The Jahmiyya & The Ashariyya

two sides on the same coin



The Jahmiyya and Asharis: two sides of the same coin

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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Who Are the Jahmiyya

Jahm bin Safwan

Of possible Persian descent, he was born in Kufa, but settled down in Khurāsān in Tirmidh. He learned under al-Ja'd b. Dirham, a theologian from Harran in Syria. al-Ja'd b. Dirham was a teacher of the last Umayyad caliph, Marwan II, and is described as a Dahrī (atheist) and Zindīq (Heretic). He was the first Muslim reported to have spoken about the createdness of the Qurʾān and reject Abraham's friendship with God and Moses' speaking to Him.[4] The name of Jahm b. Ṣafwān would later be ascribed - possibly spuriously - to the theological movement known as the Jahmiyya.

Jahm worked as the assistant to Al-Harith ibn Surayj during the latter's revolt against the Umayyad governor Nasr ibn Sayyar. Jahm was killed during the first attempt to take Merv in 746, though the revolt greatly weakened Umayyad power and indirectly contributed to the success of the Abbasid Revolution.

Establishing the positive content of Jahm's doctrines is difficult, as they are reproduced (in an abbreviated form) only in later polemical works that are impossible to verify. However, it is said that he taught that only a few attributes can be predicated to God, such as creation, divine power and action, whilst others such as speech cannot. Therefore, he believed that it was wrong to talk about the eternal word of the Qur'an, since God (according to Jahm) is not a speaker in the first place.

Jahm was a proponent of extreme determinism, according to which a man acts only metaphorically in the same way in which the sun is said to set: according to Jahm, this is a linguistic convention rather than an accurate description, as it is actually God that makes the sun set.

Jahm's doctrines about God and His Attributes were taken up in criticisms of the Mu'tazila, who were sometimes called Jahmites by their adversaries. The Mu'tazila believed that the Qur'ān is created, a tenet wherein they agreed with Jahm's recorded view.

Jahm b. Ṣafwān was heavily criticized by later scholars for his theological teachings. Many Hadith scholars wrote refutations of Jahm bin Ṣafwān's doctrines, particularly Ahmad ibn Hanbal, al-Bukhari, and al-Darimi. The latter also wrote a large refutation of a prominent Jahmite by the name of Bishr b. Ghiyāt al-Mārisî wherein he declared him a Kafir (an unbeliever).

Quoted Wikipedia.

The roots of their ideology

Imaam Bukaaree said in "Khalq Af'aal il-Ibaad" (p.9):
Damurah said: From Ibn Shawdhab: al-Jahm abandoned the prayer for forty days due to doubt. He argued with some of the Sumaniyyah, became doubtful and spent forty days without praying.

Khalid Al-Qasri was in Wasit during the day of eid and he said: go and sacrifice, may Allah accept it, for sure i am sacrificing Al-Ja'd bin Dirham, he claimed that Allah didn't take Ibraheem as khaleel and that he didn't speak to Musa, exalted is He high above what Al-Ja'd bin Dirham says, so he got down and slaughtered him. Qutayba said: i heard that Jahm learned Kalaam from Al-Ja'd bin Dirham.
Khalq Af’al Al-‘ibaad

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ حَبِيبِ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: شَهِدْتُ خَالِدَ بْنَ عَبْدِ اللَّهِ الْقَسْرِيَّ بِوَاسِطَ، فِي يَوْمِ أَضْحًى، وَقَالَ: «ارْجِعُوا فَضَحُّوا تَقَبَّلَ اللَّهُ مِنْكُمْ، فَإِنِّي مُضَحٍّ بِالْجَعْدِ بْنِ دِرْهَمٍ، زَعَمَ أَنَّ اللَّهَ لَمْ يَتَّخِذْ إِبْرَاهِيمَ خَلِيلًا، وَلَمْ يُكَلِّمْ مُوسَى تَكْلِيمًا، تَعَالَى اللَّهُ عُلُوًّا كَبِيرًا عَمَّا يَقُولُ الجعد بْنُ دِرْهَمٍ، ثُمَّ نَزَلَ فَذَبَحَهُ» [ص: ٣٠] ، قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ قُتَيْبَةُ: «بَلَغَنِي أَنَّ «جَهْمًا كَانَ يَأْخُذُ الْكَلَامَ مِنَ الْجَعْدِ بْنِ دِرْهَمٍ

خلق أفعال العباد

Jahm's debates with the Sumaniyyah. Imaam Ahmad said in "ar-Radd alal-Jahmiyyah" (page 93 onwards):

So from what has reached us of the affair of al-Jahm, the enemy of Allaah, is that he was from the people of Khurasaan, from the people of Tirmidh, and he was a person of much disputation and theological rhetoric (Kalaam), and most of his theological rhetoric was regarding Allaah... So he met a people amongst the disbelievers called the Sumaniyyah. So they came to know Jahm and they said to him: "We will argue with you and if our proof overcomes you, you will enter our religion, and if your proof overcomes us, we will enter your religion". So from the things that they spoke to Jahm about was that they said to him: "Do you not claim that you have an ilaah (deity)?" So the Jahmite (i.e. al-Jahm) said, "Yes". So they said, "Have you seen your deity directly?" He said, "No." They said, "Have you heard His speech?" He said, "No." They said, "Have you smelt any fragrance of His?" He said, "No." They said, "Have you been able to touch Him?" He said, "No." They said, "Have you perceived him with any senses?" He said, "No." They said to him: "So you don't know that he is a

deity?". So Jahm became bewildered, and did not know what he was worshipping for forty-days.

Then he redressed [this defeat by devising] a proof similar to the heretics of the Christians. The heretics of the Christians claim that the spirit that is within Eesaa (Jesus) is the spirit (rooh) of Allaah, from Allaah's Essence. So when He (Allaah) wants to bring about something, He enters into some of His creation and speaks upon the tongue of that (created person), and thus He commands with whatever He wills and forbids with whatever He wills. But is a spirit that is absent from (the people's) vision.
So Jahm devised a proof just like this one and so he said to the Sumaniyy: "Do you not claim that there is spirit (i.e. soul) within you? He said, "Yes." He (Jahm) said: "Have you seen your spirit?" He said, "No." He said: "Have you heard its speech?" He said, "No." He said: "Have you perceived it with the senses or been able to touch it?" He said, "No." So he (Jahm) said: Thus is Allaah, He has no face that can be seen, and no voice that can be heard, and no fragrance that can be smelt, and He is absent from (the people's) vision, and He is not in any one specific place exclusive to another..."

And Imaam Ahmad continues later:

Thus, he instituted the religion of the Jahmites. And when people asked them about the verse, "There is nothing like unto Him..." (42:11), what is its explanation (tafseer)? They would say:
"There is nothing like unto Him..." from amongst the things. And He is beneath the seven earths as He is above the Throne, no place is devoid of Him, and He is not in any one specific place exlusive to another. He has not spoken and does not speak. He has not looked towards anyone in the world, and nor (will He) in the Hereafter. He is not described (with anything). He is not known by any attribute or any action. He has no limit or end (i.e. demarcation). He is not grasped by the intellect. He is the face of all of it (i.e. existence). He is the knowledge of all of it. He is the hearing of all of it. He is the seeing of all of it. He is the light of all of it. He is the power of all of it. He is not two things. He is not described by two different descriptions. He does not have a "highest" and a "lowest" and nor directions or sides, neither a right nor left, and neither is He light nor heavy, and He does not have color, or a body (jism) and nor is He known (ma'loom) or understood (ma'qool). And everything that you (imagine) in your heart which is considered a "thing", then He is different to it.

in "Freethinkers of Medieval Islam", Sarah Stroumsa, an orientalist, notes, in the section entitled, "The Pagan Legacy of the Freethinkers of Islam" (p. 167) (and words in square brackets are ours):

It thus seems that by the third Islamic century [i.e. leading into 200H and thereafter], one could encounter several manifestations of a critical attitude towards aspects of the monotheistic prophetology. These manifestations had their origin in the pagan legacy of the Muslim philosophers: the Hellenic[1] [i.e. Greek] critique of the scriptures, the arguments raised during encounters and debates with representatives of Indian philosophy [e.g. the Sumaniyyah we have mentioned previously, whom Jahm bin Safwan debated], the literary descriptions of the Sabeans.

Jahm denied that Allaah spoke to Moosaa (alaihis salaam). Why was that? It would have meant that an event (haadith) occurred in Allaah, in that He spoke to Moosaa, after having not spoken to Moosaa. So this is an event, and events only take place in bodies, so Allaah must be a body, so Allaah cannot have spoken to Moosaa, and only in this manner can we establish Allaah is not a body (jism) that is subject to events. So we see the origins of "Jahmeespeak". And likewise, he said the Qur'an was created, if the Qur'an was Allaah's speech, then in places, Allaah speaks the Qur'an in relation to events which took place, and this means Allaah's instances of speaking occurred after those instances of speaking had not occurred -and thus this is an 'arad (unessential attribute) or a haadith (an event) - and in any case, the whole Qur'an, if it is Allaah's speech, is an 'arad and a haadith, and thus this would mean that Allaah is a body (like the created bodies) that is subject to a'raad and hawaadith. So this means that the Qur'aan cannot be his speech (according to Jahmeespeak) - and thus it must be something created - otherwise it demolishes our (Jahmite) argument against the Atheists and Naturalists. And the Mu'tazilites followed Jahm in that, the Kullabites followed the Mu'tazilites in that - but concocted their own saying - of Kalam Nafsee - and the Ash'arites followed their predecessors in that (the Jahmites, Mu'taziliates, Kullaabites) - and they were all compelled to this, because of what they made the foundation of their religion.
And Jahm negated there is a Lord above the heaven, above the Throne. Why because aboveness, elevation is an incidental attribute of a body (jism), so this must be negated from him, in order to keep the intellectual proof intact. So

[1] Hellenization or Hellenisation is the historical spread of ancient Greek culture, religion and, to a lesser extent, language, over foreign peoples conquered by Greeks or brought into their sphere of influence. The result of Hellenization was that elements of Greek origin combined in various forms and degrees with local elements.

Allaah is not above, rather he is everywhere according to the Hulooli Jahmites, and he is neither inside the universe, nor outside of it, according to the Mu'attil Jahmites.
And the Jahmites negated Allaah's sifaat fi'liyyah (like istiwaa, Nuzool and so on) because these actions necessitate hawaadith, and a'raad (unessential attributes or occurrences events, attributes that occurred after they did not exist) - and this would necessitate Allaah is a body subject to events, which would falsify their intellectual argument and show that Allaah must be created - so they had to reject these attributes.

And then they made all of this to be Tawheed, so Tawheed became stripping Allaah of His Names and Attributes until He became but a notion of oneness that exists only in the mind - devoid of Names and Attributes or any form of description (to the Jahmites) and negation of the Attributes (to the Mu'tazilah) and negation of the Sifaat Fi'liyyah and sifaat Khabariyyah (to the Ash'arite Kullaabites) and so on. So this is what they made Tawheed into - to strip Allaah of His Attributes which He affirmed for Himself. Why? Because of their rational argument of "hudooth ul-ajsaam", through Atomism and substance (al-jawhar) and accident (al-'arad).

And when they took this approach - they were forced to dispute with each other on subsidiary issues - and so we see the Ash'arites disputing with the Mu'tazilites, and these two disputing with the Jahmites - but the asl of them all is the same - they only dispute in subsidiary issues in relation to what can and cannot be denied (to keep the rational proof intact) and what methods can and cannot be used to achieve this rejection.

And we see some Ash'aris who hold ta'weel is the way (to negate Allaah's attributes in order to keep the intellectual proof intact) refuting other Ash'arites who hold tafweed is the way - and vice versa. And we see the Ash'arites refuting some of the Mu'tazilites for claiming that the smallest particle is in fact divisible infinitely - but they both hold onto the notion of al-Jawhar al-Fard - the basic principle and they argue only on subsidiary details. So do not be deceived by their philosophical Jahmeespeak.

Who are the Asharis

Ashʿarism or **Ashʿari theology** (الأشعرية *al-ʾAšʿarīyya* or الأشاعرة *al-ʾAšāʿira*) is an early theological school based on clerical authority and rejection of cause and effect reasoning. It was founded by Imam Abu al-Hasan al-Ashʿari (d. AD 936 / AH 324). The disciples of the school are known as **Ashʿarites**, and the school is also referred to as the **Ashʿarite school**. It is considered one of the schools of theology alongside the Maturidi school of theology.

Amongst the most famous Ashʿarites are Al-Bayhaqi, Al-Nawawi, Al-Ghazali, Izz al-Din ibn 'Abd al-Salam, Al-Suyuti, Ibn 'Asakir, Ibn Hajar al-Asqalani, Al-Qurtubi and Al-Subki.

Ashʿarism became the main school of early “Islamic philosophy” whereby it was originally based on the foundations laid down by Abu al-Hasan al-Ashʿari who founded the school in the 10th century based on the methodology taught to him by his teacher Abdullah ibn Sa'eed ibn Kullaab. However, the school underwent many changes throughout history resulting in the term Ashʿari, in modern usage, being extremely broad, e.g. differences between Ibn Fawrak (d. AH 406) and al-Bayhaqi (d. AH 384).

Kalām is the Islamic philosophy of seeking theological principles through dialectic. In Arabic, the word literally means "speech/words." A scholar of kalām is referred to as a mutakallim (Muslim theologian; plural mutakallimūn). There are many schools of Kalam, the main ones being the Ash'ari and Maturidi schools.

Quoted Wikipedia.

Their kufriyat and beliefs :

- They say the quran is created
- They claim there is no quran on earth
-They interpret and deny the attributes
-They say quran doesnt show any certainty so they disbelieved in it
-They reject ahadith
-They use kalaam and philosophy
-They give priority to aql over naql
-They say tawhid is only ruboobiyyah
-They claim that acknowledging the apparent meaning of the texts about the attributes, is disbelief. So Allah couldn’t describe himself except by using kufr!?

About the Attributes of Allah :

The Highness

Allah ﷻ says:

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى
Glorify the name of your Lord, the Most High, 87:1

Allah ﷻ says:

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

We have certainly seen the turning of your face, [O Muhammad], toward the heaven 2:144

Allah ﷻ says:

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They fear their Lord above them, and they do what they are commanded. 16:50

Allah ﷻ says:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

He regulates the affair of the heaven to the earth; then it will ascend to Him in a Day, (the) measure of which is a thousand years of what you count. 32:5

Allah ﷻ says:

مِّنَ اللَّهِ ذِي الْمَعَارِجِ

(It is) from Allah, Lord of the Ways of Ascent. 70:3

Allah ﷻ says:

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

The angels and the Spirit (Jibreel ‘alayhis salam) ascend unto Him in a Day whereof the span is fifty thousand years. 70:4

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "(A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the 'Asr and Fajr prayers. Then those angels who have stayed with you overnight, ascend (to Heaven) and Allah asks them (about you) ---- and He knows everything about you. "In what state did you leave My slaves?' The angels reply, 'When we left them, they were praying, and when we reached them they were praying.' "

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَتَعَاقَبُونَ فِيكُمْ مَلاَئِكَةٌ بِاللَّيْلِ وَمَلاَئِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلاَةِ الْعَصْرِ وَصَلاَةِ الْفَجْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهْوَ أَعْلَمُ بِكُمْ فَيَقُولُ كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ ".

[Sahih al-Bukhari #7429]

Allah ﷻ says:

إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

[Mention] when Allah said, "O 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 concerning that in which you used to differ. 3:55

Allah ﷻ says:

بَل رَّفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise. 4:158

Allah ﷻ says:

مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ

Whoever desires honor [should know that] 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. 35:10

Allah ﷻ says:

أَأَمِنتُم مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

Do you feel secure that He who is in the heaven would not cause the earth to swallow you and suddenly it would sway? 67:16

Allah ﷻ says:

أَمْ أَمِنتُم مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Or do you feel secure that He who is in the heaven would not send against you a storm of stones? Then you would know how [serious] was My warning. 67:17

When asked about the reason for fasting in Sha'ban, Rasulullah (sallallahu'alayhi wasallam) said: 'That is a month in which people become neglectful as it occurs between [2 sacred months] Rajab and Ramadan…It is a month in which the deeds [of man] are raised up to Allah. I love that my deeds be raised while I am fasting.'
(Nasai, hadith: 2678 with a sound chain.)

Abu Musa reported:
The Messenger of Allah (ﷺ) was standing amongst us and (he said) four (things): Verily Allah does not sleep and it does not befit Him to sleep. He raises the scale and lowers it. The deeds of the day are presented to Him in the night and the deeds of the night in the day.
Saheeh Muslim (#179)

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بَشَّارٍ قَالاَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ حَدَّثَنِي شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صلى الله عليه وسلم بِأَرْبَعٍ " إِنَّ اللَّهَ لاَ يَنَامُ وَلاَ يَنْبَغِي لَهُ أَنْ يَنَامَ يَرْفَعُ الْقِسْطَ وَيَخْفِضُهُ وَيُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ بِاللَّيْلِ وَعَمَلُ اللَّيْلِ بِالنَّهَارِ " .

Ibn Abi Shayba (D. 297H) said:

The whole creation has consensus (ijmaa) about that when they call upon Allah, they raise their hands towards heaven. And if Allah was on earth they would not have lifted their hands while He is on earth with them. And there are many narrations that Allah -exalted is He-created the throne and he raised himself on it (bi-dhaatihi)
Al-Arsh p.291

وأجمع الخلق جميعا أنهم إذا دعوا الله جميعا رفعوا أيديهم إلى السماء, فلو كان الله عز وجل في الأرض السفلى ما كانوا يرفعون أيديهم إلى السماء وهو معهم على الأرض.
ثم توافرت الأخبار على أن الله تعالى خلق العرش فاستوى عليه بذاته
العرش لابن أبي شيبة 291

Al-Darimi (May Allah have mercy upon him) said:
"Allah exalted is He, is on His throne, above His heavens, apart from His creation, and whoever does not know Him as such, doesn't know the god whom he worships."
Al-Radd 3ala Al-Jahmiyya p.39

The Muslims all agree that Allah is on His throne above the heavens.
Naqd Uthman bin Sa'ied Al-Darimi 3ala Al-Mirisi Al-Jahmi Al-'anied 1/340

وقد اتفقت الكلمة من المسلمين أن الله تعالى فوق عرشه فوق سمواته.

نقض الدارمي على المريسي ص 340

"And we knew, with no doubt, that Allah is above His Throne, above His Heavens, like He described Himself, separate from His creation."
Ar-Rad ala al-Jahmiya by Ad-Darimi (p.36)

" Allah Tabaraka wa Ta'la is above His Throne, above His Heavens, separate from His creation, so whoever doesn't know Him like this, then he doesn't know His God Whom he worships."
Ar-Rad ala al-Jahmiya

وقال: (فالله تبارك وتعالى فوق عرشه، فوق سمواته، بائن من خلقه، فمن لم يعرفه بذلك لم يعرف إلهه الذي يعبده)

And he also said :

'Even the worshippers in their Sujud are united upon 'All glory to my lord the most High', and you don't see anyone saying: 'My Lord the most low', even Firawn in his Kufr and tyranny against Allah knew that Allah azza wa' jal is above the heavens, so he said: {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.}

Thus in this Ayah is a clear proof and obvious indication that Moses was calling Pharoah to acknowledge that Allah is above the heavens, hence why he [Pharoah] ordered the building of a tower, and aspired to ascend to Allah when Ibrahim was calling him to acknowledge him in the heavens.' Likewise Nimrud the Pharoah of Ibrahim had also aspired [when he] who took the chests and the eagle/vulture to ascend to Allah when Ibrahim was calling him to acknowledge he [Allah] is in the heavens.' - Al-radd ala' al-Jahmiyyah nr 56

٥٦ - فَهَلْ مِنْ حُجَّةٍ أَشْفَى وَأَبْلَغَ مِمَّا احْتَجَجْنَا بِهِ عَلَيْكَ مِنْ كِتَابِ اللَّهِ تَعَالَى، ثُمَّ الرِّوَايَاتُ لِتَحْقِيقِ مَا قُلْنَا مُتَظَاهِرَةٌ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ وَالتَّابِعِينَ، سَنَأْتِي مِنْهَا بِبَعْضِ مَا حَضَرَ إِنْ شَاءَ اللَّهُ تَعَالَى، ثُمَّ إِجْمَاعٌ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، الْعَالِمِينَ مِنْهُمْ وَالْجَاهِلِينَ، أَنَّ كُلَّ وَاحِدٍ مِمَّنْ مَضَى وَمِمَّنْ غَبَرَ إِذَا اسْتَغَاثَ بِاللَّهِ تَعَالَى، أَوْ دَعَاهُ، أَوْ سَأَلَهُ، يَمُدُّ يَدَيْهِ وَبَصَرَهُ إِلَى السَّمَاءِ يَدْعُوهُ مِنْهَا، وَلَمْ يَكُونُوا يَدْعُوهُ مِنْ أَسْفَلِ مِنْهُمْ مِنْ تَحْتِ الْأَرْضِ، وَلَا مِنْ أَمَامِهِمْ، وَلَا مِنْ خَلْفِهِمْ، وَلَا عَنْ أَيْمَانِهِمْ، وَلَا عَنْ شَمَائِلِهِمْ، إِلَّا مِنْ فَوْقِ السَّمَاءِ، لِمَعْرِفَتِهِمْ بِاللَّهِ أَنَّهُ فَوْقَهُمْ، حَتَّى اجْتَمَعَتِ الْكَلِمَةُ مِنَ الْمُصَلِّينَ فِي سُجُودِهِمْ: سُبْحَانَ رَبِّيَ الْأَعْلَى، لَا تَرَى أَحَدًا يَقُولُ: رَبِّيَ الْأَسْفَلِ، حَتَّى لَقَدْ عَلِمَ فِرْعَوْنُ [ص: ٤٥] فِي كُفْرِهِ وَعُتُوِّهِ عَلَى اللَّهِ أَنَّ اللَّهَ عَزَّ وَجَلَّ فَوْقَ السَّمَاءِ، فَقَالَ: {يَا هَامَانُ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا}.

٥٧ - فَفِي هَذِهِ الْآيَةِ بَيَانٌ بَيِّنٌ وَدِلَالَةٌ ظَاهِرَةٌ أَنَّ مُوسَى كَانَ يَدْعُو فِرْعَوْنَ إِلَى مَعْرِفَةِ اللَّهِ بِأَنَّهُ فَوْقَ السَّمَاءِ، فَمِنْ أَجْلِ ذَلِكَ أَمَرَ بِبِنَاءِ الصَّرْحِ، وَرَامَ الِاطِّلَاعَ إِلَيْهِ.

٥٨ - وَكَذَلِكَ نَمْرُودُ - فِرْعَوْنُ - إِبْرَاهِيمَ، اتَّخَذَ التَّابُوتَ وَالنُّسُورَ، وَرَامَ الِاطِّلَاعَ إِلَى اللَّهِ لَمَّا كَانَ يَدْعُوهُ إِبْرَاهِيمُ إِلَى أَنَّ مَعْرِفَتَهُ فِي السَّمَاءِ.

Even the animals know that Allah is in heaven

Imam Ahmad narrated: “Sulayman bin Dawud alayhima al salam went out to ask Allah to send down rain upon the people so he passed by an ant lying on its back and raising her legs towards the sky and she was saying: O Allah i am a creature of your creation and we cannot dispense with your provisions so either you give us rain or you let us perish. Sulayman alayhi al salam said to the people: go back because you will be given rain because of the supplications of someone other than you.
Musnad Ahmad

بل حتى الحيوَان يعلم أن الله في السماء

قال الامام أحمد (حَدَّثَنَا وَكِيعٌ قَالَ : حَدَّثَنَا مِسْعَرٌ عَنْ زَيْدٍ الْعَمِّيِّ عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ قَالَ : خَرَجَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ يَسْتَسْقِي بِالنَّاسِ فَمَرَّ عَلَى نَمْلَةٍ مُسْتَلْقِيَةٍ عَلَى قَفَاهَا رَافِعَةٍ قَوَائِمَهَا إِلَى السَّمَاءِ وَهِيَ تَقُولُ : اللَّهُمَّ إِنَّا خَلْقٌ مِنْ خَلْقِكَ لَيْسَ بِنَا غِنًى عَنْ رِزْقِكَ فَإِمَّا أَنْ تَسْقِيَنَا أَوْ تُهْلِكَنَا قَالَ سُلَيْمَانُ عَلَيْهِ السَّلَامُ لِلنَّاسِ ارْجِعُوا فَقَدْ سُقِيتُمْ بِدَعْوَةِ غَيْرِكُمْ)
المسند

Ibn Battah (may Allah have mercy on him) says in al Ibanat ul Kubra 7/136

“The muslims from the sahaba and the tabi’in, and all of the people of knowledge from the muslimin, have unanimously agreed that Allah tabaraka wa ta’ala is on His Throne, above His heavens, separated from His creation, and His knowledge encompasses all of His creation”

وَأَجْمَعَ الْمُسْلِمُونَ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ، وَجَمِيعِ أَهْلِ الْعِلْمِ مِنَ الْمُؤْمِنِينَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى عَلَى عَرْشِهِ، فَوْقَ سَمَاوَاتِهِ بَائِنٌ مِنْ خَلْقِهِ، وَعِلْمُهُ مُحِيطٌ بِجَمِيعِ خَلْقِهِ،

Ali Ibn al-Hasan Ibn Shaqeeq reported:
» I asked Abdullah Ibn al-Mubarak (Allah have mercy upon him):
“How are we to know our Lord –Azza wa Jal-?”
He replied: "He (Allah) is over the seventh Heaven over His Throne. Distinct from His creation.
I said (the narrator): with a Had (limit, boundary)?
He said: with a Had which only He knows!

“As-Sunnah “ by Abdullah bin Ahmad 1/175

Al-Darimi said: and we takfeer them also because they dont know where Allah is and they dont describe him with “where”, and Allah described himself with “where” and his prophet described him with “where” as he asked the slave girl: where is Allah? she replied: in heaven.

Al-Radd ala Al-Jahmiyya 202

ثم قال الدارمي في رده على الجهمية 202:" ونكفرهم أيضا أنهم لا يدرون أين الله ولا يصفونه ب أين، والله قد وصف نفسه ب أين، ووصفه به الرسول صلى الله عليه وسلم.. ثم ذكر الأدلة فقال:" فهذا كله ،"وصف ب أين، ووصفه رسول الله أين فقال: للأمة السوداء أين الله؟ قالت: في السماء

Ibn Taymiyyah said:

"Ibn Abee Haatim narrated that Hishaam bin 'Ubaidillaah ar-Raazee, the companion of Muhammad bin al-Hasan, the Judge of ar-Rayy imprisoned a man due to his Jahmi beliefs (i.e. his denial of the Attributes of Allah) - he then repented from that. So he was brought to Hishaam so that he may be freed.

So Hishaam said: "All praise is due to Allah for this repentance," and then he examined him and said: "Do you testify that Allāh is over His Throne, distinct and separate from His creation?"

So the man responded: "I testify that Allah is over His Throne, however I do not know about Him being separate from His creation!"

Hishaam stated: "Put him back in prison - he has not repented!"
{Majmoo' al-Fatawa (5/49)}

Hishaam bin 'Ubaidillaah ar-Raazee, the Faqeeh (Jurist). He was one of the Imaams of the Sunnah who died 221AH.

The hadeeth of Al-Nuzul (the Descent of Allah)

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My forgiveness so that I may forgive him?. "

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " يَتَنَزَّلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ ".

[Ṣaḥīḥ al-Bukhārī #7494, Ṣaḥīḥ Muslim #758]

Fudhayl bin Iyadh said: If a Jahmi says to you “I disbelieve in a Lord who moves from His place”, then say to him: “I believe in a Lord who acts as He wishes”.
[قال الفضيل بن عياض : ” إذا قال لك الجهمي أنا أكفر برب يزول عن مكانه، فقل : انا أؤمن برب يفعل ما يشاء ”]
Khalq af’al Al-ibaad of Al-Bukhari

About istiwaa

Allah ﷻ says:

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَٰنُ فَاسْأَلْ بِهِ خَبِيرًا

He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne - the Most Merciful, so ask about Him one well informed. 25:59

Allah ﷻ says:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Indeed, your Lord is Allah , who created the heavens and earth in six days and then established Himself 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. 7:54

Allah ﷻ says:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِن شَفِيعٍ إِلَّا مِن بَعْدِ إِذْنِهِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ

Lo! your Lord is Allah Who created the heavens and the earth in six Days, then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Then, will you not remember ? 10:3

Allah ﷻ says:

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُم مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded? 32:4

Allah ﷻ says:

الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ

The Beneficent One established himself on the Throne. Ta-ha 20:5

Allah ﷻ says:

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

It is He who created the heavens and earth in six days and then established Himself 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. 57:4

Allah ﷻ says:

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُم بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain. 13:2

Ja'far Ibn Abd-Allah said:

"We were with Malik Ibn Anas, so a man came, so he said: O Aba Abd-Allah: "The Most Merciful has ascended above His Throne." (Ta-Ha 20/5) How has He ascended? So anger came over Malik, such that no affair like this had ever caused to come over him. So he looked towards the earth and scratched with his cane in his hand, until he raised his hand and wiped the sweat from his forehead, tossed the cane aside, and said: The kayf (modality) of it cannot be comprehended by the intellect, and al-istiwa (ascent) is not unknown3, and having faith in it is obligatory, and the question concerning it is an innovation. And I think that you are a person of innovation, and he commanded him to leave."

(Abu Nuaym, al-Hilyah, 6/325-326; Sabuni, Aqidatu's-Salaf wa Ashaabu'l-Hadith, 17-18; Ibn Abdu'l-Barr, Tamhid, 7/151; Bayhaqi, al-Asmaa wa's-Sifaat, 408; Ibn Hajar, Fathu'l-Bari, 13/406-407; adh-Dhahabi, al-Uluww, 103)

The ‘Arsh (Throne) and the Kursiyy (footstool):

Anas b. Malik reported Allah's Messenger ﷺ as saying :

That his bier (that of Sa'd) was placed (before them) and the Throne of the most Compassionate shook.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرُّزِّيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْخَفَّافُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ وَجِنَازَتُهُ مَوْضُوعَةٌ - يَعْنِي سَعْدًا - " اهْتَزَّ لَهَا عَرْشُ الرَّحْمَنِ " .

[Sahih Muslim #2467]

Abu Moosa al-Ash‘ari (may Allah be pleased with him) said: The Kursiy is the place for the two feet, and it creaks as a saddle creaks.

Narrated by ‘Abdullah ibn al-Imam Ahmad in as-Sunnah; Ibn Abi Shaybah in al-‘Arsh, 60; and by Ibn Jareer, al-Bayhaqi and others. Its isnaad was classed as saheeh in al-Fath, 8/47 and by al-Albaani in Mukhtasar al-‘Uluw, p. 123-124

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "When Allah completed the creation, He wrote in His Book which is with Him on His Throne, "My Mercy overpowers My Anger."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رضى الله عنه - قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ، فَهْوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي ".

[Sahih al-Bukhari #3194]

Narrated Abu Dharr:

I asked the Prophet (ﷺ) regarding the Verse:--'And the sun runs on its fixed course for a term decreed for it.' (36.28) He said, "Its fixed course is underneath Allah's Throne."

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ، حَدَّثَنَا وَكِيعٌ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ، قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم عَنْ قَوْلِهِ {وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا} قَالَ " مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ ".

[Sahih al-Bukhari #7433]

Narrated Masruq:

from 'Abdullah that he was asked about Allah's saying: Think not of those as dead who are killed in the way of Allah. Nay they are alive, with their Lord (3:169). So he said: "As for us, we asked about that, and we were informed that their souls are in green birds wandering in Paradise wherever they wish,

returning to lamps hanging from the Throne. Your Lord looks at them and says: 'Do you want anything more that We may grant you ore?' They say: 'Our Lord! What more could we have when we are in Paradise wandering wherever we want' Then He looks at them a second time and says: "Do you want anything more that We may grant you more?' When they realize that they will not be left alone with that, they say: 'Return our souls to our bodies, so that we may return to the world to be killed in Your cause another time.'"

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، أَنَّهُ سُئِلَ عَنْ قَوْلِهِ : (وَلاَ تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ) فَقَالَ أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ فَأُخْبِرْنَا أَنَّ أَرْوَاحَهُمْ فِي طَيْرٍ خُضْرٍ تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ وَتَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ فَاطَّلَعَ إِلَيْهِمْ رَبُّكَ اطِّلاَعَةً فَقَالَ هَلْ تَسْتَزِيدُونَ شَيْئًا فَأَزِيدُكُمْ قَالُوا رَبَّنَا وَمَا نَسْتَزِيدُ وَنَحْنُ فِي الْجَنَّةِ نَسْرَحُ حَيْثُ شِئْنَا ثُمَّ اطَّلَعَ إِلَيْهِمُ الثَّانِيَةَ فَقَالَ هَلْ تَسْتَزِيدُونَ شَيْئًا فَأَزِيدُكُمْ فَلَمَّا رَأَوْا أَنَّهُمْ لَمْ يُتْرَكُوا قَالُوا تُعِيدُ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نَرْجِعَ إِلَى الدُّنْيَا فَنُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

[Jami' At-Tirmidhi] 3282

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see Moses holding one of the pillars of the Throne." Abu Huraira said: The Prophet (ﷺ) said, "I will be the first person to be resurrected and will see Moses holding onto the Throne."

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ النَّبِيُّ صلى الله عليه وسلم " النَّاسُ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ ". وَقَالَ الْمَاجِشُونُ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " فَأَكُونُ أَوَّلَ مَنْ بُعِثَ فَإِذَا مُوسَى آخِذٌ بِالْعَرْشِ ".

[Sahih al-Bukhari #7427, #7428]

Narrated Ibn `Abbas:

Allah's Messenger (ﷺ) used to say at the time of difficulty, "None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honourable Throne.

حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم كَانَ يَدْعُو بِهِنَّ عِنْدَ الْكَرْبِ " لاَ إِلَهَ إِلاَّ اللَّهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْعَرْشِ الْكَرِيمِ ".

Sahih al-Bukhari 7431

Narrated 'Abu Huraira:

The Prophet (pbuh) said, "The Right (Hand) of Allah Is full, and (Its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (See Hadith No. 508)

Sahih dhikr mentioning the Throne : Juwairiyah (radhi Allaahu anha) reported that one day the Prophet, peace be upon him, left her apartment in the morning as she was busy observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. The Prophet, peace be upon him, said to her, “You have been in the same place since I left you?” She said, “Yes.” Thereupon the Prophet, peace be upon him, said, “I recited four words three times after I left you and if these were to be weighed against what you have recited since morning these would outweigh them, and these words are:

سُبْحـانَ اللهِ وَبِحَمْـدِهِ عَدَدَ خَلْـقِه ، وَرِضـا نَفْسِـه ، وَزِنَـةَ عَـرْشِـه ، وَمِـدادَ كَلِمـاتِـه

Glory is to Allaah and praise is to Him, by the multitude of his creation, by His Pleasure, by the weight of His Throne, and by the extent of His Words (Recite 3 times in Arabic)
Muslim 4/2090

Allah ﷻ says:

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs

whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. Ayat al Kursiyy, Surat al Baqarah verse 255

#creed | Al-ʾImām Ibn Abī Zamanīn al-Mālikiyy رحمه الله (o. 299H), the noble Tafsīr scholar and Shaykh of Qurṭubah (Cordoba) of his time, said:

❝ And from the statement of Ahl as-Sunnah is that al-Kursiyy is in front of al-ʿArş (the Throne), and that it is the place of the Two Feet (of Allāh). ❞ [1]

[Uṣūl as-Sunnah, Ibn Abī Zamanīn, Chapter regarding belief in al-Kursiyy]

This is ofcourse based on the well known narration from Ibn ʿAbbās who explained al-Kursiyy as: "The place of the Two Feet of ar-Raḥmān." => Ibn Abi l-ʿIzz al-Ḥanafiyy said in his explanation of aṭ-Ṭaḥāwiyyah:

روى ابن أبي شيبة في كتاب " صفة العرش " والحاكم في " مستدركه " وقال : إنه على شرط الشيخين ولم يخرجاه عن سعيد بن جبير عن ابن عباس في قوله تعالى : { وسع كرسيه السموات والأرض } أنه قال : " الكرسي موضع القدمين ، والعرش لا يقدر قدره إلا الله تعالى " .

❝ Ibn Abī Şaybah narrated in his Kitāb Ṣifaṫ al-ʿArş and al-Ḥākim in his Mustadrak who said: "It complies with the condition of the two Shaykh's (al-Bukhāriyy & Muslim) but they did not mention it", from Saʿīd ibn Jubayr from Ibn ʿAbbās about His تعالى Statement:

وسع كرسيه السماوات والأرض

"His Kursiyy extends over the heavens and the earth." [Al-Baqarah]

...that he (Ibn ʿAbbās) said: "Al-Kursiyy is the place of the Two Feet (of Allāh) and no one can comprehend the vastness of the Throne except Allāh. ❞

Al-Arsh of Ibn Abi Shayba 61 and Naqd Al-Darimi and Al-Sunnah of Abdullah bin Ahmad

So, Allāh sits on His Throne and His Two Feet are on al-Kursiyy, which is the place of His Two Feet سبحانه => in a way that fits Him, and that does not resemble that of His creation. This is the ʿAqīdah of the Salaf: affirming, believing in the meaning, not speaking about 'how', nor likening it with something, and staying far away from the distortion and scholasticism (ʿIlm al-Kalām) of the Jahmiyyah and their grandsons the Aşāʿirah!

Saying of the salaf regarding 'Uluw and Istiwa

Saying of the salaf regarding 'Uluw and Istiwa etc!

From Abu Hurairah (radiyallaahu anhu) from the Prophet (sallallaahu alayhi wasallam), who said: "Whoever believes in Allah and His Messenger, establishes the prayer and fasts the month of Ramadan will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's cause or remains in the land where he is born." The people said, "O Allah's Messenger! Shall we inform the people with this good news?" He said, "Paradise has one-hundred levels which Allah has reserved for the Mujaahideen who fight in His cause, and the distance between each of two levels is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Al-Firdaws which is the middle-most and highest part of Paradise. Above it is the Throne of ar-Rahmaan, and from it originate the rivers of Paradise. Al-Bukhaaree said towards the end of his Saheeh: Chapter: His, the Mighty and Majestic's saying, "And His Throne was over the water", and He is the Lord of the Mighty Throne. And Mujaahid said, "Istiwaa, meaning 'alaa, rose over the Throne.

