

The Salaf Proves Allah's Uluw

Prepared by: Rashid Ocampo

1--- Sulaymaan at-Taymee (d. 143H):

If I was asked 'Where is Allah?' I Would Say Above the Heaven

١١٤ - عن صدقة قال : سمعت سليمان التيمي يقول : (لو سئلت أين الله ؟
لقلت في السماء). / ٩٩ سليمان من أئمة [أهل] البصرة علماء وعملاً .

On the authority of Sadaqah, [who] said:

I heard Sulaymaan at-Taymee saying: "If I was asked where is Allah?" I would say above the Heaven".

Sulaymaan is from the leading Imaams of [the People of] al-Basrah in knowledge and action.

Source: "Mukhtasar al-Uluww" of adh-Dhahabi, (p. 133).

Note: Al-Laalikaa'ee reported this also (2/92). Sadaqah, he is Ibn al-Muntasir, Abu Shu'bah ash-Sha'baanee, Abu Zur'ah said: "The is no harm in him" all of its men (i.e. the narrators) are trustworthy, and al-Bukhaaree narrated it in "mu'allaq" form in "Af'aal ul-'Ibaad" (p. 71).

(<http://www.abovethethrone.com/arsh/articles/faynd-sulaymaan-at-taymee-if-i-was-asked-where-is-allah-i-would-say-above-the-heaven.cfm>)

2. --- Ismaa'eel bin Yahyaa al-Muzanee (d. 264H): Student of Imaam ash-Shaafi'ee:

Allaah is Above the Throne, With His Essence (Bi Dhaatihi), Separate and Distinct From His Creation (Baa'in min khalqih)

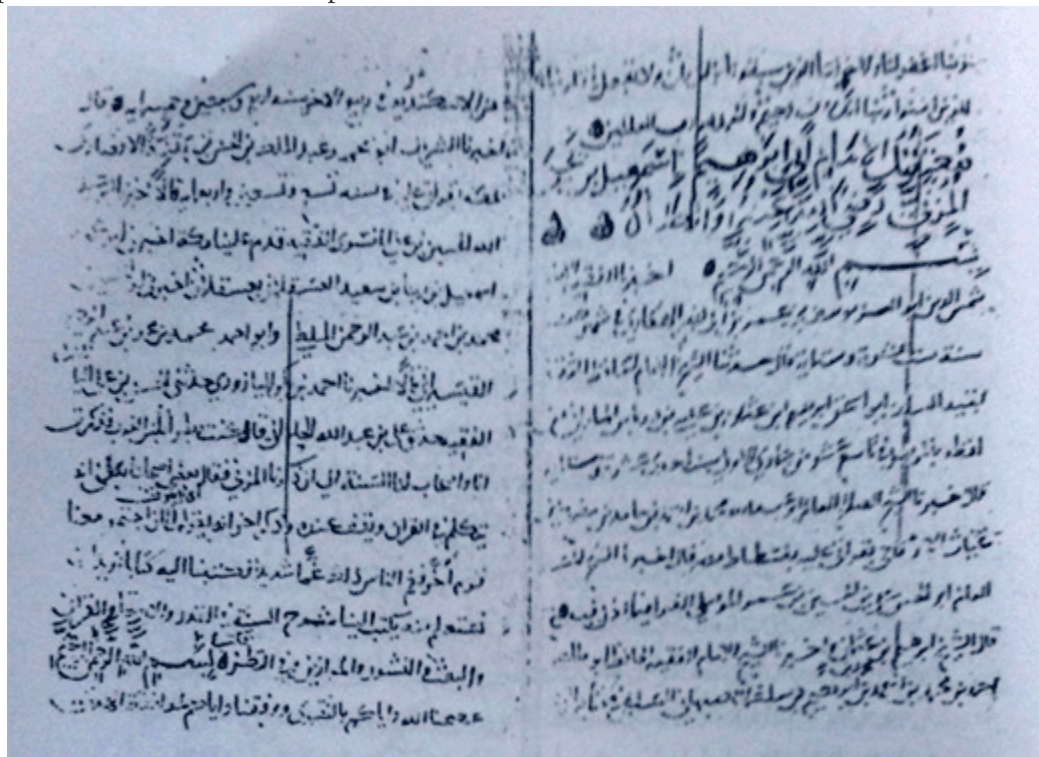
He is Abu Ibraaheem, Ismaa'eel bin Yahyaa, bin Ismaa'eel bin Amr bin Muslim al-Muzanee al-Misree and he is the student of Imaam ash-Shaafi'ee. He was born in 175H and died in 264H. His shaykhs include Imaam ash-Shaafi'ee, Nu'aym bin Hammaad, Aleebin

Ma'bad and Asbagh bin Naafi'. His students include Abu Bakr bin Khuzaimah (d. 311H), Abu Ja'far at-Tahawi (d. 321), Zakariyyaa bin Yahyaa as-Saajee (d. 307H).

