

The Creedal Issues Pertaining to His (PBUH) Saying: (the Throne Shook at the Death of Sa'd ibn Mu'adh) A Compilation and Study

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ABSTRACT

The Throne of the Lord, Mighty and Majestic, and matters related to it are among the Unseen. Delving deeply into this constitutes an intellectual craving and the mind's striving to comprehend an unseen matter that can only be known by relying on transmitted reports. Therefore, knowledge about the Throne and its issues must be confined to what has been reported through the authentic reports from the Book (Quran) or the established Prophetic Tradition, as this is the sole means to attain such knowledge.

This research, titled: "Theological Issues Related to His Saying (Peace Be Upon Him): 'The Throne Trembled at the Death of Sa'd ibn Mu'adh' - A Compilation and Study," aims to clarify some aspects of what the prophetic tradition contains concerning the Throne and to understand it correctly from a theological perspective in light of the statements of the early righteous predecessors of the Ummah, and to refute the distortion of those who seek to invalidate it.

Hence, the idea and problem of this research emerged: studying the theological issues related to his saying (Peace be upon him): "The Throne Trembled at the Death of Sa'd ibn Mu'adh" - A Compilation and Study - by answering the following questions:

What is the meaning of the Throne? What is the meaning of death? Is it permissible to believe that the death of some people necessitates an event in the heavens?! What is the position of the People of the Sunnah and the Community regarding the trembling of the Throne? Did it tremble literally, or is something else intended by the prophetic tradition!?

In this research, I followed the inductive and critical analytical methodologies. The research comprises an introduction, three chapters, a conclusion, and indexes.

Perhaps among the most important findings of the research are the following:

The prophetic tradition about the Throne trembling at Sa'd's death is reported in the Two Sahih Collections (Bukhari and Muslim) and other collections of the Prophetic Tradition.

The truth is that the prophetic tradition about the Throne trembling is to be understood according to its apparent meaning (literal interpretation). The Throne literally moved out of joy at the arrival of Sa'd ibn Mu'adh's soul, and there is no basis for denying this explicitly or through allegorical interpretation.

The legal texts indicate that death is an existent attribute.

Keywords: Theological Issues Related to His Saying (Peace Be Upon Him): "The Throne Trembled at the Death of Sa'd ibn Mu'adh".

Introduction

All praise is due to Allah; we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of our own selves and from the wickedness of our deeds. Whomever Allah guides, none can misguide, and whomever He misguides, none can guide. I bear witness that there is no god but Allah alone, with no partner, and I bear witness that Muhammad is His servant and Messenger.

"O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]." (Quran, Al-Imran: 102)

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer." (Quran, An-Nisa: 1)

"O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment." (Quran, Al-Ahzab: 70-71)

To proceed:

Establishing matters of creed on the correct basis is what protects – by Allah's permission – from falling into innovations and misguidance. This is only achieved by understanding the intent of Allah the Exalted and the intent of His Messenger (PBUH), in accordance with how the Pious Predecessors, may Allah have mercy on them, understood the texts of the Book (the Quran) and the Sunnah.

Perhaps among the creedal issues that the speculative theologians and philosophers delved into in a manner conflicting with the sound methodology is the Throne of the Lord, Blessed and Exalted. Since matters of the Throne and what pertains to it are from the unseen, delving deeply into it is considered intellectual mischief, and for the intellect to aspire to comprehend an unseen matter that can only be known through revelation, it is necessary to rely on transmitted knowledge.

Therefore, it is imperative that knowledge concerning the Throne and its issues be based on what has been reported in the Book or the authentic Sunnah, as this is the only way to it. This topic, titled: "The Creedal Issues Pertaining to His (PBUH) Saying: (The Throne Shook at the Death of Sa'd ibn Mu'adh) – A Compilation and Study," has come to clarify some of what the Hadith contains regarding the Throne and to understand it with a sound creedal understanding in light of the sayings of the Pious Predecessors of the Ummah and to refute the distortions of the falsifiers concerning it.

Reasons for Choosing the Topic:

The desire to select a text from the Sunnah and study it from a creedal perspective. My choice fell upon this Hadith to find an answer to this problem, which is: Does it hold true to believe that the death of some people necessitates an event in the heavens?! Then, what is the position of the People of the Sunnah and the Community regarding the shaking of the Throne? Does it shake in reality, or is something else intended by the Hadith?

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Research Methodology:

The nature of the research necessitated that I follow the inductive and the analytical-critical methodology.

Research Plan:

It includes an introduction, three sections, a conclusion, a bibliography of references and sources, and an index of topics. **Introduction:** It includes the importance of the topic, the reasons for choosing it, the methodology followed in the study, and the research plan. **Section One:** The wording of the Hadith and its narrations. **Section Two:** The general meaning of the Hadith. **Section Three:** The creedal issues contained in his (PBUH) saying: "The Throne shook at the death of Sa'd ibn Mu'adh"; it has two sub-topics: **Sub-topic One:** Affirming the Throne of Allah and the creedal issues related to it. **Sub-topic Two:** Affirming death and the creedal issues related to it. **Conclusion:** It contains the most important findings. **Bibliography of references and sources. Then an index of topics.**

This is, and I have exerted my utmost effort in studying this topic and preparing it. I ask Allah to make my work righteous, purely for His sake, and to grant it acceptance, and to reward my parents well on my behalf. Indeed, He is Most Generous, Most Kind. Allah is sufficient for me, and He is the best Disposer of affairs. There is no might nor power except with Allah, the Most High, the Most Great. "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants." "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority." And may Allah's peace and blessings be upon our Prophet Muhammad and upon his family and all his companions, and praise be to Allah, Lord of the worlds.

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Section One: The Wording of the Hadith and Its Narrations:

The Hadith of the shaking of the Throne at the death of Sa'd ibn Mu'adh is established in the two Sahihs and other books of the Sunnah from a group of Companions with similar wordings.

First: The Wording of the Hadith in the Two Sahihs:

Al-Bukhari narrated this Hadith in his Sahih with its chain of transmission twice:

1. One of them with the wording: From Jabir, I heard the Prophet (PBUH) say: "The Throne shook at the death of Sa'd ibn Mu'adh."[^1]

2. The other with the wording: From Jabir, from the Prophet (PBUH), similarly. A man said to Jabir, "But Al-Bara' says: 'The bier shook.'" He (Jabir) said: "There were grudges between these two tribes." I heard the Prophet (PBUH) say: "The Throne of the Most Merciful shook at the death of Sa'd ibn Mu'adh."^[2]

As Muslim also narrated it in his Sahih with its chain of transmission three times:

1. One of them with the wording: From Jabir ibn 'Abdillah, he said: The Messenger of Allah (PBUH) said – and the funeral procession of Sa'd ibn Mu'adh was before them – "The Throne of the Most Merciful shook for it."^[3]
2. The second with the wording: From Jabir, he said: The Messenger of Allah (PBUH) said: "The Throne of the Most Merciful shook at the death of Sa'd ibn Mu'adh."^[4]
3. The third with the wording: Anas ibn Malik narrated to us that the Prophet of Allah (PBUH) said: "And his funeral procession was placed – meaning Sa'd's – the Throne of the Most Merciful shook for it."^[6]

Footnotes for Page 4

^[1]: Sahih al-Bukhari (5/35), Kitab Manaqib al-Ansar, Bab: Manaqib Sa'd ibn Mu'adh. ^[2]: He is Al-Bara' ibn 'Azib ibn al-Harith ibn 'Adi ibn Majda'ah ibn Harithah ibn al-Harith ibn al-Khazraj ibn 'Amr ibn Malik ibn al-Aws yajtami'u ma'a Sa'd ibn Mu'adh fi al-Harith ibn al-Khazraj, wa huwa Awsi-yun aydan wa bi-hadha yazharu khata'u man za'ama bi-anna Jabiran innama qala dhalika li-anna Sa'dan kana min al-Aws wa al-Bara' Khazraji-yun wa al-Khazraj la tuqirru lil-Aws bi-fadl, bal alladhi min al-Khazraj alladhina hum muqabilu al-Aws Jabirun wa innama qala Jabirun dhalika izhharan lil-haqq wa i'tirafan bil-fadli li-ahlih; fa-ka'annah ta'ajjaba min al-Bara' kayfa qala dhalika ma'a annahu Awsi-yun thumma qala: ana wa in kuntu Khazraji-yan wa kana bayna al-Aws wa al-Khazraj ma kana la yamna'uni dhalika an aqula al-haqq fa-dhakara al-Hadith! Unzur: Fath al-Bari li-Ibn Hajar (7/123). ^[3]: Sahih al-Bukhari (5/35), Kitab Manaqib al-Ansar, Bab Manaqib Sa'd ibn Mu'adh. ^[4]: Sahih Muslim (4/1915), Kitab Fada'il al-Sahabah radiya Allahu ta'ala 'anhum, Bab min Fada'il Sa'd ibn Mu'adh. ^[5]: Sahih Muslim (4/1915), Kitab Fada'il al-Sahabah radiya Allahu ta'ala 'anhum, Bab min Fada'il Sa'd ibn Mu'adh. ^[6]: Sahih Muslim (4/1916), Kitab Fada'il al-Sahabah radiya Allahu ta'ala 'anhum, Bab min Fada'il Sa'd ibn Mu'adh.

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Second: The Wording of the Hadith in Some Other Sunnah Books:

This Hadith is reported in a number of Sunnah books:

Al-Tirmidhi narrated it with his chain: From Jabir ibn 'Abdillah, he said: I heard the Messenger of Allah (PBUH) say – and the funeral procession of Sa'd ibn Mu'adh was before them –: "The Throne of the Most Merciful shook for him." Then he said: (And in the chapter are narrations from Usayd ibn Hudayr, Abu Sa'id, and Rumaythah. This is a Sahih Hadith).^[1]

Al-Nasa'i narrated it with his chain: From Ibn 'Umar, from the Messenger of Allah (PBUH), he said: "This is the one for whom the Throne moved, and the gates of Heaven were opened for him, and seventy thousand angels witnessed him. He was squeezed (in the grave) a squeeze, then it was relieved for him."^[2]

Ibn Majah narrated it with his chain: From Jabir, he said: The Messenger of Allah (PBUH) said: "The Throne of the Most Merciful shook at the death of Sa'd ibn Mu'adh."^[3]

And Ahmad narrated it with his chain in several places with various wordings:

It came with the wording: I heard Abu Sa'id from the Prophet (PBUH) he said: "The Throne shook at the death of Sa'd ibn Mu'adh."^[4]

And it came with the wording: From 'Aishah, she said: We returned from Hajj or 'Umrah, and we were met at Dhu al-Hulayfah. Some young men from the Ansar met their families, and they met Usayd ibn Hudayr and informed him of the death of his wife. He covered his face and began to weep. She said: So I said to him: May Allah forgive you! You are a companion of the Messenger of Allah (PBUH), and you have such precedence and seniority (in Islam), why do you weep for a woman? He uncovered his face and said: You have spoken the truth, by my life, it is my right not to weep for anyone after Sa'd ibn Mu'adh, for the Messenger of Allah (PBUH) said to him – What did he say? She said: I said to him: What did the Messenger of Allah (PBUH) say? He said: "Indeed, the Throne shook at the death of Sa'd ibn Mu'adh."^[5]

And with the wording: From Anas ibn Malik that the Prophet of Allah (PBUH) said, and the funeral procession of Sa'd was placed: "The Throne of the Most Merciful shook for it."^[6]

And with the wording: From Jabir ibn 'Abdillah, he says: I heard (the Prophet PBUH) say – and the funeral procession of Sa'd ibn Mu'adh was before them –: "The Throne of the Most Merciful shook for it."^[7]

And with the wording: From Jabir, he said: The Messenger of Allah (PBUH) said: "The Throne of Allah shook at the death of Sa'd ibn Mu'adh."^[8]

And with the wording: From Rumaythah, she said: I heard the Messenger of Allah (PBUH) say – and if I wished to kiss the seal (of Prophethood) which was between his shoulder blades due to my proximity to him, I could have done so – he said: "The Throne of the Most Merciful, Blessed and Exalted, shook for him," meaning: Sa'd ibn Mu'adh, on the day he died.^[9]

Footnotes for Page 5

[^1]: Sunan al-Tirmidhi T Shakir (5/689), Abwab al-Manaqib, Bab Manaqib Sa'd ibn Mu'adh, wa qala: "Hadha Hadith Sahih." [^2]: Sunan al-Nasa'i (4/100), Kitab al-Jana'iz, Bab: Dammah al-Qabr wa Daghtatih. [^3]: Sunan Ibn Majah (1/56) Bab fi Fada'il Ashab Rasul Allah (PBUH), Fadl Sa'd ibn Mu'adh. [^4]: Musnad Ahmad T Al-Risalah (17/278) bi-raqam: (11184). [^5]: Musnad Ahmad T Al-Risalah (31/441). bi-raqam: (19095). [^6]: Musnad Ahmad T Al-Risalah (21/122) bi-raqam: (13454). [^7]: Musnad Ahmad T Al-Risalah (22/58) bi-raqam: (14153), wa (23/87) bi-raqam: (14768). [^8]: Musnad Ahmad T Al-Risalah (22/293) bi-raqam: (14400). [^9]: Musnad Ahmad T Al-Risalah (44/376) bi-raqam: (26793).