The hadeeth of Aa'ishah that Ibn Abbaas came to her whilst she was dying, so he said to her:

You were the most beloved of the women of the Messenger of Allah and he would not love except that which was tayyib (good) and Allah sent down the declaration of your innocence from above the seven heavens. Uthmaan ad-Daarimee brought this in "ar-Radd 'alaa al-Mareesee" and in "ar-Radd 'Alaa al-Jahmiyyah" and its isnaad is saheeh upon the conditions of Muslim.

From Masrooq, that whenever he narrated from Aa'ishah, would say: As-Siddeeqah [Aa'ishah] Bint as-Siddeeq [Abu Bakr] narrated to me, the beloved [Aa'ishah] of the beloved [the Prophet] of Allaah, the one who was

declared innocent from above the seven heavens. Its isnaad is saheeh. Source: "Mukhtasar al-Uluww" adh-Dhahabi, (p. 128)
The hadeeth of Abu Sa'eed [al-Khudree], who said: The Messenger of Allaah (sallallaahu alayhi wasallam) said:
Do you not trust me whereas I am the trustworthy one of He who is above the heaven? The khabar [from] the heaven comes to me morning and evening. Agreed upon (by al-Bukhaaree and Muslim)
The Hadeeth of Anas that Zaynab bin Jahsh used to boast to the wives of the Prophet (sallallaahu alayhi wasallam), she would say: Your households gave you in marriage, and Allaah gave me in marriage from above the seven heavens. And in a wording, she used to say: Indeed, Allaah married me [to the Prophet] from above the heaven. And in a word, that he said to the Prophet (sallallaahu alayhi wasallam):
Ar-Rahmaan married me to you from above His Throne. This hadeeth is saheeh, it was related by Al-Bukhari.
Al-Hasan bin Uthmaan informed us, saying: Alee bin Muhammad bin az-Zubayr informed us, saying: Ibraaheem bin Abil-Anbas narrated to us, saying: Ya'laa bin Ubayd narrated to us from Sufyaan from Abu Haashim from Mujaahid, who said: It was said to Ibn Abbaas, "There are some people who speak with [the rejection] of al-Qadr!". So he said:
They reject the Book. If I was to grab the neck of one of them, I would break it. Indeed Allaah the Mighty and Majestic was above His Throne before He created anything, then He created the creation. So He wrote whatever would happen until the Day of Judgement and indeed the people proceed upon an affair that has already been concluded. Source: Sharh Usool il-I'tiqaad Ahl us-Sunnah wal-Jamaa'ah of al-Laalikaa'ee (p.439)
From Mujaahid who said: It was said to Ibn Abbaas, "There are some people who speak with [the rejection] of al-Qadr!". So he said: They reject the Book. If I was to grab the hair of one of them, I would have taken them by the forelock. Indeed Allaah the Mighty and Majestic was above His Throne before He created anything, then He created the creation. So He wrote whatever would happen until the Day of Judgement and indeed the people proceed upon an

affair that has already been concluded. Source: "Mukhtasar al-Uluww" of adh-Dhahabi, (p. 95).

From Ka'b al-Ahbaar who said:

Allaah, the Mighty and Majestic said in the Torah: I am Allaah, above My servants and My Throne is above all of My creation, and I am above My Throne, I regulate the affairs of My servants. Nothing in the heavens or in the Earth is hidden from Me. It is reported by the thiqaat. Source: "Mukhtasar al-Uluww" of adh-Dhahabi, (p. 128)

Notes: Ka'b al-Ahbaar was a Jewish Scholar from Yemen who accepted Islam in the time of Abu Bakr (radiallaahu anhu), and he came to Medinah during the reign of Umar (radiallaahu anhu).

And Abul-Qasim Sulayman bin Ahmad at-Tabarani brings in "Kitaab us-Sunnah", as does adh-Dhahabi in "Mukhtasar al-Uluww" (p.132-133) from al-Abbaas bin Fudayl al-Asfaatee from Sulayman bin Harb who said: I heard Hammaad bin Zayd (b. 98H, d. 179H) (saying): I heard Ayyub as-Sakhtiyaani (d. 131H), the Mu'tazilah were mentioned, so he said: "The central axis of the Mu'tazilah is that they want to say there is nothing above the heaven".

And adh-Dhahabi, in his "Mukhtasar al-Uluww" commented on this saying: This isnaad is like the sun in its clarity and like a pillar in its affirmation from the head and scholar of the people of Basrah (i.e. Hammaad bin Zayd). Source: Adh-Dhahabi in "Mukhtasar al-Uluww" (p.132-133)

'Abdur-Rahmaan bin Muhammad bin Habeeb bin Abee Habeeb on the authority of his father, on the authority of his grandfather [who] said:

I witnessed Khaaid bin 'Abdullah al-Qasree - and he addressed them at Waasit - "Oh People, make sacrifice, may Allah accept it from you. Verily I am sacrificing al-Ja'd bin Dirham, for indeed he claims that Allah did not take Ibrahim as a khaleel (close friend), and [that] He did not speak to Moosa. Most Perfect is He and exalted is He from what al-Ja'd says." Then he descended and slaughtered him.

I say: And the Jahmiyyah and Mu'tazilah speak with this, and they distort the text of the revelation regarding that, and they claim that the Lord is purified from that [i.e.from having spoken to Moses and taken Ibrahim as a khalil] Source: "Mukhtasar al-Uluww" of adh-Dhahabi, (p. 133).

It has reached us that he [Al-Asma'ee, the Sunni orthodox linguist] said:
The wife of Jahm [bin Safwaan] came and a man said in her presence, "Allaah is above His Throne", so she said, "One mahdood (confined, limited, bounded thing) upon another mahdood." Al-Asma'ee said, "She is a disbeliever by this statement (of hers)". Source: "Mukhtasar al-Uluww" of adh-Dhahabee (p. 170).
Ibn Jurayj, Shaykh of al-Haram, and the Muftee of the Hijaaz (d. 150H)
Abu Haatim ar-Raazee reported from al-Ansaaree from Ibn Jurayj (rahimahullaah) [that he] said:
His Throne was above the water before He created the creation.
Source: "Mukhtasar al-Uluww" of adh-Dhahabee, (p. 137)
Al-Bayhaqee narrates with his isnaad from Muqaatil bin Hayyaan, [that] he said: It has reached us - and Allaah knows best - regarding His, the Most High's saying, "He is al-Awwal and al-Aakhir...", that He is the first, before every thing and He is the Last, after everything, and adh-Dhaahir, above everything, and al-Baatin, closest to everything, and his closeness (qurb) is with His knowledge and He (Himself) is above the Throne.
This Muqaatil is "thiqah (trustworthy)", and an Imaam, a contemporary of al-Awzaa'ee, and he is not "Ibn Sulaymaan" for that one is a "mubdati' (innovator)" and he is not trustworthy. Source: "Mukhtasar al-Uluww" of adh-Dhahabee (p. 139).
Muqaatil bin Hayyaan,the Scholar of Khurasaan (d. before 150H)
Abdullaah bin Ahmad bin Hanbal narrated in the book of his "as-Sunnah" from his father, from Nuh bin Maymoon from Bukayr bin Ma'roof from Muqaatil bin Hayyaan, regarding His, the Most High's, saying, "There is no secret gathering of three except that He is the fourth...", that he said:
He is above His Throne and His knowledge is with them.
also reported by Abu Daawud in His "Masaa'il" from Imaam Ahmad, and also by al-Laalikaa'ee and al-Aajurree.
Abu Amr Abdur-Rahmaan bin Amr al-Awzaa'ee, The Scholar of ash-Shaam in his time (d. 157H)
Abu Abdullaah al-Haakim reported from al-Awzaa'ee: We - whilst the Taabi'oon (Successors) were widespread - used to say, "Indeed, Allaah the Mighty and Majestic, is above His Throne, and we believe in whatever has been mentioned

in the Sunnah of His Attributes. Al-Bayhaqi related it in his book, "al-Asmaa was-Sifaat" (p. 408).
And Abu Ishaaq ath-Tha'labee, the Mufassir (Exegete) said:
Al-Awzaa'ee was asked regarding His, the Most High's saying: "Then He ascended over the Throne", so he said: "He is over His Throne, just as He described Himself." And al-Waleed bin Muslim asked the Imaam, Abu Amr al-Awzaa'ee about the ahaadeeth of the Attributes and he said:
"Pass them on just as they have come". And also from the speech of this Imaam [is]: Upon you is [to follow] the tracks of those (Salaf) who have preceded, even if the people reject you, and beware of the opinions of men even if they beautify it for you with speech.
Source: "Mukhtasar al-Uluww" of adh-Dhahabee, p. 127.
Malik bin Anas رحمه الله said: “Allāh is above the heavens and His knowledge is everywhere.” [Reference: al-’Arsh 2/180] Muhammad Ibn uthman Ibn abi shaybah Jareer ad-Dabbee, the Muhaddith of ar-Rayy (d. 188H)
Yahyaa bin al-Mugheerah said: I heard Jareer bin Abdul-Hameed saying:
The speech of the Jahmiyyah, its beginning is honey and its end is poison. They are attempting to say, "There is no deity above the heaven."
The likes of this has preceded from Hammaad bin Zayd.
Source: "Mukhtasar al-Uluww" of adh-Dhahabee (p. 151)
Abbaad bin al-Awwaam said:
I spoke to Bishr al-Mareesee and his associates, and I saw that the final (part) of their speech ends up with them saying there is nothing above the heaven, and I hold that they are not to be married into, and nor should inheritance (be given to them or taken from them). Source: adh-Dhahabee in "Mukhtasar al-Uluww" (p.154)
Muhammad bin Hammaad said:
I heard Wahb bin Jareer saying: "Beware of the opinion of Jahm, for they are trying (to say) that there is nothing above the Heaven, and this is nothing but the inspiration of Iblees, it is nothing but kufr". Source: Adh-Dhahabi in "Mukhtasar al-Uluww" (p. 170).
More than one (person) has narrated, with a saheeh isnaad from Abdur-Rahmaan - about whom Alee bin al-Madeenee says, "Haafidh of the Ummah, if

I was to take oath between the corner (of the ka'bah) and the station (of Ibraaheem), I would have taken oath that I have not seen (anyone) more knowledgeable than Ibn Mahdee" - [that he, Ibn Mahdee] said:
The companions of Jahm are desiring to say: "Allaah did not speak to Moses" and they are desiring to say, "There is nothing above the heaven", and that "Allaah is not above His Throne". I consider that their repentance be sought, so either they repent or they are to be killed (their necks are to be struck). Source: "Mukhtasar al-Uluww" of adh-Dhahabee, (p 169)
'Amr bin Tamim al-Makki said: I heard Muhammad bin Isma'il al-Tirmidhi [who] said:
I heard al-Muzanee saying, "The Tawhid of any [person] is not valid, sound until he knows that Allaah the Exalted is over His Throne, with His attributes." I said to him, "Like what?" He said, "Hearing, seeing, knowing." Narrated by dhahabi in siyar and before by Ibn mindah in tarikh. And al-Muzanee is the student of shafiy'
Abu al-Hasan Alee ad-Daraqutnee (d. 385H), brings in his "Kitaab us-Sifaat, with his chain of narration:
Muhammad bin Makhlad narrated to us: Muhammad bin Muhammad bin Umar bin al-Hakam Abu al-Hasan al-Ataa said: I heard Muhammad bin Mus'ab al-Aabid saying:
Whoever claims that you do not speak and will not be seen in the Hereafter, then He is a kaafir (disbeliever) in your Face, and he does not know you. I bear witness that you are above the Throne, above the seventh heaven and it is not as your enemies, the zanaadiqah (heretics) say.
[Imaam al-Bukhaaree narrates from] Muhammad bin Yusuf al-Firyaabee (d. 212H) [that he] said:
Whoever says Allaah is not above His Throne is a kaafir and whoever claims that Allaah did not speak to Moses is a kaafir.
And Muhammad bin Yusuf is the Shaykh of al-Bukhaaree, and he was from ash-Shaam. Source: "Khalq Af'aal il-Ibaad" of Imaam al-Bukhaaree (p. 15)
From Saalih bin ad-Darees who said: Abdullaah began beating the head of a relative of his who held the view of Jahm. So I saw him beating him on his head with a sandal whilst saying, "No (I will not stop), (not) until you say Ar-Rahmaan

ascended above the Throne, separate and distinct from His creation (ar-Rahmaanu 'alal-arsh istawaa, baa'inun min khalqihi)." Source: "Mukhtasar al-Uluww" of adh-Dhahabee, (p. 172)

Al-Qa'nabee, student of Imam Malik (d. 221H) Banaan bin Ahmad said:

We were with Al-Qa'nabee (rahimahullaah) and he heard a man amongst the Jahmiyyah saying: "ar-Rahmaan 'alal Arsh istawlaa" (ar-Rahmaan conquered the Throne). So Al-Qa'nabee said:

Whoever does not hold with certain belief that ar-Rahmaan indeed ascended over the Throne as it occurs and is settled in the hearts of the 'awwam (normal folks) is a Jahmee. Abdul-Azeez al-Qaheetee related them both in his works. And the intent behind the "generality (of the people)", is the generality of the people of knowledge, as we explained in the biography of Yazeed bin Haaroon, the Imaam of the people of Waasit. And Al-Qa'nabee was from the Imaams of guidance, until some of the Huffaadh exaggerated in him and made him superior to Maalik [bin Anas], the Imaam. He (Al-Qa'nabee) died in 221H at some eighty odd years of age, and he is the greatest of the Shaykhs of Muslim [the compiler of hadeeth], absolutely. Source: "Mukhtasar al-Uluww" of adh-Dhahabi (p. 178).

Hishaam bin Ubaydullaah ar-Raazee, the Scholar of ar-Rayy (d. 221H)

Ibn Abee Haatim said: Alee bin al-Hasan bin Yazeed as-Sullamee narrated to us: I heard my father saying:

I heard Hishaam bin Ubaydullaah ar-Raazee - and a man had been imprisoned for tajahhum (harboring the views of Jahm bin Safwaan) and he had repented. So he was brought to be examined. He (Hishaam) said to him, "Do you testify that Allaah is above His Throne, separate and distinct from His creation (baa'inun min khalqihi)?" He said, "I do not know what is 'baa'inun min khalqihi'". So he (Hishaam) said, "Send him back (to prison) for he has not repented.

Hishaam bin Ubaydullaah died in 221H. Aasim bin Alee, the Shaykh of al-Bukhaaree, (d. 221H)

We have reported from Aasim bin Alee bin Aasim al-Waasitee, [that] he said: I debated a Jahmee and it became clear from his speech that he does not believe there is a Lord above the heaven.

I say: Aasim was a haafidh (memorizer), from the vessels of knowledge, truthful. He carried (knowledge) from Shu'bah, Ibn Abee Dhi'b and a portion of others. Al-Khateeb mentions in his biography that [the caliph] al-Mu'tasim appointed a person to estimate the gathering of this Aasim in the open space of the grand mosque of ar-Rasaafah, and he used to sit on the roof of the open space, and the people used to sit in the open space and what was after it. So one occasion the gathering was very large until he had to say, "Al-Layth bin Sa'd narrated to us ..." fourteen times as the people could not hear due to their large number. And the scribe Haaroon (writing from Aasim's dictation) would gather (from) date-palm trees, writing on them. So they estimated the gathering and it was 120,000. And Yahyaa bin Ma'een said, "Aasim bin Alee is the leader of the Muslims". Source: "Mukhtasar al-Uluww" of adh-Dhahabee, (p. 179) Source: "Mukhtasar al-Uluww" of adh-Dhahabi, (p. 181).

Abu Haatim ar-Raazee said: Abu Imraan at-Tarsoosee narrated to us, saying:

I said to Sunayd bin Daawood, "Is He, the Mighty and Majestic, above His Throne, separate and distinct from His creation (baa'inun min khalqihi)? He said, "Yes."

I (adh-Dhahabee) say: Sunayd has a large tafseer and I have seen all of it with the asaaneed (chains of narration). And his madhhab in the Attributes (of Allaah) is the madhhab of the Salaf. He died in 226H. Source: "Mukhtasar al-Uluww" of adh-Dhahabi, (p. 183).

So Yoosuf bin Moosaa al-Qattaan, the Shaykh of Abu Bakr al-Khallaal, said: It was said to Abu Abdullah (Ahmad bin Hanbal):

"Allaah is above the seventh heaven, over His Throne, separate and distinct (baa'in) from His creation, and His power and knowledge are in every place?" He said:

Yes, He is over His Throne, and nothing escapes His knowledge. Source: Adh-Dhahabi's "Mukhtasar al-Uluww" (p. 189)

Ishaaq bin Raahawaih, the Scholar of Khurasaan (d. 237H) Harb bin Ismaa'eel al-Kirmaanee (d. 280H) said: I said to Ishaaq bin Raahawaih, "His, the Most High's saying, 'There is no secret gathering of three, except that He is the fourth...', how do we speak regarding it? He said: Wherever you may be, He is closer to you than your jugular vein, but He is separate and distinct from His

creation (baa'inun min khalqihi) Then he (Ishaaq) mentioned from [Abdullaah] Ibn al-Mubaarak (d. 181H), his saying:
He is over His Throne, separate and distinct from His creation (baa'inun min khalqihi). Then he (Ishaaq) said:
The most apparent and manifest thing in that regard is His, the Most High's saying: ar-Rahmaan ascended above the Throne (Taha 20:5).
It was reported by al-Khallaal in "as-Sunnah" from Harb.
Source: "Mukhtasar al-Uluww" of adh-Dhahabee, (p. 191).
Abu Ahmad al-Haakim and Abu Bakr an-Naqqaash, the Mufassir, and the wording is his: Abu al-Abbaas as-Siraaj said: I heard Qutaybah bin Sa'eed saying:
This is the saying of the Imaams (leading scholars) of Islaam, the Sunnah, and the Jamaa'ah: "We know our Lord to be above the seventh heaven, above His Throne, just as He, lofty is His Majesty, said, "Ar-Rahmaan ascended above the Throne".
And thus has Moosaa bin Haaroon narrated from Qutaybah, that he said:
We know our Lord (to be) above the seventh heaven, above His Throne.
And this Qutaybah, with his Imaamship (in the religion) and his truthfulness has narrated the ijmaa' (unanimous consensus) on the issue. And he had met Maalik, and al-Layth and Hammaad bin Zayd and the Kibaar (amongst the early Salaf) ... Source: "Mukhtasar al-Uluww" of Imaam adh-Dhahabee, p. 187.
Al-Haafidh Abu Ja'far bin Muhammad bin Uthmaan bin Muhammad bin Abee Shaybah al-Abasee, the Muhaddith of al-Kufah in his time - and there is some speech made regarding him - he authored a book regarding the Throne, so he said (therein):
They mentioned that the Jahmiyyah say: "There is no veil between Allaah and His creation", and they rejected the Throne, and that Allaah is above it. They said, "He is in every place". So the Scholars explained (the verse), "He is with you..." to mean "His knowledge [is with you]". Then the reports that Allaah created the Throne and rose over it were transmitted through tawaatur [large-scale transmission]. So He is above the Throne, free [of being merged] with any of His creation, separate and distinct (baa'in) from them. Abu Ja'far died in the

year 297H and he met Ahmad bin Yunus and his generation (of Scholars). Source: "Mukhtasar al-Uluww" of adh-Dhahabi (p. 220)
Abdul-Qaadir al-Jeeelaanee (d. 561H) said: He said, "Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will abide forever." (Ar-Rahman 55:26-27). And He is in the direction of above (al-uluww), ascended over His Throne, possessing the dominion, His knowledge encompassing [all] the things. "To Him ascends the goodly word and the righteous action raises it (the goodly word)." [Faatir 35:10]. "He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning." [Sajdah 32:5] Source: Ghunyat ut-Taalibeen (1/146).
Abdul-Qaadir al-Jeelaanee (d. 561H) said: Chapter: And as for the Jahmiyyah, then [they] are ascribed to al-Jahm bin Safwaan and he used to say: That eemaan is only ma'rifah (mere knowledge in the heart) of Allaah and His Messenger and all of what came from Him. And they claim that the Qur'aan is created, And that Allaah did not speak to Moses (direct) And that Allaah, the Most High, has never spoken, And that He will not be seen, And that there isn't a place known for Him (i.e. He can't be said to be anywhere) And that He does not have an Arsh (Throne) and nor a Kursee and [that] He is not above the Throne And he rejected the Scales And the punishment of the grave And that Paradise and Hellfire are two created entities And he claimed that as they are created, they will perish (come to an end) And that Allaah, the Mighty and Majestic will not speak to His creation and will not look towards them on the Day of Rising And [that] the people of paradise will not look towards Allaah, the Most High, and will not see Him from within it And that eemaan is the knowledge of the heart exclusive of the affirmation of the tongue And they rejected all of the attributes of al-Haqq (i.e. Allaah), the Mighty and Majestic, exalted is He from that with a lofty exaltation. (1/228-229).
Abdul-Qaadir al-Jeeelaanee (d. 561H) said:
And from their saying [the Saalimiyyah] is that Allaah is in every place and [that] there is no difference between the Throne and [what] is other than it of the [various] places. And in the Qur'an is rejection of them [them being declared liars]. Allaah, the Mighty and Majestic said: "Ar-Rahmaan ascended

above the Throne." And it was not said, "...ascended above the earth..." and nor upon the interiors of mountains. And mountains and other than them are from the places (amkinah). And this is the end of what is associated with [the affair of] i'tiqaad (belief) and usool (foundations) from the aspect of (mere) indication and conciseness. (1/241-242)

Statements of the Salaf on Where Allaah is

Statements of the Salaf on Where Allaah is
By Imaam al-Bukhaaree from 'Khalq Af'aal Ebaad'
"6) Wahb bin Jareer said:
'"The Jahmiyyah are heretics, they think that He has not risen over His Throne.'"
13) Ibn al-Mubaarak said:
"We do not say as the Jahmiyyah say that Allaah is on the earth, rather He has risen over His Throne.'"
14) And it was said to him, 'how should we know our Lord?'
He said "'above the Heavens, over/upon ('alaa) His Throne'"
29) Sufyaan ath-Thawree was asked about the verse,
"'"and He is with you wheresoever you are"." He said: "in 'His Knowledge.'"
64) Sadqa said, 'I heard Sulaymaan at-Taimee saying:
'"if I were asked, "where is Allaah?"
I would say, "above (fee) the heaven".
And if it said, "where was the Throne before the Heaven?"
I would say, "over the water."
And if it is said, "where was the Throne before the water?"
I would say, "I do not know."'"
[This shows that the question 'where is Allaah' was considered allowed by the Salaf, and how could it be otherwise when the Prophet (sallAllaahu 'alaihi wasallam) himself asked the slave girl, "where is Allaah" as is established firmly in the saheeh of Imaam Muslim. So do not be misguided by the Jahmiyyah who try to declare the above hadeeth of Muslim as weak or distort its inherent

meaning, and make out that the above question is a bid'ah, having only the classical Jahmiyyah as their precedents.]
And Imaam Bukhaaree said:
"'and that (i.e. his answer) was because of the saying of Allaah,
"and they cannot encompass anything of His Knowledge except what He wills."
i.e. except what He explains.'"
66) Muhammad bin Yusuf said:
"(one of the teachers of Bukhaaree), 'the one who says that Allaah is not over ('alaa) His Throne is a kaafir. And the one who thinks that Allaah did not speak to Moses is a kaafir.'"
103) Ibn Mas'ud (radhiAllaahu 'anhu) said:
"about His saying, "then He rose over His Throne",
- 'the Throne is over the water, and Allaah is above (fawqa) the Throne, and He knows what you are upon.'"
104) Qataada said about His saying:
""and He is Allaah in the Heaven and in the Earth"
- 'the One Who is worshipped in the heaven and in the earth.'""

From 'Sharh Usul I'tiqaad Ahlus Sunnah' of al-Laalikaaee
"660) Abdullaah bin Abbaas (radhiAllaahu' anhu) said:
"'Verily Allaah was above His Throne before He created anything, then He created the creation and decreed what was to exist until the Day of Judgement.'"
662) Bashr bin Umar said:
"'I heard more then one of the Mufassir [scholar of Tafsir] say about the verse, '"The Most Merciful istawaa upon the Throne'" - istiwaa means rose above.'"
665) Rabee' (one of the teachers of Maalik) was asked about the verse,
"The Most Merciful rose over His Throne"
- 'how did He rise?'
He replied:
"Al-istiwaa (rising) is known, and the how is not comprehensible, and from Allaah is the message, and upon the Messenger is the preaching, and upon us is believing.'"

670) Maqaatil bin Huyaan said about His saying:
“‘and there is no secret discourse of 3 people except He is the fourth, or of 5 people and He is the sixth”
- ‘He is above His Throne, and nothing is hidden from His knowledge.’”
673) Imaam Ahmad (rahimahullaah) was asked:
“‘Allaah is above the seventh heaven, above His Throne, distinct from his creation, and His Power and Knowledge are in every place?"’ And he replied: "yes, above the Throne and His Knowledge is in every place.’”
675) Imaam Ahmad (rahimahullaah) was asked about the verse,
“"and He is with you wheresoever you are”" and the verse, “‘there is no secret discourse of 3 people except that he is the fourth..”.”
and he said: “‘(meaning) His Knowledge, He is the Knower of the seen and the unseen, His Knowledge encompasses everything, and our Lord is above the Throne without setting limits and giving description, and His Kursi [Footstool] is as the expanse of the heavens and the earth with His Knowledge.’”’”
Imaam Abdullaah bin Ahmad quotes
Abdullaah ibn Mubaarak (radhiAllaahu ‘anhu) as saying:
“…I bear witness that You are above Your Throne above the seven heavens. And this is not as the enemies of Allaah say, the heretics.”’
[‘Reference: As-Sunnah’ of Imaam Abdullaah ibn Ahmad]
He also quoted him as saying: “
We know that our Lord is above the seven heavens over the Throne, and we do not say as the Jahmiyyah say that he is here,” pointing with his hand to the earth.”
Imaam Maalik (rahimahullaah) said:
“‘Allaah is Above the heaven, and His knowledge is in every place, nothing is hidden from Him.”’
[reported by Abdullaah in ‘as-Sunnah’ (pg. 5), and likewise Abu Dawood in ‘Masaa’il’ (pg. 263) …and it’s sanad is saheeh”]

The 'Aqeedah of Imam Malik bin Anas in regards to 'Uluw and Istiwa

'Aqeedah Imam Malik bin Anas rahimuhullah in regards to 'Uluw and Istiwa
Abdullaah bin Ahmad bin Hanbal reported in "ar-Radd alal-Jahmiyyah": My father narrated to me (and then mentioned his chain of narration) from Abdullaah bin Naafi', who said: Maalik bin Anas said:
Allaah is above the heaven, and His knowledge is in every place, nothing escapes it. Source: "Mukhtasar al-Uluww" of adh-Dhahabi (p. 140).
And Ibn Battah al-Ukbari brings this same narration with his chain, in "al-Ibaanah al-Kubraa", in the third book (of the printed edition) which constitutes the completion of "ar-Radd alal-Jahmiyyah" (3:153/154):
Abu Hafs narrated to us, saying: Abu Nasr Asamah narrated to us, saying: al-Fadl bin Ziyaad narrated to us, saying: I heard Abu Abdullaah (Ahmad bin Hanbal) saying: Maalik bin Anas said:
Allaah, the Exalted, is above the heaven and His knowledge is in every place, no place escapes it (His knowledge).
So I said to Abu Abdullaah, "Who informed you of this about Maalik?" He said, "I heard it from Surayj bin an-Nu'maan, from Maalik". And it is also reported in "Sharh Usool il-I'tiqaad" of al-Laalikaa'ee (no. 673) with his chain of narration: Muhammad bin Abdullaah bin al-Hajjaaj informed us, saying: Ahmad bin al-Husayn informed us, saying: Abdullaah bin Ahmad narrated to us, saying: My father said: Surayj bin an-Nu'maan said: Abdullaah bin Naafi' narrated to me: Maalik said:
"Allaah is above the heaven, and His knowledge is in every place, nothing escapes it."
And it is also reported in: "ash-Sharee'ah" of al-Aajurree (no. 695) "Masaa'ilu Ahmad" of Abu Dawud (p. 263)
And it has been claimed by the deniers of al-uluww and by those affected by the Mutakallimoon that the creed of Imaam Maalik was that of tafweed - and they do not have a single narration that is authentic to Imaam Maalik to prove that anything of ta'weel of tafweed emanated from him. And the proof is upon the claimant and as for his saying regarding al-Istiwaa, then that constitutes the

principle of Ahl us-Sunnah that the meanings of the attributes are known but the realities (kaifiyyah and haqeeqah) are unknown, so the attributes are affirmed without takyeef and tamtheel, and without additional meanings and explanations (ta'weel).

Concerning the Isnaad of This Narration The Jahmites have cast doubt over this narration on account of Abdullaah bin Naafi' as-Saa'igh regarding whom there is speech from the Muhadditheen regarding his memory.

You have to look at the sum whole of what these people are up to so when you look at the fact that they try to claim regarding Imaam Maalik that he made ta'weel of Allaah's Nuzool to Allaah's mercy, and they do that on the basis of a narration through Habeeb bin Abee Habeeb, about whom Ibn Adee said, "The ahaadeeth are all fabricated, whether from Maalik or other than him", and about whom an-Nasaa'ee said, "Matrook in hadeeth" and about whom Imaam Ahmad said, "He is not thiqah (trustworthy)". After this, they then try to rely upon another route to this narration which contains two narrators, Muhammad bin Alee al-Jabbulee, a severe Raafidee, and another, Jaami' bin Saudah, suspected of fabricating hadeeth by adh-Dhahabee - and this can be found in al-Meezaan of adh-Dhahabee. So these narrations are not established from Imaam Maalik and the problems with these narrations are more severe than that of Abdullaah bin Naafi' mentioned above - so you see their hypocrisy in all of that.

As for the narration from Imaam Maalik that "Allaah is above the heaven and His knowledge is in every place", then that view is narrated authentically from a vast number of the Salaf with authentic chains of narration, and it is not possible that Imaam Maalik had a saying different to theirs, rather his saying is their very saying.

Ibn Abee Zamanayn (d. 399H) brings in his "Usool us-Sunnah", from Zuhayr bin Abbaad, who said:

كل من أدركت من المشايخ : مالك بن أنس ، وسفيان ، وفضيل بن عياض ، وعبد الله بن المبارك ، ووكيع بن الجراح ، يقولون : النزول حق

Everyone that I reached from the mashaayikh: Maalik bin Anas, Sufyaan, Fudayl bin Iyaad, Abdullaah bin al-Mubaarak, and Wakee' Ibn al-Jarraah were saying: The Nuzool is haqq (true and real).

So we see the hypocrisy of the Jahmites in relying upon weak and fabricated sayings regarding Imaam Malik and ta'weel, whilst they cast doubt regarding the narration from Abdullaah bin Naafi'.
And finally, of what benefit is it to the Jahmiyyah to cast doubt about this position of Imaam Maalik when the very same saying is reported authentically from the Companions, Taabi'een and other Imaams of the Salaf, let alone being explicit in the texts of the Book and the Sunnah?

The hadeeth narrated by Mujahid about the sitting on the Throne

The praised position

241- Muhammad bin Abd Al-Malik Al-Daqiqi told us that Ali bin Al-Hasan bin Sulayman said: Ibn Al-Fudayl told us that Layth said Mujahid said (about the words of Allah): "Your Lord may give you a Praised position"(al-israa: 79 (this means) that Allah will let the Prophet Salla Allahu alayhi wa sallam sit with Him on His throne.

Al-Sunnah of Abu Bakr Al-Khallal

المقام المحمود.

241- أخبرنا محمد بن عبد الملك الدقيقي,
قال: حدثنا علي بن الحسن بن سليمان,
قال: حدثنا ابن فضيل, عن ليث, عن مجاهد: {عسى أن يبعثك ربك مقاما محمودا}
قال: يجلسه على العرش.

السنة للخلال

Only a jahmi kafir denies this hadith ^^

- Abu Bakr al-Khilal

Abu Bakr al-Khilal in regards to the hadith of the seating: This Hadith is only rejected by a Jahmi mubtadi'. We ask the grace of Allah from his innovations and deviances... (Abu Bakr al-Khilal's Sunnah 1/231)
He also said: I had heard this Hadith from more than one of our Sheikhs and I never saw anyone object to it.
(Abu Bakr al-Khilal's Sunnah 1/232)

...- Abu Bakr Muhammad bin Ishaq bin Ja'far al-Saaghaani
Abu Bakr Muhammad bin Ishaq al-Saaghaani said: I don't know anyone from the people of knowledge who have preceded nor in our time except that he has detested what al-Tirmidhi innovated in rejecting the hadith of Muhammad bin Fudaayl'> Laith > Mujahid regarding his saying (it is expected that your Lord will resurrect you to a praised station) who said: To seat him upon the throne, thus (its denier) to us is a Jahmi who is to be boycotted, and we warn about him, for indeed Haroun bin Ma'arouf informed us > Muhammad bin Fudaayl'> Laith > Mujahid regarding his saying (it is expected that your Lord will resurrect you to a praised station.) who said: To seat him upon the throne, and it has been reported that Abdullah bin Salam said: to seat him upon the footstool of the Lord Jalla wa Alaa, so it was said to al-Jareeri: If he is upon the footstool of the lord then is he with him? He said: and judges (to), this is what I attest to my master in the wordly life, and more than 80 years have come upon me, I have never known that anyone rejected the Hadith of Mujahid apart from a Jahmi, And the Imams from the horizons have came with it, and the scholars have met it with acceptance, for more than 150 years, As for this Tirmidhi (not Imam Abū ʿĪsá Muḥammad ibn ʿĪsá as-Sulamī aḍ-Ḍarīr al-Būghī at-Tirmidhī) I don't know him, nor have i known to have seen him with a Muhadith, So it's upon you May Allah have mercy upon you to hold unto the Sunnah and to follow. (Abu Bakr al-Khilal's Sunnah 1/234)

- Abu Bakr Yahya bin Abi Taliib
Abu Bakr al-Khilal said: Abu Bakr Yahya bin Abi Taliib said: I don't know this non-Arab Jahmi, we don't know him to be with a Muhadith, nor with anyone from our brethren, nor do I know of anyone who rejected the Hadith of Mujahid: Muhammad (peace be upon him) is to be seated upon the Throne, reported by Al-Khalq > Ibn Fudaayl'> Laith > Mujahid, and the trustworthy Muhadithoun have held unto it, and narrated it to the heads of witnesses, who have not disproved of it, (rather) they've met it with acceptance and (are) delighted by it, As for me In what I believe to have comprehended since seventy years, I swear by Allah I don't know of anyone who has rejected it, and none rejects it except every evil Jahmi innovater who calls to the opposite of

what our Sheikhs and Imams were upon, May Allah hasten for him his punishment, and take him out of our neighborhoods, for indeed he is a tribulation to whoever has been trailed by him, So All praise are due to Allah who turned us away from what he was tested with, And what with us All praise is to Allah is that we believe in the Hadith of Mujahid, we say with what it has came with, submit to the Hadith and other than it of which the Jahmiyyah oppose from the vision, attributes, the nearness of Muhammad (peace be upon him) from Him. This non-Arab al-Tirmidhi had written to me a book by his own handwritting so I gave it to Abu Bakr al-Marouzi (to check it), and in it (he writes) that whoever sa

ys (with which) the Hadith of Mujahid (says) then he's a dualistic Jahmi. And he lied the liar who's opposed to Islam, so warn about him, and tell about me that whoever says anything contradictory to what i've wrote of it then he's a Jahmi, thus if I were able to I would've established it to the people and called upon him until I could defame him so people can be warned of what he invented in Islam. Thus this is my religion which I worship Allah azza wa. jal with. I ask Allah to cause us to live and die upon it. (Abu Bakr al-Khilal's Sunnah 1/234)

- Ali bin Dawuud al-Quntari
Abu Bakr al-Khilal said > Ali bin Dawuud al-Quntari who said: As for what follows, it's upon you to hold unto the guidance of Abu Abdillah Ahmad bin Muhammad bin Hanbal (May Allah be pleased with him), For Indeed he's the Imam of the pious for those after him, and a jab at whoever opposed him, and that this al-Tirmidhi who contested Mujahid by rejecting the favour of the prophet (peace be upon him) is an Innovater, and none rejects the hadith of Muhammad bin Fudaayl'> Laith > Mujahid regarding his saying (it is expected that your Lord will resurrect you to a praised station) who said: To seat him upon the throne, except a Jahmi, he is to be boycotted, not to be spoken to and warned of and whoever rejects this favour. I bear witness that this Tirmidhi is an evil Jahmi, and 24 years have come upon me and I havent seen anyone rejecting this favour apart from a Jahmi, I don't know him nor have I ever seen him with a Muhadith, and I detest what he has came with in contesting Mujahid and rejecting the favour of the prophet (peace be upon him): Muhammad (peace be upon him) will be seated upon the throne, and that whoever says (by the likes of) the Hadith of Mujahid is a dualist Jahmi who is not to be buried in the graveyard of the Muslims?! And he lied the enemy of Allah, and everyone who said his saying is a Jahmi to us, who is to be boycotted and not to be talked to but rather warned of. (Abu Bakr al-Khilal's Sunnah 1/234-235)

Ibrahim al-Harbi
Abu Bakr al-Khilal said > Ibrahim al-Harbi who said: what we know, say by and go with regarding the path of whoever contested Mujahid and erred him, except discipline and entrapment, Haroun bin Ma'arouf informed us > Muhammad bin Fudaayl'> Laith > Mujahid regarding his saying (it is expected that your Lord will resurrect you to a praised station) who said: To seat him upon the throne, and I hope his station with Allah Tabaraka wa Ta'ala to be more than that, and whosoever rejected what Mujahid said about the seating of the prophet (peace be upon him) above the Throne and other than it then he lied, and I don't think I ever knew this Tirmidhi who denies the Haidth of Mujahid in a discussion or other than a discussion. (Abu Bakr al-Khilal's Sunnah 1/235)