This creed of al-Muzanee is taken from the printed edition of his risaalah "Sharh us-Sunnah" (tahqeeq Jamaal Azzoon, 1st edition, 1995CE) and it is taken from three manuscripts:

- From a collection of manuscripts from the Maktabah of Shaheed Aleef Pasha in Turkey, photos of which are amongst the manuscripts of the Islamic University of Madinah, no. 1694, and it has its full chain of narrators to al-Muzanee.
- That which is included by Ibn al-Qayyim in "Ijtima' Juyooash al-Islaamiyyah" and adh-Dhahabee in "al-Uluww"
- That which is found in the library of Shaykh Hamaad al-Ansaaree consisting of four pages and 29 lines, and it has its full chain of narrators to al-Muzanee.

This is photo of the first manuscript:



And this is of the third manuscript:

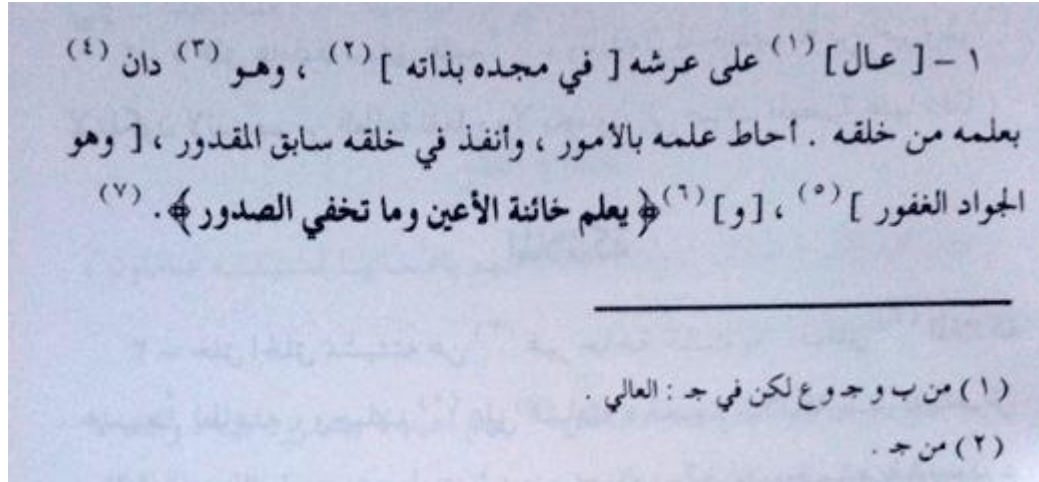
الفتح انسم الله الرحمن الرحيم عفيده الامام ابي اوهيم اسماعيل
وعني المزي رحمه الله عليه لقول العبد لله تعالى محمد بن مسعود بن ابراهيم
فان جمع عفيده المزي على العفة السيد الصالح ابي بكر بن حسن بن علي بن عيسى
داير ولما على العفة السيد العالم محمد بن معصوم بن حور واثقه على العفة السيد
العالم ابي السعد بن جبران فافراها على العفة ربيع بن مسلم وراها على العفة
علي بن عيسى بن مسعود وقيس وراها على العفة الصالح مفضل بن زهير قال اخبرني
عبد الملك بن ابي مسعود قال انا سعد بن علي الرضائي بمكة حرسها الله تعالى
قال ما ابوا محمد الخديجي قال ما ابي قال ما ابوا عبد الله الحسين بن علي لا يركي
ما ابوا القسم سليمان بن ابوالطبراني الخديجي فاصها ان املا قال انا عبد الله
بن عبد الرحمن بن معاذ بن كاسر عن الحسن بن المذحور ابي اوهيم اسماعيل عني
المزي رحمه الله عليه وكان النزاع من الرواة في شهر شوال سنة خمس واربعم
وستمائة قال هذا عبد الحميد بن عبد الرحمن بن معاذ بن كثير جالس على
من عبد الله الكاوي ما طر ايلس بالقرب في مجلس مذاكرة وها جماعة من اهل العلم
مذهب السنة فحوى دل على ما دل مثل مالك والمسافعي وابي حنيفة و
الثوري وداود والاصفهاوي واسحق بن راهويه واحمد بن حنبل والمزني
فعارض معارض في المزي رحمه الله عليه وقال ليس من جملة الذين اختلفوا
فلم ذلك قال لا في سعة تلمذ ابي عبد رويك بالفتاس والنظر فمنا ذلك
السبعة عنه واحببنا ان نعلم حقيقة ذلك ففعلنا الله كما باننا له ان شره
لنا حقيقة اعتقاده في تقدير الارواح والسنة والبعث والمشرق والمغرب
والصراط ونظر الناس الى وجه الرضا في يوم القيامة وسالناه الحق والاختصار
في الجواب فلما ان وصلنا الى الباب ردنا جوابا به بسم الله الرحمن الرحيم
عفيده الله واما ما بالتي ووقفنا ويا لم لراشد الهدى اما بعد فانك اصلك الله

سائنسی

الصفحة الأولى من « النسخة الثالثة »