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And with the wording: From a woman of the Ansar – it is said her name was Asma' bint Yazid ibn Sakan – she said: When Sa'd ibn Mu'adh died, his mother wailed. The Prophet (PBUH) said: "Will not your tears cease and your grief depart? Indeed, your son is the first for whom Allah smiled and for whom the Throne shook."[^1]

And with the wording: From Jabir ibn 'Abdillah, he said: The Messenger of Allah (PBUH) said: "For this righteous servant, the Throne moved, and the gates of Heaven were opened for him, He was squeezed (in the grave), then Allah relieved him."[^2]

And Al-Hakim narrated it with his chain from 'Abdullah ibn Ka'b ibn Malik, he said: The one who shot Sa'd ibn Mu'adh on the day of the (Battle of the) Trench was Hibban ibn Qays ibn al-'Ariqah, one of the Banu 'Amir ibn Lu'ayy. When he was hit, he said: "Take it, and I am Ibn al-'Ariqah." Sa'd said: "May Allah blacken your face in the Fire." Then Sa'd lived for about a month after being hit by the arrow. He then judged the Banu Qurayzah by the order of the Messenger of Allah (PBUH) and returned to the city of the Messenger of Allah (PBUH). Then his wound burst open, and he died at night. Jibril (Gabriel), peace be upon him, came to the Messenger of Allah (PBUH) and said to him: "Who is this for whom the gates of Heaven have been opened and for whom the Throne of the Most Merciful has shaken?" The Prophet (PBUH) went out to Sa'd and found that he had died.[^3]

And Ibn Hibban narrated it with his chain from 'Aishah, she said: I heard Usayd ibn Hudayr say: I heard the Messenger (PBUH) say: "The Throne shook at the death of Sa'd ibn Mu'adh."[^4]

Tammam also narrated it with his chain in the book *Al-Fawa'id* with the wording: From Abu Sa'id al-Khudri, he said: The Messenger of Allah (PBUH) said: "The Throne shook at the death of Sa'd ibn Mu'adh out of joy for the Lord."[^5]

Footnotes for Page 6

[^1]: Musnad Ahmad T Al-Risalah (45/563) bi-raqam: (27581). [^2]: Musnad Ahmad T Al-Risalah (22/385) bi-raqam: (14505). [^3]: Al-Mustadrak 'ala al-Sahihayn lil-Hakim (3/227), raqam: (4921). [^4]: Sahih Ibn Hibban (15/503). [^5]: Fawa'id Tammam (1/18), wa kharrajahu al-Albani fi Silsilat al-Ahadith al-Sahihah, Hadith raqam: (1288) (3/279).

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Section Two: The General Meaning of the Hadith:

Scholars usually mention this Hadith when citing the merits and virtues of Sa'd ibn Mu'adh (may Allah be pleased with him). Therefore, it is appropriate to mention a part of his biography and merits:

His name: Sa'd ibn Mu'adh ibn al-Nu'man al-Ansari al-Ashhali, Abu 'Amr, the master of the Aws. His mother was Kabshah bint Rafi', she had companionship (with the Prophet). He embraced Islam in Medina between the First and Second Pledge of 'Aqabah at the hands of Mus'ab ibn 'Umayr. With his acceptance of Islam, the Banu 'Abd al-Ashhal embraced Islam, and their dwelling was the first to embrace Islam among the Ansar. The Messenger of Allah (PBUH) named him the "Master of the Ansar." He was a prominent, obeyed, and noble figure among his people, one of the most esteemed and greatest Companions.

He witnessed Badr, Uhud, and the (Battle of the) Trench, and he stood firm with the Prophet (PBUH) on that day. The people of Banu Qurayzah submitted to his judgment, so he decreed that their combatants be killed and their offspring be taken captive. The Prophet (PBUH) praised his judgment; he said: "You have judged them with the judgment of the King (Allah)."[^1]

He was shot on the day of the (Battle of the) Trench in his medial arm vein of his forearm, and they severed his medial arm vein. The Messenger of Allah (PBUH) cauterized it, but his hand swelled, and blood gushed from it. When he saw that, he said: "O Allah, do not take my soul until You gladden my eyes concerning the Banu Qurayzah." His vein then constricted, and not a drop dripped until the Banu Qurayzah submitted to his judgment. He died a month later, which was in Dhu al-Qi'dah of the fifth year (after Hijrah), at the age of thirty-seven, and he was buried in Al-Baqi'.

It is observed from the wordings and narrations of the Hadith that they sometimes came with the wording "the Throne shook" and sometimes with the wording "the Throne moved for him," and they both have the same meaning. Al-Jawhari said: (I shook something, and it shook, meaning I moved it, and it moved).[^3] Ibn Faris said: (Haz: The letters Haa' and Zay: an origin indicating agitation in something and movement).[^4]

Scholars found this Hadith problematic and differed in its interpretation; Al-Tahawi even included it in his book under the title: (Bab Bayan Mushkil ma Ruwiya 'an Rasul Allah (PBUH) fi Ihtizaz al-'Arsh li-Mawt Sa'd ibn Mu'adh).^[^5] The problematic aspect in it is as follows:

- What is the "Throne" intended in the Hadith? And what is the meaning of its shaking and movement?
- If the intended Throne is the Throne of the Most Merciful, then how does the Throne of Allah, the Exalted, move for the death of someone? And if this is permissible, then the Prophets are more deserving of it!
- Then it has been narrated from the Prophet (PBUH): "The sun and the moon are not eclipsed for the death or life of anyone."^[^6] If the sun and the moon are not eclipsed (for such an event), then what about the Glorious Throne?

Footnotes for Page 7

^[^1]: Sahih al-Bukhari, Kitab al-Jihad wa al-Siyar, Bab idha Nazala al-'Aduwwu 'ala Hukm Rajul (4/67). ^[^2]: Unzur: Al-Isti'ab fi Ma'rifat al-Ashab li-Ibn 'Abd al-Barr, 2/602-605, Usd al-Ghabah fi Ma'rifat al-Sahabah li-Ibn al-Athir, 2/461-463, Al-Isabah fi Tamyiz al-Sahabah li-Ibn Hajar, 3/70-72, Mir'at al-Mafatih Sharh Mishkat al-Masabih lil-Mubarakfuri (1/231). ^[^3]: Al-Sihah Taj al-Lughah wa Sihah al-'Arabiyyah lil-Jawhari (3/901). ^[^4]: Mu'jam Maqayis al-Lughah li-Ibn Faris (6/9). ^[^5]: Sharh Mushkil al-Athar lil-Tahawi (10/362). ^[^6]: Unzur: Sharh Mushkil al-Athar lil-Tahawi (10/365). ^[^7]: Sahih al-Bukhari (2/34) Kitab al-Kusuf, Bab al-Salat fi Kusuf al-Shams, Sahih Muslim (2/630), Kitab al-Kusuf, Bab Dhikr al-Nida' bi-Salat al-Kusuf: al-Salatu Jami'ah.

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...for the death or life of anyone, then what about the Glorious Throne? And if the Throne were to move, the heavens and the earth would move with its movement! And how does the Throne move for the death of one whose grave squeezes him, such that his ribs interlace therein?!

When the problematic aspect became clear, the scholars differed in interpreting (the Throne that shook for the death of Sa'd) into several opinions, which can be summarized as follows:

First Opinion: That this is a metaphor for magnifying the significance of his death, and the Arabs attribute a momentous thing to the greatest of things; so they say: The earth darkened for the death of so-and-so, and the Resurrection occurred for him. And this is a rejected opinion because it is a deviation from the apparent meaning without a valid reason!^[^1]

Second Opinion: That what is meant by the Throne is Sa'd's bier upon which he was carried, and the meaning of "shaking" is movement and agitation. This is a virtue for him, just as (the ground under) Uhud trembled, which was a virtue for those who were upon it, namely: the Messenger of Allah (PBUH) and his Companions.^[^2] Those who held this view argued based on what Al-Hakim narrated from 'Ata' ibn al-Sa'ib, from Ibn 'Umar, who said: "The Throne shook out of love for meeting Allah" – meaning the bier – he said: "And he raised his parents to the throne" [Quran 12:100] – its supports gave way.^[^4]

This opinion is refuted by the following:

1. The report was intended to clarify the virtue of Sa'd. If the interpretation is based on this, there would be no virtue for Sa'd in this statement, and there would be no benefit in the words, as there is no virtue for him in the movement of his bier, because every bier of the deceased must move due to people pulling it.^[^5] Ibn al-Jawzi says: (What pride is there in the shaking of a bier? Every bier of a deceased person shakes when men pull it!).^[^6]
2. How can the Throne be the bier upon which Sa'd ibn Mu'adh was carried, when it is narrated in another Hadith: "The Throne of the Most Merciful shook at his death"?!^[^7]
3. As for the argument based on Ibn 'Umar's saying: "The Throne shook with joy at meeting Allah, Sa'd, until its supports gave way under its bearers," meaning Sa'd's bier that was carried; the answer to it is:
 - The scholars mentioned that Ibn 'Umar retracted this and affirmed that the Throne of the Most Merciful shook for him, and perhaps the narration in Al-Nasa'i indicates this.
 - What they argued with from Ibn 'Umar came from the narration of 'Ata' ibn al-Sa'ib from Mujahid from Ibn 'Umar, and in 'Ata's Hadith there is a problem because he became confused in his later years.
 - What they argued with from Ibn 'Umar's saying is also contradicted by his narration authenticated by Al-Tirmidhi from the Hadith of Jabir ibn 'Abdillah who said: I heard the Messenger of Allah (PBUH) say: "The Throne of the Most Merciful shook for him."
 - The Hadiths that explicitly state the shaking of the Throne of the Most Merciful are narrated in the two Sahih, and there is no mention of anything contradicting them in the Sahih.^[^8]

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^[^1]: See: Ta'wil Mukhtalaf al-Hadith by Ibn Qutaybah (pp. 385-386). ^[^2]: See: Fath al-Bari by Ibn Hajar (7/124), Sharh al-Nawawi 'ala Muslim (16/22), 'Umdat al-Qari Sharh Sahih al-Bukhari by Al-'Ayni (16/268). ^[^3]: See: 'Umdat al-Qari Sharh Sahih al-Bukhari by Al-'Ayni (16/268). ^[^4]: Al-Mustadrak 'ala al-Sahihayn by Al-Hakim (3/228), Hadith no. (4921). ^[^5]: See: Ta'wil Mukhtalaf al-Hadith by Ibn Qutaybah (p. 386),

Mushkil al-Hadith wa Bayanuhu by Ibn Furak (p. 281). [^6]: Kashf al-Mushkil min Hadith al-Sahihayn by Ibn al-Jawzi, 3/31. [^7]: See: Ta'wil Mukhtalaf al-Hadith by Ibn Qutaybah (p. 386). [^8]: See: Fath al-Bari by Ibn Hajar (7/124).

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Al-Nawawi (may Allah have mercy on him) says: (A group said the meaning is the shaking of the funeral bier, which is the Na'sh; and this saying is baseless, refuted by the explicit narrations mentioned by Muslim: "The Throne of the Most Merciful shook at his death." These people only offered this interpretation because these narrations in Muslim did not reach them. And Allah knows best).[^1]

Al-Qadi Abu Ya'la (may Allah have mercy on him) says: (Some people have interpreted the Throne here as the bier upon which Sa'd was; and this is incorrect for two reasons: First: The report says "The Throne of the Most Merciful shook – Glorified is His Name." And attributing the Throne to Allah, Glorified is He, only refers to the Throne that is in Heaven. Second: He intended by this report a virtue for Sa'd, and there is no virtue in the movement and shaking of his bier, because the bier of others may move and shake from beneath them).[^2]

Third Opinion: That what is meant by the Throne is Sa'd's bier upon which he was carried, also – but the meaning of "shaking" is joy and gladness. The meaning is: "The Throne shook at the death of Sa'd, which is the bier of the deceased, and its shaking was its joy at carrying Sa'd upon it to his burial place."[^3] "Or" he meant by the Throne the bier upon which he was carried, but he meant the bearers of the bier shook with joy at his arrival to his Lord.[^4] And this is rejected because it is a deviation from the apparent meaning; also, the "Throne of the Most Merciful" mentioned in the Hadith is an explicit term that does not allow for interpretation. So how can it be interpreted as the bier!

Fourth Opinion: That the meaning of "shaking" in the Hadith is: gladness and joy, and what is meant by "the Throne" is the Throne of the Most Merciful.[^5] However, what is meant is: that the bearers of the Throne, who carry it and circumambulate around it, rejoiced at the arrival of Sa'd's soul to them; so the Throne was made to stand for those who carry it and circumambulate it from among the angels. Just as Allah said: "And ask the city" (Quran, Yusuf: 82), i.e., ask its people. Likewise here, the Throne was made to stand for its bearers and those surrounding it. It is as if he said: The bearers of the Throne and the angels around it rejoiced at Sa'd's soul due to his honor with Allah and his good deeds. So, what is meant by the shaking of the Throne is the shaking of the bearers of the Throne.[^6] This interpretation is supported by "that the angels rejoice at the soul of the believer, and that every believer has a gate in Heaven through which his deeds ascend and from which his provision descends, and through which his soul ascends when he dies, then it is returned."[^7] And this interpretation is also supported by the Prophet's (PBUH) saying: "This is the one for whom the Throne moved, and the gates of Heaven were opened for him, and seventy thousand angels witnessed him."

The Answer: This interpretation is a deviation from the apparent meaning, and it is, in reality, an explicit denial of what the Hadith clearly indicates regarding the movement and shaking of the Throne. As for what they argued with, it is evidence against them, not for them, because the Hadith mentioned the witnessing of the angels and the movement of the Throne, which indicates that they are two distinct matters!

Footnotes for Page 9

[^1]: Sharh al-Nawawi 'ala Muslim (16/22). [^2]: Ibtal al-Ta'wilat li-Abi Ya'la (p. 384). [^3]: Mirqat al-Mafatih Sharh Mishkat al-Masabih lil-Qari (1/218). [^4]: Fath al-Bari li-Ibn Hajar (7/124). [^5]: See: Kashf al-Mushkil min Hadith al-Sahihayn li-Ibn al-Jawzi (3/31). [^6]: See: Ta'wil Mukhtalaf al-Hadith by Ibn Qutaybah (pp. 387-388), Mushkil al-Hadith wa Bayanuhu by Ibn Furak (pp. 282-283), Al-Asma' wa al-Sifat lil-Bayhaqi (2/281), Idah al-Dalil fi Qat' Hujaj Ahl al-Ta'til li-Ibn Jama'ah al-Kinani (p. 197), Irshad al-Sari li-Sharh Sahih al-Bukhari lil-Qastallani (6/158), Sharh al-Nawawi 'ala Muslim (16/22). [^7]: Dhakara hadha al-Hadith al-Bayhaqi fi Kitabih Al-Asma' wa al-Sifat, 2/281.