- Abu Dawoud al-Sijistaani
Abu Bakr al Khilal > Abu Dawoud al-Sijistaani who said: I view that whoever rejects the Hadith of Laith on the authority of Mujahid that he is seated upon the Throne should be avoided and warned against until he returns the right I never thought that anyone who is reminded by the Sunnah would discuss this Hadith except that we know the Jahmiyyah deny it in retrospect to affirming the throne, thus they deny the matter of the Throne, and say the Throne is greatness, nevertheless they don't deny the favour of the prophet (peace be upon him) from him, and this Tirmidhi is a man which I don't know, and saying has it that our companions mention that they don't know him in seeking (knowledge), nor have I known him, and Mujahid is viewed greatly in respects to the companions of the prophet (peace be upon him) to Ibn Abbas & Ibn Umar who take mounts from him, I ask Allah to bless us and you with adhering to the Sunnah, and to emulation of the righteous Salaf by Abu Abdillah - May Allah be pleased with him - for Indeed has he clarified these innovated matters enough to be emulated by. (Abu Bakr al-Khilal's Sunnah 1/236)

- Muhammad bin Ismail al-Salami
Abu Bakr al-Khilal said > Muhammad bin Ismail al-Salami who said: Everyone who thought or is delu

ded (into thinking) that the Messenger of Allah (peace be upon him) isn't merited from Allah azza wa Jal this station in the Hadith of Mujahid then he is a Jahmi to us, and this catastrophe upon the people of Islam is that someone mentions the prophet (peace be upon him) and they don't collectively give prefrence to him, and if it wasn't for Abaa Bakr al-Marouzi's (Rahimahullah)

Ijtihad in this it would have been easier to have come down upon us and upon whoever slackened regarding this deviant misguider a punishment, for indeed he's from the most evilest of Jahmiyyah, he doesn't care about what he said, (he) said: This is not the Throne of al-Rahman (intended), but rather it's the throne of Bilqis and some throne of the thrones, like the thrones of mankind (compared to) the throne of al-Rahman, he doesn't fear if he rejects the favour of the prophet (peace be upon him) so how much to those after him (peace be upon him). There's no doubt in his Tajahum, and we are unable to do more than warn and make Dua and making his matter clear, and we oppose those who help him or lean towards those who support him by making takfir of Mujahid, and whoever said with the saying of Mujahid in: (Least he many confer unto you the praisworthy station) who said: He verily seats him upon the throne, so he said: That's a Kafir!, and whosoever says this then he's a Kafir I heard him say this. (Abu Bakr al-Khilal's Sunnah 1/236)

Abu Al-Abbas Haroon bin Al-Abbas Al-Hashimi

Abu Bakr al-Khilal > Abu Al-Abbas Haroon bin Al-Abbas Al-Hashimi: Whoever rejects the Hadith of Mujahid then I consider him a Jahmi, and whoever denies the favour of the Prophet (peace be upon him) then he's a zindeeq to me who's not (to be offered) repentance but killed, because Allah azza wa Jal' preferred him over all the prophets -upon them be peace - and it has been reported on the Authority of Allah azza wa Jal' whom said: 'I am not mentioned except you are mentioned with me, and it's reported regarding His saying: (By your life) [Al-Hijr:72] (that) He said: by your life, and it's also reported that He said: Oh Muhammad if it wasn't for you I wouldn't have created Adam. So take heed against rejecting the Hadith of Mujahid, and it has reached me about him - May Allah defile him - that he denied that Allah azza wa Jal' decends, thus whoever rejects this and the hadith of Mujahid then he's not to be spoken to nor prayed upon. (Abu Bakr al-Khilal's Sunnah 1/237)

- Abu Ali Ismail bin Ibrahim al-Hashimi

Abu Bakr al-Khilal > Abu Ali Ismail bin Ibrahim al-Hashimi: This (person) known as al-Tirmidhi is a Jahmi innovator to us, and whosoever rejects the Hadith of Mujahid has thrown away the favour of the Messenger of Allah (peace be upon him), and whosoever rejects the favour of the Messenger is regarded as Kafir apostate from Islam by us.. (Abu Bakr al-Khilal's Sunnah 1/237-238)

- Abu Bakr Muhammad bin Hamaad al-Muqri

Abu Bakr al-Khilal: Abu Bakr (al-Marouzi) > Abu Bakr bin Hamaad al-Muqri (the friend of Abu Abdillah Ahmad bin Hanbal) > Ahmad bin Saalih al-Misry > Yahya

bin Hasaan > Ibn Fudayl > Laith > Mujahid: (it is expected that your Lord will resurrect you to a praised station) who said: 'to seat him upon the throne'. Abu Bakr al-Khilal > Abu Bakr bin Hamaad al-Muqri: whoever is reminded of these narrations and is silent regarding them then he's suspected, how so then regarding the one who rejects, contests or discusses it? (Abu Bakr al-Khilal's Sunnah 1/248)

The Hearing, Seeing, and Speaking

The Hadith Of Jibreel ‘alayhi salam :

“He (again) said: Messenger of Allah, what is al-Ihsan? Upon this he (the Prophet) said: (Al-Ihsan implies) that you fear Allah as if you are seeing Him, and though you see Him not, verily He is seeing you.”
أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ
[Muslim 10, Book 1, Hadith 7]

Allah ﷻ says:

سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ
[And] "Peace," a word from a Merciful Lord. 36:58

Allah ﷻ says:

قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ

[Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?" 38:75

Allah ﷻ says:

تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ

Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. 2:253

Allah ﷻ says:

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ

Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing. 58:1

Narrated Abu Musa:

We were with the Prophet (ﷺ) on a journey, and whenever we ascended a high place, we used to say, "Allahu Akbar." The Prophet (ﷺ) said, "Don't trouble yourselves too much! You are not calling a deaf or an absent person, but you are calling One Who Hears, Sees, and is very near." Then he came to me while I was saying in my heart, "La hawla wala quwwatta illa billah (There is neither might nor power but with Allah)." He said, to me, "O `Abdullah bin Qais! Say, 'La hawla wala quwwata illa billah (There is neither might nor power but with Allah), for it is one of the treasures of Paradise." Or said, "Shall I tell you of it?"

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، قَالَ كُنَّا مَعَ النَّبِيِّ صلى الله عليه وسلم فِي سَفَرٍ فَكُنَّا إِذَا عَلَوْنَا كَبَّرْنَا فَقَالَ " ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا ". ثُمَّ أَتَى عَلَىَّ وَأَنَا أَقُولُ فِي نَفْسِي لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. فَقَالَ لِي " يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ قُلْ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ. فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ ". أَوْ قَالَ أَلاَ أَدُلُّكَ بِهِ.

[Sahih al-Bukhari #7386]

Allah ﷻ says:

قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ

[Allah] said, "The truth [is My oath], and the truth I say 38:84

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ
[That] I will surely fill Hell with you and those of them that follow you all together." 38:85

Allah ﷻ says:

وَيَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ

And (We said): O Adam! Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust. 7:19

Allah ﷻ says:

فَلَمَّآ أَتَىٰهَا نُودِيَ يَٰمُوسَىٰٓ

And when he came to it, he was called, "O Moses, 20:11

إِنِّيٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى

Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa. 20:12

وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ

And I have chosen you, so listen to what is revealed [to you]. 20:13

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ

Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance. 20:14

إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ

Indeed, the Hour is coming – My design is to keep it hidden- so that every soul may be recompensed according to that for which it strives. 20:15

فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ

So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish. 20:16

وَمَا تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ

And what is that in your right hand, O Moses? 20:17

قَالَ هِيَ عَصَايَ أَتَوَكَّؤُاْ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخْرَىٰ

He said, "This is my staff. I lean on it, and herd my sheep with it, and I have other uses for it." 20:18

قَالَ أَلْقِهَا يَٰمُوسَىٰ

He said, "Throw it, O Moses." 20:19

فَأَلْقَىٰهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ

So he threw it-thereupon it became a moving serpent. 20:20

قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا ٱلْأُولَىٰ

[Allah] said, "Seize it and fear not; We will return it to its former condition. 20:21

Allah ﷻ says:

وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَٰمُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ ٱلْمُرْسَلُونَ

And [he was told], "Throw down your staff." But when he saw it writhing as if it were a snake, he turned in flight and did not return. [Allah said], "O Moses, fear not. Indeed, in My presence the messengers do not fear." 27:10

Allah ﷻ says:

وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا

And Allah spoke to Moosa 4:164

Allah ﷻ says:

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَۚ قَالَ لَن تَرَىٰنِي وَلَٰكِنِ ٱنظُرۡ إِلَى ٱلۡجَبَلِ فَإِنِ ٱسۡتَقَرَّ مَكَانَهُۥ فَسَوۡفَ تَرَىٰنِيۖ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلۡجَبَلِ جَعَلَهُۥ دَكّٗا وَخَرَّ مُوسَىٰ صَعِقٗاۚ فَلَمَّآ أَفَاقَ قَالَ سُبۡحَٰنَكَ تُبۡتُ إِلَيۡكَ وَأَنَا۠ أَوَّلُ ٱلۡمُؤۡمِنِينَ

And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers." 7:143

Allah ﷻ says:

وَعَلَّمَ ءَادَمَ ٱلۡأَسۡمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمۡ عَلَى ٱلۡمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسۡمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمۡ صَٰدِقِينَ

And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." 2:31

Allah ﷻ says:

قَالَ ٱهۡبِطَا مِنۡهَا جَمِيعَۢاۖ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّٞۖ فَإِمَّا يَأۡتِيَنَّكُم مِّنِّي هُدٗى فَمَنِ ٱتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشۡقَىٰ

[Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidnce from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. 20:123

Allah ﷻ says:

قَالَ فَٱهۡبِطۡ مِنۡهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخۡرُجۡ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ
He [Allah] said, "Get down from it! It is not for you to act arrogantly in it. Get out! You are one of the lowly!" 7:13

Allah ﷻ says:

وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ أَيۡنَ شُرَكَآءِيَ ٱلَّذِينَ كُنتُمۡ تَزۡعُمُونَ

And [warn of] the Day He will call them and say, "Where are My 'partners' which you used to claim?" 28:62

Allah ﷻ says:

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ

And [mention] the Day He will call them and say, "What did you answer the messengers?" 28:65

Allah ﷻ says:

أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ
Does he not know that Allah sees? 96:14

Allah ﷻ says:

فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing. 42:11

Allah ﷻ says:

إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. 4:58

Allah ﷻ says:

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing. 17:1

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth." (See Hadith No. 66, Vol. 8)

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا عَبْدُ الصَّمَدِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ ـ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ ـ عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْدًا نَادَى جِبْرِيلَ إِنَّ اللَّهَ قَدْ أَحَبَّ فُلاَنًا فَأَحِبَّهُ فَيُحِبُّهُ جِبْرِيلُ، ثُمَّ يُنَادِي جِبْرِيلُ فِي السَّمَاءِ إِنَّ اللَّهَ قَدْ أَحَبَّ فُلاَنًا فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ وَيُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الأَرْضِ ".

[Sahih al-Bukhari #7485]

Narrated Abu Sa`id Al-Khudri:

The Prophet (ﷺ) said, "Allah will say to the people of Paradise, "O the people of Paradise!" They will say, 'Labbaik, O our Lord, and Sa`daik, and all the good is in Your Hands!' Allah will say, "Are you satisfied?' They will say, 'Why shouldn't we be satisfied, O our Lord as You have given us what You have not given to any of Your created beings?' He will say, 'Shall I not give you something better than that?' They will say, 'O our Lord! What else could be better than that?' He will say, 'I bestow My Pleasure on you and will never be angry with you after that.' "

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ اللَّهَ يَقُولُ لأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ. فَيَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لاَ نَرْضَى يَا رَبِّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ أَلاَ أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ. فَيَقُولُونَ يَا رَبِّ وَأَىُّ شَىْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا ".

[Sahih al-Bukhari #7518]

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Once while Job (Aiyub) was taking a bath in a naked state. Suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord called him, 'O Job! Didn't I make you rich enough to dispense with what you see now?' Job said, 'Yes, O Lord! But I cannot dispense with Your Blessings.'

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ رِجْلُ جَرَادٍ مِنْ ذَهَبٍ فَجَعَلَ يَحْثِي فِي ثَوْبِهِ، فَنَادَى رَبُّهُ يَا أَيُّوبُ أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى قَالَ بَلَى يَا رَبِّ وَلَكِنْ لاَ غِنَى بِي عَنْ بَرَكَتِكَ ".
Sahih al-Bukhari 7493

Narrated `Abdullah:

Two person of Bani Thaqif and one from Quraish (or two persons from Quraish and one from Bani Thaqif) who had fat bellies but little wisdom, met near the Ka`ba. One of them said, "Did you see that Allah hears what we say? " The other said, "He hears us if we speak aloud, but He does not hear if we speak in stealthy quietness (softly)." The third fellow said, "If He hears when we speak aloud, then He surely hears us if we speak in stealthy quietness (softly)." So Allah revealed the Verse:-- ' *“And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do. 41:22”*

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ قَالَ اجْتَمَعَ عِنْدَ الْبَيْتِ ثَقَفِيَّانِ وَقُرَشِيٌّ، أَوْ قُرَشِيَّانِ وَثَقَفِيٌّ، كَثِيرَةٌ شَحْمُ بُطُونِهِمْ قَلِيلَةٌ فِقْهُ قُلُوبِهِمْ فَقَالَ أَحَدُهُمْ أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ قَالَ الآخَرُ يَسْمَعُ إِنْ جَهَرْنَا وَلاَ يَسْمَعُ إِنْ أَخْفَيْنَا وَقَالَ الآخَرُ إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا. فَأَنْزَلَ اللَّهُ تَعَالَى {وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ} الآيَةَ.

Sahih al-Bukhari #752

Abu Yunus Sulaim b. Jubair, client of Abu Hurairah, said :

I heard Abu Hurairah recite this verse : “Allah doth command you to render back your trusts to those to whom they are due” up to “For Allah is he who heareth and seeth all things”. He said : I saw the Messenger of Allah (May peace be upon him) putting his thumb on his ear and finger on his eye. Abu Hurairah said : I saw the Messenger of Allah (May peace be upon him) reciting this verse and putting his fingers. Ibn Yunus said that al-Muqri said. “Allah hears and sees” means that Allah has the power of hearing and seeing.

Abu Dawud said: This is a refutation of the Jahmiyyah.

حَدَّثَنَا عَلِيُّ بْنُ نَصْرٍ، وَمُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ، - الْمَعْنَى - قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ، حَدَّثَنَا حَرْمَلَةُ، - يَعْنِي ابْنَ عِمْرَانَ - حَدَّثَنِي أَبُو يُونُسَ، سُلَيْمُ بْنُ جُبَيْرٍ مَوْلَى أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقْرَأُ هَذِهِ الآيَةَ { إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا } إِلَى قَوْلِهِ تَعَالَى { سَمِيعًا بَصِيرًا } قَالَ رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَضَعُ إِبْهَامَهُ عَلَى أُذُنِهِ وَالَّتِي تَلِيهَا عَلَى عَيْنِهِ قَالَ أَبُو هُرَيْرَةَ . رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقْرَؤُهَا وَيَضَعُ إِصْبَعَيْهِ قَالَ ابْنُ يُونُسَ قَالَ الْمُقْرِئُ يَعْنِي { إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ } يَعْنِي أَنَّ لِلَّهِ سَمْعًا وَبَصَرًا . قَالَ أَبُو دَاوُدَ وَهَذَا رَدٌّ عَلَى الْجَهْمِيَّةِ .

Sunan Abi Dawud 4728

The hands

Allah ﷻ says:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ
"O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?"
38:75

Allah ﷻ says:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ
They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.
39:67

Narrated Abu Hurayrah (may Allah be pleased with him): Allah's Messenger (peace be upon him) said:

When Allah created Adam and breathed into him, he sneezed. He said: Praise be to Allah, by His permission. At this, his Lord said to him: "Your Lord has bestowed mercy on you. O Adam! Go to those angels sitting there and greet them." So Adam said: As salaamu 'alaykum (peace be upon you). They responded to him. Then he came back to his Lord. Allah said: "It will be your greeting and the greeting of your offspring."

Allah said, having made His Hands closed: “Select any one of them.” Adam said: “I select the right hand and both the hands of my Lord are right and blessed.” Then Allah spread it. There was Adam and his generation. Adam asked: “O Lord! Who are these people?” Allah said: “They are your children.” Every human being’s life is written between his eyes. Among them was a man with the brightest face. For him was written only forty years of age. Adam said: “O Lord! Who is this fellow?” Allah said: “This is your son Dawood [David]. His life span is written forty years.” Adam said: “O Lord! Increase his age.” Allah said: “This is what I have written down for him.” He said: “Then I give him sixty years of my age.” Allah said: “This is between you and him. Live in Paradise.”

This hadith is sound and reported by Ibn Abi Asim, Ibn Hibbaan and Hakim in his mustadrak

Abu Kurayb told us that Yahya bin Isa said that Al-A'mash said that Habib bin Abi Thabit said that Said bin Jubayr said Ibn Abbas said: about the words of Allah " And when thy Lord took from the Children of Adam, from their loins, their seed, and made them testify against themselves, 'Am I not your Lord?' They said, 'Yes, we testify'-- lest you should say on the Day of Resurrection, 'we were heedless of this,'. (Al-A'raf: 172): "When he had created Adam, he took his offspring from his back like seed, and took two handsfull and said to those in his right hand: "enter paradise with peace" and to the rest he said: "enter the hell and I do not care”.

Tafsir Al-Tabari 13/227 No.: 15344

15344 - حدثنا أبو كريب قال: حدثنا يحيى بن عيسى, عن الأعمش, عن حبيب بن أبي ثابت, عن سعيد بن جبير, عن ابن عباس: (وإذ أخذ ربك من بني آدم من ظهورهم ذريتهم) قال: لما خلق الله آدم, أخذ ذريته من ظهره مثل الذر, فقبض قبضتين, فقال لأصحاب اليمين: "ادخلوا الجنة بسلام", وقال للآخرين: ""ادخلوا النار ولا أبالي.

تفسير الطبري 227/13

Musa Alayhi Al-Salam said to Adam Alayhi Al-Salam:
"Allah created you with His Hand and the angels prostrated to you."
(Muslim, #2652);

أَنْتَ آدَمُ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَسْجَدَ لَكَ مَلاَئِكَ

Abu Huraira reported Allah's Messenger (way peace be upon him) as saying:

There was argument between Adam and Moses. Moses said to Adam: You are our father. You did us harm and caused us to get out of Paradise. Adam said to him: You are Moses. Allah selected you (for direct conversation with you) and wrote with His own Hand the Book (Torah) for you. Despite this you blame me for an act which Allah had ordained for me forty years before He created me. Allah's Apostle (ﷺ) said:. This is how Adam came the better of Moses and Adam came the better of Moses.

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، وَإِبْرَاهِيمُ بْنُ دِينَارٍ، وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ، وَأَحْمَدُ بْنُ عَبْدَةَ، الضَّبِّيُّ جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، - وَاللَّفْظُ لاِبْنِ حَاتِمٍ وَابْنِ دِينَارٍ - قَالاَ حَدَّثَنَا سُفْيَانُ بْنُ، عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ طَاوُسٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " احْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى يَا آدَمُ أَنْتَ أَبُونَا خَيَّبْتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ فَقَالَ لَهُ آدَمُ أَنْتَ مُوسَى اصْطَفَاكَ اللَّهُ بِكَلاَمِهِ وَخَطَّ لَكَ بِيَدِهِ أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ اللَّهُ عَلَىَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً " . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " فَحَجَّ آدَمُ مُوسَى فَحَجَّ آدَمُ مُوسَى " . وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ وَابْنِ عَبْدَةَ قَالَ أَحَدُهُمَا خَطَّ . وَقَالَ الآخَرُ كَتَبَ لَكَ التَّوْرَاةَ بِيَدِهِ .
[Sahih Muslim #2652]

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Allah said: "The son of Adam hurts Me by abusing Time, for I am Time; in My Hands are all things and I cause the revolution of night and day.' " (See Hadith No. 351, Vol. 6)

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " قَالَ اللَّهُ تَعَالَى يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الأَمْرُ، أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ ".

[Sahih al-Bukhari #7491]

Narrated 'Abu Huraira:
I heard Allah's Messenger (pbuh) saying, "Allah will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?"'

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنِي اللَّيْثُ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ مُسَافِرٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " يَقْبِضُ اللَّهُ الأَرْضَ، وَيَطْوِي السَّمَوَاتِ بِيَمِينِهِ، ثُمَّ يَقُولُ أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ ".

Sahih al-Bukhari 4860

The Fingers

Sahih Muslim, Characteristics of the Day of Judgment, Paradise, and Hell

Book 53, Hadith 7223

'Abdullaah Ibni Mas'ud radhi Allahu 'anhu reported that a Jew scholar came to Allah's Apostle (may peace he upon him) and said : Muhammad, or Abu al-Qasim, verily, Allah, the Exalted and Glorious would carry the Heavens on the Day of Judgment upon one finger and earths upon one finger and the mountains and trees upor one finger and the ocean and moist earth upon one finger-in fact the whole of the creation upon one finger, and then He would stir them and say:
I am your Lord, I am your Lord. Thereupon Allah's Messenger (ﷺ) smiled testifying what that scholar had said. He then recited this verse:" And they honour not Allah with the honour due to Him; and the whole earth will be in His grip on the Day of Resurrection and the heavens rolled up in His right hand. Glory be to Him I and highly Exalted is He above what they associate (with Him)" Surat az-Zumar, verse 67

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا فُضَيْلٌ، - يَعْنِي ابْنَ عِيَاضٍ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ جَاءَ حَبْرٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا مُحَمَّدُ أَوْ يَا أَبَا الْقَاسِمِ إِنَّ اللَّهَ تَعَالَى يُمْسِكُ السَّمَوَاتِ يَوْمَ الْقِيَامَةِ عَلَى إِصْبَعٍ وَالأَرَضِينَ عَلَى إِصْبَعٍ وَالْجِبَالَ وَالشَّجَرَ عَلَى إِصْبَعٍ وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ ثُمَّ يَهُزُّهُنَّ فَيَقُولُ أَنَا الْمَلِكُ أَنَا الْمَلِكُ . فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم تَعَجُّبًا مِمَّا قَالَ الْحَبْرُ تَصْدِيقًا لَهُ ثُمَّ قَرَأَ { وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ}
Narrated `Abdullah:

A Jew came to the Prophet (ﷺ) 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 Messenger (ﷺ) 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 belief in what was said.

حَدَّثَنَا مُسَدَّدٌ، سَمِعَ يَحْيَى بْنَ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي مَنْصُورٌ، وَسُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّ يَهُودِيًّا، جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ عَلَى إِصْبَعٍ وَالأَرَضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْخَلاَئِقَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ أَنَا الْمَلِكُ. فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم حَتَّى بَدَتْ نَوَاجِذُهُ ثُمَّ قَرَأَ {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ}. قَالَ

يَحْيَى بْنُ سَعِيدٍ وَزَادَ فِيهِ فُضَيْلُ بْنُ عِيَاضٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَبِيدَةَ عَنْ عَبْدِ اللَّهِ فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم تَعَجُّبًا وَتَصْدِيقًا لَهُ.

[Sahih al-Bukhari #7414]

The Prophet Muhammad (upon him be blessings and peace) said, “All the hearts of the offspring of Adam are between two fingers of Ar-Rahman. He turns it (in any direction) as He wills.” (Muslim and Ahmad)

Then Allah’s Messenger said:

يا مقلب القلوب ثبت قلبي على دينك

Ya Muqallib al-Quluub, thabbit qalbi `ala Deenik.
‘O Turner of the Hearts – keep my heart firm on Your Religion.’

[Sahih Muslim]

The face – Seeing Allah in the Hereafter

Narrated by Muslim in his Saheeh (266) from Suhayb, according to whom the Prophet (peace and blessings of Allaah be upon him) said:

“When the people of Paradise enter Paradise, Allaah will say, ‘Do you want anything more?’ They will say, ‘Have You not brightened our faces, admitted us to Paradise and saved us from Hell?’ Then the veil will be lifted and they will not have seen anything more dear to them than looking upon their Lord, may He be glorified and exalted. This is what is meant by ‘even more.’” Then he recited the verse (interpretation of the meaning) :

“For those who have done good is the best reward and even more (i.e. having the honour of glancing at the Countenance of Allaah)”

[Yoonus 10:26]

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ - قَالَ - فَيَكْشِفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ "

Tafsir of verse 26 of Surat Yunus (Ibn Kathir) :

He will grant them on top of all of that and even better, the honor of looking at His Noble Face. This is the increase that is greater than anything that had been given. They will not deserve that because of their deeds, but rather, they will receive it by the grace of Allah and His mercy. The explanation that this refers to looking at Allah's Noble Face was narrated from Abu Bakr, Hudhayfah bin Al-Yaman, `Abdullah bin `Abbas, Sa`id bin Al-Musayyib, `Abdur-Rahman bin Abu Layla, `Abdur-Rahman bin Sabit, Mujahid, `Ikrimah, `Amir bin Sa`ad, `Ata', Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi, Muhammad bin Ishaq, and others from the earlier and later scholars. There are many Hadiths that contain the same interpretation. Among these Hadiths is what Imam Ahmad recorded from Suhayb that Allah's Messenger recited this Ayah :

﴿لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ﴾

It was narrated that Ibn ‘Abbaas (radi Allahu anhu) said: “[The aya] ‘Some faces that Day shall be Naadirah (shining and radiant) (75:22)’ means, because of the blessing. ‘Looking at their Lord’ means, looking upon the Face of their Lord.” This is the opinion of the mufassireen (commentators on the Qur’an) among the scholars of the Sunnah and Hadith.

Narrated Jarir bin `Abdullah:

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

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ الْيَرْبُوعِيُّ، حَدَّثَنَا أَبُو شِهَابٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا ".

[Sahih al-Bukhari #7435]

Narrated `Adi bin Hatim:
Allah's Messenger (ﷺ) said, "There will be none among you but his Lord will speak to him, and there will be no interpreter between them nor a screen to screen Him."

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي الأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ وَلاَ حِجَابٌ يَحْجُبُهُ ".
[Sahih al-Bukhari #7443]

Narrated Qais:

Jarir said, "We were with the Prophet (ﷺ) and he looked at the moon--full-moon--and said, 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before the sunrise (Fajr) and a prayer before sunset (`Asr), you must do so.' He then recited Allah's Statement: And celebrate the praises Of your Lord before the rising of the sun and before (its) setting." (50.39) Isma`il said, "Offer those prayers and do not miss them."

حَدَّثَنَا الْحُمَيْدِيُّ، قَالَ حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً ـ يَعْنِي الْبَدْرَ ـ فَقَالَ " إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لاَ تُضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لاَ تُغْلَبُوا عَلَى صَلاَةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا ". ثُمَّ قَرَأَ {وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ}. قَالَ إِسْمَاعِيلُ افْعَلُوا لاَ تَفُوتَنَّكُمْ.

Sahih al-Bukhari #554

Narrated 'Abu Huraira radhi Allahu ‘anhu :

Some people said, "O Allah's Messenger (pbuh)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's Messenger (pbuh)." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, No, O Allah's Messenger (pbuh)!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. 'So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. **Then Allah will come to them in a shape they know and will say, "I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him**. Then a bridge will be laid over the (Hell) Fire." Allah's Messenger (pbuh) added, "I will be the first to cross it. And the invocation of the Apostles on that Day, will be 'Allahumma Sallim, Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks Similar to the thorns of As Sa'dan (a thorny tree).

Didn't you see the thorns of As-Sa'dan?" The companions said, "Yes, O Allah's Messenger (pbuh)." He added, "So the hooks over that bridge will be like the thorns of As-Sa-dan except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah. We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the f ire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Ma'ul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.' " Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise).

At-Tabaraani narrated in al-Mu‘jam al-Kabeer (6717) that Anas ibn Maalik said: The Messenger of Allah (blessings and peace of Allah be upon him) said:

“Jibreel came to me with something like a white mirror in his hand, on which there was a black spot. I said: ‘What is this, O Jibreel?’ He said: ‘This is Jumu‘ah (Friday); it is the master of days and we call it Yawm al-Mazeed (the day of more – cf. “There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic)” [Qaaf 50:35]).’ I said: ‘O Jibreel, what does “more” mean?’ He said: ‘That is because your Lord has allocated a valley in Paradise that is more fragrant than white musk. When Friday comes, among the days in the hereafter, the Lord, may He be blessed and exalted, will descend from His Throne (‘Arsh) to His Kursiy, and the Kursiy will be surrounded with seats of light on which the Prophets will sit. These seats will be surrounded with footstools of gold on which the martyrs will sit. The people of the chambers will come down from the chambers and sit on sand hills of musk, and those who sit on the sand hills will not think that those who sit on the footstools and seats are any better off than them. Then the Owner of Majesty and Honour will appear and say: ‘Ask of Me.’ They will say: ‘We ask for Your good pleasure, O Lord.’ He will say: ‘It is because I am pleased with you that you are in My Paradise, and you are honoured.’ Then He will say (again): ‘Ask of Me.’ They will say all together: ‘We ask for Your good pleasure.’ He will ask them to testify that He is pleased with them. Then He will say (once more): ‘Ask of Me,’ and they will ask of Him until each one of them is finished. Then He will grant them that which no eye has seen, no ear has heard, and it has not crossed the mind of any human.”

It was also narrated by Ibn Abi’d-Dunya in Sifat al-Jannah (88) via another isnaad; he added: “… there is nothing that they are more eager for than Friday; the more they gaze more upon their Lord, the more they will increase in honour.”

Al-Mundhiri (may Allah have mercy on him) said:

It was narrated by Ibn Abi’d-Dunya and by at-Tabaraani in al-Awsat with two isnaads, one of which is jayyid qawiy. A shorter version was also narrated by Abu Ya‘la; the men of its isnaad are the men of as-Saheeh. And it was also narrated by al-Bazzaar.

End quote from at-Targheeb wa’t-Tarheeb, 4/311

Ad-Daaraqutni narrated with a saheeh isnaad from Ibn al-Mubaarak: al-Mas‘oodi told us, from al-Minhaal ibn ‘Amr, from Abu ‘Ubaydah, from ‘Abdullah ibn Mas‘ood, who said: “Hasten to Jumu‘ah, for verily Allah will

appear to the people of Paradise every Friday when they gather at a sand hill of camphor, and their closeness to Him will be commensurate with the degree to which they hastened to Jumu‘ah in this world.”

When this Verse:--'Say (O Muhammad!): He has Power to send torments on you from above,' (6.65) was revealed; The Prophet (ﷺ) said, "I take refuge with Your Face." Allah revealed:-- '..or from underneath your feet.' (6.65) The Prophet (ﷺ) then said, "I seek refuge with Your Face!" Then Allah revealed:-- '...or confuse you in party-strife.' (6.65) On that, the Prophet (ﷺ) said, "This is easier."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ {قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ} قَالَ النَّبِيُّ صلى الله عليه وسلم " أَعُوذُ بِوَجْهِكَ ". فَقَالَ {أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ} فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَعُوذُ بِوَجْهِكَ ". قَالَ {أَوْ يَلْبِسَكُمْ شِيَعًا} فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هَذَا أَيْسَرُ ".

[Sahih al-Bukhari 7406]

Allah ﷻ says:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا إِلَٰهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned. 28:88

Al-Bukhari reported: Allah the Exalted said, “Everything will perish except His face,” (28:88) which means everything will perish except His dominion, or it is said everything will perish except what was intended for the sake of Allah.

Source: Sahih Bukhari, Kitab At-Tafseer, Surah Al-Qasas 28:88

قال البخاري قال الله سبحانه وتعالى كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ إِلَّا مُلْكَهُ وَيُقَالُ إِلَّا مَا أُرِيدَ بِهِ وَجْهُ اللَّهِ

صحيح البخاري كِتَاب تَفْسِيرِ الْقُرْآنِ سُورَةُ الْقَصَصِ

عن يحيى قال: وحدثني سعيد عن قتادة في قول الله تعالى:{وجوه يومئذ ناضرة} قال: ناعمة، {إلى ربها ناظرة} قال: تنظر إلى الله تعالى.
قال يحيى: وإنما ينظر إليه #المؤمنون، وأما #الكافرون فيحتجب عنهم عز وجل، وهو قوله:{كلاّ إنهم يومئذ عن ربهم لمحجوبون}.
[أصول السنة لابن أبي زمنين رقم الأثر ٥٧]

Allah ﷻ says:

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ
And there will remain the Face of your Lord, Owner of Majesty and Honor.
55:27

The feet

Narrated Abu Huraira:

The Prophet (ﷺ) said, "Paradise and Hell (Fire) quarrelled in the presence of their Lord. Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me ?' Hell (Fire) said, I have been favored with the arrogant people.' So Allah said to Paradise, 'You are My Mercy,' and said to Hell, 'You are My Punishment which I inflict upon whom I wish, and I shall fill both of you.'" The Prophet added, "As for Paradise, (it will be filled with good people) because Allah does not wrong any of His created things, and He creates for Hell (Fire) whomever He will, and they will be thrown into it, and it will say thrice, 'Is there any more, till Allah will put His Foot over it and it will become full and its sides will come close to each other and it will say, 'Qat! Qat! Qat! (Enough! Enough! Enough!) .

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ، حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " اخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ إِلَى رَبِّهِمَا فَقَالَتِ الْجَنَّةُ يَا رَبِّ مَا لَهَا لاَ يَدْخُلُهَا إِلاَّ ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ. وَقَالَتِ النَّارُ ـ يَعْنِي ـ أُوثِرْتُ بِالْمُتَكَبِّرِينَ. فَقَالَ اللَّهُ تَعَالَى لِلْجَنَّةِ أَنْتِ رَحْمَتِي. وَقَالَ لِلنَّارِ أَنْتِ عَذَابِي أُصِيبُ بِكِ مَنْ أَشَاءُ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا ـ قَالَ ـ فَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ لاَ يَظْلِمُ مِنْ خَلْقِهِ أَحَدًا، وَإِنَّهُ يُنْشِئُ لِلنَّارِ مَنْ يَشَاءُ فَيُلْقَوْنَ فِيهَا فَتَقُولُ هَلْ مِنْ مَزِيدٍ. ثَلاَثًا، حَتَّى يَضَعَ فِيهَا قَدَمَهُ فَتَمْتَلِئُ وَيُرَدُّ بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ قَطْ قَطْ قَطْ ".

[Sahih al-Bukhari #7449]

The Eyes

Allah ﷻ says:

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

“For verily, you are under Our Eyes” [at-Toor 52:48]

Allah ﷻ says:

فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُم مُّغْرَقُونَ

Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration. Then, when Our command cometh and the oven gusheth water, introduce therein of every (kind) two spouses, and thy household save him thereof against whom the Word hath already gone forth. And plead not with Me on behalf of those who have done wrong. Lo! they will be drowned. 23:27

Allah ﷻ says:

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ
تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ

And We carried him [Nuh ‘alayhis salam] on a [construction of] planks and nails,
Sailing under Our Eyes as reward for he who had been denied 54:13-14

Allah ﷻ says:

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي

[Saying], 'Cast him into the Tabut (a box or case or a chest) and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My Eye. 20:39

Ad-Dajjal was mentioned in the presence of the Prophet. The Prophet (ﷺ) said, "Allah is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "While Al-Masih Ad- Dajjal is blind in the right eye and his eye looks like a protruding grape."

عليه الله صلى النَّبِيِّ عِنْدَ الدَّجَّالُ ذُكِرَ قَالَ اللَّهِ، عَبْدِ عَنْ نَافِعٍ، عَنْ جُوَيْرِيَةُ، حَدَّثَنَا إِسْمَاعِيلَ، بْنُ مُوسَى حَدَّثَنَا أَعْوَرُ الدَّجَّالَ الْمَسِيحَ وَإِنَّ ـ عَيْنِهِ إِلَى بِيَدِهِ وَأَشَارَ ـ بِأَعْوَرَ لَيْسَ اللَّهَ إِنَّ عَلَيْكُمْ، يَخْفَى لاَ اللَّهَ إِنَّ " فَقَالَ وسلم طَافِيَةٌ عِنَبَةٌ عَيْنَهُ كَأَنَّ الْيُمْنَى الْعَيْنِ ".
[Sahih al-Bukhari 7407]

About interpreting the attributes

‘Uthmaan ibn Sa‘eed ad-Daarimi (d. 280 – may Allah have mercy on him) said:

Praise be to Allah, may He be exalted, we know about the concept of metaphors from the language of the Arabs, which you have taken and used to confuse and mislead the ignorant. By means of this concept you denied the reality of the divine attributes, on the basis of the metaphor argument. But we say: It is wrong to judge the most common style in the Arabic language on the basis of its rarest style; rather we should understand the statements of the Arabs on the basis of the most common style, unless you can produce proof that what is meant here is the rarer style (namely metaphor). This is the approach that is most fair, and it is not right to approach the divine attributes that are well known and understood as they appear to be by people of common sense, and twist the meaning on the grounds that these are metaphors.
Naqd ad-darimi ‘ala Bishr al-Mireesi, 2/755

Al-Darimi said: "and we also takfeer them because of what is known from their kufr by everybody: that they don't acknowledge that Allah exalted is He has a face or that He can hear and see and talk or that He has knowledge or any other attribute except when they give an erroneous interpretation (ie that Allah spoke without sound and other things audhu billah)."

Al-Radd ala Al-Jahmiyya p199 nr367

قال الدارمي في الرد على الجهمية : ٣٦٧ - وَنُكَفِّرُهُمْ أَيْضًا بِالْمَشْهُورِ مِنْ كُفْرِهِمْ أَنَّهُمْ لَا يُثْبِتُونَ لِلَّهِ تَبَارَكَ وَتَعَالَى وَجْهًا وَلَا سَمْعًا وَلَا بَصَرًا وَلَا عِلْمًا وَلَا كَلَامًا وَلَا صِفَةً إِلَّا بِتَأْوِيلِ ضُلَّالٍ،

Ibn Mindah said:
Interpretation (ta’wil) is viewed by ahlu l-hadith as a form of denial.
Al-Radd ‘ala Al-Jahmiyya

قال ابن منده في رده على الجهمية: (التأويل عند أصحاب الحديث نوع من التكذيب).