Al-Muzanee on al-Uluww and al-Istiwa' and a Refutation of the Jahmiyyah,
Mu'tazilah and Later [Jahmite] Asha'ris

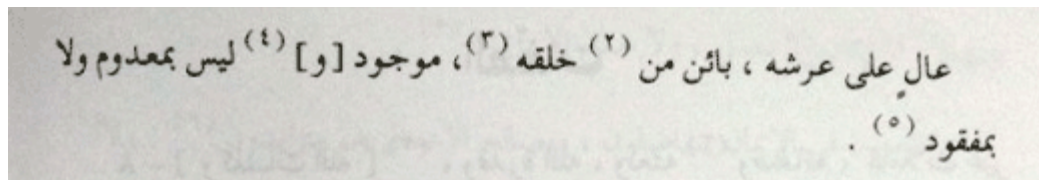
Al-Muzanee said at the opening of his treatise:



Which translates as:

“High, over His Throne [in His Majesty, with His Essence], and He is close to His creation with His knowledge. His knowledge has encompassed (all) the affairs, and the preceding decree (maqdoor) has He enforced. [And He is the Generous, the Forgiving], [and] "He knows the fraud of the eyes, and all that the breasts conceal." (Ghafir 40:19)

And further into the treatise he said:



Which translates as:

“High over His Throne, separate and distinct from His creation, existent, not non-existent or absent.”

So this is the aqeedah of al-Muzanee (rahimahullaah) regarding al-Uluww and it is the unanimously agreed upon aqeedah of the entirety of the Salaf and it is not possible for

anyone to bring an aqeedah that opposes this prior to 400H except from the Jahmite Atheists and misguided Mu'tazilah.

3--- Imaam Ahmad bin Hanbal (d. 241H): Allaah Is Above the Seventh Heaven, Over His Throne, Separate and Distinct From His Creation (Baa'in min khalqihi)

٢٢٦ - فقال يوسف بن موسى القطان شيخ أبي بكر الخلال : قيل لأبي عبد الله : الله فوق السماء السابعة على عرشه بائن من خلقه ، وقدرته وعلمه بكل مكان ؟ قال :

نعم هو على عرشه ولا يخلو شيء من علمه . / ١٩٨ [رواه الخلال]^(١)
١٩٨ - قلت : القطان هذا ثقة من شيوخ البخاري مات سنة ثلاث وخمسين ومائتين ، سمعه منه الخلال ، فالإسناد صحيح .

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

Note: This al-Qattaan is thiqah (trustworthy) from the Shaykhs of al-Bukhaaree. He died in 253H, al-Khallaal heard from him, and the isnaad is saheeh.

Source: Adh-Dhahabi's "Mukhtasar al-Uluww" (p. 189)

4--- Muhammad bin Mus'ab al-Aabid (d. 228H): I Bear Witness That Allaah is Above the Throne Above the Seventh Heaven, Not as the Heretics Say

٦٤ - حدثنا محمد بن مخلد، حدثنا محمد بن محمد بن عمر بن الحكم أبو الحسن بن العطاء قال: سمعت محمد بن مصعب العابد^(٢) يقول: «من زعم أنك^(٣) لا تتكلم ولا ترى في الآخرة، فهو كافر بوجهك، ولا يعرفك، أشهد أنك فوق العرش، فوق سبع سموات، ليس كما يقول أعداؤك الزنادقة^(٤) .

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.

Muhammad bin Mus'ab was one of the pious worshipers and reciters, he was praised by Imaam Ahmad bin Hanbal who described him with being upon the Sunnah, and Abu al-Hasan al-Attaar narrated from him. He was thiqah, and a reciter of the Book of Allaah. He died in 228H, refer to Taareekh Bagdhaad (3/279) of al-Khateeb. And al-Khateeb al-Baghdaadee also reported this athar with the same isnaad in Tareekh Baghdaad (3/280). And it is also found in as-Sunnah of Abdullaah bin Imaam Ahmad (1/182).

Source: "Kitaab us-Sifaat" of ad-Daraqutnee (tahqeeq Alee Naasir al-Faqeehee), no. 64, p 72.

5--- Al-Qa'nabee (d. 221H) The Shaykh of Imaam Muslim: Whoever Does Not

Affirm that ar-Rahmaan Ascended Over the Throne is a Jahmee.

٤٨ - القعنبى ، ذاك الإمام [. . . . - ٢٢١]

٢٠٤ - قال بنان بن أحمد: كنا عند القعنبى رحمه الله ، فسمع رجلا من الجهمية يقول: (الرحمن على العرش استولى) فقال القعنبى: من لا يوقن أن الرحمن على العرش استوى كما يقر في قلوب العامة فهو جهمي .

أخرجهما عبد العزيز القحيطي (١) / ١٧٨ في تصانيفه .

والمراد بالعامة : عامة أهل العلم ، كما بيناه في ترجمة يزيد بن هارون إمام أهل واسط ولقد كان القعنبى من أئمة الهدى ، حتى لقد تغالى فيه بعض الحفاظ وفضله على مالك الإمام . توفي سنة إحدى وعشرين ومائتين عن بضع وثمانين سنة ، وهو أكبر شيخ لمسلم مطلقا .