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And hence, Shaykh al-Islam (may Allah have mercy on him) says, commenting on the Hadith: (And whoever interpreted that as meaning the gladness of the bearers of the Throne and their joy, he must have evidence for what he said... even though the context and wording of the Hadith negate this possibility).[^1]

Al-Baghawi (may Allah have mercy on him) says: (It was said: He meant by the shaking, joy and gladness, and its meaning is: that the bearers of the Throne rejoiced at the arrival of his soul, so he made the Throne stand for those who carry it. ... I say: And the first [interpretation, i.e., taking it literally] is more appropriate, to take it according to its apparent meaning..., and the shaking of what has no soul by [the presence of] Prophets and Saints is not to be denied, just as Uhud shook while the Messenger of Allah (PBUH), Abu Bakr, and 'Umar were upon it).[^2]

Al-Qadi Abu Ya'la (may Allah have mercy on him) says: (Some people have interpreted the Throne here as the bier upon which Sa'd was; and this is incorrect ... And others interpreted it: that the shaking here refers to the bearers of the Throne, who carry it and circumambulate around it, and he made the Throne stand for those who carry it and circumambulate it from among the angels. And the meaning of the shaking of its bearers is: their gladness and joy for him. It is said: So-and-so rejoices at good deeds and is moved by them. Hence, it was

said in the proverb: If so-and-so is invited, he is moved (i.e., rejoices), and if he is asked, he is constrained (i.e., becomes reluctant). The saying belongs to Abu al-Aswad al-Du'ali, and its meaning is: If he is invited to food that he eats, he is pleased and gladdened by it, and if he is invited for a need, he is constrained, meaning: he becomes reserved and does not proceed. The poet said: Noble deeds do shake his heart indeed, As winds do shake a supple bough at ease.^[^3] And this is incorrect; because we have shown that it is not impossible to attribute shaking to the Throne because it is created. And Allah, the Exalted, has said: "On the Day the heaven will sway with [fierce] motion * And the mountains will pass on, departing" [Quran, At-Tur: 9-10]. And this is a correct attribution to the heaven and the earth, and likewise its attribution to the Throne. And to interpret that as [referring to] the bearers of the Throne is a deviation from the reality to a metaphor without need for it. And if this were permissible, it would be permissible to deviate in His saying: "the heaven will sway with [fierce] motion" [Quran, At-Tur: 9], meaning: the inhabitants of heaven, and "And the mountains will pass on, departing" [Quran, At-Tur: 10], meaning: the inhabitants of the mountains. And because what prevents carrying the report [literally] about the Throne prevents carrying it [literally] about its bearers, and what is permissible in one of them is permissible in the other. And because the opponent is not obliged to refrain from this, because he does not affirm its being upon the Throne, and if that is not affirmed, then attributing that to the Throne is not impossible!^[^4]

Al-Alusi (may Allah have mercy on him) says: (And whoever interpreted that as meaning that its shaking signifies the gladness of the bearers of the Throne and their joy, he must have evidence for it, as the context and wording of the Hadith... are far from this possibility).^[^5]

Fifth Opinion: That the Throne shook and moved out of grief for the cessation of the good deeds that were being raised to it from him, and in awe of that event. So, its shaking was to inform the angels of the occurrence of a great matter.^[^6]

Footnotes for Page 10

[^1]: Majmu' al-Fatawa by Ibn Taymiyyah, (6/554). [^2]: Sharh al-Sunnah by Al-Baghawi (14/180). [^3]: Rawahu Ibn al-Anbari, Unzur: Al-Zahir fi Ma'ani Kalimat al-Nas li-Ibn al-Anbari, 270/1. [^4]: Hadha al-wajh min al-radd awradahu al-Qadi 'ala jihat al-ilzam, wa la yadullu 'ala sihhat madhhab al-mukhalif fi nafy al-'uluww fa-ta'ammal! Bal qad awrada al-Salaf hadha al-Hadith dimna iradihim lil-adillah al-dallah 'ala al-'uluww kama sa-ya'ti in sha'a Allah. [^5]: Ruh al-Ma'ani lil-Alusi (8/470) wa Unzur: Jala' al-'Aynayn fi Muhakamat al-Ahmadayn, li-Nu'man ibn Mahmud al-Alusi 416. [^6]: Unzur: Kifayat al-Hajah fi Sharh Sunan Ibn Majah lil-Sindi (1/69).

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This opinion is refuted by one of the narrations in Musnad Ahmad which explicitly mentions laughter, and Tammam's narration in *Al-Fawa'id* which explicitly states joy!; It is also refuted by the sayings of the Imams of the Salaf; Ibn Taymiyyah says: (Sa'd ibn Mu'adh... when he died, the Throne of the Most Merciful shook with joy at the arrival of his soul).^[^2]

Sixth Opinion: That "shaking" in the Hadith means: relief and joy, and it is possible that both Thrones – the Throne of the Most Merciful and Sa'd's bier – both experienced this. So Allah, the Exalted, inspired both Thrones [to recognize] Sa'd's position with Him, and so that [shaking] occurred from both of them.^[^3]

The Answer: If "shaking" in the language comes with the meaning of joy and gladness,^[^4] it does not prevent it from being accompanied by movement, especially since narrations have come with the wording "the Throne moved for him."

Seventh Opinion: That the Hadith is to be taken literally; and what is meant by the Throne is the Throne of the Most Merciful, and its shaking was its movement with joy at the arrival of Sa'd's soul. So the Throne truly moved at the death of Sa'd ibn Mu'adh out of joy for the arrival of his soul. "And the meaning is: it shook with excitement and joy at his transfer from the transient abode to the everlasting abode, and that is because the souls of the felicitous and the martyrs have their abode beneath the Throne, taking shelter in hanging lanterns there."^[^5] **And this is the chosen view (Al-Mukhtar).**

Al-Hasan al-Basri (may Allah have mercy on him) says: (The Throne moved for him with joy at his soul).^[^6] Al-Nawawi (may Allah have mercy on him) says: (They differed in its interpretation, so a group said: It is to be taken literally, and the shaking of the Throne was its movement with joy at the arrival of Sa'd's soul, and Allah placed a distinguishing feature in the Throne, and there is no preventing it, just as Allah, the Exalted, said: "And indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah." [Quran, Al-Baqarah: 74], and this is the chosen opinion).^[^7]

Al-Qadi Abu Ya'la (may Allah have mercy on him) says: (The Throne is created, a created being, and it is not impossible for the Throne to shake in reality, and for it to move at the death of Sa'd, because the Throne is subject to movement, and there is a benefit in mentioning it, which is: the virtue of Sa'd, that the Throne, despite its great status, shook for him).^[^8]

Thus, it becomes clear that the Hadith is to be taken literally, and there is no reason to deny it explicitly or through interpretation, especially since its narrations are numerous. Ibn Hajar (may Allah have mercy on him)

says: (The Hadith of the shaking of the Throne for Sa'd ibn Mu'adh has been narrated from ten or more of the Companions^[^10] and is established in the two Sahihs, so there is no meaning in denying it).^{^11}

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[^1]: Unzur: Mirqat al-Mafatih Sharh Mishkat al-Masabih lil-Qari (9/4001), Al-Taysir bi-Sharh al-Jami' al-Saghir lil-Munawi (1/383). [^2]: Majmu' al-Fatawa li-Ibn Taymiyyah (33/41). [^3]: Unzur: Sharh Mushkil al-Athar lil-Tahawi (10/374-375). [^4]: Unzur: Fiqh al-Lughah wa Sirr al-'Arabiyyah lil-Tha'alibi (p. 130). [^5]: Unzur: Irshad al-Sari li-Sharh Sahih al-Bukhari lil-Qastallani (6/158). [^6]: Mirqat al-Mafatih Sharh Mishkat al-Masabih lil-Qari (9/4002), wa Unzur: Al-Taysir bi-Sharh al-Jami' al-Saghir lil-Munawi (1/383). [^7]: Naqalahu 'anhu al-Suyuti wa al-Sindi wa al-Saffarini; Unzur: Sunan al-Nasa'i bi-Sharh al-Hafiz Jalal al-Din al-Suyuti wa Hashiyat al-Imam al-Sindi (4/101). Lawami' al-Anwar al-Bahiyyah lil-Saffarini (2/15). [^8]: Sharh al-Nawawi 'ala Muslim (16/22). [^9]: Ibtal al-Ta'wilat li-Abi Ya'la (p. 383). [^10]: Min riwayat al-Hadith al-sabighah ittadaha anna al-Hadith qad rawahu jam'un min al-Sahabah: Jabir ibn 'Abdillah, Anas ibn Malik, Abu Sa'id al-Khudri, Usayd ibn Hudayr, wa Ibn 'Umar, Sa'd ibn Abi Waqqas, wa Hudhayfah, wa Abu Hurayrah, wa Asma' bint Yazid, wa 'Aishah, wa Asma' bint Qays, wa Rumaythah, wa ghayruhum ridwanu Allahu 'alayhim ajma'in. Wa Unzur: Al-'Uluww li-l-'Aliyy al-Ghaffar lil-Dhahabi (pp. 87-88). ^{^11}: Fath al-Bari li-Ibn Hajar (7/124).

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As for what they found problematic in their saying: If what is meant by the shaking is the Throne of the Most Merciful, then how does the Throne of Allah, the Exalted, move for the death of someone? And if this is permissible, then the Prophets are more deserving of it! Then it has been narrated from the Prophet (PBUH): "The sun and the moon are not eclipsed for the death or life of anyone." If the sun and the moon, which are two revolving spheres in the Fire, are not eclipsed for the death or life of anyone, then what about the Glorious Throne? And if the Throne were to move, the heavens and the earth would move with its movement!

The answer to this is to say:

Firstly: This matter was mentioned by the Lawgiver to clarify the virtue of Sa'd (PBUH) and his status, and as a warning to people about the squeeze of the grave,^[^1] and that no one is saved from it, not even Sa'd (PBUH), despite what was mentioned of his virtue. Therefore, it must be taken according to its apparent meaning until something comes to divert it from it. Then, their saying that if the Throne were to move, the heavens and the earth would move with its movement, has no evidence for it; rather, the evidence is to the contrary, especially since what the evidence indicates is that the Throne moved and shook in reality!

Secondly: That the movement and shaking of the Throne for the death of Sa'd (PBUH) does not mean it does not move for the death of the Prophets, nor does it necessitate that! So where did they get that from! Rather, Ibn al-Qayyim (may Allah have mercy on him) mentioned what indicates the contrary; he says: (If the Throne of the Most Merciful shook at the death of some of his followers with joy and gladness at the arrival of his soul, then what about the soul of the Master of all creation!?).^[^3]

Thirdly: Their analogy of the impossibility of eclipses occurring due to the death or life of someone to the impossibility of the Throne moving and shaking for the death of someone from mankind is a flawed analogy. Rather, it is an analogy in opposition to the text; because the Hadiths indicated that the Throne shook for the death of Sa'd in reality! Just as they indicated the impossibility of the eclipse being a cause of the death of anyone from mankind!

Fourthly: The scholars have used the Hadith of the shaking of the Throne for the death of Sa'd to demonstrate that the death of some people necessitates an event in the heavens. Ibn Taymiyyah (may Allah have mercy on him) says: (The death and life of some people is not a cause for the eclipse of the sun and moon,... even if the death of some people may necessitate an event in the heavens, as is established in the Sahihs: "The Throne, the Throne of the Most Merciful, shook at the death of Sa'd ibn Mu'adh").^[^4]

This Hadith, in its general meaning, has indicated a number of creedal benefits that one cannot afford to overlook, and they can be summarized as follows:

1. Affirming the Throne of Allah. - And more will be said about it, with Allah's permission -
2. Affirming the Highness of Allah, the Exalted; and in it is a refutation of those who deny it from among the Jahmiyyah, Mu'tazilah, and Ash'ariyyah. Al-Dhahabi included this Hadith among his citations of the mass-transmitted Hadiths reported concerning the Highness.^[^6]
3. Affirming the Joy and Laughter of Allah in a manner befitting His Majesty – and they are among the volitional attributes affirmed for Allah, the Exalted. And in it is a refutation of those who deny them from among the Jahmiyyah, Mu'tazilah, and Ash'ariyyah under the pretext that affirming them necessitates the occurrence of contingent events in Allah, the Exalted.^[^7] - And Imam Ibn Battah cited one of the narrations of this

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[^1]: Al-Murad minha: iltiqa'u janibayhi 'ala jasad al-mayyit, wa la yanju min daghtat al-qabr salihun wa la taliha; ghayra anna al-farqa bayna al-Muslim wa al-Kafir fiha: dawamu al-daght lil-Kafir, wa husulu hadhihi al-halah lil-Mu'min fi awwal nuzulihila qabrihi, thumma ya'udu ila al-infisahi lahu, wa sababuha annahu ma

min ahadin illa wa qad alamma bi-dhanbin fa-tudrikuhu hadhihi al-daghtat jazaa'an laha thumma tudrikuhu al-rahmah in kana mu'minan. Unzur: Sunan al-Nasa'i bi-Sharh al-Hafiz Jalal al-Din al-Suyuti wa Hashiyat al-Imam al-Sindi (4/101-102). [^2]: Unzur: Mirqat al-Mafatih Sharh Mishkat al-Masabih (1/218). [^3]: Al-Fawa'id li-Ibn al-Qayyim (p. 63). [^4]: Al-Fatawa al-Kubra li-Ibn Taymiyyah (1/64). [^5]: Unzur: Al-'Uluww li-l-'Aliyy al-Ghaffar lil-Dhahabi, 87. [^6]: Unzur: Asas al-Taqdis lil-Razi, 108-110. [^7]:

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Hadith – which explicitly mentions laughter – in his book *Al-Ibanah* under the chapter: Belief that Allah laughs,[^1] and similarly Imam Ibn Khuzaymah cited them in his book *Al-Tawhid* under the chapter: Bab Dhikr Ithbat Dahik Rabbina 'Azza wa Jall wa la yushabbahu Dahikuhu bi-Dahik al-Makhlūqin bal nu'minu bi-annah yad-hak, kama a'lama al-Nabiy (PBUH).[^3] And similarly Al-Qadi Abu Ya'la cited them among his citations of Hadiths used as evidence for affirming the attribute of laughter for our Lord, Blessed and Exalted.[^4]

4. Affirming the angels and that among them are bearers of the Throne, and in it is a refutation of those among the philosophers who claim that the angels are the intellects; or the celestial spheres, or the good, virtuous powers within the servant.[^5]
5. Affirming death – and more will be said about it, with Allah's permission –
6. Affirming the squeeze of the grave, and in it is a refutation of those who deny it from among the Jahmiyyah and the Mu'tazilah.[^6]
7. The Hadith is evidence for the prophethood of Muhammad (PBUH) because he did not know that except through revelation.[^7]

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[^1]: Unzur: Majmu' al-Fatawa, li-Ibn Taymiyyah (6/220). [^2]: Unzur: Al-Ibanah al-Kubra li-Ibn Battah, 7/107. [^3]: Unzur: Al-Tawhid li-Ibn Khuzaymah, 580/2. [^4]: Unzur: Ibtal al-Ta'wilat li-Akhbar al-Sifat, li-Abi Ya'la al-Farra' (1/214). [^5]: Unzur: Ighathat al-Lahfan min Masayid al-Shaytan, li-Ibn al-Qayyim, 2/261, Tanaqud Ahl al-Ahwa' wa al-Bida' fi al-'Aqidah, Dr. 'Afaf Mukhtar, 1/333-336, Tis' Rasa'il fi al-Hikmah wa al-Tabi'iyat, Al-Risalah al-Sadisah fi Ithbat al-Nubuwwat wa Ta'wil Rumuzihim wa Amthalihim li-Ibn Sina, 129. [^6]: Unzur madhhabahum fi al-tanbih wa al-radd 'ala ahl al-ahwa' wa al-bida' lil-Malati (p. 99). [^7]: Unzur: Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nihal li-Ibn Hazm, 4/55-56.