Exposing of the Mu'atilah

From the innovated sayings of the Jahmites is:
I never said that Allaah is not above the throne. I said He is not in a location above the throne. And they intend by this to negate that Allaah is actually above the Throne, and so we say regarding this saying:
When you are speaking to a Jahmite Ash'ari, then know that what he actually intends by his words is different to what you assume he means. For when the Jahmee says: I never said that Allaah is not above the throne... Then in his mind it is possible that what he is thinking is "Allaah is above the Throne in rank and status" (meaning, symbolically and metaphorically) and he does not affirm Allaah Himself is above the Throne and he may not even hold that the Throne is a true and real created entity but only a metaphor, but he wishes to deceive you - and it is a necessity that their creed be established upon deception and fooling and deceiving others through words and terms, their creed cannot be established by anything other than this.To learn more about this, see it for yourself from the words of al-Ghazali (d. 505H).
Thus in his mind the Jahmite knows what he intends, but he leaves you upon your own assumptions and leaves you in your naivety to take him at face value and to think his saying is honey, when it is in reality poison.
Thus it is necessary that you interrogate and examine this Jahmee by asking him what he means by "Throne", is it a true and real created thing or not? And what he means by "above",is it an aboveness of status and rank exclusive to an aboveness with the Essence? You need to pin the Jahmee down and make him express the true meaning of what he is saying, because what he means and what he says are most likely two different things. When the Jahmite Ash'ari says:... I said He is not in a location above the throne.
Then you should know he is equal to the Jahmee who says,

"I do not say that the Qur'aan is created. I say that my recitation of the Qur'aan is created." -like for like. Because this ancient Jahmee could not find any room to say "The Qur'aan is created" because
the truth was manifest and the Salaf pushed these Jahmites against the wall, and they were debased and humiliated. Thereafter, they began to squeak, wimpishly, "My recitation of the Qur'aan is created", and they used this as a stepping stone to their view that the Qur'aan is created. and thereafter
they were debased and humiliated again, for the Salaf were wise to these devils. And as for this Jahmite Ash'ari, then he found no way to deny that Allaah is above the Throne - and how is it possible for them to do so with the likes of these narrations from the Salaf, see here.

So today's Jahmite Ash'aris have inherited the genotype of tajahhum of old, and you see its phenotypes expressed in both the Hulooli and Mu'attil Jahmee alike - and from such expressions that they cannot say openly is "Allaah is not above the Throne" as all people with sound fitrah would reject this from them in an instant, however they (the Mu'attil Jahmites)
say:... I said He is not in a location above the throne.
And the intent behind this is to use it in order to arrive at the following saying: He is not in a location above the throne. And the reason for their attempts to negate their is a Lord above the Throne is the same reason that Jahm bin Safwaan denied their is a Lord above the Throne. He used what was current amongst the Muslim lands, amongst the Atheist Philosophers of the metaphysics of the Greeks and of Aristotle in particular to devise a proof against some Indian Materialist Philosophers he was debating, and he argued that the presence of sifaat and a'araad and hawaadith (qualities, incidental attributes and occurrences) found in bodies (ajsaam) are evidence of their createdness, and thus the universe is created and thus there is a creator.
So when those atheists said, "Fine, now describe your Lord to us", then he realized that if he described Allaah with what is in the Book and the Sunnah it would falsify his proof. Thus he turned upon the texts of the Book and the Sunnah with rejection and denied Allaah could be described with anything. And so Allaah could not be above the Throne because place (makaan) and direction (jihah) are from the incidental attributes of bodies. And it was on this basis that the Jahmites claimed the Qur'aan is created, that Allaah did not speak to Moses, that Allaah did not take Ibraaheem as His khaleel, that Allaah will not be seen in the Hereafter and that Allaah is not above the Throne - because all of that would necessitate that the intellectual proof for the existence of a creator would be falsified - because they all amount to - in the view of the Jahmites - as a'raad (incidental, temporal attributes) and hawaadith

(occurrences) and this would mean that Allaah is a jism (body) like all the created bodies (ajsaam). And it is for this reason that all their speech regarding Tawheed is dictated by these terms - they can never discuss Tawheed through the language of the Messengers exclusively, it must involve the language of the metaphysics of the atheist philosophers - jawhar, jism, 'arad, jihah, makan, tahayyuz and so on - and the use of this language is such that it necessitates a nullification of what the Messengers came with.

And the Mu'tazilah took up this view because they also used that same proof which is called "Hudooth ul-Ajsaam", and they spread the ta'teel of the Jahmites, and with force and oppression when they had political strength, until Imaam Ahmad stood against them. And all of this was inherited by the Ash'aris through Abdullaah bin Sa'eed bin Kullaab (d. 240H) who tried to combine between the deen of the Jahmiyyah, Mu'tazilah and that of Ahl us-Sunnah.
And the response to this doubt is as follows: The Universe is Finite: You cannot escape from affirming that this universe is finite, meaning that it must stop somewhere and have an outer limit or boundary, otherwise it is pure atheism to claim the universe is infinite, and anyone saying such a thing has spoken with plain manifest kufr.

The Notion of six directions Exists Only Within the Creation:
As the above cannot be denied then the notion of the six directions only applies to what is within the boundaries of the said universe, and the six directions are all relative to each other as it relates to whatever is within the boundaries of the universe. And if anyone claims that the notion of six directions exists outside of the universe as it exists within the universe, then he has claimed that the universe is actually infinite and does not stop at any point, and he has spoken with plain manifest kufr. And this is true upon the basis of the language of the Mutakallimeen themselves, because to them "direction (jihah) necessitate place (makaan) and place necessitates something being a body (jismiyyah)" - so if the Mutakallimoon claim the notion of six directions exists outside of the universe, they have spoken with an infinite universe. This is because if the notion of six directions exists outside the boundaries of the universe, then those six directions can only be considered directions if they are in turn surrounded by six directions and so on - and so you have to go to infinity to maintain that claim, and this is pure atheism. It is impossible for you to affirm that the creation is finite and at the same time claim the six

directions that exist within it and which are relative to each other, also exist outside of the creation. So either you affirm the creation is finite or you affirm it is infinite.

Allaah Has a True and Real Existence Outside of the Mind, Outside of the Creation: Following on from the above you cannot escape from affirming that Allaah exists outside of the mind, outside of this universe with a true and real existence and this true and real existence is signified by an essence (dhaat) that has a haqeeqah (a true existing reality that is unknown and unfathomable to us), and that this essence is established by itself (al-qaa'imu bi nafsihi) and described with attributes (sifaat). If you do not affirm this, you have not affirmed a true and real existence for Allaah, and this again is kufr.
Allaah is Above His Creation By Textual Evidence and Unanimous Consensus of the Salaf: And once we have established the above three points - the game is already over and the fraud is demolished - that's it.
Because this leads us to the fourth point which is that in light of the above, this essence is not contained by the six directions as that is impossible, as has preceded. And by the textual ruling of the Book and the Sunnah, the relationship between the creator and the created is that Allaah is above His creation, and this establishes that there are only two true and real directions in reality, above (fawq) and below (taht). And the sound intellect agrees with the authentic text, so all of what has been mentioned above reconciles with and agrees with and conforms to what has come in the revealed texts.
Note: Direction is not an existing thing in and of itself, it simply defines the relationship between two existing entities, and Allaah in His Book has stated both explicitly and implicitly in over 1000 places in His Book, that He is above His creation - and what the Kalaamists, Aristotelian Metaphysicists, and Philosophers speak of regarding "direction" (jihah) and "place" (makaan) and the metaphysical necessities they impose through them, as it relates to what is within the bounds of the universe, cannot and does not apply to Allaah. And this is the great mistake of these people - they have taken the metaphysical language, terminology and classifications from the atheist philosophers that have been used to characterize the observable universe, and then presumed that this same philosophy can be used to characterize what is uncreated, meaning Allaah. Thus, if something created is said to be above, then it must be a jism - according to the Aristotelian Metaphysics they have used for the foundation of their religion - and if this is the case for a created thing, then Allaah has got to be subject to the same principles and rules, such that if it is said about Allaah that He is above the heaven, above the Throne, he must be a

jism as well according to the religion of the Jahmiyyah, Mu'tazilah and Kafirs like Ibn Sina from whom the Ash'aris took their creed of saying "He is not within the creation nor outside
of it". Thus, they have made tashbeeh and tamtheel between Allaah and His creation in the very foundational principles of their religion (thanks to the metaphysical language and terminologies they took from the Atheist philosophers) and this is why it has become impossible for them to speak of Tawheed with language other than "jism" (body), "jawhar"
(substance) and their a'raad (incidental attributes). Further, Allaah sent Books and Messengers to guide us how to believe in Him and He did not
leave it to the disposal of the language and terminology of the atheist and Greek philosophers (al-jawhar, al-'arad, al-jawhar al-fard, al-maqoolaat al-ashar - see here) and those who thought they could argue for Allaah's existence through it, such as Jahm bin Safwan (ex. 128H) and the Jahmiyyah, Abu al-Hudhayl al-Allaaf (d. 235 and the Mu'tazilah, and Abu Bakr al-
Baqillani (d. 403H) and the Ash'ariyyah. And thus, as soon as it is established that Allaah did not create the creation within His essence and that Allaah is not within this creation, then you have at this point, defeated the denier. The game is already over at this point. The argument of the opponent is actually finished and demolished, its dead and buried. From this point onwards when he starts saying, "Allaah does not exist in a place", "Allaah
exists without place", "Allaah is not encompassed by directions" and so on, all of that is just meaningless sophistry - it actually has no meaning to it at all. It is empty, fruitless, meaningless speech and it is not even applicable, because we have already established that the notion of six directions does not exist outside of the creation - even upon the language of the Mutakallimeen - otherwise they must affirm the universe is infinite which is kufr. They can't
do that. As we have established that it is impossible for Allaah to be encompassed by the six directions as all created things are, when they make these statements "Allaah is not in a location" and so on, its talk which has no real meaning - their real goal is to deny there is a
Lord above the heaven and a deity above the Throne - you need to read this article "The Four Doors" and then you need to read all of these sayings of the Salaf from the second and early third centuries to understand what is really going on. What is intended by all this speech of theirs is to reject the clear explicit texts in the Book and the Sunnah and the ijmaa' of the Salaf that "Allaah is above His Throne", but they can't do that directly, otherwise all people will come to know of their falsehood. And this is why they
cannot quote from any of the Salaf prior to 300H who denied that Allaah Himself, is above the Throne, rather they only quote the latecomers, many of

whom, whilst no doubt Scholars in their own right, were affected and influenced by the language of the Mutakallimeen.
Ask them to trace their saying "Allaah is not within the creation or outside of it", to anyone from the Salaf before 300H, or lets say 400H to be generous. The only people they will find are Ibn Sinah the Kafir, the Jahmiyyah and the Mu'tazilah. Further, the reason why they need to deny Allaah is above His creation is because according to Aristotle's Ten Categories (al-Maqoolaat al-Ashar) from the incidental attributes of created bodies are al-ayn (where), and al-idaafah (relative position) - and thus to keep in conformity
with the Aristotelian Tawheed that follows on from their intellectual proof of "Hudooth ul- Ajsaam", any language in the Book and the Sunnah which implies al-ayn and al-idaafah must be treated as giving a presumption of jismiyyah (something being a body), which would invalidate the Aristotelian Tawheed and thus, what is contained in these revealed texts must be denied for Allaah.
Each of the above points are undeniable. They cannot be opposed, denied, rejected, refuted. You can't run. And you can't make excuses. Try it.
So try establishing or arguing: That the universe is infinite. It can't be done. That six directions do exist outside of the universe as they exist within it. It can't be done with your Aristotelian metaphysical language - otherwise you've spoken with an infinite universe. That Allaah has no true and real existence outside of the mind, outside of the universe. It can't be done. That if Allaah exists outside of the mind and outside of the universe He must be contained by six directions. It can't be done unless you can argue in favor of the points that have preceded. That the texts of the Book and the Sunnah as well as the innate instinct (fitrah) of people, all combined, do not amount to the saying that "Allaah is above His creation". It can't be done either. That there are any Scholars from the Salaf from before 300H (or even 400H if we are generous) who held Allaah is not above the Throne, or who held that Allaah is "neither within the universe nor outside of it". It can't be done. The only people you are going to find are the Jahmiyyah and Mu'tazilah! Let the first Jahmee step forward and try arguing in favour of any of these sayings
From Abdissamad bin hasaan who said; Kharijah bin Mus’ab said; When you pray behind the Imam and a Jahmi is on your side, then renew your salah!
Ibn Battah said; The meaning of Kharijah RahimahuLlah regarding the renewal (of the Salah) when a Jahmi prays beside a man. He means thereby, that when someone prays behind the Imam alone and
a Jahmi is by his side or prays behind the Sufuf (prayer rows) alone and a Jahmi (prays) by his side, that he renews it. And this is because according to a group of jurists, that if someone prays behind the Saf (row) alone or stands behind the Imam alone, that he renews his Salah.

As if Kharijah meant; If someone prays behind the Saf (row), him and a Jahmi, that it's like he prayed behind the Saf (row) alone, because the Jahmi isn't a Muslim nor is he in Salah. So the one standing next to him, is as if he stands alone. But regarding the Jahmi that stand in a Saf (row) in a Jama'at (group), then (he's) as if he's one of them, so Salat Al Jama'at is Ja'izah (allowed).
Ibanat ul Kubra:
(2/ 13/121 - 122/ 388) by Ibn Battah.

My uncle, the Imam, informed me,[saying;] Abdullah bin 'Umar Al Karkhiy informed us, [saying;] Sulayman bin Ahmad bin Ayyub informed us, [saying;] Abdullah bin Ahmad bin Hanbal narrated to us,
he said: My father was asked regarding a man, upon whom it was obligatory to free a believing neck [i.e. emancipation; freeing a believing slave]. So he had a bad slave, who've had been taught to say: The Quran is created!? It's not valid to free him, because Most Blessed and Most High have ordered him to free a believing neck [person] and this is not a Believer [Mu'min], this is a Kafir!

Manaqib Al Imam Ahmad rahimuhullah
By Ibn Mindah

: قال بن منده
أَخْبَرَنَا عمي الإمام، أَخْبَرَنَا عبد الله بن عمر الكرخي، أَخْبَرَنَا سليمان بن أحمد بن أيوب، حَدَّثَنَا عبد الله) بن أحمد بن حنبل قَالَ: سُئِلَ أبي عن رجل وجب عليه تحرير رقبة مُؤمنة، فكان عنده مملوك سوء، لقنه أن يقـــــول بخلـــــق القـــــرآن؟ فقال: لا يجزي عنه عتقه لأن الله تبارك وتعالى أمره بتحرير رقبة مؤمنة، وليـــــس هـــــذا بمؤمـــــن هـــــذا كافـــــر) مناقب الامام أحمد

Ijma of the Sahabah that the Quran isn't created.

قال علي بن أبي طالب – رضي الله عنه - في القرآن : :
(ليس بخالق ولا مخلوق ، ولكنه كلام الله ، منه بدأ ، وإليه يعود)
[رواه اللالكائي في " شرح أصول اعتقاد أهل السنة " رقم 374 (1/229-230

Ali bin Abu Talib - May Allah be pleased with him - said in regards to the Quran: 'It's not created nor a creator, but the speech of Allah, from him it began, to him it returns." Reported by al-Lalakaaie in Sharh Usool Itiqad Ahlus Sunnah number 374 (1/229-230)

قال عبدالله بن عباس ، وعبدالله بن مسعود – رضي الله عنهم - :
(القرآن كلام الله ، مـنــه بـدأ وإليه يعود)
رواه اللالكائي في " شرح أصول اعتقاد أهل السنة " رقم 376 (1 /230-231)ورواه أيضا البيهقي عن ابن عباس في كتاب " الأسماء والصفات" ص 312 ، وأورده البغوي في " شرح السنة " (1 / 186) .

Ibn Abbas & Ibn Masoud - May Allah be pleased with them both - said: 'The Quran is the speech of Allah from him it started & to him it returns. Reported by al-Lalakaaie in Sharh Usool Itiqad Ahlus Sunnah number 376 (1/229-230)

Sayings of the Salaf about the Jahmiyya

Some scholars said: "the jahmiyya are the mushabbiha, because they have compared their Lord with an idol and a deaf mute who can not hear, talk, see or create."

وقال بعض أهل العلم: "إن الجهمية هم المشبهة, لأنهم شبهوا ربهم بالصنم, والأصم, والأبكم الذي لا يسمع, ولا يبصر, ولا يتكلم, ولا يخلق

Khalq Af3al Al-3ibad from Al-Bukhari

Imam Waki'ee ibn al-Jarrah (197H) said:
"The Jahmiyyah say: Iman is knowledge of the heart, and we consider this to be Kufr, the one who says this will be asked to repent however if he doesn't repent his neck is to be stricken."
- al-Khilal, al-Sunnah (1773)

Muhammad bin Muhammad bin Umar bin Al-Hakam Abu Al-Hasan bin Al-Attar has told us that Ibrahim bin Ziyad Sablan said: I asked Abd al-Rahman bin

Mahdi: what do you say about someone who says: the Quran was created? He replied: if I had any power I would stand by the bridge and then I would not let anyone through without interrogation, and if someone says: the Quran is created, I cut off his head and throw him in the water.
Al-Sunnah of Abd Allah ibn Ahmad 1/120 hadith nr: 46

حدثني هارون بن عبد الله الحمّال، ثنا إبراهيم بن زياد سبلان، قال: سمعت من عبد الرحمن بن محدي، يقول: لو كان لي من الأمر شيء: لقمت على الجسر، فلا يمرّ بي أحد [من الجهمية] إلا سألته عن القرآن، فإن قال: إنه مخلوق؛ ضربت رأسه، ورميت به في الماء

[كتاب السنة لعبدالله بن أحمد، ٤٧]

‘Alî b. Abî Khâlid – Allâh have mercy on him – reports:
I once said to Ahmad, “This shaykh – referring to an older man who was with us – is my neighbor. I told him not to keep the company of a certain person, and he would like to hear what you have to say about him: I am referring to Hârith Al-Qasîr (Al-Hârith Al-Muhâsibî). Many years ago, you saw me with him and told me not to sit with him nor speak with him. I have not spoken to him since that time. This shaykh, however, does sit with him. So what do you say?”

I saw Ahmad go red with anger, his eyes bulging; I had never before seen him like this. He started to say, “Him! May Allâh do such-and-such to him! Only those well-informed of him know what he really is, only those who really know him know what he is. Al-Mughâzilî, Ya’qûb and so-and-so sat with him, and he caused them to adopt the views of Jahm (Ibn Safwân, leader of the Jahmites). They were destroyed because of him.”

The old man said, “But Abû ‘Abdillâh, he reports hadîth, and he is mild and humble; he has done such-and-such [good works].” Abû ‘Abdillâh (Imâm Ahmad) became angry and began repeating, “Let not his humility and softness deceive you”. He also said, “Do not be fooled by his bowed head, he is an evil man; only those well-informed of him through experience know him. Do not speak to him – with all disrespect to him. Are you going to sit with everyone who narrates from Allâh’s Messenger – may the praise and peace of Allâh be upon him – though he be a heretic (mubtadi’)? No, with all disrespect.”
Tabaqât Al-Hanâbilah, article 325.

Sa'eed bin Aamir said:
'The Jahmites are worser in speech then the Jews & Christians (because) they and the people of religion are united upon Allah the Most High and Exalted

being above the Throne (whilst) they (The Jahmites say) : Nothing is above the Throne.'
- Khalq A'faal al-Ibaad

وقال سعيد بن عامر: الجهمية شر قولا من اليهود والنصارى, قد اجتمعت
.اليهود والنصارى وأهل الأديان: أن الله تبارك وتعالى على العرش, وقالوا هم: ليس على العرش شيء

[(خلق أفعال العباد»]

Ahmad ibn Hanbal-may Allah have mercy on him-said to the Jahmiyya:

"You have already lied about Allah, when you claimed that He does not speak. So you compared Allah with the idols, which are worshiped instead of Allah. Because idols do not speak. "
ar-Radd ala az-Zandiqah wal Jahmiyyah (Page 36)

Haroon bin Marouf al-Marwazi said:
"Whoever claims that Allah Azza wa Jal doesn't speak, then he worships an Idol'
Al-Sunnah 209 by Abdillah

وقال هارون بن معروف المروزي : "من زعم أن الله عز وجل لا يتكلم، فهو يعبد الأصنام.اهـ (السنة لعبد الله 209)

Abbas bin Muhammad told us: I heard Yahya bin Ma'een say: Abu Sa'd Muhammad Muyassar Al-Saghani was blind, and he was a jahmi, and he is a nobody, he was a devil among the devils.
Tarikh Baghdad

تكفير_المعين#
حَدَّثَنَا عباس بن محمد قَالَ: سمعت يحيى يقول: أبو سعد محمد بن ميسر الصاغاني كان مكفوفا، وكان
.جهميا، وليس هو بشيء، كان شيطانا من الشياطين
تاريخ بغداد

Imam Ahmad

Abu Bakr al Khilal: Abu Bakr al-Marouzi informed us that he had asked Abu Abdillah about the narrations which the Jahmiyyah reject regarding the attributes, vision, al-israa and the story of the arsh? So Abu Abdillah authenticated it and said: the Scholars have transmitted it with acceptance, we (to) submit to the transmission as they've came, he [Al-Marouzi] said: so I said

to him: There's a man who objected to some of these transmissions as they've came, so he replied: He's to be abandoned and he said: His objection to this matter is not to be considered, and the transmissions are to be submitted as they've came.
(Abu Bakr al-Khilal's Sunnah 1/283)

Imaam ash-Shaafi'ee (d. 204H)

My ruling regarding Ahl ul-Kalam is that they are to be beaten with palm-branches and shoes, carried upon camels and paraded amongst the kinsfolk, it being announced about them, "This is the recompense of the one who abandoned the Book and the Sunnah and turned to kalaam."
Dhamm ul-Kalaam wa Ahlihi of Abu Isma'il al-Harawi (4/294-295)

Imaam ash-Shaafi'ee (d. 204H) said, as reported by as-Suyuti in Sawn al-Mantiq (1/47-48):
The people did not become ignorant and nor differ (with each other) except due to their abandonment of the language of the Arabs and their inclination to the language of Aristotle.

Yahya bin Yusuf said: I saw Iblees in my dream and his feet were on earth, his head was in the air and it was black like the night. He had hair on his cheeks and two eyes in his chest. I said to myself: if someone is the devil, this must be him. So I started to read Ayat Al-Kursi and he became smaller and smaller until he was just as big as one of us. Then I came closer and asked: who are you? He said: Iblees. I asked: where do you come from? He said: from Iraq. I asked: did you leave someone there as a representative? He said: there is no city or village or house where I have no representative. I asked: where are you going? He said: to Marw. I asked: who is your representative in Iraq? He said: Bishr Al-Marisi, he called the people to something I was not capable of. I asked: and who are you coming for? He said: for Bishr bin Yahya (one of the followers of Al-Mirisi).
Al-Sunnah of Al-Khallal No. 1738

أخبرنا محمد بن علي الوراق قال : ثنا العباس بن أبي طالب قال : ثنا يحيي بن يوسف الزمي قال : - رأيت إبليس في المنام ورجلاه في الأرض ورأسه في السماء أسود مثل الليل وقد ألبس خده الشعر وله عينان في صدره قلت : إن كان إبليس ، فهذا ، فجعلت أقرأ آية الكرسي ويتواضع حتى صار مثل أحدنا ، فدنوت منه فقلت : من أنت ؟ قال : إبليس ، قلت : من أين قدمت ؟ قال من العراق
قلت : استخلفت أحدا ؟ قال ما من مدينة ولا قرية ولا دار إلا ولي فيها خليفة ، قلت : فأين تريد ؟ قال : هذه يعني " مرو " فقلت : من خليفتك بالعراق ؟ قال : بشر المريسي ، قد دعا الناس إلى شئ قد عجزت عنه

قال : قلت : فإلى من جئت إلى ههنا ؟ قال : إلى بشر بن يحيي . قال أبوذكري الرقي وهو الزمي : يقول بقول بشر المريسي
السنة للخلال 1738

'Abdulllah ibn Ahmad reports in as-Sunnah (no.532): I asked my father (Imaam Ahmad) about a people who say that when Allah, the Mighty and Majestic, spoke to Moosa, He did not speak with a voice. So my father said, "Rather, your Lord, the Mighty and Majestic, did speak with a voice. We relate these ahaadeeth just as they are reported."

'Abdullah ibn Ahmad reports in as-Sunnah (no.535): I heard Abu Ma'mar al-Hudhalee say, "Whoever claims that Allah, the Mighty and Majestic, does not speak, nor hear, nor see, nor become angry, nor is pleased (and he mentioned some attributes) then he is a disbeliever in Allah, the Mighty and Majestic. If you see him standing by a well, throw him into it. This is what I hold as my religion before Allah, the Mighty and Majestic, since they are disbelievers in Allah, the Most High."

أخبرنا عَبْد الْعَزِيزِ بْن مُحَمَّد بْن نَصْرٍ السُّتُورِيُّ، حدّثنا أحمد بن سلمان النجاد، حَدَّثَنَا عبد اللَّه بْن أَحْمَد قَالَ: سمعت أبا معمر الهذلي يقول: من زعم أن الله لا يتكلم ولا يسمع ولا يبصر ولا يغضب ولا يرضى- وذكر أشياء من هذه الصفات- فهو كافر بالله، إن رأيتموه على بئر فألقوه فيها، بهذا أُدينُ اللَّهَ لأنهم كفار !! تاريخ بغداد وذيوله ط العلمية، ٦/٢٦٩]وهل يكون هذا الأثر إلا في المعين]

Al-Aajuree says in ash-Sharee'ah (p75), "May Allah have mercy upon us and you. Know that the saying of the Muslims whose hearts have not deviated from the truth and those who were guided to what is correct in the past and the present is that the Qur'an is the speech of Allah, the Mighty and Majestic. It is not created, since the Qur'an is from the Knowledge of Allah, the Most High. The Knowledge of Allah, the Mighty and Majestic, is not created. High is Allah, the Mighty and Majestic, above that. This is proven by the Qur'an, the Sunnah, the sayings of the Companions (radiallaahu ta'aalaa 'anhum) and the sayings of the scholars of the Muslims (rahmatullaahi ta'aala alaihim). It is not denied except by a filthy Jahmee. In the view of the scholars, the Jahmiyyah are disbelievers."

210 - Abu al-Hasan ibn al-Attar Muhammad ibn Muhammad said: I heard Muhammad ibn Musab the worshipper say: «Who claims that you do not speak and are not seen in the Hereafter is an infidel, he does not know you, I testify that you are above the throne above the seven heavens not as the enemies of Allah say, the heretics»

Al-Sunnah of Abdullah bin Ahmed

٢١٠ - حَدَّثَنِي أَبُو الْحَسَنِ بْنُ الْعَطَّارِ مُحَمَّدُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ مُصْعَبٍ الْعَابِدُ، يَقُولُ: «مَنْ زَعَمَ أَنَّكَ لَا تَتَكَلَّمُ وَلَا تَرَى فِي الْآخِرَةِ فَهُوَ كَافِرٌ بِوَجْهِكَ لَا يَعْرِفُكَ، أَشْهَدُ أَنَّكَ فَوْقَ الْعَرْشِ فَوْقَ سَبْعِ سَمَاوَاتٍ لَيْسَ كَمَا يَقُولُ أَعْدَاءُ اللَّهِ الزَّنَادِقَةُ»
السنة لعبد الله بن أحمد

Abdullah ibn Ahmad Ibn Hanbal said; I heard my father may Allah have mercy on him, saying; If the judge is Jahmi then do not testify in his court.
Al-Sunnah by Abdullah ibn Ahmad.

Umm Al-Dahhak bint Ahmad bin 'Amr bin Abi 'Asim Al-Nabil told us in the house of Abu 'Asim Al-Nabil - Rahimahullah - at Basra:

'My Father Ahmad bin 'Amr told me that some friends of ours from amongst the people of Knowledge said: 'The Jahmiyyah and their likes disbelieved in 300 verses of Allah azza wa Djall's book and around 1000 authentic narrations that were transmitted by trustworthy narrators in which the people of Knowledge & Hadith don't differ in regards to its authenticity.''
- Ibn Battah's Al-Ibanah al-Kubra 6/133

٤١١ - حَدَّثَنَا أُمُّ الضَّحَّاكِ بِنْتُ أَحْمَدَ بْنِ عَمْرِو بْنِ أَبِي عَاصِمٍ النَّبِيلُ، بِالْبَصْرَةِ فِي دَارِ أَبِي عَاصِمٍ النَّبِيلِ رَحِمَهُ اللَّهُ، قَالَتْ: حَدَّثَنَا أَبِي أَحْمَدُ بْنُ عَمْرٍو، قَالَ: قَالَ بَعْضُ أَصْحَابِنَا مِنْ أَهْلِ الْعِلْمِ: «كَفَرْتِ الْجَهْمِيَّةُ وَمَنْ ضَاهَى قَوْلَهَا بِثَلَاثِمِائَةِ آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَبِأَلْفِ حَدِيثٍ أَوْ نَحْوَ ذَلِكَ مِنْ [ص: ١٣٤] صِحَاحِ الْأَحَادِيثِ الَّتِي رَوَاهَا الثِّقَاتُ الْمَأْمُونُونَ، لَا يَخْتَلِفُ أَهْلُ الْعِلْمِ وَالْحَدِيثِ فِي صِحَّتِهَا» فَاحْذَرُوا يَا إِخْوَانِي رَحِمَكُمُ اللَّهُ مَذَاهِبَ الْجَهْمِيَّةِ أَعْدَاءِ اللَّهِ فَإِنَّهُمْ أَهْلُ شِرْكٍ وَكُفْرٍ صُرَاحٍ، وَاعْلَمُوا أَنَّ مَذَاهِبَهُمْ قَدِ اشْتَمَلَتْ عَلَى صُنُوفٍ مِنَ الْكُفْرِ، وَأَحَاطَتْ بِأَنْوَاعٍ مِنَ الزَّنْدَقَةِ مُفْرِطَةٍ قَبِيحَةٍ، وَذَلِكَ أَنَّهُ مَالَتْ بِهِمُ الْأَهْوَاءُ، وَعَدَلَتْ بِهِمُ الْآرَاءُ عَنْ مُحْكَمِ الْقُرْآنِ، وَمَا بَيَّنَهُ اللَّهُ فِي كِتَابِهِ، وَمَا شَرَحَهُ وَأَوْضَحَهُ رَسُولُ رَبِّ الْعَالَمِينَ فِي سُنَّتِهِ، وَالْمَأْثُورِ عَنْ صَحَابَتِهِ الْمُنْتَجَبِينَ رَحْمَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ، وَمَا كَانَ عَلَيْهِ الْإِجْمَاعُ مِنْ فُقَهَاءِ الْمُسْلِمِينَ رَحْمَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ، فَقَالُوا آيَاتٍ مِنَ الْقُرْآنِ عَلَى آرَائِهِمْ، وَدَفَعُوا السُّنَنَ وَأَبْطَلُوهَا، وَجَحَدُوا آيَاتٍ مِنَ الْقُرْآنِ وَأَنْكَرُوهَا
الإبانة الكبرى لابن بطة ج6 ص133 رقم 411

Al-Tirmidhi said: Allah mentions the Hand and the Hearing in several places in His book, but the jahmiyya interpreted this ayaat differently than ahlu l-ilm and said that the Hand meant strength.
Sunan Al-Tirmidhi 3/41 nr 662

وَقَدْ ذَكَرَ اللَّهُ عَزَّ وَجَلَّ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ اليَدَ وَالسَّمْعَ وَالبَصَرَ، فَتَأَوَّلَتِ الجَهْمِيَّةُ هَذِهِ الآيَاتِ فَفَسَّرُوهَا عَلَى غَيْرِ مَا فَسَّرَ أَهْلُ العِلْمِ، وَقَالُوا: إِنَّ اللَّهَ لَمْ يَخْلُقْ آدَمَ بِيَدِهِ، وَقَالُوا: إِنَّ مَعْنَى اليَدِ هَاهُنَا القُوَّةُ

The ashariyya say exactly the same as the jahmiyya and therefore they are kuffar

Ibn Al-Mubarak said: "the jahmiyya are kuffar zanadiqah"
قال عبد الله بن المبارك: الجهمية كفار زنادقة.

Abd Al-Wahhab Al-Warraq said: "the jahmiyya are kuffar zanadiqah mushrikun."
Ibn Battah - Al-Ibanah nr:316
وقال عبد الوهاب الوراق: الجهمية كفار زنادقة مشركون.

Abu Abdillah Muhammad bin Ismail Al-Wasiti Al-Darir told us: "I heard Wakie bin Al-Jarrah say: "concerning the jahmi: I ask him to repent, so either he shows repentance, or else I will kill him. ""
Al-Sunnah of Abdullah bin Ahmad

حدثنا أبو عبد الله محمد بن إسماعيل الواسطي الضرير قال: سمعت وكيع بن الجراح, يقول: "أما - الجهمي فاني أستتيبه فان تاب والا قتلته.
السنة_لعبد_الله_بن_أحمد #.

Imam Ahmad wasn't the first person who made takfir of the Jahmis whom alleged the Quran to be created and here are sayings from the salaf before him:

1- Imam Malik

كان مالك بن أنس يقول : (من قـــال القرآن مخلوق يوجع ضربـا ، ويحبس حتى يموت)
. [ ] أخرجه عبدالله بن الإمام أحمد في كتاب " السنة " (106/1-7) بسند صحيح

Malik bin Anas (93H) - Rahimahullah - said:

'Whoever said the Quran is created will be inflicted with hits, and imprisoned until he dies."

Transmitted by Abdullah in al-Sunnah (1/106-7).

2- Sufyan al-Thawri

عن سفيان الثوري – رحمه الله – قال : " من قال :إن (قل هـو الله أحد) [سورة الإخلاص آية 1-2] مخلوق فهو كافر " [أخرجه عبد الله بن الإمام أحمد في كتاب " السنة "(8-107/1) بسند حسن .

It has been narrated that Sufyan al-Thawri (97H) - Rahimullah - said:

"If [somebody said] (Say Allah is One) [Surat al-Ikhlas: 1] [is] created [then] he's Kafir."

Transmitted by Abdullah bin Imam Ahmad in al-Sunnah (1/107-8).

3 - Ibn al-Mubarak

عن محمد بن أعين – رحمه الله – قال : سمعت النظر بن محمد يقول : " من قال (إنني أنا الله لا إله إلا أنا فاعبدني) [سورة طه الآية 14] ، مخلوق فهو كافر . قال : فأتيت ابن المبارك ، فقلت له : ألا تعجب من أبي محمد قال كذا وكذا ، قال : " وهل الأمر إلا ذلك ؟ ، وهل يجد بدا من أن يقول هذا ؟ " [أخرجه عبدالله بن الإمام أحمد في كتاب " السنة " (110/1) ، وأبو داود في " مسائله " ص 267، بسند حسن .

Muhammad bin Ayun heard Al-Nadhr bin Muhammad said:

'whoever says (Indeed, I am Allah.There is no deity except Me, so worship Me and establish prayer for My remembrance.) [Surah Taha: 15] is created is a Kafir: he [the narrator] went to Ibn al-Mubarak (118H), then said: 'are you not suprised by Abu Muhammad saying such-and-such?' So he replied 'Is not the matter except that? And could someone say other than this?

Transmitted by Abdullah bin Imam Ahmad in al-Sunnah (1/110).

4 - Sufyan ibn `Uyaynah

وعن غياث بن جعفر قال : سمعت سفيان بن عيينة يقول : " القرآن كلام الله – عز وجل - ، ومن قال مخلوق فهو كافر ، ومن شك في كفره فهو كافر " . [أخرجه عبدالله في " السنة " (112/1) ، بسند حسن ، وأخرجه أبو داود في " مسائله " مختصرا .

Giyath bin Ja'afr said: I heard Sufyan bin Ja'afar say: I heard Sufyan bin Uyaaynah (107H) say:
'The Quran is the speech of Allah, whoever said it's created is a Kafir, and whoever doubts in his kufr is a Kafir'

Transmitted by Abdullah in al-Sunnah (1/112).

Musa Ibn Abi’l-Jaarud said; Ibrahim Ibn Ismail Ibn Aliyyah (Mu'tazili, Mua'til), a destroyed Jahmi, was mentioned to ash-Shaafi'i, so he said:

"I oppose him in everything, and I do not say the statement: There is no deity worthy of worship besides Allah, as he says it, I say: There is no deity worthy of worship besides Allah, who spoke to Musa (as) directly from behind a veil. And that person says: There is no deity worthy of worship besides Allah who created speech that Musa heard from behind a veil."
(Ibn Abdu’l-Barr, al-Inqitaa, 79; al-Lisaan, 1/35; Bayhaqi, Manaaqibush-Shaafi'i)

ليس_كل_من_قالها_مسلم_فتنبه_رحمك_الله#
قال الشافعي في حق ابن علية الجهمي: "أَنَا مُخَالِفٌ لَهُ فِي كُلِّ شَيْءٍ ، وَفِي قَوْلِهِ : لا إِلَهَ إِلا اللَّهُ ، لَسْتُ أَقُولُ كَمَا يَقُولُ ، أَنَا أَقُولُ : لا إِلَهَ إِلا اللَّهُ الَّذِي كَلَّمَ مُوسَى مِنْ وَرَاءِ حِجَابٍ ، وَذَاكَ يَقُولُ : لا إِلَهَ إِلا اللَّهُ الَّذِي خَلَقَ كَلامًا أَسْمَعَهُ مُوسَى مِنْ وَرَاءِ حِجَابٍ" رواه البيهقي في المناقب وغيره.