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 generality (of the people) 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 Haaron, 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).

6--- Ad-Dahhaak (d. 105H): Allaah Is Above The Throne and His Knowledge is With His Servants Wherever They Are.

١١٣ - حديث مقاتل بن حيان عن الضحاك في قوله تعالى : « ما يكون من نجوى ثلاثة إلا هو رابعهم » قال : (هو على عرشه وعلمه معهم ، وفي لفظ : هو فوق العرش وعلمه معهم ، وفي لفظ : هو فوق العرش وعلمه معهم أين ما كانوا). أخرجه أبو أحمد العسالي ، وأبو عبد الله بن بطة ، وأبو عمر بن عبد البر بأسانيد جيدة . ٩٨/ ، ومقاتل ثقة إمام .

The hadeeth of Muqaatil bin Hayyaan from ad-Dahhaak (d. 105H) regarding His, the Most High's saying, "There is no secret counsel of three except that He is the fourth of them..." that he [ad-Dahhaak] said:

“He is above the Throne, and His knowledge is with them.”

And in a wording:

“He is above the Throne, and His knowledge is with them.”

And in a wording:

“He is above the Throne and His knowledge is with them wherever they may be.”

It was related by Abu Ahmad al-Assaal, and Abu Abdullaah bin Battah, and Abu Umar bin Abdul-Barr with good chains of narration. And Muqaatil is thiqah (trustworthy) an Imaam.

Source: "Mukhtasar al-Uluww" of Imaam adh-Dhahabi, (p. 133)

7--- Masrooq (d. 62H): When Narrating From Aa'ishah, 'The One Who Was

Declared Innocent From Above the Seven Heavens.

٩٨ - عن مسروق أنه كان إذا حدث عن عائشة قال: (حدثني الصديقة بنت الصديق ، حبيبة حبيب الله ، المبرأة من فوق سبع سموات). إسناده صحيح^(١) .

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" of Imaam adh-Dhahabi, (p. 128)

Note: The Jahmiyyah make ta'weel of the likes of these types of narrations and they say that it does not mean Allaah is above the Throne, but that it is where rulings come from, and this is similar to when they claim about the ahaadeeth of Allaah's descent (in a manner that befits Him), and they say it is His knowledge or His mercy that descends, and as is mentioned by some of the Scholars, if you ask them "From whom does it descend?" They have no answer.

The Hadith of Ibn Abbas to Aisha:

١٠٦ - حديث عائشة أن ابن عباس دخل عليها وهي تموت فقال لها :
(كنت أحب نساء رسول الله ﷺ ولم يكن يحب إلا طيباً ، وأنزل الله براءتك من فوق سبع سموات) .
أخرجه عثمان الدارمي في « الرد على بشر بن غياث المريسي » (ص ١٠٥) .
٩٢/

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 Bishr bin Ghiyyaath al-Mareesee" p. 105. Ansaar us-Sunnah print in Egypt, and it was reported in "ar-Radd 'Alaa al-Jahmiyyah" also p. 27-28 al-Maktabah ul-Islaamiyyah print, and its isnaad is saheeh upon the conditions of Muslim.

8--- Ka'b al-Ahbaar (d. 32H): In The Torah: 'I am Allaah, Above My Servants and My Throne is Above All My Creation'

٩٧ - عن كعب الأحبار قال : قال الله عز وجل في التوراة : (أنا الله فوق عبادي ، وعرشي فوق جميع خلقي ، وأنا على عرشي ، أدبر أمور عبادي ، لا يخفى علي شيء في السماء ولا في الأرض) رواه ثقات . / ٨٧

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 Imaam 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). Ibn Hajr and Ibn Hibbaan declared him "thiqah" (trustworthy).

This statement has also been narrated by Ibn Battah and others.

9--- Ishaq bin Raahawaih (d. 237H): Allaah Is Over His Throne Separate and

Distinct From His Creation (Baa'inun Min Khalqihi)

٦٧ - إسحاق بن راهويه ، عالم خراسان [٢٣٨ - ١٦٦]

٢٣٣ - قال حرب بن إسماعيل الكرماني : قلت لإسحاق بن راهويه :
قوله تعالى « ما يكون من نجوى ثلاثة . إلا هو رابعهم » كيف نقول فيه ؟ قال :
حيث ما كنت فهو أقرب إليك من جبل الوريد ، وهو بائن من خلقه ، ثم
ذكر عن ابن المبارك قوله : هو على عرشه ، بائن من خلقه . ثم قال : أعلى شيء
في ذلك وأبينه قوله تعالى : « الرحمن على العرش استوى » .

رواها الخلال في « السنة » عن حرب . / ٢٠١

Ishaq bin Raahawaih, the Scholar of Khurasaan (d. 237H)

Harb bin Ismaa'eel al-Kirmaanee (d. 280H) said: I said to Ishaq 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 (Ishaq) 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).