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Section Three: The Creedal Issues Contained in His (PBUH) Saying: (The Throne Shook at the Death of Sa'd ibn Mu'adh):

Sub-topic One: Affirming the Throne of Allah and the Creedal Issues Related to It:

First: The Meaning of the Throne in the Language and the Intended Meaning of the Throne Attributed to Allah in the Religious Texts.

A - The Meaning of the Throne in the Language: "The letters 'Ayn, Ra', and Shin form a single correct root, indicating elevation in a constructed thing, then it is used metaphorically for other things."[^1] And the Throne is singular, and its plural is: 'Urush and 'Irash. It is used in the speech of the Arabs for several meanings; among them: The king's throne. His, the Exalted's, saying is interpreted with this: "And for her is a mighty throne" [Quran, An-Naml: 23]. The Sultan's seat is called a throne in consideration of its loftiness and elevation. Hence, the throne is used as a metonymy for kingship, dominion, honor, authority, and the mainstay of a matter. From this is their saying: His throne collapsed, meaning, he lost the mainstay of his affair, and his honor departed. The pillar of a thing. His, the Exalted's, saying is interpreted with this: "So it had collapsed upon its thrones" [Quran, Al-Hajj: 45], i.e., it became empty and ruined upon its pillars. The funeral bier, which is the bier of the deceased. It also comes to mean: the roof, the canopy, and the house that provides shade, like the trellis.[^3]

B - The Intended Meaning of the Throne Attributed to Allah in the Religious Texts: It has appeared from what the linguists mentioned: that the Throne is a name for the lofty, great throne upon which the king sits, and it is used for the roof. And the Throne of the Lord combines both meanings: it is the place of His Istiwa' (Ascension/Rising Over), the Exalted, and it is the roof of the created beings.[^4] Hence, the People of the Sunnah and the Community defined the Throne that Allah attributed to Himself in the texts: as a great throne with pillars, which Allah created and over which He made Istiwa', and He commanded the angels to carry it. It is above the heavens like a dome over the universe, and it is the roof of the created beings.[^5] Al-Tabari says in his commentary on His, the Exalted's, saying: "And you will see the angels surrounding the Throne" [Quran, Az-Zumar: 75]: (And you will see, O Muhammad, the angels encircling the Throne of the Most Merciful, and he means by the Throne: the Sarir). And he says regarding His, the Exalted's, saying: "Possessor of the Throne" [Quran, Ghafir: 15] (Possessor of the Sarir that encompasses what is beneath it).[^6]

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[^1]: Maqayis al-Lughah li-Ibn Faris (4/264). [^2]: Unzur: Al-'Ayn lil-Farahidi (1/249), Al-Sihah lil-Jawhari (3/1009-1010), Taj al-'Arus (17/250-253), Mukhtar al-Sihah li-Abi Bakr al-Razi (p. 205), Al-Mu'jam al-Wasit li-Ibrahim Mustafa wa akharun (2/593), Al-Mufradat fi Gharib al-Qur'an lil-Raghib al-Isfahani (p. 558), Majmu' al-Fatawa li-Ibn Taymiyyah (16/402). [^3]: Unzur: Sharh Kitab al-Tawhid min Sahih al-Bukhari, lil-Ghunayman (1/350). [^4]: Unzur: Bayan Talbis al-Jahmiyyah li-Ibn Taymiyyah, 3/278-279, Sharh al-Tahawiyyah li-Ibn Abi al-'Izz, (2/366-367), Al-Hidayah al-Rabbaniyyah fi Sharh al-'Aqidah al-Tahawiyyah, lil-Rajhi, 1/390, Al-Minhah al-Ilahiyyah fi Tahdhib Sharh al-Tahawiyyah, lil-Ghunaymi, 128, Ruh al-Ma'ani lil-Alusi (8/470), Jala' al-'Aynayn fi Muhakamat al-Ahmadayn li-Nu'man ibn Mahmud al-Alusi, 415, Sharh Sunan Abi Dawud lil-'Ayni, 6/24. [^5]: Tafsir al-Tabari T Shakir (21/343). [^6]:

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And Ibn Kathir (may Allah have mercy on him) says: (The Throne... a seat with pillars carried by the angels, and it is like a dome over the universe, and it is the roof of the created beings).[^1] Al-Bayhaqi (may Allah have mercy on him) says: (And the sayings of the people of Tafsir (exegesis) are that the Throne is the Sarir (throne/seat), and that it is a corporeal, created body that Allah, the Exalted, created and commanded His angels to carry it and to worship Him by venerating it and circumambulating it, just as He created a house in the earth and commanded the children of Adam to circumambulate it and face it in prayer. And in most of these verses is evidence for the correctness of what they have maintained, and in the reported narrations and traditions concerning its meaning is evidence for its correctness).[^2] He also says: (The Throne is the well-known Sarir among intelligent people).[^4] And Ibn al-Qayyim (may Allah have mercy on him) says: (The Throne of the Most Merciful, over which He made Istiwa', has only one meaning – even if the Throne, in general, has several meanings – for the "the" [in "the Throne"] is for specification, and by it, the Throne has become specific; and it is the Throne of the Lord, Blessed and Exalted, which is the throne of His Kingdom, upon which the Messengers agreed and which the nations affirmed, except for those who rejected the Messengers).[^5] Shaykh Al-'Uthaymin (may Allah have mercy on him) says: (The Throne is the roof of all created beings)[^6] (and it is the greatest of created beings and the largest and most expansive of them) (The Most Merciful made Istiwa' over it. Glorified and Exalted is He. As He, the Exalted, said: "The Most Merciful [who is] above the Throne established." [Quran, Ta-Ha: 5]).[^7] And belief in the Throne and affirming that Allah created it and made Istiwa' over it is a fundamental principle of the People of the Sunnah; rather, it is established by the Book, the Sunnah, and consensus. Al-Isbahani (may Allah have mercy on him) says: (And among what we believe is that Allah, Blessed and Exalted, has a Throne, and He is above the Throne, and the Throne is created from a red ruby).[^8] Imam Ibn Abi Zamanin (may Allah have mercy on him) says: (And from the saying of the People of the Sunnah: Indeed, Allah, Blessed and Exalted, created the Throne and singled it out with Highness and Elevation above all that He created, then He made Istiwa' over it how He willed).[^9] Abu 'Amr al-Talamanki (may Allah have mercy on him) said: (And they – meaning the People of the Sunnah and the Community – unanimously agreed that Allah has a Throne and that He is established over His Throne).[^10] Shaykh al-Islam (may Allah have mercy on him) says: (The Throne exists according to the Book, the Sunnah, and the consensus of the Salaf of the Ummah and its Imams).¹¹ Indeed, Imam Al-Darimi mentioned that the nations did not differ in affirming the Throne; he (may Allah have mercy on him) says: (Belief in the Throne is one of the things that the Deniers of Attributes denied... And we did not think we would need to argue with anyone who claims Islam regarding the affirmation of the Throne and belief in it until we were afflicted by this heretical group concerning the verses of Allah, so they preoccupied us

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[^1]: Tafsir al-Tabari T Shakir (21/363). [^2]: Al-Bidayah wa al-Nihayah li-Ibn Kathir T Ihya' al-Turath (1/12). [^3]: Al-Asma' wa al-Sifat lil-Bayhaqi (2/272). [^4]: Al-I'tiqad lil-Bayhaqi (p. 112). [^5]: Al-Sawa'iq al-Mursalah fi al-Radd 'ala al-Jahmiyyah wa al-Mu'attilah li-Ibn al-Qayyim (1/195). [^6]: Tafsir al-Qur'an al-Karim - Juz' 'Ammah li-Ibn 'Uthaymin (p. 140). [^7]: Ja'a fi Hadith akhrajahu Abu al-Shaykh al-Isbahani fi Kitabih Al-'Azamah (2/631) 'an al-Sha'bi, rahimahu Allah, qala: qala al-Nabiy (PBUH): Al-'Arsh min yaqutah hamra'. Wa qad dhakara al-Shaykh Al-Albani rahimahu Allah anna hadha al-Hadith mawdu'. Unzur: Silsilat al-Ahadith al-Da'ifah wa al-Mawdu'ah wa Atharaha al-Sayyi' fi al-Ummah lil-Albani (8/306-307). [^8]: Al-Hujjah fi Bayan al-Mahajjah lil-Isbahani (1/266). [^9]: Usul al-Sunnah li-Ibn Abi Zamanin, 88, kama naqalahu 'anhu Shaykh al-Islam fi al-Fatwa al-Hamawiyyah al-Kubra li-Ibn Taymiyyah (p. 345). [^10]: Naqalahu 'anhu Shaykh al-Islam fi Majmu' al-Fatawa li-Ibn Taymiyyah (5/519).¹¹: Majmu' al-Fatawa li-Ibn Taymiyyah (6/584).

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...by arguing for what the nations before us did not differ upon).[^1]

Second: Parallels to the Hadith in Affirming the Throne of Allah.

The attribution of the Throne to Allah and its affirmation for Him is mentioned in many texts from the Book and the Sunnah:

From the Book (Quran): His, the Exalted's, saying: "Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne." [Quran, Al-A'raf: 54, and Yunus: 3]. And His saying: "But if they turn away, [O Muhammad], say, 'Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne.'" [Quran, At-Tawbah: 129]. And His saying: "It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne." [Quran, Ar-Ra'd: 2]. And His saying: "The Most Merciful [who is] above the Throne established." [Quran, Ta-Ha: 5]. And His saying: "If there had been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe." [Quran, Al-Anbiya': 22]. And His saying: "Say, [O Muhammad], 'Who is Lord of the seven heavens and Lord of the Great Throne?'" [Quran, Al-Mu'minun: 86]. And His saying: "[He is] the Exalted in degrees, Owner of the Throne." [Quran, Ghafir: 15]. And His saying: "And the Throne of your Lord will be, above them, that Day, borne by eight." [Quran, Al-Haqqah: 17]. And His saying: "[Who is] possessed of power and with the Owner of the Throne, secure [in position]." [Quran, At-Takwir: 20].

From the Sunnah: His (PBUH) saying: "When Allah created the creation, He wrote in His Book – and He writes about Himself – and it is placed with Him above the Throne: 'My mercy prevails over My anger.'" [^2] And his (PBUH) saying to Umm al-Mu'minin Juwayriyah: "I have said after you four phrases, three times; if they were weighed against what you have said since today, they would outweigh them: 'Glorified is Allah and praised is He, by the number of His creation, by the pleasure of Himself, by the weight of His Throne, and by the ink of His words.'" [^3] And among his (PBUH) supplications at times of distress was: "There is no god but Allah, the Great, the Forbearing. There is no god but Allah, Lord of the Great Throne. There is no god but Allah, Lord of the heavens and Lord of the earth, and Lord of the Noble Throne." [^4]

The evidences for affirming the Throne of Allah, Blessed and Exalted, are numerous and would take long to enumerate; especially since its mention has occurred in the Quran in twenty-one places. [^5] Imam Muhammad ibn 'Uthman ibn Abi Shaybah (may Allah have mercy on him) authored a book titled *Al-'Arsh* (The Throne) and what was narrated in it, in which he included a number of verses, Hadiths, and sayings of the Companions that indicate the affirmation of the Throne. [^6] Similarly, Al-Dhahabi (may Allah have mercy on him) authored a book titled *Al-'Arsh* (The Throne); he cited in it a number of verses, Hadiths, and narrations from the Companions and the Tabi'in (Successors) that indicate the establishment of the Throne of Allah, the Exalted. [^7] Imam Al-Darimi also dedicated a chapter in his book *Al-Radd 'ala al-Jahmiyyah* (Refutation of the Jahmiyyah) titled: "Chapter on Belief in the Throne"; he mentioned in it a number of verses and Hadiths indicating the affirmation of the Throne of Allah. And similarly Imam Ibn Battah; he dedicated a chapter in his book *Al-Ibanah* titled: "Chapter on Mentioning the Throne and Belief that Allah, the Exalted, has a Throne above the heavens

Footnotes for Page 16

[^1]: *Al-Radd 'ala al-Jahmiyyah* lil-Darimi (p. 32). [^2]: *Sahih al-Bukhari*, Kitab al-Tawhid, Bab: Bab Qawl Allah Ta'ala: "Wa yuhadh-dhirukum Allahu nafsahu" Al-Imran: 28, wa qawluhu jalla dhikruhu: "Ta'lamu ma fi nafsi wa la a'lamu ma fi nafsika" Al-Ma'idah: 116, (9/120). [^3]: *Sahih Muslim*, Kitab al-Dhikr wa al-Du'a' wa al-Tawbah wa al-Istighfar, Bab: Bab al-Tasbih Awwal al-Nahar wa 'inda al-Nawm (4/2090). [^4]: *Sahih al-Bukhari* (8/75), Kitab al-Da'awat, Bab al-Du'a' 'inda al-Karb, *Sahih Muslim* (4/2092), Kitab al-Dhikr wa al-Du'a' wa al-Tawbah wa al-Istighfar, Bab: Du'a' al-Karb. [^5]: *Unzur: Al-'Arsh wa ma Ruwiya fih li-Ibn Abi Shaybah*, 286-478. [^6]: *Unzur: Al-'Arsh*, lil-Dhahabi, 9/2 wa ba'daha. [^7]: *Al-Radd 'ala al-Jahmiyyah* lil-Darimi 32-380.

