This is the doctrine of the imams of knowledge, people of Athar and people of Sunnah



who are well-known for it, and are looked up to regarding it, and I caught up with those I caught up with from the scholars of 'Iraq, Hijaz, Al-Sham, and others, on it. So whoever opposes any of these schools of thought, or criticizes them, or reproaches those who say them, then he is an innovator, out of the jama'ah (the group of Muslims), and straying from the methodology of the Sunnah and the path of truth. It is the doctrine of Ahmad, Ishaq bin Ibrahim bin Makhalad, Abdullah bin al-Zubayr al-Humaidi, Sa'eed bin Mansour, and others from whom we sat and took knowledge, and some of what they said: "Faith is qawl wa 'aml wa niyyah (speech, action and intention) and holding on (adhering) to the Sunnah... And Allah, Blessed and Exalted be He, is above The Throne, and the Kursi (Chair) is the place of His feet, and He knows what is in the seven heavens, and what is in the seven earths,

and what is between them, and what is beneath them, and what is beneath the soil... for Allah blessed and exalted is he, is above The Throne above the upper seventh heaven, knows all of that and he is separate from his creation. Of his creation there is no place devoid of his knowledge, and Allah has a Throne, and The Throne has bearers who carry it, and he has a hadd (limit), Allah is most knowledgeable of his hadd.}

Book: Masa'il Harb al-Kirmani (3/973)

Author: Abu Muhammad Harb bin Ismail bin Khalaf al-Kirmani
(d. 280 H)

Prepared by: Fayez bin Ahmed bin Hamed Habis

Supervision: Hussein bin Khalaf al-Jubouri

Publisher: Jami'at Umm Al-Qura

Publication year: 1422 H



9) Zakaria al-Saji (d. 307 H)

Said: {The saying regarding the Sunnah that I saw our companions, people of hadith, on, is that Allah Almighty is above His Throne in His heaven, He brings near to His creation as He wills.}

Al-Dhahabi mentioned it in Al-'Uluw (524) and said: Al-Saji was the Sheikh of Basra and its memorizer, and from him Abu al-Hasan al-Ash'ari took the Hadith and the articles of Ahl al-Sunnah.

transmitted by Ibn al-Wazir in "Al-'Awasim wa al-Qawasim fi al-Dhab 'an Sunnat Abi al-Qasim (vol. 3 p. 314)

Author: Ibn al-Wazir, Muhammad bin Ibrahim bin 'Ali bin al-Murtada bin al-Mufaddal al-Hasani al-Qasimi, Abu 'Abdillah 'izz Al-Din from the family of Al-Wazir (d. 840 H)

Annotated, perfected its text and ruling giver of the hadiths: Shuaib Al-Arna'out

Publisher: Mawsu'at al-Resala lil-Tiba'a-wa-al-Nashr-wa-al-Tawzi', Beirut

Edition: Third, 1415 H - 1994 AD

10) Muhammad bin Ishaq bin Khuzaymah (d. 311 H)

Said: {Chapter: The declaration that Allah Almighty is in heaven as He told us in His decisive revelation and through the tongue of His Prophet ﷺ, as it is known through the inclination of Muslims, scholars and ignorant, free and slaves, men and women, adults and children, everyone who invokes Allah, be he glorified and exalted: they will lift their heads up towards the sky and stretch out their arms to Allah, upwards. not downwards.}

Book: Kitab al-Tawhid wa Ithbat Sifaat al Rabb ‘Az Wa Jal”
(Volume 1, p. 254)

Author: Abu Bakr Muhammad bin Ishaq bin Khuzaymah bin al-Mughira bin Saleh bin Bakr al-Sulami al-Naysaburi (d. 311 AH)

Annotator: ‘Abdul ‘Aziz bin Ibrahim al-Shahwan

Publisher: Maktabat al-Rushd - Saudi Arabia - Riyadh



Edition: Fifth, 1414 H - 1994 AD

And Al-Darimi Narrated On The Authority Of Ibn Khuzaymah:

{Whoever does not acknowledge that Allah Almighty has risen above His Throne above his seven heavens, then he is a Kafir (disbeliever) in his Lord and He must be asked to repent. If he repents, otherwise his neck is to be hit (beheaded), and he is to be thrown into some rubbish dump where the Muslims and covenanters are not harmed by the stench of his corpse, and his money is to be Fay' (Al-Fay' is what the Muslims get from the infidels without a fight) It is not to be inherited by any of the Muslims because the Muslim does not inherit the infidel as he ﷺ said.}