Note: Harb bin Ismaa'eel al-Kirmaanee is from the associates of Imaam Ahmad bin Hanbal.

10--- Hishaam bin Ubaydullaah ar-Raazee (d. 221H): A Man Not Affirming 'Allaah is Above The Throne Separate and Distinct From His Creation' Returned to Prison.

٥٣ - عالم الري، هشام بن عبيد الله الرازي [٠٠٠ - ٢٢١

٢١٠ - قال ابن أبي حاتم: حدثنا علي بن الحسن بن يزيد السلمى سمعت أبي يقول: سمعت هشام بن عبيد الله الرازي - وحسب رجلا في التجهم [فتاب] فجى به إليه ليمتحنه - فقال له: أتشهد أن الله على عرشه بائن من خلقه؟ فقال: لا أدري ما بائن من خلقه. فقال: ردوه فإنه لم يتب بعد. / ١٨٣

كان هشام بن عبيد الله من أئمة الفقه على مذهب أبي حنيفة، تفقه على محمد^(١) ابن الحسن، كان ذا جلاله عجيبة وحرمة عظيمة ببلده، توفي سنة إحدى وعشرين ومائتين.

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 was from the leading scholars of fiqh upon the madhhab of Abu Haneefah. He gained knowledge of fiqh from Muhammad ibn al-Hasaan. He possessed great dignity and held great respect in his land. He died in 221H.

Source: "Mukhtasar al-Uluww" of adh-Dhahabi, (p. 181).

11--- Sunayd bin Daawood al-Maseesee (d. 226H): Allaah is Above His Throne

Separate and Distinct From His Creation (Baa'in Min Khalqihi)

٥٦ - سنيد بن داود المصيصي الحافظ [٢٢٦ - . . .]

٢١٥ - قال أبو حاتم الرازي : حدثنا أبو عمران الطرسوسي قال :

قلت لسنيد بن داود : هو عز وجل على عرشه بائن من خلقه ؟ قال :
نعم / قلت : لسنيد تفسير كبير رأيت كلة بالأسانيد ، ومذهبه في الصفات
مذهب السلف توفي سنة ست وعشرين ومائتين .

Sunayd bin Daawood al-Maseesee, the Haafidh (d. 226H)

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).

12--- Abdullaah bin Abee Ja'far ar-Raazee (d. ~200H): Kept Beating His Relative Affected With the View of Jahm Until He Said 'Allaah Ascended Over The Throne, Separate And Distinct From His Creation'

٤٥ - عبدالله بن أبي جعفر الرازي
١٩٤ - عن صالح بن الضريس قال : جعل عبدالله يضرب رأس قرابة له يرى
برأي جهنم ، فرأيته يضرب بالنعل على رأسه ويقول : لا ، حتى تقول :
« الرحمن على العرش استوى » بائن من خلقه . / ١٧٠

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-Rahmaan 'alal-arsh istawaa, baa'inun min khalqihi)."

Source: "Mukhtasar al-Uluww" of adh-Dhahabee, (p. 172)

13--- Ibn Abee Shaybah (d. 297H): The Jahmites Rejected That Allaah is Above His Throne, Separate and Distinct (Baa'in) From His Creation

١٠٣ - [أبو جعفر] ابن أبي شيبة [؟ - ٢٩٧]
٢٦٨ - قال الحافظ أبو جعفر محمد بن عثمان بن محمد بن أبي شيبة العباسي
حدث الكوفة في وقته - وقد تكلم فيه ، ألف كتاباً في العرش - / ٢٥٥ فقال :
ذكروا أن الجهمية يقولون : ليس بين الله وبين خلقه حجاب ، وأنكروا
العرش ، وأن يكون الله فوق ، وقالوا : إنه في كل مكان ، ففسرت العلماء
« وهو معكم » يعني علمه ، ثم تواترت الأخبار أن الله تعالى خلق العرش
فاستوى عليه ، فهو فوق العرش متخلصاً من خلقه ، بائناً منهم .
توفي أبو جعفر سنة سبع وتسعين ومائتين . لحق أحمد بن يونس وطبقته .

Abu Ja'far Ibn Abee Shaybah (d. 297H)

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)

14--- Aasim bin Alee, Shaykh of al-Bukhaaree, (d. 221H): I Debated a Jahmee And It Became Clear That He Does Not Believe There is A Lord Above the Heaven.

٥٠ - عاصم بن علي شيخ البخاري [. . . - ٢٢١].

٢٠٦ - روينا عن عاصم بن علي بن عاصم الواسطي قال:

ناظرت جهماً فتبين من كلامه أنه لا يؤمن أن في السماء رباً.