Al-Darimi said, "If we had no evidence to kill them (ie the jahmiyya) and to declare them as unbelievers, except the statements by Hammad bin Zayd, Sallam bin Mutee, Ibn Al-Mubarak, Wakie, Yazid bin Harun, Abu Tawba, Yahya bin Yahya and Ahmad bin Hanbal and their likes, may Allah be merciful to all of them, we would not dare to kill them and declare them as disbelievers because of the statements of these scholars until we can justify this from who has more knowledge than they and is older, but we takfeer them with what we have interpreted from the book of Allah and what is narrated in the Sunnah, and what has been told about them about their clear and well-known kufr, which most common people understand, and because of their resemblance to the mushrikin of the former nations concerning what they say about the Quran, rejecting Allah and His Prophet by denying His attributes and denying his unity and not knowing His place and His highness on his throne by a erroneous interpretation by which Allah showed their true nature and showed their badness and demonstrated their intentions, each time they come up with arguments, their Madhahib become more crooked and Ahlu Sunnah become more happy by opposing them and when what they try to hide from their zandaqa (heresy) comes out openly. "

Al-Radd 'ala Al-Jahmiyya of Al-Darimi nr399 p.214

399 - ولو لم يكن عندنا حجة في قتلهم وإكفارهم إلا قول حماد بن زيد, وسلام بن أبي مطيع, وابن المبارك, ووكيع, ويزيد بن هارون, وأبي توبة, ويحيى بن يحيى, وأحمد بن حنبل, ونظرائهم, رحمة الله عليهم أجمعين, لجبنا عن قتلهم وإكفارهم بقول [ص: 214] هؤلاء, حتى نستبرئ ذلك عمن هو أعلم منه وأقدم, ولكنا نكفرهم بما تأولنا فيهم من كتاب الى له عز وجل, وروينا فيهم من السنة, وبما حكينا عنهم من الكفر الواضح المشهور, الذي يعقله أكثر العوام, وبما ضاهوا مشركي الأمم قبلهم بقولهم في القرآن, فضلا على ما ردوا على الله ورسوله من تعطيل صفاته, وإنكار وحدانيته, ومعرفة مكانه, واستوائه على عرشه بتأويل ضلال, به هتك الله سترهم, وأبد سوءتهم, وعبر عن ضمائرهم, كلما أر دوا به احتجاجا ازدادت مذاهبهم اعوجاجا, وازداد أهل السنة بمخالفتهم ابتهاجا, ولما يخفون من خفايا زندقتهم استخراجا

Yazid bin Harun was asked: what do you say about the jahmiyya? He said: Zanadiqah, Zanadiqah, Zanadiqah!
Al-Sunnah of Harb Al-Karmani 417

Yazeed bin Haaroon (d. 206H)
Shaadh bin Yahyaa said: I heard Yazeed bin Haroon, and it was said to him, "Who are the Jahmites (Jahmiyyah)". He said:
"Whoever claimed that 'ar-Rahmaan ascended above the Throne' is [understood with a meaning] different to what is established in the hearts of the general folk is a Jahmite (Jahmee)."
Al-Sunnah of Abdullah bin Ahmad

(يزيد بن هارون (118 هـ - 206 هـ
قيل له: من الجهمية؟ فقال: من زعم أن الرحمن على العرش استوى على خلاف ما يقر في قلوب العامة فهو جهمي " (السنة لعبد الله بن أحمد برقم 50 ومسائل أحمد لأبي داود)

Harb al-Karmāni (280H) said:

'The Quran is the speech of Allah in which he spoke with, it is uncreated and whosoever claims that the Quran is created then he is a Jahmi Kafir and whosoever claimed that the Quran is the speech of Allah (but) then stopped and did not say it is uncreated then he is more of a kafir than the first and eviler in speech. And whosoever claimed that our utterances and recitations of the Quran are created (but) the Quran is the speech of Allah, then he is a Jahmi and whoever does not declare takfir on all of those people then he is like them.'
- Ijma as-Salaf fi'l Itiqad (points 58-62) lil Imam Harb al-Karmāni

قال الكرماني في السنة

والقرآن كلام الله تكلم به ليس بمخلوق، فمن زعم أن القرآن مخلوق فهو جهمي كافر، ومن زعم أن القرآن كلام الله ووقف ولم يقل ليس بمخلوق فهو أكفر من الأول وأخبث قولًا، ومن زعم إن ألفاظنا بالقرآن وتلاوتنا له مخلوقة والقرآن كلام الله فهو جهمي خبيث مبتدع.
ومن لم يكفرها ولا القوم ولا الجهمية كلهم فهو مثلهم

Imam Ahmad said :
'The Jahmiites were divided into three groups:
A group which said: The Quran is created,
A group which said: It's the speech of Allah and we're silent
And a group which said: Our utteration of the Quran is created.'
- Risalah fi ana al-Quran ghayr makhluq lil hafiz Ibrahim bin Ishaq al-Harbi [al juz al awal]

Al-Rabee "said: I was present at Al-Shafii, or Abu Shuayb told me, but I'm sure Abdullah bin Abd Al-Hakam was present and Yusuf bin Amr bin Yazid and Hafs Al-Fard, and Al-Shafii called him: Hafs Al-Munfarid. Then Abdullah bin Abd Al-Hakam asked Hafs: "What do you say about the Quran?" But he refused to answer him. So then he asked Yusuf bin Amr bin Yazid, but he refused to answer and he pointed at Al-Shafii. So, then, he asked Al-Shafii about all kinds of arguments, and the discussion lasted for a long time, but Al-Shafii proved that the Quran is the word of Allah, and uncreated, and that Hafs is a kafir. Then I met Hafs and he said, "Al-Shafii wanted to kill me"
Aadab Al-Shafii of Ibn Abi Hatim p.149

And it is stated in Sharh Usul Al-I'tiqaad of Al-Laalkaaie p.421 that Al-Shafii said, "Wallahi, you are a disbeliever in Allah Almighty."

And Al-Dhahabi said in Mizaan Al-Itidaal no: 2143: "Hafs Al-Fard: an innovator. Al-Nasaaie said: he is a man of kalaam, his hadith must not be written and al-shafii has made Takfir on him during his debate. "

، قال الرّبيع: (حضرت الشافعيّ ، أو حدثني أبو شعيب، إلا أني أعلم أنّه حضر عبدالله بن عبدالحكم، ويوسف بن عمرو بن يزيد، وحفص الفرد، وكان الشافعيّ يسمّيه: حفصاً المنفرد. فسأل حفص، عبدالله بن عبدالحكم، فقال: ما تقول في القرآن؟ فأبى أن يجيبه. فسأل يوسف بن عمرو بن يزيد، فلم يجبه، وأشار إلى الشافعيّ ، فسأل الشافعي، واحتجّ عليه، فطالت فيه المناظرة، فقام الشّافعيّ بالحجّة عليه بأنّ القرآن كلام الله غير مخلوق، وبكفر حفص. فلقيت حفصاً، فقال: أراد الشافعيّ قتلي)[آداب الشافعيّ لابن أبي حاتم ص 149] . و جاء في[شرح أصول الاعتقاد 421] قول الشّافعيّ : (والله، كفرت بالله العظيم). و قال الذّهبيّ في [ميزان الاعتدال رقم 2143]:(حفص الفرد ، مبتدع . قال النّسائيّ: صاحب كلام لا يكتب حديثه. وكفّره الشّافعيّ في مناظرته)

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Imam Ahmad said: Ahmad bin Ibrahim al-Dorqi > Muhriz bin Awn > Abu Sahl Yahya bin Ibrahim (Rahawiyah) > Ibn Mubarak who said: 'The Jahmiyyah don't worship anything.' - Al-Sunnah
Abu Nasr bin Sa'd al-Sujzi – Rahimahullah – said: 'And he must consider the saying of al-Kullabiyah and the Asharis in Sifat, so it will be known to him that they're not affirming a deity in reality and that they pick and choose from the texts what they want, and leave off the rest and oppose it.' – Risalat al-Sujzi ila Ahl Zaybd 173
AbdulRahman bin Hasan said: 'And this sect which attributes itself to Abu Hasan al'Ashari, have described the Lord of the Worlds by the attributes of idleness and inanimateness for Indeed they have made a great falsehood against Allah, and have opposed the people of truth from the Salaf and Imams.' – Al Asmaa wa'l Sifaat 210
**
The Tawils of the Asharis are those of the Jahmis:
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Imam al-Darami – Rahimahullah – said: 'The companions of al-Mureesi said to him, what do you do with regards to these narrations which they object to us by in order to refute our beliefs and which can't be denied? So he replied: 'Don't deny them lest you expose yourselves, but err them with misinterpretation.' – Al Naqd 558

A man came to Al-Marisi*. He said: I speak with people of Ahl Al-Hadith and every time they mention a hadith of the prophet, I reject it. Then they say to me: "you are a kafir". He said: "That's right, if they mention a hadith of the prophet and you reject it, they say:" you are a kafir"". He said: what should I do? He said: if they mention a hadith of the prophet, say: you speak the truth, and then you reject the hadith by giving an interpretation, so say: "there is some other interpretation behind it". (D.W.Z reject the hadith in an indirect way and say: this hadith should not be interpreted literally).

* Bishr Al-Marisi was one of the leaders of the jahmiyya.

Source: Al-Sunnah of Abu Bakr bin Al-Khallal 5/105 number: 1734

أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ الْوَرَّاقُ، قَالَ: ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ، قَالَ: سَمِعْتُ الْحَسَنَ بْنَ – ١٧٣٤
الْبَزَّارِ، يَقُولُ: جَاءَ رَجُلٌ إِلَى الْمِرِّيسِيِّ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أُذَاكِرُ أَصْحَابَ الْحَدِيثِ، فَكُلَّمَا ذَكَرُوا الْحَدِيثَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَدَدْتُهُ. قَالَ: يَقُولُونَ: أَنْتَ كَافِرٌ. قَالَ: صَدَقُوا. إِذَا ذَكَرُوا الْحَدِيثَ عَنِ

النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَرَدَدْتَهُ، يَقُولُونَ: أَنْتَ كَافِرٌ. قَالَ: فَكَيْفَ أَصْنَعُ. قَالَ: إِذَا ذَكَرُوا حَدِيثَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْ: صَدَقْتَ، ثُمَّ اضْرِبْهُ بِعِلَّةٍ، فَقُلْ: لَهُ عِلَّةٌ
السنة للخلال

Ibn Taymiyyah testifies that there's no difference between the misinterpretations of al-muresee and the Asharis: 'And these misinterpretations of today amongst the people which Ibn Fuwrak, al-Razi, Ibn Uqayl al-Hanbali, al-Ghazali and other then them are the exact same misinterpretations which Bishr al-Muresee has mentioned.' – Al Hamawiyyah 254

Ashariah admitted that they believe the Qur'an is created and that Imam Ibn Taymiyyah made (general**) tekfir due to that over them

وجاء في مجموع فتاوى شيخ الإسلام (3/ 173) :" فقال الشيخ كمال الدين لصدر الدين ابن الوكيل قد قلت في ذلك المجلس للشيخ تقى الدين أنه من قال إن حرفا من القرآن مخلوق فهو كافر فأعاده مرارا فغضب هنا الشيخ كمال الدين غضبا شديدا ورفع صوته وقال هذا يكفر اصحابنا المتكلمين الأشعرية الذين يقولون ان حروف القرآن مخلوقة مثل امام الحرمين وغيره وما نصبر على تكفير أصحابنا"

"shaikh Kamaal ul Din said to Sadr ad Din ibn Wakil in regard to that gathering Shaikh Taqiudin said who ever says that one letter of the Qur'an is created, he is kafir and he repeated it over and over so shaikh Kamaal ul Din got angry there with great anger and he raised his voice and said this one he made tekfeer of our companions al Mutakalimin al Ashariah those who say letters from Qur'an are created as a Imam al Haramin and others and we are not patient over tekfeer of our companinons." (al Majmu al Fataawa, pg 173 vol 3)

** Doesn't mean he did takfeer, when he himself have special methodology regarding takfeer, the general statement of something being kufr or one becoming kafir by such and such, doesn't entails takfeer ul 'ayn… But obviously they had a more solid understanding, knowing that such statements would include them, even though it doesn't in ibn taymiyas understanding.

And Ibn Utayq said in his letter to the Jahmi Sadiq Khan: 'And know – May Allah show you the way – process which we go by, is that if anything reaches us of the publications of Tafsir, and explainations of Hadith we test and consider his (the authors) beliefs in the Uluw, attributes and actions, and thus we've found that the majority of many latecomers or most of them to be of the beliefs of the Asharis which concludes in denying the Uluw, and minsinterpreting the verses in regards to this by the misinterpretations of Bishr al-muresee and his

likes from the people of Bidah and Dalal, and whoever looks into the explanations of (Saheeh) al-Bukhari, Muslim and the likes of both of them, finds that in them.' – al-Durrar al-Suniyah 13/25-26

The Imam Bishr al-Hafi (D. 227H) said:

And we testify that Allah speaks and creates
And His speech is speech and His creation is creation
And His speech is separated from His creation
And His creation is separated from His speech

Mukhtasar Al-Hujjah 'ala Tarik Al-Mahajjah

قال الإمام بشر الحافي رحمه الله
(ت ٢٢٧ه)

ونشهد أن الله يقول ويخلق
وقوله قول وخلقه خلق
قوله بائن من خلقه
وخلقه بائن من قوله

مختصر الحجّة على تارك المحجة

Al Hasan bin Shaqiq said; we were at Ibn ul Mubarak('s place), when a man came to him. Then he (Ibn ul Mubarak) said, are you not that Jahmi?
He answered, yes.
Then he (Ibn ul Mubarak) said, when you leave from here, then don't return to me. The man said, then I'm repenting.
He (Ibn ul Mubarak) said, no, not until there appear from your repentance, that which appeared from your Bid'ah!
Narrated by Ibn Battah in Ibanat il Sughra

:قال الحسنُ بن شقيقٍ: كُنا ً عند ابنِ المبُارك ِإذ جاءه رجلٌ ،فقال له
.أنت ذاك الجهميُّ ؟ قال: نعم
قال: إذا خرجتَ مِن عندي فلا تعُد إليَّ. قال الرَّجلُ: فأنا تائبٌ قال: لا حتَّى يَظهرَ مِن توبَتك مِثلُ الذي ظهر مِن بدعتك

Abu Ubayd Al-Qasim bin Salam said: I've known the people and I've talked to the people of Kalaam and so and I have never seen more filthy and more dirty people than them and never heard weaker arguments than those of them and I have never seen dumber people than the rafida and I was appointed judge at the front lines and then I sent three men away, two jahmis and one rafidi or one jahmi and two rafidis and I said: people like you should not be around the people of the front lines, so I sent them away.

Al-Sunnah of Al-Khallal 3/500 nr795

795 – أخبرني الدوري, قال: سمعت أبا عبيد القاسم بن سلام, يقول: "عاشرت الناس وكلمت أهل الكلام, وكذا, فما رأيت أوسخ وسخا, ولا أقذر قذرا, ولا أضعف حجة, ولا أحمق من الرافضة [ص: 500], ولقد وليت قضاء الثغور, فنفيت منهم ثلاثة رجال جهميين ورافضيا, أورافضيين وجهميا, وقلت: مثلكم لا يساكن أهل الثغور, فأخرجتهم "

Zuhayr Al-Sidjistani said, "I heard Sallam bin Abi Mutee" say: "The Jahmiyya are Kuffar." And Abdulhamid said, "Jahm is a disbeliever in Allah Almighty."

Khalq Af'al Al-ibaad of Al-Bukhari

وقال عبد .«الجهمية كفار» :يقول ,سمعت سلام بن أبي مطيع :قال زهير السجستاني «جهم كافر بالله العظيم» :الحميد

خلق أفعال العباد للإمام البخاري

Ali bin al-Madini (rahimahullah) said:
"When someone says so and so is an mushabbih (anthropomorphist)we come to know he is a Jahmi ".
[Sharh Usool ul-I'tiqaad (no.306)]

٣٠٦ – أَخْبَرَنَا مَحْمُودُ بْنُ عُمَرَ , أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْحَدَّادُ قَالَ: حَدَّثَنَا أَبُو طَلْحَةَ , قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْمَدِينِيِّ يَقُولُ: " مَنْ قَالَ: فُلَانٌ مُشَبِّهٌ عَلِمْنَا أَنَّهُ جَهْمِيٌّ , وَمَنْ قَالَ: فُلَانٌ مُجَبِّرٌ عَلِمْنَا أَنَّهُ قَدَرِيٌّ , وَمَنْ قَالَ: فُلَانٌ نَاصِبِيٌّ عَلِمْنَا أَنَّهُ رَافِضِيٌّ "

شرح أصول اعتقاد أهل السنة والجماعة للالكائي

Ibn Mindah said:
Interpretation (ta'wil) is viewed by ahlu l-hadith as a form of denial.

Al-Radd ‘ala Al-Jahmiyya

قال ابن منده في رده على الجهمية: (التأويل عند أصحاب الحديث نوع من التكذيب).

“And the Muslims have agreed that Allah is above His Throne, above His Heavens.” Naqd Ad-Darimi (1/340)

Al-Imam Ahmad said: The Jahmiyyah are kuffar.
Al-Sunnah of al-Khilal and al-Sunnah of Abdullah

Al-Barbaharee said in Sharhul Sunnah: ‘Al-Jahmi is a kafir not from Ahlul Qiblah’.

. (قال البربهاري في شرح السنة : (الجهمي كافر ليس من أهل القبلة

Al-Bukhari said in regards to who doesn’t make takfir of Jahmiyyah ‘I am surprised of who doesn’t make takfir of them except he who doesn’t know their kufr’. Khalq Afaa’l al-ibaad

Al-Darami said in al’rad ala al-Jahmiyyah ‘and what’s the difference between the Jahmiyyah and them? – i.e the Mushrikeen who deny the Quran and say it’s a created word of human – so that you will be scared of making takfir of and kill them?

Ibn Batah said when he was mentioning the groups of mubtadia and he didn’t mention al-Jahmiyyah: ‘they’re not from the people of Islam’

Abu Hatim & Abu Zur’ah said in both their aqeedah by al’lalakai 321 ‘whoever claims that the Quran is created then he’s a Kafir in Allah kufr that takes one outside the millah and whoever doubts their kufr from whoever understands (what it necessitates) then he’s a kafir’ al-ibanah 129

Ibn Battah said: ‘whoever says the quran is created then he’s a kafir permissible [his] blood and whoever doubts their kufr or stops in their takfir then he’s a Kafir’ al-ibanah 129

Imam Sufyan bin Uyaanah said: ‘whoever said the Quran is Allah’s created speech then he’s a kafir and whoever doubts their kufr is a kafir’

Abu Bakr bin Ayash Al-muqri (194H) said regarding the Jahmiyyah ‘Kafir and whoever doesn’t make takfir of them is a kafir’ al’lalakai 412

Salamah bin shubeeb al-naysaboori (247H) muhaddith ahl mekkah said when asked about al-hilwani when he said I don’t make takfir of the the one who stops regarding the [creation of] the quraan. ‘He’s to be thrown in the garbage, whoever doesn’t testify to the kufr of a kafir is a kafir’ brought by al-Khateeb in his Tareekh and ibn Hajar in al-tahdeeb (both khateeb & ibn hajar are Asharis daal

[CLARIFICATION OF THE LIE ABOUT IMAAM AHMAD]

A lot of people that obviously have never opened the books of the Salaf and only look at the Muta-akhirin, have come with a serious lie about Imaam Ahmad رحمه الله, they claim that he did not make Takfeer on the Jahmiyyah who said that the Quraan is created (Makhluq) and that he excused the leader (al Ma-mun) who said this, and that he even made Du’aa for them. They bring a 88uote of Ibn Taymiyyah, where it is said that Ahmad ibn Hanbal has said this.

A critical question:

Imaam Ahmad died in 241H and Ibn Taymiyyah is born in 661H. So it is impossible that Ibn Taymiyyah has heard it directly from Imaam Ahmad himself. This means that supposedly there are quotes of the Imaam himself about what is being ascribed to him (that he did not made Takfeer on the Jahmiyyah). Where are these quotes then? We are not talking about an average person… We are talking about one of the greatest scholars from the Salaf. So needless to say these quotes are ofcourse documented in a trustworthy way.

In contrast to this, there are indeed quotes of the Imaam himself, where he made Takfeer on the Jahmiyyah. The books of the Salaf are filled with quotes of the Shaykh.

Let’s take a look…

‘Abdullah ibn Ahmad [290H] (the son of Ahmad ibn Hanbal!) said:

سمعت أبي رحمه الله يقول: من قال: القرآن مخلوق؛ فهو عندنا كافر؛ لأن القرآن من علم الله عز وجل, و فيه أسماء الله عز وجل

‘’I heard my father (Ahmad ibn Hanbal) رحمه الله say: ‘’Whoever says: ‘’The Quraan is created’’; he is to us a Kaafir, because the Quraan is from the Knowledge of Allah عز وجل , and therein are the Names of Allah عز وجل.’’
[Kitaab as Sunnah of ‘Abdullah ibn Ahmad: #1]

‘Abdullah ibn Ahmad said:

سمعت أبي رحمه الله يقول: من قال ذلك القول؛ لا يصلَّى خلفه: الجمعة, و لا غيرها؛ إلَا أنَّا لا ندع إتيانها, -فإن صلَى خلفه: أعاد الصلاة. –يعني: من فال القرآن مخلوق

‘’I heard my father رحمه الله say: ‘’Whoever says such a thing, there is no prayer behind him: (no) Jumu’ah, nor other (prayers), we don’t quit attending (fridayprayer), but when a person prays behind him (a Jahmi), then he needs to repeat the prayer afterwards.

-This is about the one that says: ‘’The Quraan is created’’-
[Kitaab as Sunnah of ‘Abdullah ibn Ahmad: #4]

Imaam al Kirmaani [280H] said:

-سمعت أحمد بن حنبل و ذكر عنده كلام الناس في القرآن أنه مخلوق. فقال: كفر ظاهر –مرتين

‘’I heard Ahmad ibn Hanbal, and the words of the people were mentioned to him, about that the Quraan is created. So he said: ‘’Apparent Kufr’’ – he said this twice-
[Kitaab as Sunnah of Harb ibn Ismaa’il al Kirmaani: #358]

(Note: This is a clear answer to those that claim that Ahmad said that this Mas-alah is Khafiyy)

Al Khallaal [311H] said:

أخبرني محمد بن أبي هارون و محمد بن جعفر أن أبا الحارث حدثهم؛ قال: سمعت أبا عبد الله يقول: القرآن كلام الله ليس بمخلوق, و من زعم أن القرآن مخلوق فقد كفر لأن يزعم أن علم الله مخلوق و أنه لم يكن له علم حتى خلقه

Muhammad bin abi Harun and Muhammad bin Ja'far told me that Aba al Haarith narrated to them and said: ''Ik heard Abu 'Abdillaah (Ahmad bin Hanbal) say: ''The Quraan is the Word of Allah, it is not created. And whoever alleges that the Quraan is created, has disbelieved. He alleges that the Knowledge of Allah is created and that He did not have Knowledge until He created it.''
[As Sunnah of al Khallaal, #1865]

We also read in Ibanah al Kubrah from Ibn Battah [387H] that the following was being asked to Ahmad:

يا أبا عبد الله ما تقول فيمن يقول: القرآن مخلوق؟ فقال: كافر زنديق, اقتلوه

''Oh Aba 'Abdillah what do you say about the one who says: ''The Quraan is created''? He said: ''Kaafir Zindeeq, kill him.''
[Al Ibanah: #2343]

Some ignorants agree with these quotes but they say that these quotes are general and that Imaam Ahmad did not made Takfeer specifically…

In as Sunnah of Khallaal we read that he said:

أخبرني الحسن بن ثواب المخرومي؛ قال: قلت لأحمد بن حنبل أبي دؤاد؛ قال: كافر بالله العظي

''Al Hasan bin Thawaab al Makhrumi told me: ''I said to Ahmad ibn Hanbal (i asked him about): ''ibn Abi Du-aad[1]'', he said: ''A disbeliever in Allah the Allmighty.''
[As Sunnah of al Khallaal: #1757]

Isn't it strange that Ahmad made Takfeer on Abi Du-aad, but allegedly not on al Ma-mun, while al Ma-mun encouraged Abi Du-aad in his call to misguidance?!

When it comes to the leader al Ma-mun, the one about who is said that Ahmad did not made Takfeer on:

In as Sunnah of Khallaal we read the following:

أخبرني أحمد بن محمد بن مطر؛ قال: ثنا أبو طالب؛ قال: قلت لأبي عبد الله: إنهم مروا بطرسوس بقبر رجل؛ فقال أهل طرسوس: الكافر لا رحمه الله فقال أبو عبد الله: نعم؛ فلا رحمه الله, هذا الذي أسس هذا و جاء بهذا

Muhammad bin Matar told me, he said: ''I said to Abu 'Abdillaah: ''They passed by a grave of a man[2] in Tarsus. The people then said: ''The disbeliever, may Allah not have mercy on him.'' Abu 'Abdillaah said: ''Yes, May Allah not have mercy on him. He is the one that founded this and came with this (the Bid'ah of al Jahmiyyah).''
[As Sunnah of al Khallaal: #1708]

Besides the quotes of Ahmad, everyone that took a look in the books of the Salaf knows that there is an Ijmaa' about the Kufr of the one that says that the Quraan is created and that there is an Ijmaa' about the one that doubts the Kufr of the one that says that the Quraan is created.

The 'Aqeedah of the defender of the Sunnah and this lion of the Salaf is open and clear wa Lilaahil Hamd. At the same time we want to make clear that al Haqq is not depending on individuals, however we find it important to break this lie in defence of the Imaamرحمه الله تعالى.

وآخر دعوانا أن الحمد لله رب العالمين
Wa Akhiru Da'wanaa Anil Hamdulillaahi Rabbil 'Aalameen

Da'watu Ar-Rusul

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[1]: Ahmad bin abi Du-aad al Qaadi [240H] was ''the head of the heads of al Jahmiyyah'' (See; Ithbaatul Haddillaah, p. 64)
[2]: This is about the grave of al Ma-mun, from who is known that he is buried in Tarsus.

About the Lafdhiyya (Those who say that our recitation of the Qur'an is created)

Concerning the Quran :

"His attributes are eternal, they have not been originated or created, and who says that it is created or originated is a disbeliever in Allah Almighty, and the Quran is the word of Allah the Almighty, it is written in the Quran books (Masahif) and stored in the hearts and it is recited by the tongues of the people and it has been revealed to the Prophet صلى الله عليه و سلم and our wording of the Quran is created and when we write it it is created and our recitation of it is created, and the Quran is uncreated.
Al-Fiqh Al-Akbar of Abu Hanifa Al-Nu'man p.20

القول في القرآن

وصفاته في الأزل غير محدثة ولا مخلوقة ومن قال إنها مخلوقة أو محدثة او وقف او شك فيهما فهو كافر بالله تعالى واالقرآن كلام الله تعالى في المصاحف مكتوب وفي القلوب محفوظ وعلى الألسن مقروء وعلى النبي عليه الصلاة والسلام منزل ولفظنا بالقرآن مخلوق وكتابتنا له مخلوقةوقراءتنا له مخلوقة والقرآن غير مخلوق

الفقه الأكبر ص 20

Al-Shafii said: who says: my utterance of the Quran is created, or the Quran in my pronounciation is created, is a jahmi.

Sharh Usul Al-Itiqaad – Lalkaaie 599

جاء في اصول اعتقاد اهل السنة للالكائي: - أخبرنا الحسين بن أحمد بن إبراهيم الطبري قال : 599
سمعت [ص: 391] أحمد بن يوسف الشالنجي يقول : سمعت أبا عبد الله الحسين بن علي القطان يقول : سمعت علي بن الحسين بن الجنيد يقول : سمعت الربيع يقول : سمعت الشافعي يقول : من قال : لفظي بالقرآن أو القرآن بلفظي مخلوق ، فهو جهمي .
وكذلك حكي هذا اللفظ عن أبي زرعة ، وعلي بن خشرم
و الذهبي و السبكي و و و ينتسب أنفسهم إلى مذهب الشافعي فالله المستعان

Takfir of the individual of the Lafdhiyya Jahmiyya and testifying that he's in the Fire:

Ahmad bin Shadhaan bin Khalid Al-Hamadhaaniy said 'I heard Ahmad bin Hanbal saying: "He who says my wording of Quran is Makhluq (created) is a

Jahmi, Mukhalad (forever inhabiting) the Fire." Then he said: "And he's a Mushrik (polytheist) with Allah The most Great!"'
[Al-Maqsad Il-Arshad by Ibn Muflih]

أحمد بن شاذان بن خالد الهمذانى – 60
روى عن إمامنا منها قال سمعت أحمد بن حنبل يقول من قال لقظه بالقرآن مخلوق فهو جهمى مخلد في النار ثم قال وهذا مشرك بالله العظيم
المقصد لابن مفلح ج 1 ص 113

وقال : الجهمية –لعنهم الله- أصناف مختلفة

and he said: The Jahmis – May Allah curse them – are variying categories:

فمنهم من يقول القران ليس هو كلام الله ولا هو مخلوق

some of them say The Quran is not the speech of Allah nor is it created.

ومنهم من يقول .. وطائفة منهم تقول إنه حكاية عن ذلك القرآن

and some of them say… It's a quotation of the Quran.

ومنهم من يقول ألفاظنا بالقرآن مخلوقة، ومنهم من يقول القرآن بألفاظنا مخلوق

some of them say: our pronounciation of the Quran is created, and some say: The quran of our pronounciation is created.

ومنهم ... ومنهم من يقول لا يكفر هؤلاء بل يسكت عنهم

and from them who say we don't declare takfir of them rather we stay silent about them.

فهؤلاء الأصناف كلها هم الجهمية وهم كفار زنادقة حلال القتل
ومن لم يكفر هؤلاء الأصناف كلها فهو كافر زنديق حلال القتل. ا. هـ الرسالة الواضحة في الرد على الأشاعرة

Hence all these catagories are Jahmiyyah and they're Kuffar Zanadiq lawful to kill and whosoever doesn't declare takfir on ALL those catagories then he's a Kafir Zindeeq lawful to kill.
[Al-Risalah al-Wadiha fi al-rad ala al-Ashariah]

Ahmad bin Husein bin Hassan told me that Al-Talqani asked Abu Abdillah (Ahmad bin Hanbal) about Al-Lafdhiyya * then he said:

"They are neither seated with nor spoken to."

Al Sunnah of Al-Khallal 1815

* Al-Lafdhiyya: a kind of the jahmiyya who claim that the recitation of the Quran is created.

1815 – وأخبرني أحمد بن حسين بن حسان, أن أبا عبد الله سأله الطالقاني عن اللفظية, فقال أحمد: «لا يجالسون, ولا يكلمون»

the correct saying is that the sound is created and the quran is uncreated. So you can't say my recitation is uncreated, neither can u say it is created. Because it contains these 2 things. You should detail it by differentiating between the sound (your voice) and the Quran that you pronounce.

Al-Bukhari takfeered the lafdhiyya

Al-Bukhari said to Abu Abdillah Ahmad bin Hanbal: I am a man who is tribulated, it is a tribulation that i didn't tell you but i will tell, so if i deny anything then correct me: The Quran from the beginning to its end is the speech of Allah and nothing of it is created and who says that it is created or that something of it is created, then he is a kafir, and who claims that his utterance of the Quran is created then he is a jahmi kafir? he said: yes.
Tabaqat Al-Hanabila 1/278-279

#الله_أكبر_ولله_الحمد
البخاري يكفر اللفظية صراحة وهذا في ترجمته التي في طبقات الحنابلة .انتهت القضية و وجب على من رماه بهذه البدعة أنه لفظي أن يتوب إلى الله تعالى ،فقد حسمت المسألة .
قال البخاري: "قلت لأبي عبدالله أحمد بن حنبل: أنا رجل مبتلى، قد ابتليت أن لا أقول لك، ولكن أقول، فإن أنكرت شيئاً فردني عنه: القرآن من أوله إلى آخره كلام الله ليس شيء منه مخلوق، ومن قال: إنه مخلوق أو شيء منه مخلوق، فهو كافر. ومن زعم أن لفظه بالقرآن مخلوق، فهو جهمي كافر؟ قال: نعم"اهـ ((طبقات الحنابلة 1/278-279

The one who says only one of the sayings of jahm or denies one Hadith of which the jahmiyya denied, is declared a Jahmi

A man came to Abu Abdillah (Ahmad bin Hanbal) and said: I heard Abu Thawr saying: Allah created Adam in the form of himself, so he remained silent for a long time and then he slapped his cheeks with his hands and said: This is bad talk, this is the statement of Jahm, this is a Jahmi, don't come near to him."
Tabaqat Al-Hanabila 1/35

.السّلف كانوا يجهّمون من أوّل صفة واحدة لله
قال إبراهيم بن أبان الموصلي: "سمعت أبا عبدالله، وجاءه رجل؛ فقال: إني سمعت أبا ثور يقول: إن الله خلق آدم على صورة نفسه؛ فأطرق طويلاً ثم ضرب بيده على وجهه؛ ثم قال: هذا كلام سوء، هذا كلام جهم؛ هذا جهمي لا تقربوه"اهـ (طبقات الحنابلة 35/1)

Abu Thawr repented later.

Al-Khallal narrated that Abu Talib said: I heard Abu Abdillah Ahmad bin Hanbal saying: who says that Allah created Adam in the form of Adam is a Jahmi, and what form did Adam have before Allah created him?

Al-Khallal narrated that Al-Marwadhi said: I think I remember that I mentioned to Abu Abdillah Ahmad bin Hanbal that some narrators in Al-Basra said: according to his form means the form of the clay. So he said: That person is a Jahmi, we pass the narration on as it came.

هنا بنسبة ابي ثور

وروى الخلال عن أبي طالب من وجهين قال : سمعت أبا عبدالله أحمد بن حنبل يقول: من قال إن الله خلق آدم على صورة آدم فهو جهمي وأي صورة كانت لآدم قبل أن يخلقه ؟!
وروى الخلال عن المروذي قال : أظن أني ذكرت لأبي عبدالله عن بعض المحدثين بالبصرة أنه قال: على صورته؛أي صورة الطين قال: هذا جهمي نسلم الخبر كما جاء.

Ahmad heard that Abu Thawr claimed that the hadith "Allah created Adam according to his form" meant the form of Adam, so he abandoned him. And later Abu Thawr came to him, so Ahmad asked him: what form did Adam have before Allah created him? And what to do with the hadith: "Allah created Adam according to the form of Al-Rahman"? So he excused himself and showed repentance in front of him.
Nafh Al-Tayyib of Al-Muqri 5/290

Abdullah bin Ahmad bin Hanbal said: i left the funeral of Abu Thawr and my father said to me: where were you? I said: at the funeral of Abu Thawr, so my father said to me: May Allah have mercy upon him he was indeed a scholar.
Al-Jami' fi Al-Aqaid p.322

:توبة أبي ثور رحمه الله]
- بلغ أحمد أن أبا ثور قال في حديث (خلق الله آدم على صورته) إن الضمير لآدم ، فهجره ، فأتاه أبو ثور ، فقال أحمد: أي صورة كانت لآدم يخلقه عليها ؟! ، كيف تصنع بقوله (إن الله خلق آدم على صورة الرحمن)؟، فاعتذر إليه ، وتاب بين يديه .
(نفح الطيب للمقرئ 290/5)

- قال أبو العباس البراثي : سمعت عبد الله بن أحمد يقول : انصرفت من جنازة أبي ثور ، فقال لي أبي :أين كنت؟ ، فقلت :في جنازة أبي ثور ، فقال أبي : رحمه الله إنه كان فقيهاً .
[(الجامع في العقائد ص322)]

و الظاهري اشرت اليه على الفيس انفا إن شاء الله

Ibn Khuzayma was a jahmi because he denied 1 hadith, the same one Abu Thawr denied. But Abu Thawr repented later, and there is no tawba known from Ibn Khuzayma.

Abu Bakr ibn Khuzayma said: and some people who had no knowledge said: "according to his form" meant the form of Al-Rahman but our Lord is exalted so that can't be the meaning of this narration, rather the meaning of this is that it refers to Adam.
Al-Tawhid of Ibn Khuzayma 1/84

قَالَ أَبُو بَكْرٍ: تَوَهَّمَ بَعْضُ مَنْ لَمْ يَتَحَرَّ الْعِلْمَ أَنَّ قَوْلَهُ: «عَلَى صُورَتِهِ» يُرِيدُ صُورَةَ الرَّحْمَنِ عَزَّ رَبُّنَا وَجَلَّ عَنْ أَنْ يَكُونَ هَذَا مَعْنَى الْخَبَرِ، بَلْ مَعْنَى قَوْلِهِ: «خَلَقَ آدَمَ عَلَى صُورَتِهِ» ، الْهَاءُ فِي هَذَا الْمَوْضِعِ كِنَايَةٌ عَنِ اسْمِ الْمَضْرُوبِ،

التوحيد لابن خزيمة ١/٨٤

The Ruling of the one who denies a Sahih Hadith

Al-Hakam said: I heard the Shaykh Abu Bakr Ahmad bin Ishaq bin Ayyub the faqih while he was discussing with a man so the shaykh said to him: someone narrated (thana fulan (ie he mentioned a narration)). Then the man said: let's not talk about who narrated but about when. Then the shaykh said to him: Stand up O Kafir, and from now on it is not allowed for you to enter my house. Then he turned to us and said: I have never forbidden anyone to enter my house except this man.
Dhamm Al-Kalam wa Ahlihi of Al-Harawi 2/71 nr227

عن الحاكم, قال: وسمعت الشيخ أبا بكر أحمد بن إسحاق بن أيوب الفقيه, وهو يناظر رجلا, فقال الشيخ: ثنا فلان. فقال الرجل: دعنا من حدثنا إلى متى حدثنا. فقال له الشيخ: قم يا كافر, ولا يحل لك أن تدخل داري بعد هذا. ثم التفتا إلينا, فقال: ما قلت قط لأحد لا يدخل داري إلا لهذا

ذم الكلام و أهله للهروي 2/71 رقم 227

The Qadi Abu Al-Husayn said: I read a text in the handwriting of my father stating: "I copied this from a manuscript of Abu Bakr bin Shaqlaa stating:" Abu Ishaq bin Shaqla said: "if someone is contradicting with the narrations that reliable men have transmitted from (other) reliable men who are connected without a break in the narration chain (isnad) and without anything badly mentioned about the transmitters (djarh), then if someone has the courage to reject it (ie the narration), then he attacks Islam and rejects Islam, because Islam and its rules are narrated to us as I have described. "

قال القاضي أبو الحسين: قرأت بخط الوالد قال: نقلت من خط أبي بكر بن شاقلا قال: أخبرنا أبو إسحاق بن شاقلا قراءة عليه قال: (من خالف الأخبار التي نقلها العدل عن العدل موصولة بلا قطع في سندها ولا جرح في ناقليها وتجرأ على ردها فقد تهجم على رد الإسلام لأن الإسلام وأحكامه منقولة إلينا بمثل ما ذكرت).