Al-Hakim narrated it on his authority with an authentic chain of narration

Book: Ma'rifat 'Ulom Al-Hadith p. 84 e. 2

Author: Abu Abdullah al-Hakim Muhammad bin Abdullah bin Muhammad bin Hamdawayh bin Nu'aym bin al-Hakam al-Dhabi al-Tahmani al-Naysaburi (d. 405 H)

Annotator: Al-Sayed Mo'azzam Hussain

Publisher: Dar al-Kutub al-'Ilmiyyah - Beirut

The second edition, 1397 H - 1977 AD

11) Abu al-Hasan al-Ash'ari (d. 324 H)

Said: {Chapter on mentioning what the salaf (predecessors) unanimously agreed upon from the fundamentals which they alerted to with evidence, and were commanded at the time of the Prophet ﷺ. . . and that the Most High is above His heavens above His Throne, not on earth. and he (Allah swt) indicated this by saying:

﴿عَآمَنُتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْفَىٰ بِكُمْ الْأَرْضُ﴾ [الملك: ١٦]

﴿Do you feel secure that the One Who is in heaven will not cause the earth to swallow you up?﴾

And He said:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ [فاطر: ١٠]

﴿To Him good words ascend, and righteous deeds are raised up by Him﴾

And He said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥]

﴿The Most Merciful rose above the Throne﴾

His istiwa (rising above) The Throne is not an istila' (seizure/takeover) as the people of Qadar said, because the Almighty has always been in charge of everything. He knows the secret and what is more hidden than it, nothing is hidden from Him in heavens or earth, as if He is present with

everything, and Allah Almighty has indicated this by saying:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾ [الحديد: ٤]

﴿And He is with you wherever you are﴾

People of knowledge interpreted this: that His knowledge encompasses them (people) wherever they are, and that He, The Mighty and Majestic, has a seat (Kursi) below the Throne, and Allah Almighty has indicated that by saying:

﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾ [البقرة: ٢٥٥]

﴿His chair extends over the heavens and the earth﴾

and the hadiths have come on the authority of the Prophet ﷺ, that Allah Almighty will place His chair (kursi) on the Day of judgment to judge His creatures.}



Book: Risalah ila Ahl al-Thaghr bi-Bab al-Abwab, p. 117-130

Author: Abu al-Hasan 'Ali bin Isma'il bin Ishaq bin Salem bin Isma'il bin 'Abdullah bin Musa bin Abi-Burdah bin Abi-Musa al-Ash'ari (d. 324 H)

Annotator: 'Abdullah Shaker Muhammad al-Junaidi

Publisher: 'Umdat al-Bahth al-'Ilmi bil-Jami'a al-Islamiyyah - Medina, Kingdom of Saudi Arabia

Edition: 1413 H

He also said: {The nation unanimously agreed that Allah Glory be to Him, raised 'Isa (Jesus) ﷺ to heaven, and from the supplication of all the people of Islam, if they wish to Allah the Most High, in the matter that descends upon them, they all say: O inhabiter of heaven! And of their ways of swearing by Allah: "No, by Him who veiled himself with seven heavens."}

Book: Al-Ibanah 'an 'Usol al-Diyannah

Author: Abu al-Hasan 'Ali bin Isma'il bin Ishaq bin Salem bin Isma'il bin 'Abdullah bin Musa bin Abi-Burdah bin Abi-Musa al-Ash'ari (d. 324 H)

Annotator: Dr. Fawqia Hussein Mahmoud

Publisher: Dar al-Ansar - Cairo

Edition: First, 1397

12) Abu Bakr al-Ajurri (d. 360 H)

Said: {What people of knowledge go to: that Allah Almighty is above His Throne above His heavens, and His knowledge encompasses everything.}

Book: Al-Shari'a lil-Ajurri (vol. 3, p. 1076)

Author: Abu Bakr Muhammad bin al-Hussain bin Abdullah al-Ajurri al-Baghdadi

Annotator: Dr. 'Abdullah bin 'Omar bin Suleiman al-Damiji

Publisher: Dar al-Watan - Riyadh

Edition: The second edition, 1420 H - 1999 AD



13) Ibn Abi Zaid al-Qayrawani (d. 386 H)