قلت: كان عاصم حافظاً من أوعية العلم صادقاً، حمل عن شعبة وابن أبي ذئب وخلق، ذكر الخطيب في ترجمته أن المعتصم وجه من يحزر مجلس عاصم هذا في رحبة جامع الرصافة، وكان يجلس على سطح الرحبة ويجلس الخلق في الرحبة وما يليها، فعظم الجمع مرة حتى قال أربع عشرة مرة: (حدثنا الليث بن سعد) والناس لا يسمعون لكثرتهم. وكان المستملي هارون يركب نخلة يستملي عليها، فحزروا الجمع فكان عشرين ومائة ألف. وقال يحيى بن معين: عاصم بن علي سيد المسلمين.

قلت: مات مع القعنبى في سنة .

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)

15--- Muhammad bin Yusuf al-Firyaabee, Shaykh of al-Bukhaaree, (d. 212H):

Whoever Says Allaah Is Not Above His Throne is a Kaafir.

وقال محمد بن يوسف: من قال: إن الله ليس على عرشه فهو كافر، ومن
زعم أن الله لم يكلم موسى فهو كافر.

[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 Afaal il-Ibaad" of Imaam al-Bukhaaree (p. 15).

16--- Ibn Abbaas (d. 68H): Allaah Was Above His Throne Before Creating

Anything.

٦٦٠ - أخبرنا الحسن بن عثمان قال أخبرنا علي بن محمد بن
الزبير قال ثنا إبراهيم بن أبي العنيس قال ثنا يعلى بن عبيد عن سفيان
عن أبي هاشم عن مجاهد قال :
قيل لابن عباس : إن ناساً يقولون بالقدر!
فقال: يكذبون بالكتاب لمن أخذت بشعر أحدهم لانضونه^(٣).
إن الله عز وجل كان على عرشه قبل أن يخلق شيئاً فخلق
الخلق فكتب ما هو كائن إلى يوم القيامة وإنما يجري الناس على أمر
قد فرغ منه^(٤).

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 hair of one of them, I would cut it off. 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)

٢٩ - عن مجاهد قال: قيل لابن عباس: إن ناساً يقولون في القدر. قال: يكذبون بالكتاب، لئن اخذت بشعر أحدهم لأنصوئه^(١)؛ إن الله «كان» على عرشه قبل أن يخلق شيئاً، فخلق الخلق فكتب ما هو كائن إلى يوم القيامة. فإنما يجري الناس على أمر قد فرغ منه. ٢١/

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).

17--- Jareer ad-Dabbee (d. 188H): The Saying of the Jahmites Begins as Honey and Ends as Poison - They Are Attempting To Say 'There is No Deity Above the Heaven'

١٨ - جرير الضبي ، محدث الري [١١٧ - ١٨٨]

١٤٩ - قال يحيى بن المغيرة ، سمعت جرير بن عبد الحميد يقول : كلام الجهمية أوله غسل وآخره سم ، وإنما يحاولون أن يقولوا : ليس في السماء إله . ١٣٠/

تقدم مثل هذا عن حماد بن زيد .

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 Hammad bin Zayd.

Source: "Mukhtasar al-Uluww" of adh-Dhahabee (p. 151)

18--- Muqaatil bin Hayyaan (d. 150H): The Meaning of 'al-Baatin' is 'the Closest to Everything With His Knowledge' Whilst He is Above His Throne

١٢٥ - وروى البيهقي بإسناده عن مقاتل بن حيان قال : بلغنا والله أعلم في قوله تعالى : « هو الأول والآخر » هو الأول قبل كل شيء ، والآخر بعد كل شيء ، والظاهر فوق كل شيء ، والباطن أقرب من كل شيء ، وإنما قرب به بعلمه وهو فوق عرشه . / ١٠٦

مقاتل هذا ثقة إمام معاصر للأوزاعي ، ما هو بابن سليمان ، ذلك مبتدع ، ليس بثقة .

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 everything 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).

19---Muqaatil bin Hayyaan (d. 150H): Allaah is Above His Throne

٤ - مقاتل بن حيان ، عالم خراسان

[٠٠٠ - قبل ١٥٠]

١٢٤ - روى عبدالله بن أحمد بن حنبل في كتاب « السنة » له ، عن أبيه عن
نوح بن ميمون عن بكير بن معروف عن مقاتل بن حيان في قوله تعالى : « ما
يكون من نجوى ثلاثة إلا هو رابعهم » . قال : هو على عرشه ، وعلمه
معه . ١٠٥ /

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.

Source: "Mukhtasar al-Uluww" of adh-Dhahabi (p. 137)

And this is also reported by Abu Daawud in His "Masaa'il" from Imaam Ahmad, and also by al-Laalikaa'ee, and al-Bayhaqee, and al-Aajurree.

20--- Ibn Jurayj Shaykh of al-Haram (d. 150H): Allaah's Throne Was Above the

Water Before He Created the Creation.

٢ - ابن جريج : شيخ الحرم ، ومفتي الحجاز

[١٥٠ - ١٠٠]

١٢٠ - روى أبو حاتم الرازي عن الأنصاري عن ابن جريج رحمه الله قال :

كان عرشه على الماء قبل أن يخلق الخلق .