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...the seven [heavens]," in which he included a number of verses, reports, and traditions indicating the affirmation of the Throne of Allah. And similarly Imam Ibn Abi Zamanin, who dedicated a chapter in his book *Usul al-Sunnah* titled: "Chapter on Belief in the Throne," [^1] in which he included several verses and reports indicating the affirmation of the Throne. And similarly Al-Bayhaqi (may Allah have mercy on him); he dedicated a chapter in his book *Al-Asma' wa al-Sifat* (The Names and Attributes) titled: "Chapter on What Has Been Reported Concerning the Throne and the Kursi (Footstool)," [^3] in which he cited a number of verses and Hadiths wherein the attribution of the Throne to Allah is mentioned.

Third: Attributes and Characteristics of the Throne:

The religious texts have indicated a number of attributes and characteristics of the Throne; among them:

1. That the Throne is created and sustained; and that Allah created it with His Hand; and that it is the first of created beings; and that its creation preceded the creation of the heavens and the earth; and that it was upon water. [^4] Allah, the Exalted, said: "Allah - there is no deity except Him, Lord of the Great Throne." [Quran, An-Naml: 26]. And He said: "It is Allah who created the heavens and the earth and what is between them in six days; then He established Himself above the Throne." [Quran, As-Sajdah: 4]. And the Prophet (PBUH) said: "Allah was, and there was nothing before Him, and His Throne was upon the water. Then He created the heavens and the earth." [^5] And in a narration: "Allah was, and there was nothing other than Him, and His Throne was upon the water. And He wrote in the Remembrance everything, and He created

the heavens and the earth."^[^6] And 'Abdullah ibn 'Umar said: "Allah created four things with His Hand: the Throne, the Pen, Eden, and Adam; then He said to the rest of creation: 'Be,' and it was."^[^7] And in this is a refutation of:

- Those among the philosophers who claim that the Throne is the Creator, the Maker; because His saying: "Lord of the Throne" [Quran, An-Naml: 26]; i.e., its Creator, and attributing Lordship to the Throne – even if Allah's Lordship is general – is an honor for the Throne and a magnification of it, and an affirmation of its being sustained and created. Ibn Hajar says: ("Lord of the Great Throne" [Quran, An-Naml: 26] is an indication that the Throne is sustained, and every sustained thing is created).^[^9]
- Those who claim that the Throne has always existed with Allah, the Exalted; for his (PBUH) saying: "Allah was, and there was nothing other than Him" is explicit in [affirming] non-existence [prior to creation]; and it indicates that it did not

Footnotes for Page 17

[^1]: Al-Ibanah al-Kubra li-Ibn Battah (7/168). [^2]: Usul al-Sunnah, li-Ibn Abi Zamanin, 88. [^3]: Al-Asma' wa al-Sifat lil-Bayhaqi (2/272). [^4]: Unzur: Al-'Aqidah al-Tahawiyah Sharh Al-Albani 54, Kitab al-'Arsh lil-Dhahabi, 1/279-283. [^5]: Sahih al-Bukhari (9/124), Kitab al-Tawhid, Bab: "Wa kana 'Arshuhu 'ala al-ma'" Hud: 7, wa huwa Rabb al-'Arsh al-'Azim (Al-Tawbah: 129). [^6]: Sahih al-Bukhari (4/106), Kitab: Bad' al-Khalq, Bab ma ja'a fi qawl Allah ta'ala: "Wa huwa al-ladhi yabda'u al-khalqa thumma yu'iduhu, wa huwa ahwanu 'alayhi" Al-Rum: 27. [^7]: Akhrajahu al-Darimi fi al-Radd 'ala al-Marisi, (1/261), wa al-Ajurri fi al-Shari'ah (1182/3), wa al-Lalaka'i fi Sharh Usul I'tiqad Ahl al-Sunnah, (477/3), wa qala al-Dhahabi fi Kitabih al-'Uluww li-l-'Aliyy al-Ghaffar - p. 82 -: (Isnaduhu Jayyid), wa qala al-Albani fi Mukhtasar al-'Uluww li-l-'Aliyy al-'Azim - p. 105 -: (Sahih 'ala shart Muslim). [^8]: Fath al-Bari li-Ibn Hajar (13/405). [^9]: Unzur: Al-Qawl al-Mufid 'ala Kitab al-Tawhid li-Ibn 'Uthaymin (1/442). [^10]: Fath al-Bari li-Ibn Hajar (13/405). ^{^11}: Unzur: Fath al-Bari li-Ibn Hajar (13/405), Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nihal li-Ibn Hazm, 97/2, Fasl al-Maqal li-Ibn Rushd, 104-106, Bayan Talbis al-Jahmiyyah li-Ibn Taymiyyah, 462/1.

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...exist besides it, neither the Throne nor the water nor anything else; because all of that is other than Allah, the Exalted. Ibn Hajar says: (He indicated by his saying: "And His Throne was upon the water" that water and the Throne were the origin of this universe; because they were created before the creation of the heavens and the earth, and there was nothing under the Throne at that time except water. And the summary of the Hadith is: that his general saying: "And His Throne was upon the water" is qualified by his saying: "And there was nothing other than Him." And what is meant by "was" in the first is: eternity, and in the second: newly created after non-existence).^[^1] From those who claimed that the heavens and the earth were created before the Throne."^[^2] This saying clearly contradicts what the Quran, the Sunnah, and the consensus of the Muslims indicate, as it is a more apparent contradiction. Allah, the Exalted, said: "And it is He who created the heavens and the earth in six days while His Throne was upon the water" [Quran, Hud: 7]. So He informed that He created the heavens and the earth in six days, and His Throne was upon the water at that time; and this is a circumstantial waw, meaning He created them in this state, and this indicates that the Throne and the water preceded the heavens and the earth.^[^4] Shaykh al-Islam (may Allah have mercy on him) says: (There is nothing in the Book of Allah that suggests that the creation of the Throne was delayed, let alone indicating it. There is no indication in the Quran that the heavens were created before the Throne... [Rather] the Quran indicates that the creation of the Throne was before the creation of the heavens and the earth... For His saying: "He created the heavens and the earth in six days and then established Himself above the Throne" [Quran, Al-Araf: 54], necessitates that He established Himself over the Throne after creating the heavens and the earth, and He did not mention that He created it at that time. If He had created it at that time, He would have mentioned its creation and then His establishment over it. And because His mention of the establishment over it without His creation is evidence that it was created before that).^[^5] And he says: (There is no dispute among Muslims and people of the Book that the Throne was created before the heavens and the earth).^[^6] Al-Darimi says, after listing a number of evidences that show the invalidity of this saying: (In what we have mentioned from the Book of Allah, and in these Hadiths, is a clear explanation that the Throne was created before anything else, and what these Deniers of Attributes claimed is a denial of the Throne and a baseless speculation).^[^7] These innovators only claimed that the heavens and the earth were created before the Throne in an attempt to misinterpret Istiwa' so that its meaning would be Allah's power over the Throne and His dominion over it. For if they were to concede that the Throne was created before the heavens and the earth, it would be said to them: You claim that (Istiwa') means dominion, so why was the dominion delayed until after the creation of the heavens, even though it existed before that? So, fleeing from this obligation, they claimed that the Throne was created after the heavens and the earth. And in this regard, Ibn al-Qayyim says: (Indeed, your later esteemed scholars, when they realized this, claimed a consensus that the Throne was created after the heavens and the earth, so the meaning would be that He created the heavens and the earth then made Istiwa' over the Throne. This is not what anyone among the scholars has said at all, and it contradicts what the Quran, the Sunnah, and the consensus of the Muslims clearly indicate as more contradictory, for Allah, the Exalted, informed that He

created the heavens and the earth in six days and His Throne was upon the water at that time, and this is a circumstantial waw, meaning He created them in this state, and this indicates that it preceded

Footnotes for Page 18

[^1]: Unzur: Fath al-Bari li-Ibn Hajar (6/289). [^2]: Fath al-Bari li-Ibn Hajar (6/289). [^3]: Kal-Razi - wa man ittiba'ahu min al-Jahmiyyah wa ahl al-kalam, yaqulu al-Razi fi Asas al-Taqqid - s. 38 - (min al-ma'lum anna takhliq al-Samawat muqaddamun 'ala takhliq al-'Arsh!). [^4]: Unzur: Mukhtasar al-Sawa'iq al-Mursalat 'ala al-Jahmiyyah wa al-Mu'attilah li-Ibn al-Qayyim (p. 375). [^5]: Bayan Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah li-Ibn Taymiyyah (3/282-283). [^6]: Bayan Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah li-Ibn Taymiyyah (3/281). [^7]: Al-Radd 'ala al-Jahmiyyah lil-Darimi (p. 39). [^8]: Unzur: Mukhtasar al-Sawa'iq al-Mursalat 'ala al-Jahmiyyah wa al-Mu'attilah li-Ibn al-Qayyim (p. 374), Al-'Arsh lil-Dhahabi (1/308-309).

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...the Throne and the water to the heavens and the earth. This Jahmi (denier) claimed that the Throne was created after the heavens and the earth, and this lie was not enough for him until he claimed a consensus on it, so that he could distort Istiwa' from its true meaning!).[^1] The majority of scholars held that the Throne is the first of created beings,[^3] and Ibn Hajar narrated from Abu al-'Ala' al-Hamadhani that he said: (And the majority are of the opinion that the creation of the Throne preceded [that of other things]).[^4] And Al-Darimi says, after listing a number of evidences that clarify the invalidity of this saying: (In what we have mentioned from the Book of Allah, and in these Hadiths, is a clear explanation that the Throne was created before anything else).[^5] And Ibn al-Qayyim says: (The soundest of the two sayings is: that the Throne was created before the Pen, as is mentioned in the Sunan from the Hadith of 'Abdullah ibn 'Amr who said: The Messenger of Allah (PBUH) said: "The first thing Allah created was the Pen. He said: Write. It said: What should I write? He said: Write the decree. So it wrote what was destined to be until the Day of Resurrection." And he informed that He decreed the destinies, and His Throne was upon the water,"[^7] and he informed in this Hadith that He decreed them at the beginning of the creation of the Pen, so it is known that the Throne preceded the Pen, and the Pen preceded the creation of the heavens and the earth by fifty thousand years).[^8] Based on this, their saying is a refutation of whoever contradicted the primacy of the Throne's creation; and that it is the earliest of created beings besides others;[^9] so in it is a refutation of whoever claimed that water was the first created being, or said that light and darkness were the first things Allah (PBUH) created, or held that the Pen preceded the Throne in creation. And Allah knows best! The Throne is not subject to annihilation, and it does not enter into what is seized, folded, replaced, or changed. This has been affirmed by many scholars: Al-Isbahani (may Allah have mercy on him) says: ((And everything upon which annihilation is written, but Paradise and Hellfire, the Throne, the Kursi, the Tablet, and the Pen, and the Images, are not subject to annihilation. Nothing of these things perishes)).¹¹ Al-Barbahari (may Allah have mercy on him) says: ((And everything that Allah decreed for annihilation perishes, except what Allah created for permanence, not for annihilation, and these are seven things: the Throne, the Kursi, the Tablet, the Pen, the Images, Paradise, and Hellfire. Neither the houris in Paradise die, nor do the keepers of Hellfire die; because Allah created all of that for permanence)).[^12] And Ibn al-Hanbali (may Allah have mercy on him) says: (And whenever Allah decrees annihilation upon something, it perishes, except what Allah created for permanence, not for annihilation, and these are seven things: the Throne, the Kursi, the Tablet, the Pen, the Images, Paradise, and Hellfire. Neither the houris in Paradise die, nor do the keepers of Hellfire die; because Allah created all of that for permanence).¹³ And he says:

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[^1]: Mukhtasar al-Sawa'iq al-Mursalat 'ala al-Jahmiyyah wa al-Mu'attilah li-Ibn al-Qayyim (pp. 375-376). [^2]: Unzur: Majmu' al-Fatawa li-Ibn Taymiyyah, 213/18. [^3]: Fath al-Bari li-Ibn Hajar (6/289). [^4]: Al-Radd 'ala al-Jahmiyyah lil-Darimi (p. 39). [^5]: Musnad Ahmad bi-raqam (22705) (37/378-379), Sunan al-Tirmidhi T Shakir (4/458) Abwab al-Qadar 'an Rasul Allah (PBUH) Bab ma ja'a fi al-Rida bi-al-Qada', Sunan Abi Dawud (4/226) Kitab al-Sunnah, Babun fi al-Qadar. Wa qala al-Albani fi Sahih al-Jami' al-Saghir wa Ziyadatihi (1/405) (Sahih). [^6]: Sahih Muslim (4/2044), Kitab al-Qadar, Bab Hujaj Adam wa Musa 'alayhima al-salam. [^7]: Mukhtasar al-Sawa'iq al-Mursalat 'ala al-Jahmiyyah wa al-Mu'attilah li-Ibn al-Qayyim (pp. 375-376). [^8]: Dhakara hadha al-qawl Ibn Hajar, Unzur: Fath al-Bari li-Ibn Hajar (6/289). [^9]: 'Azahu al-Tabari ila Ibn Ishaq, Unzur: Tarikh al-Tabari (1/34). [^10]: Wa mimman dhahaba ila dhalika: al-Tabari wa al-Albani. Unzur: Tarikh al-Tabari, 32/1, Al-'Aqidah al-Tahawiyah Sharh Al-Albani, 53. ¹¹: Al-Hujjah fi Bayan al-Mahajjah lil-Isbahani 436/2. [^12]: Sharh al-Sunnah, lil-Barbahari 71. ¹³: Ibn al-Hanbali, wa Kitabuhu Al-Risalah al-Wadihah 821/2.