Said: {Among the matters of religion that ummah has unanimously agreed upon, and from the Sunnah's that opposition to is bid'a (heresy) and misguidance: that Allah, blessed be His name, has the most beautiful names and the highest attributes... and that He (Allah) is above His heavens above His Throne, not on earth, and that He is everywhere with His knowledge, and that Allah, glory be to Him, has a Kursi (Chair) as The Almighty said:

﴿وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ﴾ [البقرة: ٢٥٥]

﴿His seat extends over the heavens and the earth﴾

Book: Al-Jami' fi al-Sunan wa-al-Adab wa-al-Maghazi wa-al-Tarikh p. 108-109

Author: Abu Muhammad 'Abdullah Bin Abi Zaid al-Qayrawani

Verified, presented and annotated by Muhammad Abu al-Ajfan
& ‘Othman Batikh

Publisher: Mawsu’at al-Risala bi-Beirut & Al-Maktaba al-
Al’atiqa, Tunisia.

Edition: The second, 1403 H - 1983 - AD

14) Ibn Battah al-‘Ukbori (d. 387 H)

Said: {Muslims have unanimously agreed from the Companions and the Tabi’in, and all people of knowledge among believers that Allah, the Blessed and Exalted, is above His Throne, above His heavens separate from His creation, and His knowledge encompasses all of His creation. Nobody refuses this nor rejects it except those who have identified with sects of the Hululiyah, and they are people whose hearts deviated, and were seduced by devils so much that they left off the religion and said: There is no place in which Allah Himself is not in, so they said that He is on earth as He is in the heavens, and He Himself

dwells in all things. While the Qur'an and Sunnah and sayings of the Companions and those who followed them among Muslim scholars have proved them to be liars}

Book Al-Ibanah al-Kubra li-Ibn Battah vol. 7, p. 136

Author: Abu 'Abdullah 'Obaidullah bin Muhammad bin Muhammad bin Hamdan al-'Ukbori, known as Ibn Battah al-'Ukbori (d. 387 H)

Investigator: Reda Mu'ti, 'Othman al-Athioubi, Youssef al-Wabel, Al-Walid bin Saif al-Nasr, and Hamad al-Tuwaijri.

Publisher: Dar Al-Raya lil-Nashr wa-al-Tawzi', Riyadh

15) Abu 'Omar al-Talamanki al-Andalusi (d. 429 H)

Said: {Muslims from Ahl al-Sunnah unanimously agreed that the meaning of His saying:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾ [الحديد: ٤]

﴿ And He is with you wherever you are ﴾

and the likes of it from the Qur'an is his knowledge, and that Allah Almighty is above the heavens Himself, above his Throne however he wills. And Ahl al-Sunnah said regarding his saying:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥]

❖ **The most Merciful rose above The Throne** ❖

that the Istiwa' of Allah above His Throne is reality, not a metaphor. For groups of the Mu'tazila and Jahmiyyah said that it is not permissible for Allah Almighty to be called by these names in reality, and that these are only for creatures, not a god.}

Al-Dhahabi mentioned it in Al-'Uluw (566)

16) Abu Nu'aim al-Asbahani (d. 430 H)

Said: {Our way is the way of Salaf (predecessors) who follow the Book (Qur'an), the Sunnah, and the



consensus of ummah (nation)... And that established hadiths in regards of The Throne and Allah's Istiwa' (rising above it), they (Salaf) say it and affirm it without "how" or comparing, and that Allah is separate from His creation, and creation is separate from Him, He does not dwell in them nor does He mix with them, and He is above His Throne in His heaven, not on earth.}

Al-Dhahabi mentioned it in al-'Uluw (561) quoting from his book: "Al-I'tiqad"

Then Al-Dhahabi said: "and this imam conveyed the consensus on this saying, praise be to Allah, and he was the memorizer of the non-Arabs in his time without dispute. He combined between good (elevated) narration and Achieving the know-how. Ibn 'Asakir the hafidh mentioned him in "Ashab Abu al-Hasan al-Ash'ari"

17) Abu Nasr al-Sijzi (d. 444 H)

Said: {Our imams, such as Sufyan al-Thawri, Malik, Hammad bin Salamah, Hammad bin Zaid, Sufyan bin 'Uyaynah, Al-Fudayl, Ibn al-Mubarak,

Ahmad and Ishaq, all agree that Allah, the Exalted, bi-dhatih "himself" is above the Throne, and His Knowledge is everywhere, and that He descends to the lowest heaven [as in the hadith], and that He becomes angry and pleased, and He speaks whatever He wills.}

Al-Dhahabi transmitted it in al-'Uluw (569) from the book "Al-Ibanah" by Al-Sijzi.