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)

21--- Sa'eed bin Aamir ad-Dab'ee (d. 206H): The Jews and Christians Are United

With the Muslims that Allaah is Above the Throne But the Jahmites Say He Is Not Above Anything.

٣٧ - سعيد بن عامر الضبعي ، عالم البصرة [١٢٢ - ٢٠٨]

١٨٣ - قال عبد الرحمن بن أبي حاتم : حدثنا أبي قال : حدثت عن سعيد بن

عامر الضبعي أنه ذكر الجهمية فقال :

هم شرُّ قولاً من اليهود والنصارى ، قد اجتمع اليهود والنصارى ، وأهل الأديان مع المسلمين ، على أن الله عز وجل على العرش . وقالوا هم : ليس على شيء .

Sa'eed bin Aamir ad-Dab'ee, the Scholar of al-Basrah (d. 208H)

Abdur-Rahmaan bin Abee Haatim said: My father narrated to me, saying: It was narrated to me about Sa'eed bin Aamir ad-Dab'ee, that he mentioned the Jahmiyyah and said:

Their speech is more evil than that of the Jews and Christians, for the Jews and the Christians, and the people of (other) religions, have agreed with the Muslims that Allah, the Mighty and Majestic, is above the Throne. [But] they said, "He is not above anything."

Source: "Mukhtasar al-Uluww" of adh-Dhahabee (p. 168).

22--- Imaam Maalik bin Anas (d. 179H): Allaah is Above the Heaven and His Knowledge is in Every Place.

١٣٠ - وروى عبدالله بن أحمد بن حنبل في الرد على الجهمية : حدثني أبي
(فذكر سنده عن) عبدالله بن نافع قال : قال مالك بن أنس : الله في السماء ،
وعلمه في كل مكان ، لا يخلو منه شيء . / ١١٠

And 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:

“ is above the heaven, and His knowledge is in every place, nothing escapes it.”

Source: "Mukhtasar al-Uluww" of adh-Dhahabi (p. 140).

And it is also reported in "Sharh Usool il-I'tiqaad" of al-Laalikaa'ee (no. 673) with his chain of narration:

٦٧٣ - أخبرنا محمد بن عبد الله بن الحجاج قال أخبرنا أحمد
بن الحسين قال ثنا عبد الله بن أحمد قال ثنا أبي قال ثنا سريج بن
النعيمان قال :

حدثني عبد الله بن نافع قال : ملك الله في السماء وعلمه في
كل مكان لا يخلو منه شيء^(٣).

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.

23--- Abdul-Qaadir al-Jeelaanee (d. 561H): 'Allaah is in the Direction of Above and
is Ascended Above the Throne'



Shaykh 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 of Shaykh Abdul-Qaadir al-Jeeelaanee (1/146).

Note: It is not from the way of the Salaf to utilize the word "jihah" in the subject of Allaah's uluww, rather they only expressed the words found in the revelation, and when the Jahmiyyah and Mu'tazilah began to deny there is a Lord above the Heaven, above the Throne, the Imaams of the Salaf began to add words of clarification such as "baa'inun min khalqihi" (separate from His creation) and "bi dhaatihi" (with His Essence) because the situation needed such a clarification on account of the doubts being spread by the deviants. And as for the word "jihah" then it is an ambiguous word by which both a true and false meaning could be intended - thus it is best to avoid such words and stick only to the

words found in the revelation which are that Allaah is above the heaven, above His Throne, ascended over it in a manner that befits His Majesty.

24--- Yazeed bin Haaron (d. 206H): Whoever Interpreted Istiwaa Upon Other Than What Is Established in the Hearts of the Common Folk is a Jahmee.

٣٦ - يزيد بن هارون ، شيخ الإسلام [٢٠٦ - ٠٠٠]

١٨٢ - قال شاذ بن يحيى : سمعت يزيد بن هارون وقيل له : من الجهمية ؟ قال : من زعم أن الرحمن على العرش استوى على خلاف ما يقر في قلوب العامة فهو جهمي . / ١٦٠

(يَقْرُ) مخفف ، و (العامة) مراده بهم جمهور الأمة وأهل العلم ، والذي وقر في قلوبهم من الآية هو ما دل عليه الخطاب مع يقينهم بأن المستوي ليس كمثله شيء . هذا الذي وقر في فطرتهم السليمة ، وأذهانهم الصحيحة ، ولو كان له معنى وراء ذلك لتفوهوا به ولما أهملوه ، ولو تأول أحد منهم الاستواء لتوفرت الهمم على نقله ، ولو نقل لاشتهر ، فإن كان في بعض جهلة الأغبياء من يفهم من الاستواء ما يوجب نقصاً أو قياساً للشاهد على الغائب ، وللمخلوق على الخالق ، فهذا نادر ، فمن نطق بذلك زجر وعلم ، وما أظن أن أحداً من العامة يقر في نفسه ذلك ، والله أعلم .