Al-Imam Al-Barbahari said: if you hear a man who you give the narrations but he does not want to accept them and wants proof from the Quran, then do not doubt the fact that this man is a heretic, so get up and leave him him.

Sharh Al-Sunnah 119

قال الإمام البربهاري: (وإذا سمعت الرجل تأتيه بالأثر فلا يريده, ويريد القرآن, فلا تشك أنه رجل قد احتوى على الزندقة, فقم من عنده ودعه)

Al-Humaydi said:
"WAllah to fight against those who reject the hadith of the Messenger of Allah ﷺ,
is more beloved to me than to fight against the Turks."
Al-Harawi - Dhamm Al-Kalam nr.228

٢٢٨ - أَخْبَرَنَا أَبُو يَعْقُوبَ أَخْبَرَنَا أَحْمَدُ بْنُ نُعَيْمٍ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفَرْبَرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُهَلَّبُ الْبُخَارِيُّ حَدَّثَنَا الْحُمَيْدِيُّ قَالَ وَاللَّهِ لَأَنْ أُغْزَوَ هَؤُلَاءِ الَّذِينَ يَرُدُّونَ حَدِيثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَغْزُوَ عِدَّتَهُمْ مِنَ الْأَتْرَاكِ

ذم الكلام وأهله للهروي

A man came to Al-Marisi*. He said: I speak with people of Ahl Al-Hadith and every time they mention a hadith of the prophet, I reject it. Then they say to me: "you are a kafir". He said: "That's right, if they mention a hadith of the prophet and you reject it, they say:" you are a kafir"". He said: what should I do? He said: if they mention a hadith of the prophet, say: you speak the truth, and then you reject the hadith by giving an interpretation, so say: "there is some other interpretation behind it". (D.W.Z reject the hadith in an indirect way and say: this hadith should not be interpreted literally).

* Bishr Al-Marisi was one of the leaders of the jahmiyya.

Source: Al-Sunnah of Abu Bakr bin Al-Khallal 5/105 number: 1734

١٧٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ الْوَرَّاقُ، قَالَ: ثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ، قَالَ: سَمِعْتُ الْحَسَنَ بْنَ الْبَزَّارِ، يَقُولُ: جَاءَ رَجُلٌ إِلَى الْمِرِّيسِيِّ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أُذَاكِرُ أَصْحَابَ الْحَدِيثِ، فَكُلَّمَا ذَكَرُوا الْحَدِيثَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَدَدْتُهُ. قَالَ: يَقُولُونَ: أَنْتَ كَافِرٌ. قَالَ: صَدَقُوا. إِذَا ذَكَرُوا الْحَدِيثَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَرَدَدْتَهُ، يَقُولُونَ: أَنْتَ كَافِرٌ. قَالَ: فَكَيْفَ أَصْنَعُ. قَالَ: إِذَا ذَكَرُوا حَدِيثَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْ: صَدَقْتَ، ثُمَّ اضْرِبْهُ بِعِلَّةٍ، فَقُلْ: لَهُ عِلَّةٌ
السنة للخلال

Some quotes of famous jahmis

Albani

Al-Albani the jahmi said:

"If someone went astray while he has the intention to be guided, then that person is rewarded."
Al-Huda wa Al-Nur series tape nr751

Has that jahmi never heard the words of Allah:
"He has given guidance to a group, and the error is justified for another group. Indeed, they took the Satans as allies, besides Allah, and they thought they were truly guided. "
(Al-A'raaf: 30)

من خزعبلات الألباني

"هذا مأجور ;وهو قاصد الهدى ,إذا إنسان ضل" :قال
751سلسلة الهدى والنور شريط رقم :المصدر

ألم يقرأ هذا الجهمي يوما قول الله تعالى :قلت
فريقا هدى وفريقا حق عليهم الضلالة إنهم اتخذوا الشياطين أولياء من دون الله
(30)ويحسبون أنهم مهتدون
سورة الأعراف

Nawawi

The heretic claimed Allah can not move and that he is not in heaven and other awful things.

Note: those who do not understand what is wrong with the text below must urgently learn about tawheed al-asmaa wa al-sifaat and learn what shirk is like tabarruk).

Al-Nawawi said in his explanation of hadith al-nuzul (the hadith about that Allah descends):

"This is a hadith of ahadith al-sifat, and there are two opinions (lit. madhhab) known among the scholars: the first: the salaf's opinion ((*this is a lie about the salaf)) and some mutakallimin (ie philosophers, kuffar) is that they believe that this is truth, in a way that suits Allah ta'ala, but that the literal meaning as understood by people (al-nuzul) is not meant by it, and we should not talk about the interpretation (taw'il) and it is believed that Allah ta'ala is exalted and there is no comparison with the attributes of his creation and he is exalted from shifting from his place or movements and all the other characteristics of the creatures. The second: the opinion of most mutakallimin and some groups of the salaf: what is narrated by Malik and Al-Awzaa'ie ((big lie)) that the hadith is interpreted in a way that suits Allah ta'ala depending on the context (of the hadith), and therefore they have been interpreting this hadith in two ways: the first: the interpretation of Malik bin Anas ((lie)) and others: that it means that his mercy, command and his angels descend, just as it is said: the sultan has done this or that when his servants do that because its his command. And the second interpretation is that it means that Allah quickly answers the supplications of his servants and is loving towards them. End of quote

Explanation of Sahih Muslim 6/36

Al-Nawawi also said about the hadith that Bilal radiya Allahu anhu took up the water which the prophet salla Allahu alayhi wa sallam used for wudu: "this hadith contains a proof for" al-tabarruk bi-athar al-salihin "(ie seeking blessings through the remains of saints (pious people) and using their purity, their food, drink and their clothing. "

Explanation of Sahih Muslim 14/44

And there are so many similar statements in Sharh Sahih Muslim of Al-Nawawi see for example 14/124 and 14/194 for tabarruk or his other book Al-Adhkaar of Al-Nawawi
p.331

And Ibn Hajar Al-Asqalani said the same kufri and shirki things in his Fath Al-Bari explanation of Sahih Al-Bukhari see for example 1/508 where he denies that Allah is on his throne. Or for tabarruk see 5/341 in al-fath and he claimed that: deeds do not belong to al-imaan: 1/46 in al-fath (ibn hajar claimed: it is only a condition for perfection of imaan, and he attributes this kufr statement to the salaf, while deeds according to ijmaa is a shart sihha (condition of validity) and not a shart kamal.

- قال النووي في شرحه على صحيح مسلم في حديث النزول:
"هذا الحديث من أحاديث الصفات, وفيه مذهبان مشهوران للعلماء: أحدهما وهو مذهب السلف وبعض المتكلمين أنه يؤمن بأنها حق على ما يليق بالله تعالى وأن ظاهرها المتعارف في حقنا غير مراد, ولا يتكلم في تأويلها مع اعتقاد تنزيه الله تعالى عن صفات المخلوق وعن الانتقال والحركات وسائر سمات الخلق, والثاني مذهب أكثر المتكلمين وجماعات من السلف وهو محكي هنا عن مالك والأوزاعي على أنها تتأول تأويل فعلى هذا تأولوا هذا الحديث تأويلين أحدهما: على ما يليق بها بحسب مواطنها, كما يقال فعل السلطان كذا, ومعناه تنزل رحمته وأمره وملائكته, مالك بن أنس وغيره أنه على الاستعارة ومعناه الإقبال على الداعين بالإجابة. والثاني: إذا فعله أتباعه بأمره, واللطف انتهى كلام النووي ".

شرح صحيح مسلم, النووي - المجلد السادس, ص36

- وقال النووي في شرح صحيح مسلم:
«قوله فخرج بلال بوضوء فمن نائل بعد ذلك وناضح تبركا بآثاره صلى الله عليه وسلم, ففيه التبرك بآثار الصالحين واستعمال فضل طهورهم وطعامهموشرابهم ولباسهم, فرأيت الناس يأخذون من فضل وضوئه: وقد جاء مبينا في الحديث الآخر»

شرح النووي على صحيح مسلم
14/44 .

Ibn Hajar

According to the kafir ibn Hajar (and the asharis), believing in Al-Rububiyya is enough to be a Muslim, but if someone believes that Allah is in heaven, then he is still a kafir because they consider it anthropomorphism.

Ibn Hajar Al-Asqalani said: when the kafir acknowledges the unity of Al-Rahman, he is considered a Muslim.

ibn Hajar Al-Asqalani said: if someone attributed to tajseem (anthropomorphism) from among the Jews says: nobody has the right to be worshiped except the one in heaven, then he is not a believer, unless it is a layman who does not understand what tajseem is, then this is enough.

Fath Al-Bari 13/359

قال ابن حجر: أن الكافر إذا أقر بالوحدانية للرحمن مثلا حكم بإسلامه

قال ابن حجر: ولو قال من ينسب إلى التجسيم من اليهود لا إله إلا الذي في السماء لم يكن مؤمنا كذلك, إلا إن كان عاميا لا يفقه معنى التجسيم فيكتفى منه بذلك. فتح الباري 359 \ 13

Ibn Hazm

Ibn Hazm Al-Andalusi (D. 446 H) (jahmi kafir) said: The name Al Quran includes five things, and this is a correct and equivalent term (of these five), of which four are created and one uncreated.
Al-Fasl 3/7

اسم القرآن يقع على خمسة أشياء وقوعاً مستوياً صحيحاً؛ " :قال ابن حزم الأندلسي
((3/7الفصل)اهـ "أربعة مخلوقة، وواحد غير مخلوق :منها

Ibn Hazm Al-Andalusi (D. 466 H) (jahmi) said: Allhearing, Allseeing and Allknowing means the same.
Al-Fasl 2/111

Ibn Hazm (Jahmi Mu'atil) said: "The people have differed in regards to the reality of Iman, so a group of them took the view, that Iman is mere Ma'rifah of Allah Ta'Ala by the heart only, even if if he showed Judaism or Christianity or any kind of Kufr by his tongue and worship. So when he knows Allah Ta'Ala by his heart he's a Muslim from the people Jennah, and this is the saying of Abu Mihriz Al-Jahm bin Safwan and Abul Hasan Al-Asha'ri (Al-Basri) and their followers." [Al-Fisal 3/106]

The ruling of the one who doesn't takfeer the Jahmiyya

This was about the one who does not takfeer the jahmi who claims that an attribute of Allah is created, so what about the one who worships others besides Allah ?! And this also applies to the Asharis ofcourse.

#السلف #تكفير_من_لا_يكفر_الكافر

كان هذا في من زعم أن صفة من صفات الله مخلوقة فماباالك بمن شك في كفر من جعل مع الله إلها آخر.

Abu Bakr bin Ayyash (D. 193H)

"The one who says that the Quran is created is a kafir, and who doubts his kufr is also a kafir."
Kitab Al-Wara' 1/88

. أبو بكر بن عياش (ت. 193 هـ.)

قال:من قال القرآن مخلوق فهو كافر ومن شك في كفره فهو كافر

المصدر: كتاب الورع 88/1

Harb al-Karmāni (280H) said:

'The Quran is the speech of Allah in which he spoke with, it is uncreated and whosoever claims that the Quran is created then he is a Jahmi Kafir and whosoever claimed that the Quran is the speech of Allah (but) then stopped and did not say it is uncreated then he is more of a kafir than the first and eviler in speech. And whosoever claimed that our utterances and recitations of the Quran are created (but) the Quran is the speech of Allah, then he is a Jahmi and whoever does not declare takfir on all of those people then he is like them.'
- Ijma as-Salaf fi'l Itiqad (points 58-62) lil Imam Harb al-Karmāni

قال الكرماني في السنة

والقرآن كلام الله تكلم به ليس بمخلوق، فمن زعم أن القرآن مخلوق فهو جهمي كافر، ومن زعم أن القرآن كلام الله ووقف ولم يقل ليس بمخلوق فهو أكفر من الأول وأخبث قولًا، ومن زعم إن ألفاظنا بالقرآن وتلاوتنا له مخلوقة والقرآن كلام الله فهو جهمي خبيث مبتدع.
ومن لم يكفرها ولا القوم ولا الجهمية كلهم فهو مثلهم

Takfir of Jahmiyyah is from Asluddin just like the Takfir of Jews & Christians & it's from Takfir of Mushrikeen.

قال يحيى: ثم أتيت مصرًا فلقيت الليث بن سعد وابن لهيعة فقلت لهما: ما تقولان فيمن قال: القرآن مخلوق؟ قالا: كافر. قال: ثم أتيت الكوفة فلقيت أبا بكر بن عياش فسألتُه فقال: كافر؟ وكل من لم يقل إنه كافر فهو كافر، قال أبو بكر: أيشك في اليهودي والنصراني أنهما كافران؟

Yahya said: ..then I went to al-Kufa and met Abaa Bakr bin Ayash and so I asked him [on what he says regarding the one who alleges the Quran is created] so he replied Kafir and anyone who doesn't declare him Kafir is a Kafir, furthermore he said: 'Does one doubt that the Jews & Christians are both Kuffar? Thus whoever doubts that they're Kuffar is a Kafir and the one who says the Quran is created is like them'...
Masail Harb (3/1129) of Harb bin Ismail al-Kirmani [280H]

Sufyan bin Uyayna (D.198H)
"The Quran is the speech of Allah and who says: it is created, is a kafir, and who doubts his kufr is also a kafir."
Al-Sunnah van Abdullah bin Ahmad p.25 1/112

. سفيان بن عيينة (ت.198 هـ)
قال رحمه الله : القرآن كلام الله عز وجل؛ من قال: مخلوق؛ فهو كافر، ومن شك في كفره؛ فهو كافر
المصدر: السنة 25

Yazid bin Harun (d. 206H)

"The one who says that the Quran is created is a kafir, and whoever does not takfir him is also a kafir, and who doubts his kufr is also a kafir."
Al-Ibana of Ibn Battah nr257

يزيد بن هارون (ت. 206 هـ)

قال رحمه الله: "من قال: القرآن مخلوق فهو كافر، ومن لم يكفره؛ فهو كافر، ومن شك في كفره؛ فهو كافر"

المصدر: الإبانة 257

Abu Ubayd Al-Qasim bin Salam (d. 224H)

"I looked at the statements of the Jews and the Majus and I saw that no people are more misguided in their kufr than they (the jahmiyya), and the one who does not do takfeer of them I see as ignorant, except for those who do not know their kufr. The one who says the Quran is created, is a kafir, and he who does not takfir him is also a kafir, and he who doubts his kufr is also a kafir. "
Majmu al-fatawa 12/509

. أبو عبيد القاسم بن سلام (ت. 224 هـ.)

قال رحمه الله
نظَرْت فِي كَلَامِ الْيَهُودِ وَالْمَجُوسِ فَمَا رَأَيْت قَوْمًا أَضَلَّ فِي كُفْرِهِمْ مِنْهُمْ وَإِنِّي لأستجهل مَنْ لَا يُكَفِّرُهُمْ إلَّا مَنْ لَا يَعْرِفُ كُفْرَهُمْ
"من قال: القرآن مخلوق فهو كافر، ومن لم يكفره؛ فهو كافر، ومن شك في كفره؛ فهو كافر"

المصدر: مجموع الفتاوى 509/12

Abu Khaythama (d. 234H)

"Whoever claims that the Quran is the word of Allah and it is created, he is a kafir, and he who doubts his kufr is also a kafir."
Sharh Usul Al-I3tiqad van Al-Laalkaaie 2/282

أبو خيثمة (ت. 234 هـ.)

قال رحمه الله: من زعم أن القرآن كلام الله مخلوق؛ فهو كافر, ومن شك في كفره؛ فهو كافر

المصدر: شرح أصول الاعتقاد 282/2

Ahmad b. Hanbal (d. 241H)
"The one who says that the Quran is created is a kafir, and who doesn't takfeer him is also a kafir."
(Abu Ya'lâ, Tabaqat al-Hanabila, 1/342 , 1/173

. أحمد بن حنبل (ت. 241 هـ.)

قال رحمه الله: فمن قَالَ: مخلوق فهو كافر بالله العظيم ومن لم يكفره فهو كافر

المصدر : طبقات الحنابلة 342/1, 173/1

Salama bin Shabib (d. 247H)

Dawud bin Al-Husayn Al-Bayhaqi said: I heard that Al-Halawani said: I do not do takfeer on the one who is hesitating about the Quran (ie the one who does not say: not created), so I asked Salama bin Shabib about Al- Halawani: he said: he should be (killed and) thrown in the garbage, he who does not testify of the kufr of a kafir is kafir.
Sharh Usul Al-I3tiqad van Al-Laalkaaie 1/198

. سلمة بن شبيب (ت. 247 هـ.)

قال داود بن الحسين البيهقي ؛بلغني أن الحلواني قال : لا أكفر من وقف في القرآن ، قال داود : فسألت سلمة بن شبيب عن الحلواني ،فقال يرمى في الحُش ،من لم يشهد بكفر الكافر فهو كافر

المصدر شرح أصول الاعتقاد 198/1

Abd Al-Wahhab Al-Warraq (d. 251H)

Abu Bakr bin Abd Al-Khaliq said: I asked Abd Al-Wahhab about who does not takfeer the jahmiyya, I asked: o Abu Al-Hasan can you pray behind him? He said: he is not prayed behind, he is misguided and he misguides people,

suspected concerning his Islam. Then I asked Abd Al-Wahhab about sitting with those who don’t takfeer the jahmiyya? He said: they are not to be sat with nor are they spoken to, each person follows the religion of his companion.
Al-Wara' 1/89

عبد الوهاب الوراق (ت. 251 هـ.)

قال أبو بكر بن عبد الخالق سألت عبد الوهاب عمن لا يكفر الجهمية قلت يا ابا الحسن يصلي خلفه قال لا يصلي خلفه هذا ضال مضل متهم على الاسلام
سألت عبد الوهاب يجالس من لايكفر الجهمية قال لا يجالسون ولا يكلمون المرء على دين خليله

المصدر الورع 89/1

Ziyad bin Ayyub (d. 252H)

Ziyad bin Ayyub said: "Who says that the Quran is created is a kafir, there is no doubt about it, then he was asked: and who does not takfeer him? Can you take knowledge of such a person? He said: No, and no karama. Then it was asked: I have family among them, should I be good to them and greet them? He said: no, and their funerals are not attended, and they are not visited when they are ill.
Tabaqat Al-Hanabila 1/156

زياد بن أيوب (ت. 252 هـ.)

قال زياد بْن أيوب : من قَالَ : القرآن مخلوق ، فهو كافر ، لا شك فيه ، قيل له : فمن لم يكفرهم : يسمع منه ؟ قَالَ : لا ، ولا كرامة ، قيل له : فإن لي منهم قرابات : أبرهم ، وأسلم عليهم ؟ قَالَ : لا ، ولا تشهد جنائزهم ، ولا تعدهم

المصدر طبقات الحنابلة 156/1

Al-Bukhari (d. 256H)

"I looked at the statements of christians, the Jews and the Majus and I saw that no people are more misguided in their kufr than they (the jahmiyya), and the

one who does not do takfeer of them I see as ignorant, except the one who doesn’t know their kufr.”
Khalq Af'al Al-'ibad p.33

. البخاري (ت. 256 هـ.)

قال "نظرت في كلام اليهود والنصارى والمجوس فما رأيت أضل في كفرهم منهم وإني لأستجهل من لا يكفرهم إلا من لا يعرف كفرهم

المصدر خلق أفعال العباد 33/1

Ibn Battah (d. 387H)

He said about the one who says: “the Quran is created” and the one who says: “our recitation of the Quran is created”:
"who doubts his kufr is a kafir and whoever does not takfir him is also kafir.”
Al-Ibana Al-Sughra 129

. أبو عبد الله بن بطة (ت. 387 هـ.)
قال رحمه الله بعد أن تكلم عمن يقول بخلق القرآن وباللفظ:

ومن شك في كفره، ووقف عن تكفيره، فهو كافر
المصدر: الإبانة الصغرى 129

Takfeer of the Asharis

➠ The Aşāʿirah (Asharis) are disbelievers

The Shaykh of al-ʾImām al-Bukhāriyy and al-ʾImām Muslim: Al-ʾImām al-Muḥaddiţ Abū Jaʿfar Aḥmad ibn Sinān al-Wāsiţiyy al-Qaţţān (d. 259H), said:

قَالَ أَبُو جَعْفَرٍ أَحْمَدُ بْنُ سِنَانٍ : مَنْ زَعَمَ أَنَّ الْقُرْآنَ شَيْئَيْنِ ، أَوْ أَنَّ الْقُرْآنَ حِكَايَةٌ ، فَهُوَ وَالله الَّذِي لَا إِلَهَ إِلَّا هُوَ زِنْدِيقٌ كَافِرٌ بِالله ، هَذَا الْقُرْآنُ هُوَ الْقُرْآنُ الَّذِي أَنْزَلَهُ الله عَلَى لِسَانِ جِبْرِيلَ ، عَلَى مُحَمَّدٍ صَلَّى الله عَلَيْهِ وَسَلَّمَ ، لَا يُغَيَّرُ ، وَلَا يُبَدَّلُ ، لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ ، وَلَا مِنْ خَلْفِهِ ، تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ، كَمَا قَالَ الله عَزَّ وَجَلَّ : (قُلْ لَئِنِ اجْتَمَعَتِ الإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْءَانِ لا يَأْتُونَ بِمِثْلِهِ) سورة الإسراء آية ٨٨ (...) الْقُرْآنُ كَلَامُ الله ، مِنْهُ بَدَأَ ، وَإِلَيْهِ يَعُودُ ، لَيْسَ مِنَ الله تَعَالَى شَيْءٌ ، مَخْلُوقٌ ، وَلَا صِفَاتُهُ ، وَلَا أَسْمَاؤُهُ ، وَلَا عِلْمُهُ

❝ Whoever claims that the Qurʾān is two things[1], or that the Qurʾān is a Ḥikāyah (a telling)[2], then – by Allāh, the One besides Whom there is nothing that has the right to be worshipped – he is a Zindīq and a disbeliever in Allāh. This Qurʾān is the Qurʾān that Allāh sent down upon the tongue of Jibrīl, upon Muḥammad. It is not altered nor changed, and falsehood cannot reach it from the front nor the back. It is Revelation from the All-Wise, the Owner of all Praise, as Allāh said:

قُلْ لَئِنِ اجْتَمَعَتِ الإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمثل هَذَا الْقُرْآن لَا يَأْتُونَ بِمِثْلِهِ} سورة الإسراء ٨٨{

"Say: "If mankind and the Jinn gathered to produce the like of this Qurʾān, they could not produce the like of it..."
[Sūraţ al-ʾIsrāʾ, Verse 88]

(...) The Qurʾān is the Speech of Allāh. From Him it began and to Him it will return. Nothing of Allāh (تعالى) is created, nor of His Attributes, nor of His Names, nor of His Knowledge. ❞

[Al-Ḥāfiḍ Aḍ-Ḍayāʾ al-Maqdisiyy Muḥammad b. ʿAbd al-Wāḥid (d 643H), ed. Iḳtiṣāṣ al-Qurʾān bi-ʿAwdih ila r-Raḥīm ar-Raḥmān (Maktabaţ ar-Ruşd, 1st Edition, 1409H, ar-Riyāḍ, thq. ʿAbdullāh al-Judayʿ), p. 31–32]

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[1] Like Dāwūd aḍ-Ḍāhiriyy and others.
[2] This is the statement of Ibn Kullāb (the founder of the Kullābiyyah sect and the teacher of Abu l-Ḥasan al-ʾAşʿariyy), meaning that one Qurʾān is the

meaning that stands within Allāhs Self and that another Qurʾān – which we recite and which is in the Muṣḥaf – is the created Ḥikāyah (telling) of that meaning. The Aşāʿirah carried the same statement, but they called it a created ʿIbārah (expression) instead of a created Ḥikāyah (telling). And even though al-ʾImām Abū Jaʿfar Aḥmad ibn Sinān lived before the appearance of the Aşāʿirah, he did live in the period of Ibn Kullāb who stood at the foundation of these statements and who was – as mentioned – the Sheikh of Abu l-Ḥasan al-ʾAşʿariyy, the founder of the Aşʿariyy sect.

The Asharis admit that they are jahmiyya

In the biography of Al-Mizzi (died. 742 Hijri)

"Al-Mizzi wanted to read a part from Al-Bukhari's book Khalq Af'al Al-'ibad, because there is a part about refuting the jahmiyya, then some people got angry and said:" We are the ones who are meant by this. "When this news reached the shafii * (ashari) judge, he ordered Al-Mizzi to be locked up in prison."

If the refutations of the jahmiyya are also refutations against the asharis that means the asharis are jahmiyya.

* many asharis falsely attribute to the madhhab of al-shafii rahimahullah

اعتراف الأشاعرة أنهم جهمية

في ترجمة الحافظ المزي رحمه الله:

شرع المزي يقرأ كتاب خلق أفعال العباد للبخاري وفيه فصل في الرد على الجهمية فغضب بعض وقالوا (نحن المقصودون بهذا
فبلغ ذلك القاضي الشافعي يومئذ فأمر بسجنه.)

إذا كانت الردود على الجهمية هي ردود عليهم فهم الجهمية, لا تفسير له غير ذلك.

Why they are Mushrikin

Uthman bin Said Al-Darimi said: who doesn't know that his God is on the Throne above His heavens, the he worships other than Allah, and he intented to worship some God on earth, and who worships a God on earth is like the one who worships an idol, because Al-Rahmaan is on the Throne and the idols are on earth, like Allah said about Jibril: [Who is] possessed of power and a high status at (Allah) the Owner of the Throne, Obeyed there [in the heavens] and trustworthy. (Al-Takwir 20-21) so in this saying there is a daleel for him being separate and the boundary, because he said: "there" not here in the horse stables and the toilets like they claim.

Naqd Uthman bin Sa'ied Al-Darimi 3ala Al-Mirisi Al-Jahmi Al-'anied 1/489

[وجهُ تسمية الأشاعرة وغيرهم من نفاة العلوّ بالمشركين]

وَمَنْ لَمْ يَعْرِفْ أَنَّ إِلَهَهُ فَوْقَ عَرْشِهِ، : -رحمه الله -قال الإمام عثمان بن سعيد الدارمي فَوْقَ سَمَوَاتِهِ، فَإِنَّمَا يَعْبُدُ غَيْرَ اللَّهِ، وَيَقْصِدُ بِعِبَادَتِهِ إِلَى إِلَهٍ فِي الْأَرْضِ وَمَنْ قَصَدَ بِعِبَادَتِهِ إِلَى إِلَهٍ فِي الْأَرْضِ كَانَ كَعَابِدِ وَثَنٍ؛ لِأَنَّ الرَّحْمَنَ عَلَى الْعَرْشِ وَالْأَوْثَانُ فِي الْأَرْضِ، كَمَا قَالَ لِجِبْرِيلَ {عِنْدَ ذِي الْعَرْشِ مَكِينٍ، مُطَاعٍ ثَمَّ أَمِينٍ} فَفِي قَوْلِهِ دَلِيلٌ عَلَى "ثَمَّ": الْبَيْنُونَةِ وَالْحَدِّ بِقَوْلِهِ اهـ.لَا هَاهُنَا فِي الْكَنفِ وَالْمَرَاحِيضِ كَمَا ادَّعَيْتُمْ النقض على المريسي(1/489)

Al-Harawi has a book 'Takfir al-Jahmiyyah' and he meant by them the Asharis, and he made a chapter in his book 'Dhim al-Kalaam' in which he quotes The eight category, wherein Asharis rose and likewise after it the ninth category mentioning in it a number of scholars who've attacked the Asharis and declared them as Kuffar he also mentioned that al-Ashari never used to pray and all refuge in Allah is sought).
And he said in a chapter mentioning the sayings of al-Ashari: 'Indeed I have filled the book 'Takfir al-Jahmiyyah' with the sayings of the scholars of Islam and the Ijma of the Muslims in taking them outside the fold of Islam. Until he said 'and it has been known amongst the Muslims that their Head Ali bin Ismae'eel al-Ashari used to never make Ghusl, Wudhu or prayer.'
- Dhim al-Kalam p608

Al-Harawi (481H) said in Dhim al-Kalam p552 :

'I've seen Yahya bin Ammar upon his minbar innumerable times making takfir of them (Asharis), cursing them and testifying to the Zandaqah (heresy) of Abu Hasan al-Ashari, and as such have I seen Muhammad bin Ibrahim and our Shuyookh.'

Imaam al-Bukhaaree narrates from] Muhammad bin Yusuf al-Firyaabee (d. 212H) [that he] said:
Whoever says Allaah is not above His Throne is a kaafir and whoever claims that Allaah did not speak to Moses is a kaafir.

Nu'aym ibn Hammad said: "Anyone who denies anything from the attributes that Allah has described himself with, is a kafir."

The Asharis claim the Quran is a Quotation of the Quran which - they believe- is not on earth.

وقال ابن الحنبلي : ثم ذكروا العبارة والحكاية ، ما جاء به شرع ولا نطق به سلف من الصحابة والتابعين وفقهاء المسلمين فكيف يحل لمسلم أن يقول مثل هذا ...
فقد خالفت الأشاعرة ببدعتهم نص الكتاب وصريح السنة ، وأدلة المعقول وإجماع أهل الملل من اليهود والنصارى ، والزيادة على كفار قريش في تكذيب القرآن .. ا.هـ" الرسالة الواضحة في الرد على الأشاعرة

Ibn al-Hanbali said: 'Then they [Asharis] mentioned the expression and quotation, The Shariah didn't come with nor did anyone from the Salaf of the Sahabah, Tabieen and fuqahaa of the Muslims, so how can it be permissible for a Muslim to say such a thing? Indeed the Asharis by their Bidah have opposed the text of the Kitaab and clear Sunnah, rational evidences and the Ijma of the people of religion from Jews & Christians, [they have] surpassed kuffar Quraish in their denial of the Quran.'
[Al-Risalah al-Wadiha fi al-rad ala al-Ashariah]

Tawḥīd al-ʿIbādah can only be established if accompanied by Tawḥīd al-ʾAsmāʿ waṣ-Ṣifāt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-ʾImām ʿAbdullāh ibn Aḥmad ibn Ḥanbal (رحمه الله) said: "Chapter: Whoever claims that Allāh does not speak, then he worships statues." [Kitāb as-Sunnah by ʿAbdullāh ibn Aḥmad]

And everyone who denies that Allāh speaks and that His Words are sound and letters, falls under this, be it the Jahmiyyah, the Muʿtazilah or the "feminine" Jahmiyyah: the Ashāʿirah, who say that the Qurʾān is the Speech of Allāh, yet they say that the Speech of Allāh is "al-Maʿnā al-Qāʾim bin-Nafs", meaning that it is "the meaning that is present with Allāh's Self (Nafs)" and that it is not actual Speech which consists out of sound and letters (aṣ-ṣawt wal-ḥarf). The Ashāʿirah believe that Allāh made Jibrīl understand this "meaning that is present with Allāh's Self" and that Jibrīl converted this meaning to created sounds and letters, and some believe that Muḥammad ﷺ converted this meaning to created sounds and letters, and that this is the Qurʾān that we know. So, even though they say that the Qurʾān is the Speech of Allāh, they don't mean the Qurʾān that we know in the Muṣḥaf, but they mean the meaning that is present with Allāh's Self, and that this Qurʾān that we know is merely an expression of it (ʿibāratun ʿanhu), and that it is the words of Jibrail or the words of Muḥammad ﷺ; so eventually, there is no difference between them and the Jahmiyyah: the Qurʾān that is in the Muṣḥaf is created according to them.

And al-ʾImām Muḥammad ibn Ismāʿīl at-Tirmiḍiyy (رحمه الله) said: "I heard al-Muzaniyy (264H) saying: "No one's Tawḥīd is valid, until he knows that Allāh is above the Throne with His Attributes." I said: "Like what?" He said: "Samīʿ (All-Hearer), Baṣīr (All-Seer), ʿAlīm (All-Knowing), Qadīr (All-Powerful).""" [At-Tārīg by Ibn Mandah; Al-ʿUluww by aḍ-Ḍahabiyy]

And the reason for this is obvious, because the one who believes that Allāh does not see everything, doesn't hear everything, doesn't know everything and that He isn't capable of all things, then he has described Him with the attributes of creatures, who do not have the right to be worshiped. And someone who believes such things about Allāh, will not turn to Him for his needs, in the depth of the night, nor will he put his trust in Allāh that He will solve his problems, because the reality of denying these Attributes, is denying

the reason why Allāh is the Only One Who has the right to be worshiped, and the reality of denying these Attributes, is denying the existence of Allāh, and that is why you will see that most deniers of the Attributes of Allāh, have fallen into some form of worshiping others besides Allāh.

Aqidat Al-Raziyayn

Abu Zur`ah `Ubaidullah Ar-Razi
(200 H. to 264 A.H.)
And
Abu Ĥatim Muĥammad Ibn Idrees Ar-Razi
(195 H. to 277 H.)

Abu al-Qasim al-Lalka'i said: « (chain of narration) Muhammad Ibn Muzaffar al-Muqri (1) informed us and said: Al-Ĥusayn ibn Muhammad Ibn Ĥabash al-Muqri (2) narrated to us:
Abu Muhammad Abdur Rahman Ibn Abi Ĥatim (3) said: "I asked my father (4) and Abu Zur`ah concerning the Madhhabs of the Ahlus Sunnah in regards to the Principles of the Religion, and what they found the scholars upon (in belief) in all the lands, and what they believe from that?

So they said:
"We have reached the Scholars in all the lands – The Hijaz, Iraq, Sham and Yemen –, and from their Madhhab was:

Iman is speech and action, it increases and decreases.
The Qur'an is the Kalam (speech) of Allah, it is uncreated from all sides.
And Predestination, its good and bad is from Allah Azza Wa Jal..

And the best of this Ummah (nation) after its Prophet -Sallallahu Alayhi Wa Sallam- is Abu Bakr As-Siddeeq, then Umar Ibn Al-Khattab, then Uthman Ibn Affan, then Ali Ibn Abi Talib, -may peace be upon them-. And they are the rightly guided Khulafa (caliphs).
And the ten whom Rasoolullah -Sallallahu Alayhi Wa Sallam- has named and bore witness of their entry into Jannah, will definitely enter Jannah as Rasoolullah -Sallallahu Alayhi Wa Sallam- has said, and his (Sallallahu Alayhi Wa Sallam) word is the truth. And to ask for Allah's Mercy upon them (to say "rahimahum Allah"), and to refrain from speaking about the arguments between them.

And that Allah Azza Wa Jal is upon His ‘Arsh (throne) separate (4) from His creation, as he has described Himself in His Book and upon the tongue of The Messenger of Allah -Sallallahu Alayhi Wa Sallam- without asking how (Bila kayf), He encompasses everything in His knowledge, {There is nothing like unto Him, and He is the Hearing, the Seeing.} (42: 11)

And that Allah -Tabaraka Wa Ta’ala- will be seen in the hereafter, the people of Jannah will see Him with their sight, and will hear His speech how and like He desires.
And Jannah is true (established), and Jahannam (hellfire) is true, and they are two creations which will not come to an end, and Jannah is the reward for His Awliya (the pious), and hell fire is a punishment for those who disobey Him, except those whom Allah -Azza Wa Jal- has mercy upon.
And the Sirat (the bridge over hell fire) is true.
And the Mizan (Scales) is true. It having two pans in which the good and bad deeds of people will be weighed, is true.
And the Hawdh (pool) which our Prophet -Sallallahu Alayhi Wa Sallam- has been honoured with is true.
And Ash-shafa`a (The Intercession of the Prophet –Sallallahu Alayhi wa Sallam- on the day of judgment) is true.
And Resurrection after death is true.

And major sinners are at the will of Allah Azza Wa Jal (Meaning: If He Wills He will punish them, and if He Wills He will forgive them).
And we do not declare the Ahlul Qiblah (.i.e. Muslims) as disbelievers because of their sins, and we leave their secrets to Allah Azza Wa Jal.

And we believe that Jihad and Hajj is compulsory with the leaders of the Muslims in every time and era.
And we do not believe in rebelling against the Imams (Muslim leaders), nor fighting in Fitnah, and we listen and obey whoever Allah -Azza Wa Jal- appoints to our affairs… and we follow the Sunnah and Jama’ah, and we distance ourselves from deviation and discord and breaking up into sects.
Verily Jihad has been carried out from when Allah -Azza Wa Jal- sent His Prophet -Sallallahu Alayhi Wa Sallam- and will continue until the day of resurrection along with the leader from the leaders of the Muslims, and nothing will abolish it.
And Hajj is the same, as well as giving the Sadaqah of the grazing livestock to the leader of the Muslims.

And people (Muslims) are (treated as) believers (Mu'mineen) in regards to their rulings and their inheritance, but we do not know how they are regarded by Allah Azza Wa Jal.
So whoever says that he is a true believer then he is an innovator, and whoever says that he is a believer in the sight o f Allah, then he is from the liars. And whoever says that he believes in Allah truely, then he is correct.

And the Murji'ah and the innovators are astray.
And the Qadariyyah innovators are astray.
And whoever amongst them rejects that Allah knows things before it comes into existence then he is a kafir.
And the Jahmiyyah are Kuffar.
And the Rafidhah (extreme Shias, such as 12ers Imamiyyah) have rejected Islam.
And the khawarij are apostates.