Al-Dhahabi said: he is the one who transmitted it from them, well-known and well-preserved, except for the word "bi-dhatih" for it is from his own bag (his wording) attributed to them in meaning to differentiate between the throne and other places.

Al-Sijzi also said:

{and Ahmad Bin Hanbal, may Allah have mercy on him, stated that Allah Almighty bi-dhatih (himself) is above the Throne, and His Knowledge is everywhere. He and others narrated that on the authority of 'Abdullah bin Nafe' on the authority of Malik bin Anas (Imam Malik), may Allah have



mercy upon him. Likewise it was narrated by more than one person with Ibn Nafe' on the authority of Malik bin Anas, it was also narrated by the trustworthy on the authority of Sufyan bin Sa'eed al-Thawri, and similar to it was narrated on the authority of Al-Awza'i, and these are the imams of the horizons. And the belief of people of haqq (truth) is that Allah, Glory be to Him, is above the Throne bi-dhatih (himself), without Mumasah (touching), and that the Karramiyyah and those who follow them on the saying of Mumasah are misguided.}

Book: *Risalat al-Sijzi ila Ahl Zabid fi al-Radd 'Ala Man Ankar al-Harf wa-al-Sawt*” p. 186-190

Author: ‘Abdullah bin Sa'id Al-Sijzi al-Wa'ili al-Bakri, Abu Nasr (d. 444 H)

Annotator: Muhammad Ba Karim Ba ‘Abdullah

Publisher: ‘Umdat al-Bahth al-‘Ilmi bil-Jami’a al-Islamiyyah in Al-Madinah al-Munawara

Edition: Second edition, 1423 H / 2002 AD

18) Abu 'Othman al-Sabouni (d. 449 H)

Said: {Ahl al-Hadith believe and testify that Allah Almighty is above seven heavens above His Throne, as stated in His book in His saying, {Surely your Lord is Allah Who created the heavens and the earth in six Days then rose above the Throne, conducting every affair} and his saying in Surat Al-Ra'd:

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ﴾

[الرعد: ٢]

﴿It is Allah Who has raised the heavens without pillars—as you can see—then rose above the Throne﴾

and He said in Surat Al-Furqan:

﴿ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلَّ بِهِ خَيْرًا﴾ [الفرقان: ٥٩]

﴿then rose above the Throne. 'He is' the Most Compassionate! Ask 'none other than' the All-Knowledgeable about Himself﴾

and His saying in Surat Al-Sajdah:

﴿ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ﴾ [الفرقان: ٥٩]

﴿Then He rose above the Throne﴾

and He said in Surat Taha:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَىٰ﴾ [طه: ٥]

﴿The Most Merciful, He rose above Throne﴾

they (Ahl al-hadith) affirm to Him (Allah) what Allah Almighty has affirmed, they believe in it and believe their Lord, may He be glorified and exalted, in his saying, and they repeat what the Glorified and Exalted said about His rising above The Throne, and they pass it along with the apparent

meaning and entrust its knowledge to Allah, and they say (as Allah said)

﴿ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾ [آل عمران: ٧]

﴿We believe in this 'Quran'—it is all from our Lord﴾

just as Allah the Most High told about those who are well-established in knowledge that they say that, and He is pleased with them. He praised them for it.}

Book: 'Aqeedat al-Salaf Ashab al-Hadith p. 40 with my annotation.