Yazeed bin Haaron, Shaykh ul-Islaam (d. 206H)

Shaadh bin Yahyaa said: I heard Yazeed bin Haroon, and it was said to him, "Who are the Jahmiyyah". He said:

Whoever claimed that "ar-Rahmaan ascended above the Throne" is [understood up a meaning] different to what is established in the hearts of the general folk is a Jahmee.

Adh-Dhahabee comments:

"Yaqiru", lightened (i.e. without tashdeed of the final letter) and "al-Aammah", what he intends by them is the the majority of the Ummah and the people of knowledge, alongside their certainty that al-mustaawee (the one making istiwaah, Allaah), there is nothing like unto Him. And this is what is established in their sound innate instincts (fitrah), and their sound minds. And if there was [some other] meaning behind it then they would have verbally expressed it, they would not have neglected it. And if one of them had figuratively interpreted al-Istiwaah, then the concerns [of people] to narrate it would have been abundant, and if it had been quoted, it would have been widespread.

And if there is amongst some of the foolish ignorant ones who understands istiwaah [in a manner] that necessitates deficiency [or involves] the analogizing with that which is present for that which is absent, or with that which is created for that which is uncreated, then this is rare. And anyone who spoke with that is reprimanded and taught. And I do not believe that such (an understanding) would be established in the soul of anyone from the common folk. And Allaah knows best.

Source: Mukhtasar al-Uluww of adh-Dhahabee (p. 167-168).

25--- Abdur-Rahmaan al-Awzaa'ee (d. 157H): We Used to Say Whilst the Taabi'oon Were Many: 'Allaah the Mighty and Majestic Is Above His Throne'

٣ - الأوزاعي أبو عمرو عبد الرحمن بن عمرو
عالم أهل الشام في زمانه [١٥٧ - ٠٠٠]

١٢١ - روى أبو عبد الله الحاكم عن الأوزاعي قال :

كنا - والتابعون متوافرون - نقول : إن الله عز وجل فوق عرشه ، ونؤمن بما
وردت به السنة من صفاته .

أخرجه البيهقي في كتاب « الأسماء والصفات » ^(١) (ص ٤٠٨) .

١٢٢ - وروى أبو إسحاق الثعلبي المفسر قال :

سئل الأوزاعي عن قوله تعالى : « ثم استوى على العرش » فقال : هو على
عرشه كما وصف نفسه .

١٢٣ - وقد سأل الوليد بن مسلم الإمام أبا عمرو الأوزاعي عن أحاديث
الصفات فقال : أمرؤها كما جاءت .

ومن كلام هذا الإمام : عليك بآثار من سلف وإن رفضك الناس ، وإياك
وآراء الرجال وإن زخرفوه لك بالقول . / ١٠٤

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 Mufasssir (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 Imaam adh-Dhahabee, p. 127.

26--- Zakariyyaa as-Saajee, the Imaam and Muhaddith (d. 307H): Allaah Is Above the Throne, Above His Heaven.

١٠٦ - زكريا الساجي [٣٠٧ - ؟]

٢٧٢ - قال الإمام أبو عبد الله بن بطة العكبري مصنف « الإيانة الكبرى »
في السنة - وهو أربع مجلدات : حدثنا أبو الحسن [أحمد]^(١) بن زكريا بن يحيى
الساجي قال : قال أبي :

القول في السنة التي رأيت عليها أصحابنا أهل الحديث الذين لقيناهم أن
الله تعالى على عرشه في سمائه يقرب من خلقه كيف شاء . وساق سائر الاعتقاد .

وكان الساجي شيخ البصرة وحافظها ، وعنه أخذ أبو الحسن الأشعري
[علم] الحديث ومقالات أهل السنة . رحل إلى المزني والربيع فتفقه بهما ، وله
كتاب « علل الحديث »^(٢) وكتاب « اختلاف الفقهاء » لقي أبا الربيع الزهراني
وطبقته وعاش بضعا وثمانين سنة ، توفي سنة سبع وثلاثمائة .

The Imaam, Abu Abdullaah bin Battah al-Ukbaree, the author of "al-Ibaanah al-Kubraa"
regarding the Sunnah - and it is in four volumes - said: Abu al-Hasan [Ahmad] bin
Zakariyyaa bin Yahyaa as-Saajee said: My father said:

The saying regarding the Sunnah that I saw our Companions upon, the people of
hadeeth whom we met is that Allaah, the Most High, is above His Throne, above His
heaven, and He comes close to His creation however He wills...

And he quoted all of the creed.

And as-Saajee was the Shaykh of al-Basrah and its Haafidh, and it is from him that Abu al-
Hasan al-Ash'ari took the knowledge of hadeeth and the positions of Ahl us-Sunnah. He (as-
Saajee) traveled to al-Muzanee and ar-Rabee' and acquired fiqh (of the deen) through them
both, and he has a book called "Ilal al-Hadeeth", and the book, "Ikhtilaaf al-Fuqahaa". He
met Abu ar-Rabee' az-Zahraanee and his generation and he lived for eighty and some years,
he died in 307H.

Source: "Mukhtasar al-Uluww" of Imaam adh-Dhahabee, p. 223.