Ibn Taymiyyah (may Allah have mercy on him) says: (As for the Throne, it was not among what Allah created in the six days, nor among what He splits or cleaves, but the well-known Hadiths indicated, and the Quran indicated, the permanence of the Throne... The Throne was not among what is seized, folded, replaced, or changed, as is stated in the verse: "And the earth and the mountains are lifted and crushed with one crushing * So on that Day shall the Event occur" [Quran, Al-Haqqah: 14] "And the heaven is split, for that Day it is infirm" [Quran, Al-Haqqah: 15] "And the angels are on its borders. And the Throne of your Lord will be, above them, that Day, borne by eight" [Quran, Al-Haqqah: 17]).^[4] And (when the detailed description of the creation of the heavens and the earth and what is between them, and the Resurrection in which the heavens and the earth and what is between them perish, occurred, the Throne was not included in that. Rather, Allah informed of its permanence after the change of the heavens and the earth, just as He informed of its existence before the heavens and the earth as an absolute report. And He informed in other places that it is His Lord and His Owner, distinguishing it from the heavens and the earth, as in His saying: "Say, 'Who is Lord of the seven heavens and Lord of the Great Throne?'" [Quran, Al-Mu'minun: 86] "They will say, 'To Allah.' Say, 'Then will you not fear Allah?'" [Quran, Al-Mu'minun: 87]. ... All of this indicates that the Throne has a different status).^[7]

2. That the Throne is the roof of Paradise and it is the highest of created beings and its roof, and that it is domed and has pillars. This is indicated by his (PBUH) saying that it is domed: "Indeed, his Throne is upon its heavens thus," and he pointed with his fingers like a dome. And it creaks like the creaking of a saddle under a rider.^[9] And the evidence that it has pillars is his (PBUH) saying: "Do not prefer me over other Prophets, for people will be struck unconscious on the Day of Resurrection, and I will be the first to regain consciousness, and behold, I will be with Moses holding on to one of the pillars of the Throne, and I will not know whether he was among those who were struck unconscious, or whether he was accounted for by the first unconsciousness."^[10] And its highness and its being the roof of Paradise is indicated by his saying: "When you ask Allah, ask Him for Al-Firdaws, for it is the middle of Paradise, and the highest of Paradise, and above it is the Throne of the Most Merciful."^[11] Hence, Imam Ibn Abi Zamanin (may Allah have mercy on him) says: (And from the saying of the People of the Sunnah: Indeed, Allah created the Throne and singled it out with Highness and Elevation above all that He created, then He made Istiwa' over it how He willed).^[12] And its being the highest of created beings is evidence that it is the closest of created beings to Allah.^[13]
3. That the Throne is the largest, greatest, and heaviest of created beings, and what is beneath it is, compared to it, like a ring thrown in a desert.^[14] This is indicated by his (PBUH) saying: "The seven heavens are, compared to the Kursi, like a ring thrown in a desert, and the superiority of the Throne over the Kursi is like the superiority of the desert over that ring."^[15] And from Ibn 'Abbas, he said: "The Kursi is the place of the two feet, and the Throne, no one can estimate its true measure but Allah."^[16] And in his (PBUH) saying to Umm al-Mu'minin Juwayriyah: "I have said after you four phrases, three times; if they were weighed against what you have said since today, they would outweigh them: 'Glorified is Allah and praised is He, by the number of His creation, by the pleasure of Himself, by the weight of His Throne, and by the ink of His

Footnotes for Page 20

[¹]: Bayan Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah (1/465-472). [²]: Unzur: Bayan Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah li-Ibn Taymiyyah (1/465). [³]: Unzur: Majmu' al-Fatawa li-Ibn Taymiyyah (5/151-152). [⁴]: Sunan Abi Dawud (4/232), Kitab al-Sunnah, Bab fi al-Jahmiyyah. [⁵]: Sahih al-Bukhari (3/121) Kitab al-Khasumat Bab ma yudhkar fi al-Ishkhas wa al-Khasumah bayna al-Muslim wa al-Yahud, Sahih Muslim (4/1844) Kitab al-Fada'il, Bab min Fada'il Musa. [⁶]: Sahih al-Bukhari (9/125), Kitab al-Tawhid, Bab "Wa kana 'Arshuhu 'ala al-Ma'" Hud: 7, wa huwa Rabb al-'Arsh al-'Azim (Al-Tawbah: 129). [⁷]: Usul al-Sunnah li-Ibn Abi Zamanin, 88, kama naqalahu 'anhu Shaykh al-Islam fi al-Fatwa al-Hamawiyyah al-Kubra li-Ibn Taymiyyah (p. 345). [⁸]: Unzur: Kitab al-'Arsh lil-Dhahabi, 287/1. [⁹]: Al-'Azamah li-Abi al-Shaykh al-Isbahani (2/570) Al-Asma' wa al-Sifat lil-Bayhaqi (2/299-300).

[¹⁰]: Akhrajahu al-Darimi fi al-Radd 'ala al-Marisi, (412/1), wa Ibn Khuzaymah fi al-Tawhid (1/248).

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...words."^[1] This is evidence for the heaviness of the Throne. Shaykh al-Islam says, commenting on the Hadith: (This indicates that the weight of the Throne is the heaviest of weights... rather it indicates that it alone is heavier than what is comparable to it, just as the number of created beings is more than what is comparable to it).^[2]

4. That the ties of kinship are suspended from the Throne; for in the Sahih, the Prophet (PBUH) said: "The ties of kinship are suspended from the Throne; they say: Whoever connects me, Allah connects him, and whoever severs me, Allah severs him."^[3]
5. That the Throne has a shade beneath which Allah shades His servants on the Day of Resurrection; for in the Hadith, the Prophet (PBUH) said: "Whoever grants respite to a debtor, or remits [a debt] for him, Allah will shade him on the Day of Resurrection beneath the shade of His Throne, when there is no shade but His shade."^[4]

6. That the Throne has bearers from among the angels whom Allah commanded to carry it and to worship Him by magnifying it. And there are others from among the angels around it: Allah, the Exalted, said: "Those who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed" [Quran, Ghafir: 7]. And He, Glorified is He, said: "And the Throne of your Lord will be, above them, that Day, borne by eight" [Quran, Al-Haqqah: 17]. And the Prophet (PBUH) said: "I have been permitted to speak about an angel of Allah from among the bearers of the Throne: that which is between the lobe of his ear and his shoulder is a distance of seven hundred years."^[^9] Shaykh al-Islam says: (It is affirmed that the Throne has bearers and that it is carried on that day and on the Day of Resurrection. Allah, the Exalted, said: "Those who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him" [Quran, Ghafir: 7]. And He, Glorified is He, said: "And the Throne of your Lord will be, above them, that Day, borne by eight" [Quran, Al-Haqqah: 17]. So He informed that the Throne has bearers on that day and on the Day of Resurrection, and that its bearers and those around it glorify and seek forgiveness for the believers).^{^11} And he says: (The verse indicated that Allah has angels from among His creation who carry His Throne and others who are around it, and that on the Day of Resurrection, eight will carry it, either eight angels or eight categories or types).^[^12] Scholars differed regarding the bearers of the Throne: are they eight angels or eight categories or eight rows? Or are they eight today or fewer? There are several opinions: One of them: That what is meant by the eight is: eight rows of angels whose number is known only to Allah.^{^13} The second: That they are eight parts out of nine parts of the angels.^[^14] The third: That the bearers of the Throne are, on that day and on the Day of Resurrection, eight angels, and this is evidenced by what was narrated from 'Abdullah ibn 'Amr that he said: "The bearers of the Throne are eight; the distance between the lobe of one of them's ear and the back of his eye is a journey of one hundred years."^{^15}

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[^1]: Sahih Muslim, Kitab al-Dhikr wa al-Du'a' wa al-Tawbah wa al-Istighfar, Bab: Bab al-Tasbih Awwal al-Nahar wa 'inda al-Nawm (4/2090). [^2]: Majmu' al-Fatawa li-Ibn Taymiyyah (553/6). [^3]: Sahih Muslim (4/1981), Kitab al-Birr wa al-Silah wa al-Adab, Bab Silat al-Rahim wa Tahrim Qati'atiha. [^4]: Sunan al-Tirmidhi (591/3) Abwab al-Buyu' 'an Rasul Allah (PBUH), Bab ma ja'a fi Inzar al-Mu'sir wa al-Rifq bih, wa sahhaahu al-Albani fi Sahih al-Jami' al-Saghir wa Ziyadatihi, 1053/2. [^5]: Sunan Abi Dawud (4/232) Kitab al-Sunnah, Bab fi al-Jahmiyyah, wa kharrajahu al-Albani fi Silsilat al-Ahadith al-Sahihah wa Shay' min Fiqhiha wa Fawa'iduha (1/282). [^6]: Bayan Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah li-Ibn Taymiyyah (3/277). [^7]: Majmu' al-Fatawa li-Ibn Taymiyyah (6/550). [^8]: Bayan Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah li-Ibn Taymiyyah (3/278). [^9]: Unzur: Ma'arij al-Qabul bi-Sharh Sullam al-Wusul lil-Hakami (2/667-669). [^10]: Hadha al-qawl marwiyun 'an Ibn 'Abbas, akhrajahu Ibn Jarir fi Tafsirih (23/583) wa awradahu al-Dhahabi fi al-'Uluww li-l-'Aliyy al-Ghaffar (s. 113). ^{^11}: Hadha al-qawl marwiyun aydan 'an Ibn 'Abbas akhrajahu Ibn Abi Shaybah fi Kitabih al-'Arsh, (375-376). [^12]: Dhakarahu Ibn Kathir fi Tafsirih 'an Ibn Abi Hatim, Tafsir Ibn Kathir T al-'Ilmiyyah (8/228). ^{^15}:

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The fourth: Which is the view of the majority, that the bearers of the Throne today are four angels, and on the Day of Resurrection, they will be eight. This is evidenced by what Al-Tabari narrated that the Messenger of Allah (PBUH) said: "Eight will carry his Throne on that day, and today they are four."^[^1]

7. The Throne's distinction by the Istiwa' of the Lord over it. Shaykh al-Islam (may Allah have mercy on him) says: (And Istiwa' is specific to the Throne by the consensus of the Muslims)^[^3], and he says: (Istiwa' is among the terms specific to the Throne and is not attributed to anything else, neither specifically nor generally).^[^4] And (Istiwa' is a specific highness, so everything that is high over something is established over it, but not everything high over something is called established over it. Therefore, it is not said of everything that is high over something that it is established over it, or that it established itself over it. But whatever is said of it: that it established itself over something else; then it is high over it. And what Allah informed of: that He established Himself after creating the heavens and the earth, is not an absolute highness... So the basic principle is that His highness over created beings is an inherent attribute for Him, just as His greatness, majesty, and power are inherent attributes. As for Istiwa', it is an act that Allah performs by His will and power; that is why He said about it: "Then He established Himself" [Quran, Al-A'raf: 54]. And that is why Istiwa' is among the auditory attributes known by revelation. As for His highness over created beings, it is, according to the Imams of affirmation, among the rational attributes known by intellect along with revelation).^[^6] And Ibn al-Qayyim (may Allah have mercy on him) says: (The explicit mention of Istiwa' accompanied by the particle "over" is specific to the Throne, which is the highest of created beings... and in this context, it is explicit in its meaning which is understood by those addressed as highness and elevation, and it does not admit any other meaning at all).^[^7] And in this is a refutation of those who claimed that Istiwa' over the Throne means dominion or power. Shaykh al-Islam (may Allah have mercy on him) says: (Istiwa' is specific to the Throne by the consensus of the Muslims, even though He is dominant and powerful over everything in the heavens and the earth and what is between them. If His Istiwa' over the Throne was His power over it, then it would be permissible to say: over the heavens and the

earth and what is between them. This is what groups of the Ash'aris argued with. He said: In the consensus of the Muslims that Istiwa' is specific to the Throne, there is evidence for the invalidity of this saying).^[^8] This Istiwa' of Allah, the Exalted, over the Throne does not necessitate His need for the Throne; rather, He, the Exalted, is established over the Throne despite His independence from the Throne, and from what is beneath the Throne. He, the Exalted, is the Maintainer of the Throne, the heavens, and the earth. And His Istiwa' over the Throne is not like the Istiwa' of created beings on the back of a ship, or livestock, or other mounts, for created beings are in need of what they are established upon, and Allah is different from that; He is Independent of the Throne and other than it, and everything other than Him is in need of Him. So how can it be imagined that if He is established over the Throne, He would be in need of it! Shaykh al-Barrak says: (His Istiwa' over the Throne does not necessitate His need or dependence on the Throne; rather, He is Independent of the Throne and everything else. He is the Independent One from everything other than Him).^[^9]

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^[^1]: Unzur: Zad al-Masir fi 'Ilm al-Tafsir li-Ibn al-Jawzi (4/331), Kitab al-'Arsh lil-Dhahabi, 1/300-301. ^[^2]: Tafsir al-Tabari (24/419). ^[^3]: Majmu' al-Fatawa li-Ibn Taymiyyah (16/396). ^[^4]: Majmu' al-Fatawa li-Ibn Taymiyyah (17/376). ^[^5]: Sharh Hadith al-Nuzul li-Ibn Taymiyyah (p. 148). ^[^6]: I'lam al-Muwaqqi'in 'an Rabb al-'Alamin li-Ibn al-Qayyim (2/215). ^[^7]: Majmu' al-Fatawa li-Ibn Taymiyyah (16/396). ^[^8]: Unzur: Al-Durar al-Saniyyah fi al-Ajwibah al-Najdiyyah li-'Ulama' Najd (3/71). ^[^9]: Sharh al-'Aqidah al-Tahawiyah lil-Barrak (p. 191).