19) Ibn 'Abd al-Barr (d. 463 H)

Said: {In this hadith, there is evidence that Allah, the Mighty and Sublime, is in heaven above The Throne, above the seven heavens, and His knowledge is everywhere as Ahl al-Sunnah, people of fiqh and athar agreed.}



Book: Al-Istithkar, vol. 2, p. 527

Author: Abu ‘Omar Yusuf bin ‘Abdullah bin Muhammad bin ‘Abd al-Barr bin ‘Asim al-Namri al-Qurtubi (d. 463 H)

Annotators: Salem Muhammad ‘Ata’ & Muhammad ‘Ali M’awad

Publisher: Dar Al-Kutub al-‘Ilmiyyah - Beirut Edition: First, 1421 - 2000

20) Qiwwam al-Sunnah al-Asbahani (d. 535 H)

Said: {Ahl al-Sunnah said: Allah created heavens and earth, and His Throne was above the water, created before creation of heavens and earth. Then He rose above The Throne after creating heavens and earth, as stated in the text. Its meaning is not mumasaa (touching), rather He is above His Throne without how, as He told about Himself.

These [meaning: Ibn Fawrak and his companions] claimed: It is not permissible to point

to Allah, Glory be to Him, with heads and fingers upwards, for that necessitates location.

Muslims have unanimously agreed that Allah is the High, the Most High. and the Qur'an stated this in saying:

﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: ١]

﴿Glorify the Name of your Lord, the Most High﴾

and they [Ibn Furak and his companions] claimed that this is the overpowerment highness. Not al-Dhat (Allah himself being above).

According to Muslims, to Allah Almighty is overpowerment in highness and all other aspects of highness, because highness is a description of praise, so it is proven that Allah Almighty has the highness bi-dhatih (himself being above), and highness in Attributes, and highness in Subjugation and Overpowerment.



In prohibiting pointing to Allah, Glory be to Him, in the upwards direction, they contradict the rest of faiths, because the masses of Muslims, and the rest of faiths, have unanimously agreed to point to Allah, may He be glorified, in the upwards direction in invocation and supplication. So their unanimous agreement regarding that is proof of argument. No one (of people of faith) saw the permissibility of pointing to him in the downwards direction, nor to any other direction except for one. Upwards}

Book: Al-Hujjah fi Bayan al-Mahjjah wa Sharh ‘Aqeedat Ahl al-Sunnah Vol. 2, p. 116-117

Author: Isma’il bin Muhammad bin al-Fadhl bin ‘Ali al-Qurashi al-Tulayhi al-Tayyimi al-Asbahani, Abu al-Qasim, nicknamed Qiwwam al-Sunnah (d. 535 H)

Annotator: Muhammad bin Rabi` bin Hadi ‘Umar Al-Madkhali

Publisher: Dar al-Raya - Saudi Arabia / Riyadh Second Edition, 1419 H - 1999 AD

21) Ibn Rushd al-Hafeed (d. 605 H)

Said: {The saying regarding the direction: As for this attribute, people of Sharia continued affirming it to Allah Almighty, until Mu'tazila denied it, then followed them on its negation the latecomers of Ash'arites such as Abi al-Ma'ali (al-Juwayni) and those who followed his saying, and the apparent of the Sharia requires affirmation of direction ... as all laws (shari'as of people before us) are based on the fact that Allah is in heaven, and that angels descend from it with revelation to the Prophets, and from the heaven books were sent down, and to it was the Isra' of the Prophet ﷺ, until he was close to Sidrat al-Muntaha. All the wise have agreed that Allah and angels are in heaven, as all laws have agreed.}

Book: Al Kashf 'an Minhaaj al-'Adila fi 'Aqa'id al-Millah p. 145

Author: Abu al-Walid Muhammad bin Ahmad bin Muhammad bin Ahmad bin Rushd al-Qurtubi Known as Ibn Rushd al-Hafeed



Publisher: Markaz Dirasat al-Wahda al-'Arabia Annotator:
Muhammad 'Abed al-Jabri

22) Mahmoud bin Abi al-Qasim al-Dashti (d. 661 H)

Said: {Of the 'aqeedah (doctrine) of Ahl al-hadith, people of Sunnah and the imams of Muslims and their scholars, they believe and testify: that whoever says: {Allah Almighty has not a Hadd (limit)} meaning by that: that Allah is everywhere, or that He has not risen above The Throne as known in the hearts of general masses, or is not, glory be to Him a Shakhs (an individual) and not a shai' (thing), or Allah is not in a direction, nor does He have a place; then He has completely left the religion of Islam and joined the polytheists, and disbelieved in Allah and His ayat (verses) and what His Messenger ﷺ came with. Exalted far above is Allah from what our opponents say.}

Book: Ithbat al-Hadd lillah p. 180

Author: Mahmoud bin Abi al-Qasim bin Badran al-‘Anmi al-Dashti (d. 661 H)

Publisher: Dar al-Lu’lu’a

Annotator: Muslit al-‘taibi & ‘Adel al-Hamdan.