And whoever claims that the Qur'an is created then he is a disbeliever in Allah the Great, a disbelief which expels him from the religion; and whoever doubts his (that person's) disbelief , if he is from the ones who understand, then he is a disbeliever as well.
And whoever doubts concerning the Speech of Allah (the Qur'an).... and he says: I don't know whether it is created or not created, then he is a Jahmi (from the jahmiyyah)..

And whoever makes waqf of the Qur'an (does not say it is created or uncreated) because of ignorance, then he is to be taught and is to be declared an innovator but not a disbeliever.
And whoever says: 'the words that I utter of the Quran are created', then he is a Jahmi, or if he says: 'The Qur'an with my pronunciation is created' then he is a Jahmi..»

عقيدة السلف التي أجمع عليها المسلمون

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُظَفَّرِ الْمُقْرِئُ , قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ [ص: ١٩٨] مُحَمَّدِ بْنِ حَبَشٍ الْمُقْرِئُ , - ٣٢١ قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ , قَالَ: سَأَلْتُ أَبِي وَأَبَا زُرْعَةَ عَنْ مَذَاهِبِ أَهْلِ السُّنَّةِ فِي أُصُولِ الدِّينِ , وَمَا أَدْرَكَا عَلَيْهِ الْعُلَمَاءَ فِي جَمِيعِ الْأَمْصَارِ , وَمَا يَعْتَقِدَانِ مِنْ ذَلِكَ , فَقَالَا: " أَدْرَكْنَا الْعُلَمَاءَ فِي جَمِيعِ الْأَمْصَارِ حِجَازًا وَعِرَاقًا وَشَامًا وَيَمَنًا فَكَانَ مِنْ مَذْهَبِهِمْ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ , يَزِيدُ وَيَنْقُصُ , وَالْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ بِجَمِيعِ جِهَاتِهِ , وَالْقَدَرُ خَيْرُهُ وَشَرُّهُ مِنَ اللَّهِ عَزَّ وَجَلَّ , وَخَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَبُو بَكْرٍ الصِّدِّيقُ , ثُمَّ عُمَرُ بْنُ الْخَطَّابِ , ثُمَّ عُثْمَانُ بْنُ عَفَّانَ , ثُمَّ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ , وَهُمُ الْخُلَفَاءُ الرَّاشِدُونَ الْمَهْدِيُّونَ , وَأَنَّ الْعَشَرَةَ الَّذِينَ سَمَّاهُمْ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ وَشَهِدَ لَهُمْ بِالْجَنَّةِ عَلَى مَا شَهِدَ بِهِ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَوْلُهُ الْحَقُّ , وَالتَّرَحُّمُ عَلَى جَمِيعِ أَصْحَابِ مُحَمَّدٍ وَالْكَفُّ عَمَّا شَجَرَ بَيْنَهُمْ. وَأَنَّ اللَّهَ عَزَّ وَجَلَّ عَلَى عَرْشِهِ بَائِنٌ مِنْ خَلْقِهِ كَمَا وَصَفَ نَفْسَهُ فِي كِتَابِهِ , وَعَلَى لِسَانِ رَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِلَا كَيْفٍ , أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا , {لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} [الشورى: ١١] . وَأَنَّهُ تَبَارَكَ وَتَعَالَى يُرَى فِي الْآخِرَةِ , يَرَاهُ أَهْلُ الْجَنَّةِ بِأَبْصَارِهِمْ [ص: ١٩٩] وَيَسْمَعُونَ كَلَامَهُ كَيْفَ شَاءَ وَكَمَا شَاءَ. وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَهُمَا مَخْلُوقَانِ لَا يَفْنَيَانِ أَبَدًا , وَالْجَنَّةُ ثَوَابٌ لِأَوْلِيَائِهِ , وَالنَّارُ عِقَابٌ لِأَهْلِ مَعْصِيَتِهِ إِلَّا مَنْ رَحِمَ اللَّهُ عَزَّ وَجَلَّ. وَالصِّرَاطُ حَقٌّ , وَالْمِيزَانُ حَقٌّ , لَهُ كِفَّتَانِ , تُوزَنُ فِيهِ أَعْمَالُ الْعِبَادِ حَسَنُهَا وَسَيِّئُهَا حَقٌّ. وَالْحَوْضُ الْمُكْرَمُ بِهِ نَبِيُّنَا حَقٌّ. وَالشَّفَاعَةُ حَقٌّ , وَالْبَعْثُ مِنْ بَعْدِ الْمَوْتِ حَقٌّ. وَأَهْلُ الْكَبَائِرِ فِي مَشِيئَةِ اللَّهِ عَزَّ وَجَلَّ. وَلَا نُكَفِّرُ أَهْلَ الْقِبْلَةِ بِذُنُوبِهِمْ , وَنَكِلُ أَسْرَارَهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ. وَنُقِيمُ فَرْضَ الْجِهَادِ وَالْحَجِّ مَعَ أَئِمَّةِ الْمُسْلِمِينَ فِي كُلِّ دَهْرٍ وَزَمَانٍ. وَلَا نَرَى الْخُرُوجَ عَلَى الْأَئِمَّةِ وَلَا الْقِتَالَ فِي الْفِتْنَةِ , وَنَسْمَعُ وَنُطِيعُ لِمَنْ وَلَّاهُ اللَّهُ عَزَّ وَجَلَّ أَمْرَنَا وَلَا نَنْزِعُ يَدًا مِنْ طَاعَةٍ , وَنَتَّبِعُ السُّنَّةَ وَالْجَمَاعَةَ , وَنَجْتَنِبُ الشُّذُوذَ وَالْخِلَافَ وَالْفُرْقَةَ. وَأَنَّ الْجِهَادَ مَاضٍ مُنْذُ بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامِ إِلَى قِيَامِ السَّاعَةِ مَعَ أُولِي الْأَمْرِ مِنْ أَئِمَّةِ الْمُسْلِمِينَ لَا يُبْطِلُهُ شَيْءٌ. وَالْحَجُّ كَذَلِكَ , وَدَفْعُ الصَّدَقَاتِ مِنَ السَّوَائِمِ إِلَى أُولِي الْأَمْرِ مِنْ أَئِمَّةِ الْمُسْلِمِينَ. وَالنَّاسُ مُؤْتَمُّونَ فِي أَحْكَامِهِمْ وَمَوَارِيثِهِمْ , وَلَا نَدْرِي مَا هُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ [ص: ٢٠٠] . فَمَنْ قَالَ: إِنَّهُ مُؤْمِنٌ حَقًّا فَهُوَ مُبْتَدِعٌ , وَمَنْ قَالَ: هُوَ مُؤْمِنٌ عِنْدَ اللَّهِ فَهُوَ مِنَ الْكَاذِبِينَ , وَمَنْ قَالَ: هُوَ مُؤْمِنٌ بِاللَّهِ حَقًّا فَهُوَ مُصِيبٌ. وَالْمُرْجِئَةُ وَالْمُبْتَدِعَةُ ضُلَّالٌ , وَالْقَدَرِيَّةُ الْمُبْتَدِعَةُ ضُلَّالٌ , فَمَنْ أَنْكَرَ مِنْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَعْلَمُ مَا لَمْ يَكُنْ قَبْلَ أَنْ يَكُونَ فَهُوَ كَافِرٌ. وَأَنَّ الْجَهْمِيَّةَ كُفَّارٌ , وَأَنَّ الرَّافِضَةَ رَفَضُوا الْإِسْلَامَ , وَالْخَوَارِجَ مُرَّاقٌ. وَمَنْ زَعَمَ أَنَّ الْقُرْآنَ مَخْلُوقٌ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ كُفْرًا يَنْقُلُ عَنِ الْمِلَّةِ. وَمَنْ شَكَّ فِي كُفْرِهِ مِمَّنْ يَفْهَمُ فَهُوَ كَافِرٌ. وَمَنْ شَكَّ فِي كَلَامِ اللَّهِ عَزَّ وَجَلَّ فَوَقَفَ شَاكًّا فِيهِ يَقُولُ: لَا أَدْرِي مَخْلُوقٌ أَوْ غَيْرُ مَخْلُوقٍ فَهُوَ جَهْمِيٌّ. وَمَنْ وَقَفَ فِي الْقُرْآنِ جَاهِلًا عُلِّمَ وَبُدِّعَ وَلَمْ يُكَفَّرْ. وَمَنْ قَالَ: لَفْظِي بِالْقُرْآنِ مَخْلُوقٌ فَهُوَ جَهْمِيٌّ أَوِ الْقُرْآنُ بِلَفْظِي مَخْلُوقٌ فَهُوَ جَهْمِيٌّ. قَالَ أَبُو مُحَمَّدٍ: وَسَمِعْتُ أَبِي يَقُولُ: " وَعَلَامَةُ أَهْلِ الْبِدَعِ الْوَقِيعَةُ فِي أَهْلِ الْأَثَرِ , وَعَلَامَةُ الزَّنَادِقَةِ [ص: ٢٠١] تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ حَشْوِيَّةً يُرِيدُونَ إِبْطَالَ الْآثَارِ. وَعَلَامَةُ الْجَهْمِيَّةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ مُشَبِّهَةً , وَعَلَامَةُ الْقَدَرِيَّةِ تَسْمِيَتُهُمْ أَهْلَ الْأَثَرِ مُجَبِّرَةً. وَعَلَامَةُ الْمُرْجِئَةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ مُخَالِفَةً وَنُقْصَانِيَّةً. وَعَلَامَةُ الرَّافِضَةِ تَسْمِيَتُهُمْ أَهْلَ السُّنَّةِ نَاصِبَةً. وَلَا يَلْحَقُ أَهْلَ السُّنَّةِ إِلَّا اسْمٌ وَاحِدٌ وَيَسْتَحِيلُ أَنْ تَجْمَعَهُمْ هَذِهِ الْأَسْمَاءُ

شرح أصول اعتقاد أهل السنة و الجماعة للالكائي ج١ ص١٩٧

Abu Muhammad (Ibn Abi Hatim) said:
«And I heard my father (5) saying:
‘And the sign of the innovators is (their) slandering of Ahlel Athar (i.e. Atharis, Ahlus Sunnah)
And the sign of the Heretics (Zanadiqah) is: Their calling the Ahlus Sunnah “Ĥashwiyyah” (6), seeking to invalidate the narrations thereby.
And the sign of the Jahmiyyah is: Their calling the Ahlus Sunnah “Mushabbihah” (7)
And the sign of the Qadariyyah is: Their calling the Ahlul Athar "Mujabirah” (8)
And the sign of the Murji’ah is: Their calling the Ahlus Sunnah “Mukhalifah” and “Nuqsaniyyah”
And the sign of the Rafidhah is: Their calling the Ahlus Sunnah “Nasibah” (Enemies of Ahl-AlBayt.)

There is only one name for Ahlus Sunnah, and it is impossible for them to be associated with all these names.'

Abu Muhammad (9) said: And it is what I say (Meaning, what was said above is his belief too.)
And Abu `Ali bin Habash al-Muqri (10) said: And it is what I say.
And our Shaykh Ibn al-Muzaffar (11) said: And it is what I say.
And our Shaykh – meaning the author – (12) said: And it is what I say.
And At-Turaythithi (13) said: And it is what I say.
And our Shaykh As-Sulafi (14) said: And it is what we say.»

Abu Muhammad said:
And I heard my father and Abu Zur`ah: Commanding people to abandon the deviants and the innovators, and they were very severe in that, and they forbade making (authoring) books with opinions not based on narrations.
And they forbade people from attending the gatherings of the people of Kalam, and looking in the books of the people of Kalam, and they would say: A person of kalam will never be successful."

Ibn Al-Muqre', Abu Bakr Muhammad bin Ibrahim (d. 381 H.) said: "My madhhab in the fundamentals (of belief) is the madhhab of Ahmad bin Hanbal and Abu Zur`ah Ar-Razi." (15)

(1) He is Abu Bakr Muĥammad Ibn al-Muzaffar Ibn 'Ali Ibn Ĥarb Ad-Dainoori, one of the students of al-Ĥusayn Ibn Muĥammad Ibn Ĥabash, he passed away in 415 H. Al-Khateeb al-Baghdadi said: he was a righteous pious trustworthy shaykh. (Tareekh Madeenah al-Islam «Baghdad» by Al-Khateeb Al-Baghdadi 4/430)
(2) Al-Ĥusayn Ibn Muĥammad Ibn Ĥabash al-Muqri, Abu 'Ali. Abu `Amr ad-Dani said about him: "He was advanced in the knowledge of Qira'ah, he is well known for his excellence, he is reliable and trustworthy." (Tarikh Al-Islam by Adh-Dhahabi 26/539)
(3) Reported in Sharh I`tiqaad Ahlus Sunnah Wal Jama'ah of Abu al-Qasim Hibatullah al-Lalaka'i (1/176-180) with a saheeh chain. And Ibn Qudaamah al-Maqdisi narrated a portion of it with two different chains in his book "Ithbaat Sifatul 'Uluww" (p182-184). And Adh-Dhahabi has narrated a portion of it with his chain in "Siyar A'lam an-Nubala" (13/84). And Ibn Abi Ĥatim mentioned it in

his book “Asl as-Sunnah Wa I’tiqad ad-Deen” and it includes questions that he asked his father and Abu Zur`ah, and their ans wer;
It is a manuscript in al-Maktabah Adh-Dhahiriyah in Damascus in collection number 11 (Alif 166-169).
(4) Meaning that nothing of Allah's Essence is inside creation, and nothing of creation is in Allah's Essence.
(5) Abu Ĥatim Muĥammad Ibn Idrees Ar-Razi.
(6) They call Ahlus Sunnah :Hashawiyah (People with no worth), because they think that any one who's not upon their logic and theology are unintelligent rabble.
(7) Mushabbihah: Likening Allah to creation, claiming that affirming the Attributes according to its apparent meaning is Tashbeeh
(8) They call them that because they (the Qadariyyah) claim that Ahlus Sunnah’s affirmation of Allah's Decree implies denying free-will for mankind and saying they are compelled to do their actions.
(9) `Abdur-Raĥman Ibn Abi Ĥatim Ar-Razi, the narrator of this Athar (The one who asked the aqeedah question).
(10) One of the narrators in the chain of this Athar, the same with the one after him, and we have mentioned their status in footnotes number 1 and 2.
(11) The one saying “our shaykh” is Abu al-Qaasim al-Lalaka’i.
(12) The author is Abu al-Qasim al-Lalaka’i. (d. 418 H.)
(13) At-Turaythithi: He is the Shaykh of the Sufiyah, Abu Bakr Aĥmad Ibn ‘Ali Ibn al-Ĥusayn at-Turaythithi then al-Baghdadi. He heard from Abu al-Qasim al-Lalaka’i, and he passed away in 497 Hijri. (Siyar A`lam an-Nubala by Adh-Dhahabi 19/162). And he was one of those who narrated the book “Sharh Usool al-I’tiqaad Ahlus Sunnah” from its author (Abu Qasim Al-Lalaka`I) as it is mentioned in the Muhaqqiq’s introduction of the book (1/131).
(14) He is the Muhaddith, the Mufti, Shaykhul Islam Abu Tahir Aĥmad Ibn Muĥammad as-Sulafee, born in the year 475 Hijri., he narrated from Abu Bakr Aĥmad at-Turaythithi, and he passed away in 576 H. (Siyar A`lam an-Nubala vol.21 p.5,

the definition: that you affirm everything of the names and attributes that Allah has confirmed about himself and what His Prophet sal Allahu alayhi wa sallam has mentioned in the Sunnah - [without interpreting it or distorting or denying it or asking how or comparison with His creation]

Allah says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاء الْحُسْنَى

Allah – no one has the right to be worshiped except Him. To Him belong the best names.
Ta-ha : 8

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ البَصِيرُ

Nothing is like Him; and He is the Allhearing, the Allseeing..
Al-Shura:11

We believe in everything from the names and attributes that Allah has mentioned about himself and that are in the Sunnah without interpreting or distorting or denying or asking how or comparing it with His creation, because this causes that one does not recognize its reality and denies its meaning.

Allah says:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who deviate concerning His names. They will be recompensed for what they have been doing.
Surat Al-A'raaf : 180

The names and attributes are divided into two categories:

1 - attributes known by the intellect and fitra, separate from the revelation: Sifat Aqliyya

2 - attributes known by the revelation: Sifat Khabariyya

The attributes that are known by the intellect, in which no one has an excuse not to know them and the one who is ignorant of it, is a kafir before it is made clear to him and afterwards.

The attributes that are known by the revelation: the one who is ignorant about it is excused before the evidence has reached him, and he becomes a disbeliever after he gets the evidence if he denies or interprets and distorts it.

Anyone who doubts that Allah is Allknowing or is ignorant about it is Kafir.

وَمَا كُنتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِن ظَنَنتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ
وَذَٰلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنتُم بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُم مِّنَ الْخَاسِرِينَ

Allah says:

And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do.
And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers." Fussilat : 22-23

So these people thought - out of ignorance - that Allah does not know, and Allah has called them the losers.

Anyone who doubts that Allah is able to resurrect the dead or is ignorant about it, is Kafir.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَٰذِهِ أَبَدًا
وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا
قال
ۥ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا
لَّٰكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever.

And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return."

His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?

But as for me, He is Allah , my Lord, and I do not associate with my Lord anyone.
Al Kahf : 35-38

* Have you disbelieved? means according to the rules of the Arabic language: you have disbelieved.

Whoever doubts that Allah is the most high or is ignorant about this, is kafir.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ الْحَجَّاجِ الصَّوَّافِ حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ جَارِيَةٌ لِي صَكَكْتُهَا صَكَّةً فَعَظَّمَ ذَلِكَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ أَفَلَا أُعْتِقُهَا قَالَ ائْتِنِي بِهَا قَالَ فَجِئْتُ بِهَا قَالَ أَيْنَ اللَّهُ قَالَتْ فِي السَّمَاءِ قَالَ مَنْ أَنَا قَالَتْ أَنْتَ رَسُولُ اللَّهِ قَالَ أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ)
صحيح مسلم و سنن أبي داود و سنن النسائي

Muawiyah bin Al-Hakam As-Salmi said:

"I had a slave-girl who used to herd sheep for me. One day I discovered that a wolf had killed one of her sheep, and I'm a man from the children of Adam, I get upset like they get upset, and I slapped her in the face. Then I went to the Prophet who impressed upon me the seriousness of my act. I said, 'O Messenger of Allah, should I not set her free?' He said, 'Bring her to me.' He asked her, 'Where is Allah', She said, 'He is above the heavens.' He said, 'Who am I?' She said, 'You are the Messenger of Allah.' He said, 'Free her, for she is a believer.' (Muslim and Abu Dawud)

This is proof that someone who does not know where Allah is, is not a believer.

Whoever doubts that Allah can speak or is ignorant about this, is kafir.

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ قَالُواْ بَلَى شَهِدْنَا أَن تَقُولُواْ يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ (١٧٢)
أَوْ تَقُولُواْ إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ (١٧٣)
سورة الأعراف

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware." Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?"
Al-A'raaf 172-173

So Allah has made us testify that He is our Lord, and He spoke to us and has a covenant with the people that they must know Him and only worship Him.

Whoever doubts that Allah can see or is ignorant about this, is kafir.

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى

Does he not know that Allah sees? Al-'Alaq : 14

Herein is a rebuke for the one who does not know that Allah can see.

Whoever doubts that Allah can hear or is ignorant about this, is kafir.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way. Al Furqan : 44

So Allah lets us know that those who do not hear are like the cattle, and worse.

Sayings of the scholars about the Names and Attributes

وَالْجَهْلُ بِاللَّهِ فِي كُلِّ حَالٍ كُفْرٌ قَبْلَ الْخَبَرِ وَبَعْدَ الْخَبَرِ

تعظيم قدر الصلاة للمروذي 2/520

Al-Marouzi (275H) said:
'And ignorance concerning Allah is Kufr in all situations before and after the news (Khabr).'
- Ta'dheem Qadr al-Salah 2/520

قال محمد بن إسماعيل الترمذي
سمعت المزني يقول: لا يصح لأحد توحيد حتى يعلم ان الله على العرش بصفاته
قلت: مثل أي شيء؟
.قال: سميع، بصير، عليم، قدير
[(أخرجه ابن منده في "تاريخه"، كما في "العلو" للذهبي (461

Muhammad bin Ismail al-Tirmidhi said i heard al-Muzni (264H) say:

'No ones Tawhid is correct until he knows that Allah is above his throne with his Attributes.'

I [the narrator] said: 'Like which [attributes]?'

He replied: 'The All-Hearing, The All-Seeing, The All-Knowing and The All-Powerful.'

- Transmitted by Ibn Mundah in his "Tareekh" as is in al-Dhahbi's "al-Uluww" 461.

بْنِ إِبْرَاهِيمَ الْحَرَّانِيُّ ، أَخْبَرَنَا أَبُو عَلِيٍّ أَحْمَدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شُعَيْبٍ الْمَدَائِنِيُّ ، قَالَ الْمُزَنِيُّ يَعْنِي أَبَا إِبْرَاهِيمَ إِسْمَاعِيلَ بْنَ يَحْيَى ، رُوِيَ عَنِ ابْنِ عَبَّاسٍ ، :بِمِصْرَ ، قَالَ يَا سَيِّدَنَا مَا لَنَا نَرَاكَ تَفْرَحُ بِمَوْتِ الْعَالِمِ ، مَا لا :إِنَّ الشَّيَاطِينَ قَالُوا لإِبْلِيسَ " :أَنَّهُ قَالَ انْطَلِقُوا ، :تَفْرَحُ بِمَوْتِ الْعَابِدِ ، وَالْعَالِمُ لا تُصِيبُ مِنْهُ ، وَالْعَابِدُ تُصِيبُ مِنْهُ ؟ قَالَ إِنَّا نُرِيدُ أَنْ نَسْأَلَكَ فَانْصَرَفَ ، فَقَالَ لَهُ :فَانْطَلَقُوا إِلَى عَابِدٍ فَأَتَوْهُ فِي عِبَادَتِهِ ، فَقَالُوا أَتَرَوْنَهُ :لا أَدْرِي ، فَقَالَ :هَلْ يَقْدِرُ رَبُّكَ أَنْ يَجْعَلَ الدُّنْيَا فِي جَوْفِ بَيْضَةٍ ، فَقَالَ :إِبْلِيسُ إِنَّا :كَفَرَ فِي سَاعَةٍ ، ثُمَّ جَاءُوا إِلَى عَالِمٍ فِي حَلْقَتِهِ يُضَاحِكُ أَصْحَابَهُ وَيُحَدِّثُهُمْ ، فَقَالَ هَلْ يَقْدِرُ رَبُّكَ أَنْ يَجْعَلَ الدُّنْيَا فِي جَوْفِ بَيْضَةٍ ؟ :سَلْ ، فَقَالَ :نُرِيدُ أَنَّ نَسْأَلَكَ ، فَقَالَ أَتَرَوْنَ ذَلِكَ لا يَعْدُو نَفْسَهُ ، :كُنْ فَيَكُونُ ، فَقَالَ :يَقُولُ :وَكَيْفَ ؟ قَالَ :نَعَمْ ، قَالَ :قَالَ الفقيه و المتفقه (وَهَذَا يُفْسِدُ عَلَيَّ عَالَمًا كَثِيرًا

Iblees sent his servants out on the road and one of the shayatin came to a worshiper and asked him: Can your lord put the world in an egg shell? Then he said: I do not know. Then iblees said: did you see how he became kafir in a second? Then the jinn went to a scholar and asked: can your lord put the world in an egg shell? He answered: yes. Then the shaytan said: how? he said: by saying: kun fa yakoon
Al-Faqih wa Al-MutaFaqqih of Al-Khatib Al-Baghdadi

قال اللالكائي (ثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ الْفَضْلِ الصَّيْدَاوِيُّ ، قَالَ : قَالَ نُعَيْمُ بْنُ حَمَّادٍ : مَنْ شَبَّهَ اللَّهَ بِشَيْءٍ مِنْ خَلْقِهِ فَقَدْ كَفَرَ , وَمَنْ أَنْكَرَ مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ فَقَدْ كَفَرَ , فَلَيْسَ مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ وَرَسُولُهُ تَشْبِيهٌ)
شرح أصول إعتقاد أهل السنة والجماعة

Nu'aym ibn Hammad said: "who compares Allah with something of his creation is a disbeliever and everyone who denies anything of the attributes that Allah has described himself with, is a kafir. And that with which Allah has described himself and His prophet is not a comparison (with creatures) ".
Sharh Usul Itiqad Ahli Sunnah wa Al-Jama'a from Al-Laalkaaie

قال ابن منده:
التأويل نوع من التكذيب

"Ibn Mindah said in his refutation of Al-Jahmiyah: "At-Ta'weel (misinterpretation) is according to the Ashab il Hadeeth (Ahli Sunnah) a type of Takdheeb (Belying/rejecting)." [Ar-Rad 'ala Al-Jahmiyah]".

وَقَدْ ذَكَرَ اللَّهُ عَزَّ وَجَلَّ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ اليَدَ وَالسَّمْعَ وَالبَصَرَ، فَتَأَوَّلَتِ الجَهْمِيَّةُ هَذِهِ الآيَاتِ فَفَسَّرُوهَا عَلَى غَيْرِ مَا فَسَّرَ أَهْلُ العِلْمِ، وَقَالُوا: إِنَّ اللَّهَ لَمْ يَخْلُقْ آدَمَ بِيَدِهِ، وَقَالُوا: إِنَّ مَعْنَى اليَدِ هَاهُنَا القُوَّةُ.
سنن الترمذي رقم 662

Al-Tirmidhi said: Allah mentions the Hand and the Hearing in several places in His book, but the jahmiyya interpreted this ayaat differently than ahlu l-ilm and said that the Hand meant strength.

Sunan Al-Tirmidhi 3/51

The ashariyya say exactly the same as the jahmiyya and therefore they are kuffar.

Sayings of the Salaf in Affirmation of the Reality and Apparent meaning of The Names and Attributes of Allah Most High!

Hammad b. Zayd (d.179) said:
"He Descends a Descending worthy to His Rububiyyah, without how. Without that His Descending is similar to the descend of the creation; without Tashbih and Ta'til. Exonerated is He above what the Mu'attilah say concerning His Attributes and the Mushabbihah with reference to it: High and Great He is!"
[Source: al-Alûsi mentioned it in Jalâ' al-'Aynayn p.352 and something similar has been mentioned in the 'Aqidat Ashab al-Hadith of Abu 'Uthmân al-Sabuni, on the authority of some Salaf without naming Hammad b. Zayd]

Ishaq b. Rahawayh (d.238) stated:
"al-Tashbih is only when one says: 'A Hand, like my hand' or '..similar to my hand'. Or 'Hearing, like my hearing' or '..similar to my hearing'. This is Tashbih. However, if it is said as Allah, the Exalted, said: Hand, Hearing and Seeing, and he does not say 'how' nor does he say 'Like hearing' nor 'As hearing', then this is not Tashbih with Him. Allah, the Exalted, said: {Nothing is like Him, and He is Al-Hearing and Al-Seeing}."
[Source: Abu 'Isa al-Tirmidhi, Sunan; Kitab al-Zakat 3:51. Its also related by al-Dhahabi in al-'Uluww p.120-121, Ibn al-Qayyim in al-Ijtima' p.96 and others]

Ahmad b. Hanbal (d.241) was once asked about the Mushabbihah and what they profess, so he answered:
"Whosoever says: 'A Seeing, like my seeing' and 'A Hand, like my hand' and 'A Feet, like my feet' then he has resembled Allah! {Nothing is like Him, and He is Al-Hearing and Al-Seeing}."
[Source: Abu Ya'la b. al-Farrâ', al-Ibtal 1:43-45 and others]

Muhammad b. Isma'il al-Bukhari (d.256) said:
"In this there is proof that Allah’s Voice does not resemble the voice of the creation, because the Voice of Allah – may His remembrance be Exalted! – is heard from far as it is heard from near, and that the Angels fall unconscious upon hearing His Voice. If the angels were to call, they would not fall unconscious. And Allah, the Mighty and Majestic, said {Do not set up equals for

Allah}. There is no equal or similar for an Attribute of Allah, the Exalted, nor is there found anything from His Attributes among the created beings!"
[Source: Muhammad b. Isma'il al-Bukhari, Khalq Af'al al-'Ibâd p.182]

al-Bukhari also said in his Sahih:
“Allah’s Action does not resemble the action of the creation due to Allah’s saying: ‘There is none like unto Him’”
[Refer to his Sahih, Kitab al-Tawhid]

Abu Zur’ah al-Razi (d.264), the student of Ahmad and Ishaq, was aksed on the saying of Allah, the Mighty and Majestic {You know what’s in my soul, and I don’t know what’s in Your Soul}, so he said:
"It is not said a 'Soul’ like a ‘soul’, cause that is unbelief. He said {What I’ve created with My Two Hands}. Allah, the Mighty and Majestic, created Adam by His Hand, and it is not said a ‘Hand’ similar to a ‘hand’ nor a ‘Hand’ like a ‘hand’, cause that is unbelief. Rather, we believe in all of it."
[Source: Ibn Mandah, Kitab al-Tawhid p.331]

Ibn Qutaybah (d.276) said:
"We do not say Fingers like our fingers, nor Hand like our hands, nor Grasp like our grasps, for everything from Him, the Mighty and Majestic, is not resembled to anything from us."
[Source: Ibn Qutaybah, Ta'wil Mukhtalif al-Hadith p.190]

'Uthman b. Sa'id al-Darimi (d.281), said:
"Or have you not heard, O al-Marisi, the saying of Allah, the Exalted {Nothing is like Him}?! And like nothing is like Him, therefore, hearing is not like His Hearing, nor seeing is like His Seeing, nor have they with the creation an analogy, similar and comparison. So how can you compare them with a like what you yourself not know, and accuse others of it.."
[Source: al-Darimi, al-Radd 'ala'l-Marisi p.45]

So the meaning of the salaf, "that the tafsir of the texts of sifaatullah, is the reading thereof"; isn't that there isn't any meaning to it, rather their meaning of it is that its meanings are clear, so the reading thereof and its apparent understanding upon the way of Arabic language is enough.

Aboo Bakr al-Marwazee رحمه الله (d. 294H) said, “I asked Ahmad ibn Hanbal رحمه الله about the ahaadeeth which the Jahmiyyah reject regarding the Attributes,

the Believer's seeing their Lord on the Day of Judgement, Allaah's descent [to the lowest heaven] and the Throne. So Aboo 'Abdullaah (Ahmad bin Hanbal) رحمه الله declared them all to he authentic and said, 'The Scholars have received them with acceptance. We pass on the narrations as they came to us.'"

As-Sunnah" by Abi Bakr Al-Khallal (1/247) with an authentic isnad. He said: "Abu Bakr Al-Marwazee said: …" and mentioned it. "Al-Sharee'ah" by Al-Ajurri (3/1154); "Tabaqat Al-Hanabilah" by Ibn Abi Ya'la (1/138)

٢٨٣ - وَقَدْ حَدَّثَنَا أَبُو بَكْرٍ الْمَرُّوذِيُّ، رَحِمَهُ اللَّهُ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْأَحَادِيثِ الَّتِي تَرُدُّهَا الْجَهْمِيَّةُ فِي الصِّفَاتِ، وَالرُّؤْيَةِ، وَالْإِسْرَاءِ، وَقِصَّةِ الْعَرْشِ، فَصَحَّحَهَا أَبُو عَبْدِ اللَّهِ، وَقَالَ: " قَدْ تَلَقَّتْهَا الْعُلَمَاءُ بِالْقَبُولِ، نُسَلِّمُ الْأَخْبَارَ كَمَا جَاءَتْ، قَالَ: فَقُلْتُ لَهُ: إِنَّ رَجُلًا اعْتَرَضَ فِي بَعْضِ هَذِهِ الْأَخْبَارِ كَمَا جَاءَتْ فَقَالَ: " يُجْفَى، وَقَالَ: مَا اعْتِرَاضُهُ فِي هَذَا الْمَوْضِعِ، يُسَلِّمُ الْأَخْبَارَ كَمَا جَاءَتْ؟
الخلال – السنة

Haroon bin Marouf al-Marwazi said:

"Whoever claims that Allah Azza wa Jal doesn't speak, then he worships an Idol'
Al-Sunnah 209 by Abdillah

وقال هارون بن معروف المروزي : "من زعم أن الله عز وجل لا يتكلم، فهو يعبد الأصنام.اهـ
((السنة لعبد الله 209

Al-Darimi said: who doesn't know that his God is on the Throne above His heavens, then he worships other than Allah
Naqd Uthman bin Sa'ied Al-Darimi 3ala Al-Mirisi Al-Jahmi Al-'anied 1/489

Al-Darimi said:
"Allah exalted is He, is on His throne, above His heavens, apart from His creation, and whoever does not know Him as such, doesn't know the god whom he worships."
Al-Radd 3ala Al-Jahmiyya p.39

Attributes of Allah that are known by fitra and the one who does not know them and is ignorant of them, is kafir.

Al-Wujud - The existence

Al-Qidam - Oldness

Al-Baqaa - Staying

Al-Wihdaniyya - Unity

Al-Qiyaam bi-nafsihi - that Allah needs nothing and no one

Mukhalafati Al-Hawadith - that he is different from the creatures

Al-Hayaat - Life

Al-Qudra - The Almight

Al-Irada - The will

Al-ilm - The knowledge

Al-Sam' - The hearing

Al-Basar - Seeing

Al-Kalaam - Speaking

Al-Uluww - Highness

And that Allah is the one who gives life and let die, and that he can resurrect the creation.

The Lie about Al-Shafii

Abdulrahman bin Abi Hatim said: Yunus bin Abd Al-A'la told us, he said: I heard Abu Abdillah Muhammad bin Idris Al-Shafi'i say: -he was asked about the attributes of Allah ﷻ and what he believes about it -
Allah ﷻ has attributes that are mentioned in His book and His prophet ﷺ has told his ummah about it, none of the creatures of Allah can reject them after the evidence has come to him, because it is in the Quran and the prophet ﷺ has said it and trustworthy men have narrated it from him, so if someone is in conflict with this after he has had the proof, he is a kafir, but before it has been established that he has had the proof he is excused because of his ignorance, for the knowledge about it is not achieved by the mind or by sight or by thinking, and no one becomes disbelieving by ignorance about it, except after it has been established that he has received the message about it, and we affirm these attributes and do not compare them, as He denied any comparison of himself: nothing is equal to Him and He is the All-Hearing, the All-Seeing. Al-Shura: 11

And then he said: like that Allah has told us that he is All-Hearing and All-Seeing, and that he has two hands, because he says: "His hands are wide expanded "Al-Maida: 64 And that he has a right hand:" the heavens shall be rolled up in His right hand "Al-Zumar: 67
and that he has a face: "All things shall perish except His face" Al-Qasas: 88 and His words: "And the face of your Lord is enduring, the Owner of Majesty and Honor." Surat Al-Rahman: 27 And that he has a foot, because of the Hadith: "until the Lord puts his foot on it, ie on Hell. And that He laughs at His faithful servant because of what the Prophet sal Allahu alayhi wa sallam said about the one who was killed fi sabil illah. And that He descends every night to the heaven of the earth, because the prophet salla Allahu alayhi wa sallam mentioned it. And that he is not one-eyed, because when the prophet said about the dajjal: he is one-eyed and your Lord is not one-eyed. And that the believers see their Lord on the day of judgment as they see the full moon, and that He has fingers, because he said: every heart is between two fingers of the Most Merciful's fingers.
End Quote from Tabaqat Al-Hanabila part 1 p.284

Herein are added words about that the one who does not know that Allah is All-seeing and Hearing is excused. This is also clearly in contradiction with the rest of the text which only mentions attributes which are Khabariyya and thus

are not known with the fitra and intellect, but only through revelation. We have done research and found the original text in a book by Al-Shafi'i himself:

Abdulrahman bin Abi Hatim said: Yunus bin Abd Al-A'la told us, he said: I heard Abu Abdillah Muhammad bin Idris Al-Shafi'i say: -he was asked about the attributes of Allah ﷻ and what he believes about it -
Allah ﷻ has attributes that are mentioned in His book and His prophet ﷺ has told his ummah about it, none of the creatures of Allah can reject them after the evidence has come to him, because it is in the Quran and the prophet ﷺ has said it and trustworthy men have narrated it from him, so if someone is in conflict with this after he has had the proof, he is a kafir, but before it has been established that he has had the proof he is excused because of his ignorance, for the knowledge about it is not achieved by the mind or by sight or by thinking, and no one becomes disbelieving by ignorance about it, except after it has been established that he has received the message about it, and we affirm these attributes and do not compare them, as He denied any comparison of himself: nothing is equal to Him and He is the All-Hearing, the All-Seeing. Al-Shura: 11

Al-Wasiyya of Al-Shafii p.55-58

Other jahmi lies and their rebuttal :

The words attributed to ‘Ali رضي الله عنه :

« إنّ الله تعالى خلق العرش إظهاراً لقدرته لا مكاناً لذاته »

"Allah ta'ala created the Throne as a manifestation of His Omnipotence and He didn't take the Throne as a place for Himself"

&

« كان (الله) ولا مكان ، وهو الآن على ما كان »

"Allah was and there was no place, He is at this moment as He is, (i.e without a place)" (One of the core kufr beliefs of asha’irah, attributed to ‘Ali radhi Allahu ‘anhu. Na’uthubillah)

Al-Farq bayna l-Firaq page 260

Rebuttal :

It is enough that we see zanadiqah today attributing kufr to the Prophets alayhim as salam, so what about sahaba ? This book “Al Farq bayn al Firaq” is written by a jahmi who goes by the name of Abu Mansur al-Baghdadi and is a reference of asha’irah. Furthermore, this quote has no isnad and isn’t found anywhere other than in this book (full of qawl of jahm) authored by this zindiq… and Allah says :

O you who have believed, if there comes to you a disobedient one (fasiq) with information, **then verify it**, lest you harm a people out of ignorance and become, over what you have done, regretful. 49:6

So his words which he is attributing to ‘Ali radhi Allahu ‘anhu are to be thrown in the garbage. 1- Because ‘Ali isn’t a mushrik like them and was upon the ‘Aqeedah of Muhammad sal Allahu ‘alayhi wa sallam. And 2- because on top of being kufr, this narration has no isnad and is an obvious lie and slander attributed to the noble sahabi.