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And Shaykh Al-'Uthaymin (may Allah have mercy on him) says: (Allah is the Self-Sufficient, completely independent of the Throne. Rather, the Throne, the heavens, the Kursi, and all created beings are in need of Allah, and Allah is Independent of them).^[^1] And Ibn al-Qayyim says: (And His Istiwa' and Highness over His Throne are free from His needing what carries Him or what He is established upon. Rather, the Throne is in need of Him, and its bearers are in need of Him. He is the Independent One from the Throne and from its bearers, and from everything else. He is Istiwa' and Highness free from confinement or need for the Throne or anything else, and nothing encompasses Him. Rather, His Istiwa' over His Throne and His dominion over His creation are among the requirements of His Kingship and power, without need for the Throne or anything else in any way).^[^2] **Fourth: The Position of the Innovators regarding the Meaning of the Throne attributed to Allah in the Religious Texts – Presentation and Critique:**

The innovators did not concede to the affirmation of the Throne of Allah; and their positions regarding the Throne differed in several directions: **First Direction: Negation:** Among those who took this direction are the Jahmiyyah and some of the Ash'aris. Imam Ibn Battah says: (Know, may Allah have mercy on you, that the Jahmiyyah deny that Allah has a Throne).^[^3] And Ibn Abi Shaybah says: (The Jahmiyyah... denied the Throne).^[^4] It was narrated from Imam al-Haramayn al-Juwayni that he used to say: Allah was, and there was no Throne, and He is now as He was.^[^5] The truth is that those people are misguided because they rejected the text of the Revelation and denied the reports of the Messenger (PBUH) which explicitly affirmed the Throne of Allah; and their action in this regard is a disparagement of Allah's Kingship. Imam Ibn Battah says: (The reports and authentic narrations concerning the mentioning of the Throne have come from the righteous and reliable scholars from the Messenger (PBUH) in a way that no one denies except the heretical straying ones).^[^6] And Ibn al-Qayyim says: (The Throne is the throne of kingship. Allah, the Exalted, (informed that He has a throne) ^[^8] (Indeed, He established Himself over the throne of His kingdom, managing the affairs of the realms, and this is the reality of kingship. So whoever denies His Throne and denies His Istiwa' over it, or denies His management, has disparaged His kingship).^[^9]

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^[^1]: Sharh al-'Aqidah al-Wasitiyyah lil-'Uthaymin (p. 161). ^[^2]: Bada'i' al-Fawa'id li-Ibn al-Qayyim, 2/604-605. ^[^3]: Al-Ibanah al-Kubra li-Ibn Battah (7/168). ^[^4]: Al-'Arsh wa ma ruwiya fih li-Ibn Abi Shaybah (pp. 276-280). ^[^5]: Unzur: Dar' Ta'arud al-'Aql wa al-Naql li-Ibn Taymiyyah (5/346), Mawqif Ibn Taymiyyah min al-Asha'irah lil-Mahmud (2/619), Al-'Uluww li-l-'Aliyy al-Ghaffar (p. 259) Wa qala al-Albani fi Mukhtasar al-'Uluww (p. 277) (Isnad hadhihi al-qissah sahih musalsal bi-al-hifaz). ^[^6]: Al-Ibanah al-Kubra li-Ibn Battah (7/168). ^[^7]: Mukhtasar al-Sawa'iq al-Mursalah 'ala al-Jahmiyyah wa al-Mu'attilah li-Ibn al-Qayyim (p. 381). ^[^8]: Mukhtasar al-Sawa'iq al-Mursalah 'ala al-Jahmiyyah wa al-Mu'attilah li-Ibn al-Qayyim (p. 381). ^[^9]: Mukhtasar al-Sawa'iq al-Mursalah 'ala al-Jahmiyyah wa al-Mu'attilah li-Ibn al-Qayyim (p. 382).

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Second Direction: Delegation (Tafwid): Among those who held this view, Al-Raghib al-Isfahani says: (The Throne of Allah: what humans do not know its reality except by name).^[^1] This direction is invalid and is considered among the worst sayings of the innovators; because in it is a negation of the meaning intended by the apparent wording, under the pretext of its contradiction with the school of thought, then delegating the

meaning to Allah. This necessitates false consequences which Ibn al-Qayyim (may Allah have mercy on him) clarified in his saying: (The position of the "I don't know" people who say: We do not know the meanings of these words, nor what is intended by them, nor what they indicate, and these people attribute their method to the Salaf, and it is what the interpretative scholars say is safer... And according to these people, the Prophets and Messengers do not know the meanings of what Allah revealed to them from these texts, nor do the Companions and the Tabi'in (Successors) know them, rather they recite words whose meaning they do not comprehend. And the saying of these people... is false; for Allah, Glorified is He, commanded to ponder His Book, to understand it, and to comprehend it. And He informed that it is a clarification, guidance, and healing for what is in the chests, and a judge between people concerning what they differed in. And among the greatest differences is their difference concerning the chapter of Attributes, Decree, and Actions; and a wording whose intent is not known by the speaker does not yield a ruling, nor guidance, nor healing, nor clarification. And these people paved the way for the people of atheism, heresy, and innovation to deduce the truth from their intellects and opinions. For souls have the greatest desire to know this matter, and the complete prerequisite for that exists. So if it is said to them: The wordings of the Quran and the Sunnah have an interpretation that only Allah knows, and no one knows their meaning or what is intended by them or what they indicate, they resorted to their intellects and opinions. These people corrupted the path of guidance and rectitude, and they opened the door to heresy and innovation, and they said: You have admitted that what the Messengers brought in this chapter does not yield knowledge of the truth or guidance, so it is according to our method, not the method of the Prophets, for we know what we say and affirm it with rational evidences, while the Prophets did not know what they said, nor did they clarify what the speaker intended by it).^[3] **Third Direction: Interpretation (Ta'wil):** The meaning of the Throne in the Arabic language was previously mentioned, but the innovators contradicted the Arabic language and interpreted the meaning of the Throne in a way that suited their innovation; among that:

1. **Interpretation of the Throne as being the Kursi (Footstool):** This interpretation contradicts what the religious texts indicate, which clarified that the Kursi is other than the Throne; because the Throne is greater than the Kursi, and it is what Allah established Himself over. As for the Kursi, it is a great body, created before the Throne, and it is the place of the feet of the Lord.^[5] In the Hadith, the Prophet (PBUH) said: "The seven heavens are, compared to the Kursi, like a ring thrown in a desert, and the superiority of the Throne over the Kursi is like the superiority of the desert over that ring."^[6] And in the narration from Ibn 'Abbas, he said: "The Kursi is the place of the two feet, and the Throne, no one can estimate its true measure but Allah."^[7]

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^[1]: Al-Mufradat fi Gharib al-Qur'an lil-Raghib al-Isfahani (p. 558). ^[2]: Ay: ja'alu lahum tariqan wa sabilan, Taj al-'Arus lil-Zabidi, 26/72-75. ^[3]: Al-Sawa'iq al-Mursalah, li-Ibn al-Qayyim 3/920-922. ^[4]: Ruwiya hadha al-qawl 'an al-Hasan al-Basri, illa anna al-sahih annahu lam yathbut 'anhu; yaqulu Ibn Kathir: (Wa amma al-Kursi fa-rawa Ibn Jarir min Tariq Juwaybir - wa huwa da'if - 'an al-Hasan al-Basri annahu kana yaqulu lil-Kursi huwa al-'Arsh wa hadha la yashihhu 'an al-Hasan bal al-sahih 'anhu wa 'an ghayrihi min al-Sahabah wa al-Tabi'in annahu ghayruhu). Al-Bidayah wa al-Nihayah li-Ibn Kathir T Ihya' al-Turath (1/14). ^[5]: Unzur: Ta'liq Mukhtasar 'ala Lum'at al-I'tiqad lil-'Uthaymin (p. 64). ^[6]: Akhrajahu al-Darimi fi al-Radd 'ala al-Marisi, (412/1), wa Ibn Khuzaymah fi al-Tawhid (1/248). ^[7]:

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And this is the view of the majority of the Salaf scholars: Al-Albani says: (The Kursi is the greatest of created beings after the Throne, and... it is a physical body existing by itself and not something abstract).^[1] Ibn Abi al-'Izz al-Hanafi says: The Kursi (as many of the Salaf said: is before the Throne like a step to it).^[2] And Imam Ibn Abi Zamanin says: (And from the saying of the People of the Sunnah: that the Kursi is before the Throne and that it is the place of the feet).^[3] Therefore, the Salaf did not approve of interpreting the Kursi as the Throne; Ibn Taymiyyah says: (And some of them said: "The Kursi" is the Throne; but the majority are of the opinion that they are two separate entities).^[4] And Shaykh Al-'Uthaymin says: (The Throne: some people interpreted it as the Kursi... And this interpretation is false, and the correct view is that the Throne is other than the Kursi... Rather, the Kursi is among the great creations of Allah that encompass the heavens and the earth, and the Throne is greater and grander. Therefore, He described it as great by His saying, the Exalted: "And He is the Lord of the Great Throne" [Quran, At-Tawbah: 129], and as glorious by His saying: "Owner of the Glorious Throne" [Quran, Al-Buruj: 15], according to the reading with Kasrah on the Dal, and as noble by His saying: "There is no deity except Him, Lord of the Noble Throne" [Quran, Al-Mu'minun: 116], because it is the greatest of created beings that we know and the highest; because Allah established Himself over it).^[5] Al-Qurtubi says, in his objection to those who interpreted the Throne as the Kursi: (This is not acceptable, and what the Hadiths require is that the Kursi is created and is before the Throne, and the Throne is greater than it).^[6]

2. **Interpretation of the Throne as Kingship:** A group of the Jahmiyyah, Mu'tazilah, and Ash'ariyyah, and Maturidiyyah adopted this interpretation. Al-Razi says: (The Throne refers to kingship).^[7] And Al-Zamakhshari says: (The Throne: it is the throne of kingship, which kings inherit, so they used it as a

metaphor for kingship).^[^8] Al-Qadi 'Abd al-Jabbar says – after mentioning His, the Exalted's, saying: "The Most Merciful [who is] above the Throne established" [Quran, Ta-Ha: 5]. (Indeed, the Throne here means kingship),^[^9] and Al-Maturidi says: (What is meant by the Throne is kingship).^[^10] And Al-Baghdadi says: The correct view according to us is the interpretation of the Throne in this verse "as meaning kingship").^{^11}

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[^1]: Silsilat al-Ahadith al-Sahihah wa Shay' min Fiqhiha wa Fawa'iduha lil-Albani (1/226). [^2]: Sharh al-Tahawiyah li-Ibn Abi al-'Izz T al-Arna'ut (2/371). [^3]: Usul al-Sunnah li-Ibn Abi Zamanin (p. 96). [^4]: Majmu' al-Fatawa li-Ibn Taymiyyah (6/585). [^5]: Hadhihi qira'at Hamzah wa al-Kisa'i wa Khalaf; wa qad qala Ibn al-Jawzi fi al-Nashr fi al-Qira'at al-'Ashr (2/399): (Wa ikhtalafu fi: "al-'Arsh al-Majid" Al-Buruj: 15 fa-qara'a Hamzah, wa al-Kisa'i, wa Khalaf bi-khafid al-Dal, wa qara'a al-baquna bi-raf'iha). Wa Unzur: Tahbir al-Taysir fi al-Qira'at al-'Ashr li-Ibn al-Jazari (p. 609). [^6]: Al-Qawl al-Mufid 'ala Kitab al-Tawhid li-Ibn 'Uthaymin (1/443). [^7]: Tafsir al-Qurtubi (3/278). [^8]: Tafsir al-Razi (17/192). [^9]: Tafsir al-Zamakhshari (3/52). [^10]: Sharh al-Usul al-Khamsah lil-Qadi 'Abd al-Jabbar p. 227. ^{^11}: Tafsir al-Maturidi (10/436). [^12]: Yaqsidu Ayah Taha: "Al-Rahmanu 'ala al-'Arshi istawa" Taha: 5.

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Some of the Jahmiyyah said: (When Allah created the creation – meaning the heavens and the earth and what is in them – He named all of that His Throne, and He established Himself over all of that).^[^1] And the gist of their saying is that the Throne is kingship; they do not affirm that Allah has a known, described Throne above the seventh heaven carried by angels. Rather, they say: When Allah created the creation – meaning the heavens and the earth and what is in them – He named all of that His Throne; so the Throne is kingship!^[^2] This interpretation is clearly false; rather, it is a clear distortion, and its invalidity is evident from several aspects:

1. It contradicts what the religious texts and the Arabic language in which the Quran was revealed indicate. Ibn Qutaybah says: (And they sought for the Throne a meaning other than the bier, but the linguists do not know any meaning for the Throne except the bier, and what is called a throne from roofs and the like).^[^3]
2. It is a deviation from reality to a metaphor without justification. Ibn Taymiyyah says: (And some people deviated and said: The Throne means kingship, and this is a deviation from reality to a metaphor that contradicts the transmitted text).^[^5]
3. This saying is refuted by the texts that affirm the Throne of Allah; as it necessitates false consequences; clarification: Allah, the Exalted, said: "And His Throne was upon the water" [Quran, Hud: 7]. Do you think kingship was upon the water? Allah, the Exalted, said: "And [He is] the Lord of the Great Throne" [Quran, Al-Mu'minun: 86], "He is the Lord of the Noble Throne" [Quran, Al-Mu'minun: 116], "Owner of the Glorious Throne" [Quran, Al-Buruj: 15]. So He described the Throne as great, noble, and glorious, and these evidences clarify that it is not kingship.^[^6] Allah, the Exalted, said: "Those who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed" [Quran, Ghafir: 7]. And He said: "And the Throne of your Lord will be, above them, that Day, borne by eight" [Quran, Al-Haqqah: 17]; and this necessitates that Allah has a Throne that is carried and that this Throne is not kingship; because kingship is the totality of creation, and the verse indicated that Allah has angels from among His creation who carry His Throne and others who are around it! Hence, Al-Darimi says: (What do you say about your saying: that His Throne is His heavens, His earth, and all His creation? Then what is your interpretation of His saying: "Those who carry the Throne and those around it exalt [Allah] with praise of their Lord" [Quran, Ghafir: 7]? Are they the bearers of Allah's Throne, or the bearers of His creation?! And His saying: "And the Throne of your Lord will be, above them, that Day, borne by eight" [Quran, Al-Haqqah: 17]. Do they carry the heavens and the earth and what is in them, or the Throne of the Most Merciful?, For if you say this, it necessarily follows that you say: Your Lord's Throne created your Lord altogether, and you deny the Throne which is the Throne, and this is an interpretation whose falsity and impossibility no one doubts, and a denial of the Throne of the Most Merciful, Blessed and Exalted).^[^9] His (PBUH) saying: "The Throne of the Most Merciful shook." Do you think it shook, his kingship and authority?^[^10]

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[^1]: Usul al-Din lil-Baghdadi, 113. [^2]: Hakahum 'anhum al-Darimi fi al-Radd 'ala al-Jahmiyyah lil-Darimi (p. 33). [^3]: Unzur: Al-'Arsh wa ma Ruwiya fih, li-Ibn Abi Shaybah, 276-280. [^4]: Al-Ikhtilaf fi al-Lafz wa al-Radd 'ala al-Jahmiyyah li-Ibn Qutaybah (p. 47). [^5]: Majmu' al-Fatawa li-Ibn Taymiyyah (16/403). [^6]: Unzur: Majmu' al-Fatawa (16/403). [^7]: Unzur: Bayan Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah li-Ibn Taymiyyah (8/362). [^8]: Unzur: Bayan Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah li-Ibn Taymiyyah (3/278). [^9]: Al-Radd 'ala al-Jahmiyyah lil-Darimi (p. 33). [^10]: Unzur: Al-'Arsh lil-Dhahabi (1/288).