23) Ibn al-‘Attar (d. 654 H)

Said: {Scholars of the ummah (nation) and notable imams of Salaf (predecessors), may Allah have mercy on them, did not differ that Allah Almighty is above His throne above His heavens.}

Book: Al-I’tiqad al-Khalis min al-Shak wa al-Intiqad” pg. 179

Author: ‘Ali bin Ibrahim bin Dawud bin Salman bin Sulaiman, Abu al-Hasan ‘Alaa al-Din Ibn al-‘Attar

Annotator: Dr. Sa’d bin Hlel al-Zuwaihri Publisher: Wizarat al-Awqaf wa al-Shu’un al-Islamiyyah, Qatar

Edition: First, 1432 H - 2011 AD

24) Ibn Taymiyyah (d. 728 H)

Said: {When it is said: “Allah is in heaven,” then what is meant by heaven is what is above all



creatures, or: that He is above heaven and on it. As for (Allah) being inside of the heavens, then this is not the saying of people of affirmation, the people of knowledge and Sunnah, and whoever says that is an ignorant.}

Book: Dar' Ta'arudh al-'Aql wa al-Naql (vol. 7, p. 16)

Author: Taqi al-Din Abu al-'Abbas Ahmad bin 'Abdul Halim Ibn Taymiyyah (d. 728 H)

Annotator: d. Muhammad Rashad Salem

Publisher: Jami'at Al-Imam Muhammad Bin Saud Al-Islamiyyah

Second edition, 1411 H - 1991 AD

25) Al-Dhahabi (d. 748 H)

Al-Dhahabi said: {on the authority of Abi Mu'ammarr al-Qati'i, he said: {the last saying of Jahmiyyah is that there is no god in heaven.} Al-Dhahabi said: {I said: Rather, their saying: He -The Almighty- is in heaven and on earth, no specification for heaven.}}

Al-Dhahabi said: {the general saying of the Ummah of Muhammad ﷺ: **Allah is in heaven.** They say so in accordance to what the textual evidences said, and they do not delve into the interpretations of the Mutakalimeen (ahl al-kalam), with everyone asserting that the Almighty: {there is nothing like him}}

Book: Siyar A'lam al-Nubala'

Author: Shams al-Din Abu 'Abdulliah Muhammad bin Ahmad Bin 'Othman bin Qaimaz al-Dhahabi (d. 748 H)

Annotator: A group of Annotators under the supervision of Sheikh Shu'aib al-Arnaout

Publisher: Mawsu'at al-Risalah

Edition: Third, 1405 H / 1985 AD

Al-Dhahabi also said:

{Allah is above his Throne as the early generations agreed upon, as the Imams narrated of them.}



Book: Al-'Ulu' lil-'Ali Al-Ghaffar (pg. 596)

Author: Shams al-Din Muhammad bin Ahmad bin Qaymaz Al-Dhahabi (d. 748 AH)

Annotator: Abu Muhammad Ashraf bin Abdul Maqsoud

Publisher: Maktabat Adwaa al-Salaf - Riyadh

Edition: First, 1416 H - 1995 AD

Finally, we say as our Lord said

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾﴾ [النساء: ١١٥]

✦ And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination ﴿﴾ [An-Nisa: 115]

﴿وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾﴾ [الكهف: ٢٨]

✦ And do not obey those whose hearts We have made heedless of Our remembrance. who follow 'only' their desires and whose state is 'total' loss ﴿﴾ [Al-Kahf: 28]

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾﴾ [الصافات: ١٨٠-١٨٢]



﴿ Exalted is your Lord, the Lord of might, above
what they describe ﴿ And peace upon the
messengers ﴿ And All praise be to Allah, The Lord
of the worlds ﴿ ﴾ [As-Saffat: 180-182]

Muhammad bin Shams al-Din



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