Abdullah ibn al-Mubarak rahimahullah said:

شاء ما شاء من لقال الإسناد ولولا الدين من الإسناد
****
“The Isnad is part of the Deen. Were it not for the isnad, then any person would have said (about Islam) whatever he wished. When it is said (to the one who speaks without isnad) who informed you of this ? Then he is rendered silent and dumbfounded”

[Introduction of Sahih Muslim, 1/87]

The two alleged taweelat of Imam Maalik :

According to Habib Ibn Abi Habib, Malik (may Allâh have mercy on him) said about the Nuzûl:

"Allah sends down His command, but He does not move."

[Adh-Dhahabi in As-Siyar A'lam An-Nubala Vol.8 (p105) Ibn 'Abd al-Barrr in At-Tamhid Vol.7 (p.143) Al-Qadi' Iyad in Tartîb Al-Madârîk Vol.2 (p.44)] → **all heretics**

<u>The words of the scholars regarding this Habib Ibn Abi Habib :</u>

Imam Ahmad (may Allah have mercy on him) said :

"He's not reliable, he lies."

Abû Dâwûd (may Allâh have mercy on him) said :

“Of all people, he was amongst the worst liars !”

Ibn Hibban said :

“All of his ahadith are fabricated”

An-Nasâ'î (may Allah have mercy on him) said :

“His ahadith are all fabricated, be it [reported] from Maalik or other than him”

Ibn ‘Adî (may Allah have mercy on him) said :

“All of his ahadith are fabricated”

Yahya Ibn Ma'in (may Allah have mercy on him) said :

“He’s nothing (i.e in hadith and in trustworthiness)”

Abu Hâtim (may Allah have mercy on him) said :

"Neglected."

[Al-Mizzî in Tahdhîb Al-Kâmal Vol.5 (p.369) Biography #1082]

A jahmi testifies of this as well :

Ibn Hajr al Asqalani said : neglected

[Ibn Hajâr Al-'Asqalânî in Taqrîb Al-Tahdhîb biography #1095 (p.218)]

Ibn Taymiyyah Al-Harranî said in commentary of this Athâr reported by Habîb:

"This has been reported from Maalik (may Allah be merciful to him) by his scribe Habib Ibn Abi Habib but he [Habib] is a great liar by consensus of the scholars of Hadith, absolutely no one accepts what he brings from Maalik (may Allah be merciful to him). "

[Ibn Taymiyyah Al-Harrani in Shârh Hadîth An-Nuzûl (p.55)]

Same lie attributed to Maalik rahimahullah, this time by a Rafidhi :

Muhammad Ibn Al-Al-Jabali reports: Jami 'ibn Sawadd reports: Mutarif reports: Malik Ibn Anas (may Allaah have mercy on him) said about the Nuzûl:

"It is His order coming down."

[Ibn 'Abd al-Barr in At-Tamhid Vol.7 (p.143)]

Ibn Hajar Al-'Asqalani and Adh-Dhahabi said about Muhammad Ibn Al-Al-Jabali:

"Al-Jabali was a Shi’i Rafidhi."

[Ibn Hajar Al-'Asqalani in Lisan Al-Mizan Vol.7 biography #.7212 (p.378) Al-Hafidh Adh-Dhahabi in Mizan Al-I'tidal Vol.3 biography #7980 (p.657)]

Al-Hâfidh Ad-Dâraqutnî (may Allâh have mercy on him) said about Jami 'ibn Sawada:

"He was weak in Hadith."

[Ibn Hajar Al-Asqalani in Lisan Al-Mizan Vol.1 biography #. 1752 (p.415)]

Ibn al Qayyîm said :

"This Hadith is invented! And this famous Jami' is totally unknown!"

[Abu Al-Faraj Ibn al-Jawzi in Al-Mawdu'at]

And he also said :

"What is known of Malik (may Allah be merciful to him) and the Imams of the first generations (As-Salaf As-Salih) is the belief in the texts about Allah 'Azza wa Jal and the prohibition of the interpreting them. It was reported from him [Maalik] that he interpreted, "The Lord comes down" saying, "It's His order coming down." This version (of the so-called Ta'wil of Malik) has two chains of transmission : One from his scribe Habib ibn Abi Habib, and this one is a big liar among the liars who invent ahadith by consensus of the people of Jārh and Ta'dîl and nobody among the scholars based themselves on this report."

[Al-Imam Shâms Ad-Din Abū 'Abd'Allâh Muhammad Ibn Abî Bâkr Ibn Al-Qayyîm Al-Jawziyyah ~ Mukhtâsar As-Sawâ'îq (p.391)]

Wa Alhamdolillah

<u>Refuting the Jahmi understanding of some ayat of the Qur'an :</u>

It is He who created the heavens and earth in six days and then established Himself 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. 57:4*

It's puzzling that these jahmiyyah use the very verse in which Allah clearly says that He established Himself above the Throne to try to claim that He is everywhere… "Those are like cattle; rather, they are more astray." 7:179

The meaning of “He is with you wherever you are” is not everywhere with his Essence as the Jahmiyyah claim, but that His knowledge encompasses everything and everyone. This is what is found in all the books of Tafsir, and it means Allah subhanahu wa ta’ala is well acquainted with everyone’s deed and no one can escape Him, wherever he is and be it in the deepest darkness of the night.

Allah says similarly :

We verily created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein. 50:16

Behold! they [Quraysh] fold up their breasts to hide themselves from Him. Unquestionably, [even] when they cover themselves in their clothing, Allah knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts. 11:5

Harb Ibn Isma'il Al-Kirmani reports: "I said to Ishaq Ibn Rahawayh (الله رحمه) - m.237H -:" About the word of the Most High:

{ما يكون من نجوى ثلاثة إلا هو رابعهم}/ - No secret conversation between three without He (Allah) being their fourth. (S.58 / Al-Mujadila v.7)

How should we understand it? He says, "Wherever you are, Allah is nearer to you than your jugular vein, but He is separated from His creation (bain min khalqihi). "

Then he (Ishâq Ibn Rahawayh) related the word of Ibn al-Mubārak (الله رحمه) - m.181H -: "He (Allah) is above His Throne, separate and distinct from His creation (min. khalqihi). "

Then he (Ishaq Ibn Rahawayh) said, "The most obvious and manifest thing about this is the word of the Most High:

{الرحمن على العرش استوى}/ - Ar-Rahman (The Merciful One) who has established himself (istawâ) above the Throne. (S.20 / Ta-Ha v.5) »

(Adh-Dhahabi in "Mukhtasar al-'uluw" p.191)

The Jahmiyyah also twist this verse to claim Allah is everywhere :

And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing. 2:115

In the tafsir of the verse it says :

`Ikrimah said that Ibn `Abbas said,
﴿فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللَّهِ﴾
(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means, "Allah's **direction** is wherever you face, east or west.'' Mujahid the student of Ibn Abbas said about it that "Wherever you may be, you have a Qiblah to face, that is, Al-Ka`bah.'' [Tafsir ibn Kathir]

And what the Jahmiyyah failed to understand is that in Arabic, the word Wajh (face) can also take the meaning of “sake” or “pleasure”, or it can take the literal meaning of seeking to see His Face in the hereafter, and what best demonstrates that is the usage of the word in other places of the Qur’an :

“And turn not away those who invoke their Lord, morning and afternoon seeking His Face”

[al-An’aam 6:52].

“And who has (in mind) no favour from anyone to be paid back,

Except to seek the Countenance (Wajh) of his Lord, the Most High.

He surely, will be pleased (when he will enter Paradise)”

[al-Layl 92:19-21]

In conclusion, the doubts and lies of the Jahmiyyah are weaker than the spider’s house and are rejected by Qur’an, ‘aql (reason) and fitrah, and all praise is due to Allah.

The Attributes Of Perfection

The Attributes Of Perfection
As a Muslim you have to – without any doubt – describe Allahu ta'ala with the attributes of perfection. He ta'ala said,
(لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ (النحل:60
For those who believe not in the Hereafter is the description of evil, and for Allah is the highest description. And He is al-'Aziz, al-Hakim. (an-Nahl:60)
Ibnu Kathir said in "Tafsir al-Qur'an al-'Azim" (4/578) about the highest description,
أي: الكمال المطلق من كل وجه

That means, (it is) the complete perfection in every aspect.
Ibnu Taymiyyah said in **"**al-Jawab as-Sahih" (3/217),
ومما يستدل به على ثبوت جميع صفات الكمال أنه لو لم يوصف بكونه حيا عالما قادرا سميعا بصيرا متكلما لوصف بضد ذلك كالموت والجهل والعجز والصمم والبكم

And to that which proves that (Allah) has all the attributes of perfection belongs, that if He wouldn't have the attribute that He is living, knowing, powerful, hearing, seeing, speaking He surely would have the opposite of them as (His) attributes, like death (!), ignorance (!), deafness (!) and dumbness (!).
This point here is extremely important. If Allah wouldn't have the attributes of perfection He would have the opposites of them as His attributes, which are only deficiencies. Allah is high above this.
Ibnu Taymiyyah said in "Majmu' ul-Fatawa" (3/88),
وَلَوْ لَمْ يُوصَفْ بِالْقُدْرَةِ لَوُصِفَ بِالْعَجْزِ

If He (Allahu ta'ala) isn't described with omnipotence He surely is described with inability.
Banu Isra'il had been worshipping a calf. It is always a shame to worship someone else then Allah. But not just this…they were worshipping something and were more complete than their idol. They could speak, had knowledge and differed in general a lot from what they were worshipping. Allahu ta'ala said,
أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا (89) (طه)

Don't they see that it (the calf) doesn't return them a word, and that it has no power either to harm them or to do them good? (Ta Ha:89)
And He ta'ala said,
أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

Did they not see that it (the calf) can neither speak to them nor guide them to the way? They took it (as an Ilah – they worshipped it) and they were wrong-doers. (al-A'raf:148)

Al-Imam Ahmad Ibnu Hanbal said in "al-'Aqidah" (p.106),

فقال عز وجل في الذين اتخذوا العجل أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَفعابهم لما عبدوا إلها لا يتكلم ولا كلام له فلو كان إلهنا لا يتكلم ولا كلام له رجع العيب عليه وسقطت حجته على الذين اتخذوا العجل من الوجه الذي احتج عليهم به

So He 'azza wa jalla said about those who toke the calf (as an Ilah),

أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

Did they not see that it (the calf) could neither speak to them nor guide them to the way? They took it (as an Ilah – they worshipped it) and they were wrong-doers. (al-A'raf:148)

So He criticized them for worshipping an Ilah that could neither speak nor did it have speech. So if our Ilah wouldn't be speaking nor having speech then the criticism would apply to Him (!). And then the argument against those who toke the calf (as an Ilah) which He argued with against them would become invalid.

The last sentence means in other words, "If our Ilah – Allah – also wouldn't speak then we couldn't argue **with this** against the idolaters that their idol couldn't speak."

That doesn't mean that there aren't **other** arguments against them. But only, that in this case there would exist **one argument less** against them, and Allah is exalted above not being described with the attributes of perfection.

Ibnu Khuzaymah said in "at-Tawhid" (p.71),

قال خليل الرحمن ـ صلوات الله وسلامه عليه لأبيه لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًاأفليس من المحال ـ يا ذوى الحجا أن يقول خليل الرحمن لأبيه آزر لم تعبد ما لا تسمع ولا يبصر ويعيبه بعبادة ما لا يسمع ولا يبصر ثم يدعوه إلى عبادة من لا يسمع ولا يبصر كالأصنام

Khalil ur-Rahman (Ibrahim) صلوات الله وسلامه عليه said to his father,

لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

Why do you worship that which hears not, sees not and cannot avail you in anything? (Maryam:42)

Isn't it impossible – oh people of understanding – that when Khalil ur-Rahman (Ibrahim) said to his father Azar, "Why do you worship that which neither hears nor sees?" he was criticizing him for worshipping that which neither hears nor sees…and that he afterwards calls him to the worship of someone who neither hears nor sees, just as the idols?

At this point Ibnu Khuzaymah is indicating that Ibrahim عليه السلام is only criticizing the idol for not hearing or seeing because this is a major defect. That

means, he explains that at any rate he is unjustly being worshipped. Allah is without any doubt free of these defects because He hears and sees everything. He ta'ala said,
قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Say, "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought the like thereof as an addition." (al-Kahf:109)

'Uthman Ibnu Sa'id ad-Darimiyy said in "ar-Radd 'ala al-Jahmiyyah" (p.201),

فالصنم في دعواهم والرحمن بمنزلة واحدة في الكلام فأي كفر أوضح من هذا

The idol – according to their claim – and ar-Rahman are on one level as concerns the speech. So which Kufr is more obvious than that?

He also said in the same book (p.155),

فالله المتكلم أولا و آخرا لم يزل له الكلام إذ لا متكلم غيره ولا يزال له الكلام إذا لا يبقى متكلم غيره أنا الملك أين ملوك الأرض فلا ينكر كلام الله عز و جل إلا من يريد إبطال 16 : فيقوللِمَنِ الْمُلْكُ الْيَوْمَ غافر ما أنزل الله عز و جل وكيف يعجز عن الكلام من علم العباد الكلام وأنطق الأنام

So Allah speaks at the beginning and at the end. He always was speaking when there was none who spoke except Him. And He will always be speaking when there won't be anyone left who will speak except Him. So He will say,
لِمَنِ الْمُلْكُ الْيَوْمَ
"To whom belongs the kingdom today?" (Ghafir:16)

أنا الملك أين ملوك الأرض
"I am the King, where are the kings of the earth?"[1]

So no one denies the speaking of Allah 'azza wa jalla except the one who declares that which Allah 'azza wa jalla sent down to be invalid. And how can the One be unable to speak Who taught the slaves the speech and let thecreatures speak?

This explanation of ad-Darimiyy is also very important. Allahu ta'ala said,

فَرَاغَ إِلَى آلِهَتِهِمْ (91) مَا لَكُمْ لَا تَنْطِقُونَ (92) فَقَالَ أَلَا تَأْكُلُونَ

Then he (Ibrahim ‘alayhissalam) turned to their Alihah[2] and said, "Don’t you eat? What is the matter with you that you speak not?" (as-Saffat:91-92)

Here he is drawing attention to that the idols cannot speak. And it is more than obvious that his statement doesn’t have to do **anything** with Shirk, because not a single Prophet of Allah ever committed Shirk. There is no doubt that he didn’t make Du’a' to them at all…but rather he was only saying that idols cannot speak.

Al-Imam Ahmad Ibnu Hanbal said in “ar-Radd ‘ala az-Zandiqah wal-Jahmiyyah” (p.36),

قد أعظمتم على الله الفرية حين زعمتم أنه لا يتكلم فشبهتموه بالأصنام التي تعبد من دون الله لأن الأصنام لا تتكلم

You have already produced a lie against Allah when you claimed that He doesn’t speak. So you have compared Him with the idols which are being worshipped instead of Allah because the idols do not speak.

He said in the same book (p.36) as well,

وكذلك بنو آدم كلامهم مخلوق فقد شبهتم الله بخلقه حين زعمتم أن كلامه مخلوق ففي مذهبكم قد كان في وقت من الأوقات لا يتكلم حتى خلق التكلم وكذلك بنو آدم كانوا لا يتكلمون حتى خلق الله لهم كلاماوقد جمعتم بين كفر وتشبيه وتعالى الله عن هذه الصفة

And the speech of the sons of Adam is created as well. So you have already compared Allah to His creation when you claimed that His speech is created. Your way is that He existed already at a time when He didn’t speak until He created the speech. And the sons of Adam didn’t speak as well until Allah created the speech for them. You have already combined Kufr with Tashbih[3], and Allah is exalted above these attributes.

A short remark: Of course that doesn’t mean that Tashbih (the comparing with the creation) wouldn’t be Kufr but rather it is a **special** kind of Kufr. For example someone could say that a person is a Kafir and a Taghut (someone who is being worshipped besides Allah). Every Taghut is a Kafir but not every Kafir is a Taghut. And every Tashbih is Kufr but not every Kufr is Tashbih. It is written in “ad-Durar us-Saniyyah” (4/10),

وما أحسن ما قال نعيم بن حماد، شيخ البخاري : من شبه الله بخلقه فقد كفر، ومن جحد ما وصف الله به نفسه، فقد كفر؛ وليس ما وصف الله به نفسه، ورسوله، تشبيهاً

And how good is that which Nu'aym Ibnu Hammad, the Shaykh of al-Bukhariyy, said, "Whoever compares Allah to the creation has already committed Kufr. And whoever denies something which Allah has described Himself with has already committed Kufr. And there is no Tashbih in that which Allah and His Messenger صلى الله عليه وسلم have described Him with.

Ibnu Taymiyyah said in "Dar' ut-Ta'arud" (5/279),

وذاتا لا تتصف بصفات الكمال ليست خالق المخلوقات ولا وجود لها ولو قدر وجودها فهي من أنقص الذوات بل كل حيوان أكمل منها فإنا نعلم بصريح المعقول أن الحي أكمل مما ليس بحي والعالم أكمل مما ليس بعالم والقادر أكمل مما ليس بقادر

A being that isn't described with the attributes of perfection isn't the creator of the creation. And that (being) doesn't exist.

If the theory would be formed that it exists then it would be of the most incomplete of beings. Rather every Hayawan[4] is more complete then it (this 'being').

Because surely we know through that which is understood that the one who lives is more complete then the one who isn't alive. And the one who knows is more complete then the one who doesn't know. And the one who is mighty is more complete then the one who isn't mighty.

Al-Bayhaqiyy said in "al-I'tiqad" (p.11),

ثم يعلم أنه لا يتأتى الفعل المحكم المتقن ولا يوجد الأمر والنهي ممن لا حياة له ، ولا علم ، ولا قدرة ، ولا إرادة ، ولا سمع ، ولا بصر ، ولا كلام فيستدل بذلك على أن صانعه حي عالم قادر مريد سميع بصير متكلم

Then he (the human being) knows that neither the exact and perfect deed, nor the commanding or forbidding can exist if someone isn't alive, doesn't have knowledge, power, willing, hearing, seeing or speech. So he is proving through this that his Creator is Living, All-Knowing, All-Mighty, Willing[5], All-Hearing, All-Seeing and Speaking.

[1] **This has been narrated in a hadith qudsiyy that means a Hadith in which Rasulullah صلى الله عليه وسلم narrates what Allahu ta'ala said.**

[2] **Alihah, pl. of Ilah**

[3] **That means they have already combined Kufr with Tashbih – comparing Allah with the creation – which is also a form of Kufr.**

[4] **According to the dictionary "Lisan ul-'Arab" the word Hayawan is used for every living creature. In the Arabic which is spoken nowadays this word is only used for animals, but it is for example written in "Majmu' ur-Rasa'ilwal-Masa'il" from Ibnu Taymiyyah (5/69) that,**

والإنسان حيوان ناطق

The human being is a speaking Hayawan.

[5] **Whoever says "in sha'a Allah" is affirming the Willing of Allah. Because he is saying, "If Allah wills."**

Mutawwatir Vs. Ahad - A Hammering of the belief of Ahl Il Kalam

A Mutawaatir Hadith is one which was proven not to have been an error. Notice the difference between saying: was not proven to have been an error, and saying: was proven not to have been an error. AlKhateeb alBaghdadee (mufawidh mu'atil) defined the Mutawaatir in his Kifaayah page 16 by saying: "it is a narration which has been related by people the number of whom was so high that made it habitually impossible for them to have collaborated on lying, and that it was unfeasible for them to have gathered in the period when the narration became widely spread, and that the act of narration did not lend itself to oppression, misunderstanding or promotion of lying." Ibnussalaah (mu'atil mubtadi') defined it in his Muqaddimah page 59 as: "A narration which has been narrated by those whose truthfulness (collectively) has been proven, thru doubtless analysis, to be a necessity." Al 'Iraqee, Ibn Hajar and Sakhawee (dhulal mu'atilah) defined the Mutawaatir in a similar way. From this we learn that a Mutawaatir Hadith is NOT necessarily the Hadith which was narrated by three, twelve or forty narrators in each layer of narrators. These numbers were considered by some to be the minimum required to achieve Tawaatur (proving it was not an error). These numbers are (to some) just the method of demonstrating Tawaatur, and should not be part of the definition of Tawaatur. Assuyooti (mushrik mu'atil) said in Tadreeb Arrawee 2/176: "a specific number of narrators is not what should be considered." Then he related the dispute

among the scholars on the minum number of narrators required to achieve the criterion of Tawaatur. On the otherhand, Hadith Ahaad is every Hadith which does not reach the level of Tawaatur, regardless of the number of those who narrated it in each layer of narrators. Again alKhateeb said: "As for Ahaad narration, it is that which falls short of the requirement of Tawatur." Ibn Hajar (mushrik mu'atil) said in the Nukhbah page 1: "everything other than (Mutawaatir) is Ahaad." Many think that Ahaad Hadith are limited to those narrated by one or two narrators in one or more layers of narration. This is not correct. Any Hadith which could not be proven not to have been an error is Ahaad. Who was the first to come up with the distinction of Mutawaatir vs. Ahaad hadeeths? The specific person who first advocated this distinction is unknown. But we know the following: 1) AhlulHadeeth from the Salaf did not advocate this distinction. It was not mentioned in their numerous works. 2) In fact, several of the early scholars of Islam condemned this distinction. Two of such scholars who were explicit in their condemnation were Imam Shafi'i and Imam Darimi. their opinions are to follow Inshallah … Imam Shafi'i's condemnation of the Mutawaatir vs. Ahaad distinction: In his great book al-Umm; Imam Shafi'i documented several of his debates. One of those debates discussed the issue of the distinction at hand. The following is a translation of the debate starting with the discussion regarding the concept of Tawaatur. Imam Shafi'i said in 7/283: "I told him: define Tawaatur and give me an example for it. He said: in the example you gave regarding the four narrators, if they agreed on the text of the Hadith, whether in prohibiting or permitting something, and each narrator was from a different country, each one of them received the narration from a different person than the other narrator, and delivered the narration to a person different than the other, only then would it be impossible for the narration to have been an error. I said: so to you; Tawaatur is not achieved … unless a narrator from Madinah only narrated the Hadith from one who is from Madinah, and the Meccan narrator only from the Meccan, and a Basri from a Basri, and Kufi from Kufi, all the way until each one of them reached a different companion of the Prophet ASWS's? They all must agree on the text of the narration? He said: yes, because if they were living in the same country, it would be conceivable for them to have collaborated (on

lying). But if they were from different countries, it would be impossible. I said: Woe to you for being accusatory for those whom you are making the source of your religion." What is Imam Shafi'i saying here? He is condemning his opponent for being so worried about his teachers lying to him, when they were supposed to be trustworthy in his eyes. They were his sources of religious knowledge. Later, Imam Shafi'i continues to demonstrate how his opponent had no escape from applying the theory of Tawaatur on the Sahabah as well, which is absurd. He also tells his opponent that narrators used to travel. So just because one of them was from a particular country did not mean that it was impossible for him to have traveled and collaborated with another narrator. So as we see, Imam Shafi'i condemned the idea of requiring Tawaatur, a proof of the narrators not to have collaborated on lying. Question: In several of his works, Imam Shafi'i accepted classifying some narrations as: Khabarul 'Aammah (the information related by the masses on the authority of the masses), so how can one say that Imam Shafi'i condemned Tawatur? Answer: Khabarul 'Aammah is not the same as a Mutawaatir Hadith. This could be demonstrated from the following: First: When Imam Shafi'i asked his opponent: "How is a Prophetic Sunnah proven to be authentic in your opinion? He replied: by one of three methods. Shafi'i said: what it the first? He said: Khabarul A'aammah, information related by the masses from the masses. Shafi'i said: do you mean like Thuhur prayer being four Rak'as? He said: yes. Shafi'i said: I do not know of anyone who disagrees with you on this. What is the second method? He said: Tawaatur of narrations." As we can see, there is a distinction between the two methods. So Khabarul 'Aammah which was mentioned by Imam Shafi'i's opponent and which Shafi'i accepted; is not Tawaatur. Second: Imam Shafi'i condemned Tawaatur, so how could it be the same as Khabarul 'Aammah which he accepted? Thirdly: If we study the examples which Shafi'i gave for Khabarul 'Aammah, we find that the requirement for Tawaatur is not fulfilled in them. For example, that Thuhur is four Rak'as was not reported by a large number of narrators who lived in different countries … etc. So he could not have been talking about Tawaatur when discussing Khabarul 'Aammah. So what is Khabarul 'Aammah? It is the information which has been relayed by the Muslim masses on the authority of

previous Muslim masses, and so on. Such as: the number or Rak'as of Thuhur prayer and that the soul leaves the body after death. This abundance in narration would make it acceptable by default. It is just like saying: the fact that the Tsunami occurred is acceptable by default. Because millions related the event of the Tsunami on the authority of millions, making it impossible for it to have been a fabrication. So it is not the same as Tawaatur. Because Tawaatur is not demonstrated by default, rather by analysis. This is shown from the distinction which was made by the opponent of Imam Shafi'i in the debate. Who was Imam Shafi'i debating in this debate? Imam Shafi'i did not mention the name of his opponent in his book al-Umm. However, many believe that he was debating Bishr bin Ghiyaath alMareesy (mu'atil khabeeth) (d. 218 AH). Imam Thahabi and others referred to some of Shafi'i's debates with Bishr. Who was Bishr alMareesy? Thahabi (mufawidh muwaazin) said in Siyah A'laam Annubalaa' 10/199: (typical example of Thahabi's deviancy in praising heretics) "Bishr bin Ghiyaath alMareesy … was one of the "grand Fuqahaa". He took (knowledge) from Abu Yusuf (student of Abu Haneefa) (Murji'a ahlu ra'iy), and narrated the Hadith of Hammad bin Salamah and Sufyaan bin 'Uyaynah. Then he started to study Kalaam and it took him over. (Both Abu hanifah and Abu Yusuf were accused of being jahmis, so why the oddity of him being one) So he abandoned piety and God fearing, and promoted the saying that the Qur'an is a creation . Until he became an icon of Jahmis, and a scholar of theirs'. So people of knowledge despised him, many of them considered him Kafir. (The general body of Muslims takfeered him if they knew his sayings) He did not meet alJahm bin Safwaan, but he received Jahm's opinions from his followers." In other words, the source of the Mutawaatirs vs. Ahaad distinction was people of Bid'ah. And Imam Shafi'i was defending the Sunnah against this Bid'ee concept. Imam Darimi's condemnation of the Mutawaatir vs. Ahaad distinction: In his book Arrudd 'Ala Bishr alMareesy al'Aneed, "Refuting Bishr alMareesee, the stubborn one" Imam Darimi* said: "In an effort to reject Prophetic traditions, you claimed a laughable claim, which neither a wise nor ignorant member of the Ummah has claimed before you. You claimed that a Prophetic tradition would not be reliable unless that in case a man swears that his wife is divorced if this certain tradition is a lie, that his wife would not be divorced. And that if a

man swears that his wife is divorced if this particular Hadith which is considered authentic that it was not authentic that his wife would not be divorced. So we say to this opponent who is contradicting to himself: by this claim, you have falsified all Prophetic traditions, those which you use to support your misguidance, and those which you do not use. You are someone whom it is not worth it to pay attention. Nevertheless, you have introduced something which no human prior to you has introduced. Based on your claim, it becomes incumbent on every Imam to ask those who narrate Prophetic traditions to ask the narrator to swear on divorcing their wives … Woe to you, scholars have always accepted and implemented Prophetic traditions without asking the narrators to swear that the most authentic narrations were said by the Prophet ASWS. Or that the weakest narrations were not said by the Prophet ASWS. Instead, they did not reserve any effort in ensuring that the narrators were trustworthy, and that the narrations were well preserved. They never felt obligated to swear as you asked them to do. You came up with something which neither a Muslim nor a Kafir before you came up with. Based on your claim, judges and rulers should not rule based on the testimony of trustworthy witnesses unless the judge was willing to swear that if the witnesses were not truthful that his wife is divorced … Woe to you, who among the nation of Muhammad ASWS said this before you?!." This discussion demonstrates that the Salaf never made it a requirement to prove that a narration could not have been an error before accepting it. Which is what the advocates of Tawaatur claim. The Salaf did their best to analyze the narrations and to arrive at the authentic of them. * Why do people of Kalaam consider Imam Darimi to be a person of Bid'ah? Before getting into Imam Darimi's 'aqidah, let us remember that we are discussing a Hadith related matter here. There is no disagreement among all Islamic sects that Imam Darimi was one of the greatest scholars of Hadith. You can find his long biography in Thahabi's Siyar 13/319. It is enough that he relayed to us the opinions of Imam Yahya bin Ma'een on the quality of narrators. Note: he is not to be confused with Imam Abdullah bin Abdurrahmaan Addarimi (d. 255 AH), the author of the sunnan, a great Muhaddith as well. With regards to his 'aqidah, Imam Darimi was considered by the people of Kalam to be a Mujassim. This is what they accuse

everyone who affirmed the attributes of Allah SWT as they should be affirmed. Ahlusunnah consider him one of the earliest defenders of the ‘aqidah of the Salaf, especially with regards to the of Holy Names and Attributes. ibn Taymiyyah was very fond of Darimi’s two books on this matter, and used to encourage his students to look into these two books frequently. Does Mutawaatir Hadith exist in the Sunnah? The simple answer is: No. You will not find a Hadith which has been narrated by a minimum of three Sahabah, and on the authority of each Sahabi three Tabi’een … etc. In fact people of Hadith did not care about this issue. We saw from the previous discussion that the scholars condemned this distinction to the point of considering it an innovation. IbnuSsalah (mubutadi')said in his Muqaddimah 59: “(Mutawaatir Hadith) is not included in the trade of Hadith, and hardly exists in the natrration of people of Hadith … and whoever is asked to produce such a (Mutawaatir) Hadith, will give up.” The only example which IbnuSsalah and others were able to produce was Hadith: “whoever lies on me let him reserve his place in the hell fire.” Then, what do the scholars mean when they say: “it has been received with Tawaatur that the Prophet ASWS said/did this”? Those scholars did not mean Tawaatur in the technical sense: a minumum of three narrators on the authority of three … etc. What scholars like ibnAbdulbarr (mubtabi' 'aadhiry), ibnHazm (mu'atil khabeeth) , ibnTaymiyyah (mubtadi' dhaal 'aadhiry) and others meant by this is that this has been narrated in abundance on the authority of the Prophet ASWS. That He ASWS said/did it in several occasions under different circumstances. For example: the prohibition of taking graves as places of worship, the prayer of solar eclipse and the Hadith of the victorious group. None of the individual narrations which relates to us these sayings/actions has been narrated by a minimum of three on the authority of three … etc. Another way that some scholars used the term Tawaatur is to describe a concept which is prevalent in the Sunnah. Even if the texts which relate this concept are not Mutawaatir. This is known as "Mutawaatir in meaning". What they meant is that this concept is mentioned over and over in the Sunnah to the point of becoming indisputable. For example: the concept of Islamic brotherhood, that Allah SWT will be seen in the afterlife and that cleanliness is a virtue. Again, none of the individual

narrations which relates these concepts is Mutawaatir in the technical sense. If someone says: It seems logical not to accept a narration unless it has been proven not to have been an error, doesn't it? The claim that it stand to logic means: 1) That the Salaf RAA were not logical in accepting narrations of trustworthy individuals without requiring the proof of it not being an error. 2) That all our daily affairs are run in an illogical manner. When your mechanic calls to tell you that your car is ready, do you ask him to prove that he has not erred?! Or when a doctor tells you that you have an infection and that you need to take this medicine for it, do you require a proof that he is not lying?! Off coarse not, you trust your mechanic and doctor, so you accept the information which they relate to you. But we are talking about matters of religion, not a broken car? True. However, we will not be more protective of our religion than Allah SWT. He SWT says in Surah Hujuraat 6: "O ye who believe! if a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done." Which means that if a trustworthy person delivers news that we should accept it without requiring a demonstration of it not being a lie. He SWT also said in Surat Attawbah 122: "if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." He SWT did make Tawaatur a concern. In addition, we will not be more protective of the religion than our beloved Prophet ASWS. He used to send individual Sahabis to teach Islam without being concerned about Tawaatur. As a compromise, could we say that we will accept Ahaad Hadith for matters of Fiqh (action), but not matters of 'aqidah (knowledge)? It is the position of the four schools of thought that Ahhad Hadith warrant both action and knowledge. Refer to Ibnul Qayyim's (misguided 'aadhiry) Mukhtasar Assawaa'iq alMursalah. We never see this Fiqh/'aqidah distinction in the Qur'an, Sunnah or teachings of the Salaf. It was people of Kalam who first came up with it. Another problem with this compromise was demonstrated by Albany (mushrik mu'attil Murji'), he said once: If we were to consider this distinction, then how do we deal with a Hadith which contains both Fiqh and 'aqidah issues?! For example the Hadith of seeking refuge in

Allah SWT from the hellfire, punishment of grave and Addajjaal, before Tassaleem in Salah. Should we act upon it (Fiqh) without accepting its assertion of hell, the grave turmoil and Addajjaal ('aqidah)?! This would be using double standards. So, this distinction is not acceptable. Furthermore, we see people of Kalaam very often using this distinction only when it is in their best interest. Other times we see them using Hadith to support their Bida' even if it was not Mutawaatir.

Wa Al-Hamdolillah

والحمد لله كثيرا

Imams of jahmiyya in the history of Islam:

Al-Jahm bin Safwan, Ibn Kullab, Waasil bin Ataa, Abu Al-Hasan Al-Ashari, Al-Zamakhshari, Al-Ma’mun, Abu Hamid al-Ghazali, Ibn Rushd, Abu Jaafar al-Tabari, Al-Baghawi, al-Bayhaqi, Ibn Hibban, Al-Khatib Al-Baghdadi, Ibn Abd Al-Barr, Ibn Qudamah, ibn Asakir, Al-Shatibi, Al-Khattabi, Al-Qurtubi, Jalal al-Din al-Suyuti, Al-Shawkani, Al-Mawdudi, Ibn Al-Arabi, Al-Jassas, Ibn Al-Jawzi, Al-Qadi Iyaad, Abu Ya'la, Al-Baqillani, Ibn Hazm, Ibn Hajar al-Askalani, Ibn Hajar al-Haythami, Abu Nuaym Al-Asbahani, Ibn Abi Zayd Al-Qayrawani, Ibn Habeeb, Ibn Battal, Ahmad Al-Badawi, Fakhr Al-Din Al-Razi, Al-Sakhawi, Al-Izz bin Abd Al-Salam, Al-Baydawi, Ibn Furak, Al-Tahawi, Ibn Abi Al-izz, Ibn Nujaym, Al-Juwayni, Al-Subki, Ibn Kathir, Ibn al-Atheer, al-Nawawi, Hassan al-Banna and Sayyed Qutb, Ibn Aashur, Ahmad Shaker, Al-Albani, Al-Maturidi, Makki bin Abi Talib, Al-Biqa'i, Rashid Rida, Jamal Al-Din Al-Afghani, Muhammad Abduh, Al-Kawthari, Al-Nasafi, Al-Shirbini, Zakariyya Al-Ansari, Abdullah ibn Alawi al-Haddad, Abdal Ghani an-Nablusi, Sayyid Ahmad at-Tahtawi, Sayf ad-Din al-Amidi, Ahmad al-Sirhindi, Abdul-Qahir (Abu Mansur) al-Baghdadi, Abu Sa'd an-Neesabooree, ash-Shahrastani, al-Azizi, Al-Bayjuri, Their followers ..

Leaders like Salah Al-Din Al-Ayyubi and all Egyptian and Ottoman Sultans.

Glossary

Kufr : Disbelief
Kafir : Disbeliever
Kufriyat : Actions, words or beliefs that are disbelief in and of themselves. Usually used when speaking about the disbelief of an individual and/or sect
Takfir : A judgement of excommunication
Hukm : Legal judgement in Islam
Shirk : Polytheism
Mushrik : Polytheist
Ta'teel : Denial of the attributes of Allah subhanahu wa ta'ala
Mu'attil : Denier of Allah's attributes
Ijma' : Consensus
Asmaa : Names (of Allah)
Siffat : Attributes (of Allah)
Sahaba : The companions of Allah's messenger ﷺ
ʿAql : Reason
Fitrah : Sound predisposition and inclination towards accepting the truth upon which Allah created His servants
Kalaam : Speculative theology
Karama: Honour
Majus: Magians, Zoroastrians
Mutakallimoon : The ones who use kalaam
Tafweed : To refrain from pronouncing oneself/not question
Ta'weel : Interpretation
Al Istiwaa : The establishment of Allah on His Throne
Radd : A response/refutation
ʿAlayhi Salam : Peace be upon him (for Prophets and the archangel Jibreel); Pl. : 'Alayhim as Salam
Radhi Allahu 'anhu : May Allah be pleased with him; Said about the Prophet Muhammad's ﷺ companions
Salaf : lit. a predecessor. In Islam, a salaf is a Muslim who lived during one of the three blessed generations as the Prophet ﷺ informed in the hadith : Abdullah ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "The best people are those of my generation, then those who come after them, then those who come after them. Then, there will come people after them whose testimony precedes their oaths and their oaths precede their testimony." (Ṣaḥīḥ al-Bukhārī 6065, Ṣaḥīḥ Muslim 2533) NB : There were disbelievers living at the time of the salaf too.

Tabi’I : lit. a follower. Pl. : Tabi’in/tabi’oon. A tabi’I in islam is someone who lived right after the time of the Prophet ﷺ, the very next generation. Among the tabi’in, there is the students of the companions may Allah be pleased with them

ʿAzza wa Jal : About Allah, Almighty and Noble

Al Ra’I : Opinion, ahl al ra’I : the people of opinion (i.e who leave the Quran and Sunanh and follow/ speak with their own opinion instead

Takfyeef : commenting on the "how", the aspect

Tamtheel : Representing

Tafweed : saying that only Allah is authorised to know something.. in the case of jahmiya mufawwida they claim only Allah knows the meaning, which necessitates ta'teel, while ahlu sunnah acknowledge the meaning and perform tafweed only of the “how”

ʿAqeedah : Creed

Rahimahullah : May Allah have mercy on him