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...the Throne and the water preceded the heavens and the earth. This Jahmi (denier) claimed that the Throne was created after the heavens and the earth, and this lie was not enough for him until he claimed a consensus on it, so that he could distort Istiwa' from its true meaning!).^[^1] From those who claimed that the heavens and the earth were created before the Throne."^[^2] This saying clearly contradicts what the Quran, the Sunnah, and the consensus of the Muslims indicate, as it is a more apparent contradiction. Allah, the Exalted, said: "And it is He who created the heavens and the earth in six days while His Throne was upon the water" [Quran, Hud: 7]. So He informed that He created the heavens and the earth in six days, and His Throne was upon the water at that time; and this is a circumstantial waw, meaning He created them in this state, and this indicates that the Throne and the water preceded the heavens and the earth.^[^4] Shaykh al-Islam (may Allah have mercy on him) says: (There is nothing in the Book of Allah that suggests that the creation of the Throne was delayed, let alone indicating it. There is no indication in the Quran that the heavens were created before the Throne... [Rather] the Quran indicates that the creation of the Throne was before the creation of the heavens and the earth... For His saying: "He created the heavens and the earth in six days and then established Himself above the Throne" [Quran, Al-A'raf: 54], necessitates that He established Himself over the Throne after creating the heavens and the earth, and He did not mention that He created it at that time. If He had created it at that time, He would have mentioned its creation and then His establishment over it. And because His mention of the establishment over it without His creation is evidence that it was created before that).^[^5] And he says: (There is no dispute among Muslims and people of the Book that the Throne was created before the heavens and the earth).^[^6] Al-Darimi says, after listing a number of evidences that show the invalidity of this saying: (In what we have mentioned from the Book of Allah, and in these Hadiths, is a clear explanation that the Throne was created before anything else, and what these Deniers of Attributes claimed is a denial of the Throne and a baseless speculation).^[^7] These innovators only claimed that the heavens and the earth were created before the Throne in an attempt to misinterpret Istiwa' so that its meaning would be Allah's power over the Throne and His dominion over it. For if they were to concede that the Throne was created before the heavens and the earth, it would be said to them: You claim that (Istiwa') means dominion, so why was the dominion delayed until after the creation of the heavens, even though it existed before that? So, fleeing from this obligation, they claimed that the Throne was created after the heavens and the earth. And in this regard, Ibn al-Qayyim says: (Indeed, your later esteemed scholars, when they realized this, claimed a consensus that the Throne was created after the heavens and the earth, so the meaning would be that He created the heavens and the earth then made Istiwa' over the Throne. This is not what anyone among the scholars has said at all, and it contradicts what the Quran, the Sunnah, and the consensus of the Muslims clearly indicate as more contradictory, for Allah, the Exalted, informed that He created the heavens and the earth in six days and His Throne was upon the water at that time, and this is a circumstantial waw, meaning He created them in this state, and this indicates that it preceded

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^[^1]: Unzur: Fath al-Bari li-Ibn Hajar (6/289). ^[^2]: Fath al-Bari li-Ibn Hajar (6/289). ^[^3]: Kal-Razi - wa man ittiba'ahu min al-Jahmiyyah wa ahl al-kalam, yaqulu al-Razi fi Asas al-Taqdis - s. 38 - (min al-ma'lum anna takhliq al-Samawat muqaddamun 'ala takhliq al-'Arsh!). ^[^4]: Unzur: Mukhtasar al-Sawa'iq al-Mursalat 'ala al-Jahmiyyah wa al-Mu'attilah li-Ibn al-Qayyim (p. 375). ^[^5]: Bayan Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah li-Ibn Taymiyyah (3/282-283). ^[^6]: Bayan Talbis al-Jahmiyyah fi Ta'sis Bida'ihim al-Kalamiyyah li-Ibn Taymiyyah (3/281). ^[^7]: Al-Radd 'ala al-Jahmiyyah lil-Darimi (p. 39). ^[^8]: Unzur: Mukhtasar al-Sawa'iq al-Mursalat 'ala al-Jahmiyyah wa al-Mu'attilah li-Ibn al-Qayyim (p. 374), Al-'Arsh lil-Dhahabi (1/308-309).

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...always with a similar movement that does not change. And according to them, it is neither heavy nor light, so how can the Throne be interpreted as the celestial sphere!^[^1] Based on the foregoing, the invalidity of these interpretations is clear, and it is evident that they are a distortion of Allah's words and a deviation from their intended meaning without evidence.

Sub-topic Two: Affirming Death and the Creedal Issues Related to It:

First: The Meaning of Death and the Creedal Issues Related to It:

Death linguistically: The letters Mim, Waw, and Ta form a single correct root indicating the loss of strength from something.^[^2] And death is the opposite of life, and a living person died (mata mawtan) meaning: He departed from life.^[^3] And death is also used for sleep; and sleep is called death, so sleep is a light death,^[^4] and in this manner, Allah, the Exalted, called it "Tawaffa" (taking of the soul). Allah, the Exalted, said: "It is Allah who takes souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for whom He has decreed death and releases the others for a specified term." [Quran, Az-Zumar: 42]. Death legally (in Shari'ah): The separation of the soul from the body and its departure from it; and when the soul leaves the body, the body becomes lifeless, and its parts scatter in the dust and perish. As for the soul,

it does not perish; and its death then is only by its departure from the body.[⁷] Hence, Ibn al-Qayyim (may Allah have mercy on him) says: (The death of souls: is their separation from their bodies and their departure from them; if this is what is meant by their death, then they will taste death. But if it is meant that they cease to exist, diminish, and become pure nothingness, then they do not die in this sense; rather, they remain after their creation in bliss or torment).[⁸] And Al-Saffarini (may Allah have mercy on him) says: (Among what is mentioned in the foundation of creed is the permanence of souls and that they are not subject to non-existence, annihilation, or perishing, because they were created for permanence. It is only bodies that die, and the Hadiths indicate the bliss and torment of souls after their separation from their bodies until Allah returns them to them, and if souls were to die, then bliss and torment would cease).[⁹] Death, according to the majority of the People of the Sunnah, is a created existing entity. Meaning: it is an existential attribute. Al-Saffarini says: (Death: is an existential matter).[¹⁰] And Ibn al-Qayyim says: (Death is not pure non-existence, but rather a transition from one state to another).¹¹ This is evidenced by the correctness of their saying: Allah, the Exalted, said: "Who created death and life that He might test you which of you is best in deed." [Quran, Al-Mulk: 2]. And it has been narrated in the Hadith that death will be brought on the Day of Resurrection in the form of a white ram and slaughtered.[¹²]

Footnotes for Page 28

[¹]: Unzur: Majmu' al-Fatawa li-Ibn Taymiyyah, (5/151-152), (6/553-554). [²]: Maqayis al-Lughah li-Ibn Faris (5/283). [³]: Unzur: Al-Mu'jam al-Wasit li-Ibrahim Mustafa wa akharun (2/890). [⁴]: Unzur: Basa'ir Dhawi al-Tamyiz fi Lata'if al-Kitab al-'Aziz lil-Firuzabadi (4/536). [⁵]: Unzur: Majmu' al-Fatawa li-Ibn Taymiyyah (4/275), Al-Mufradat fi Gharib al-Qur'an lil-Raghib al-Isfahani (p. 781). [⁶]: Majmu' al-Fatawa li-Ibn Taymiyyah (10/110). [⁷]: Al-Ruh li-Ibn al-Qayyim (p. 34) wa Unzur: Lawami' al-Anwar al-Bahiyyah lil-Saffarini (2/37). [⁸]: Lawami' al-Anwar al-Bahiyyah lil-Saffarini (2/37). [⁹]: Sharh al-Tahawiyah li-Salih Al al-Shaykh dimna Jami' Shuruh al-'Aqidah al-Tahawiyah, 160/1. [¹⁰]: Lawami' al-Anwar al-Bahiyyah lil-Saffarini (2/236). ¹¹: Al-Ruh li-Ibn al-Qayyim (p. 36), wa Unzur: Lawami' al-Anwar al-Bahiyyah lil-Saffarini (2/39). [¹²]: Sahih al-Bukhari (6/93), Kitab Tafsir al-Qur'an Bab Qawlihi: "Wa an-dhirhum yawm al-hasrah" Maryam: 39, Sahih Muslim (4/2188) Kitab al-Jannah wa Sifat Na'imih.

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...and its people, the gate of Hellfire will be entered by the oppressors, and Paradise will be entered by the weak. This indicates that death is an existing attribute, not pure non-existence; rather, it is an existing, created thing, and it has its characteristics; and that is why it is said of one who dies: He is in the intermediate life (Barzakh), and not in non-existence.[¹] The commentator of Al-Tahawiyah says: (Death is an existential attribute, contrary to the philosophers and those who agreed with them. Allah, the Exalted, said: "Who created death and life that He might test you which of you is best in deed." [Quran, Al-Mulk: 2]. And non-existence is not described as being created. And in the Hadith: "Death will be brought on the Day of Resurrection in the form of a white ram, and it will be slaughtered between Paradise and Hellfire."[²] And even if it is an accidental property, Allah, the Exalted, transforms it into a concrete entity).[³] Allah has decreed death upon everything and informed that everything perishes and dies, and His Face, Glorified is He, remains. This is in accordance with His saying: "Every-thing will perish except His Face" [Quran, Al-Qasas: 88] and His saying: "Indeed, you are to die, and indeed, they are to die" [Quran, Az-Zumar: 30], and His saying: "Every soul will taste death" [Quran, Al-Imran: 185]. However, the scholars mentioned that there are things that are not subject to annihilation because they were created for permanence; Ibn al-Hanbali (may Allah have mercy on him) says: (And whenever Allah decrees annihilation upon something, it perishes, except what Allah created for permanence, not for annihilation, and these are seven things: the Throne, the Kursi, the Tablet, the Pen, the Images, Paradise, and Hellfire. Neither the houris in Paradise die, nor do the keepers of Hellfire die; because Allah created all of that for permanence).[⁴] However, the death that Allah has decreed upon creation is a single death, which occurs at the end of their appointed term in this worldly life, and there is no other death after it. This is indicated by His saying, the Exalted: "They will not taste therein death except the first death" [Quran, Ad-Dukhan: 56]; and this is a clear text that they will not die except that first death; so if they were to die a second time, there would be two deaths. As for the saying of the people of Hellfire: "Our Lord, You have made us die twice and given us life twice" [Quran, Ghafir: 11], its interpretation is this verse in Al-Baqarah, which is His saying, the Exalted: "How can you disbelieve in Allah when you were dead and He gave you life? Then He will cause you to die, then He will bring you to life again" [Quran, Al-Baqarah: 28]. So He informed that they were dead when they were sperm in the loins of their fathers and in the wombs of their mothers. Then He gave them life after that, then He caused them to die, then He will bring them to life on the Day of Resurrection. And in that there is no death of their souls again – before the Day of Resurrection – otherwise, there would be three deaths. As for the unconsciousness of souls at the blowing of the Horn, it does not necessitate their death; for in the Hadith, the Prophet (PBUH) said: "Do not prefer me over other Prophets, for people will be struck unconscious on the Day of Resurrection, and I will be the first to regain consciousness, and behold, I will be with Moses holding on to one of the pillars of the Throne, and I will not know whether he was among those who were struck unconscious, or whether he was accounted for by the first unconsciousness."[⁶] This unconsciousness at the station of Resurrection, when Allah comes to judge, and the earth shines with His light, then

Footnotes for Page 29

[^1]: Sharh al-Tahawiyah li-Salih Al al-Shaykh dimna Jami' Shuruh al-'Aqidah al-Tahawiyah, 160/1-161.
 [^2]: Wa fi hadha radd 'ala man za'ama anna al-Hadith innama warada 'ala jihat al-tamthil kal-Razi wa amthalih; faqad qala: (Wa'lam anna al-mawt 'aradun min al-'rad kal-sukuni wa al-harakah fa-la yajuzu an yasira kabshan bal al-muradu minhu al-tamthil li-ya'lama anna fi dhalika al-yawm qad inqada amr (al-mawt)). Tafsir al-Razi (30/579). [^3]: Sharh al-Tahawiyah li-Ibn Abi al-'Izz T al-Arna'ut (1/93). [^4]: Ibn al-Hanbali, wa Kitabuhu Al-Risalah al-Wadiah 821/2. [^5]: Unzur: Al-Qiyamah al-Kubra lil-Ashqar (p. 44). [^6]: Unzur: Fatawa al-Lajnah al-Da'imah Jam' wa Tartib: Ahmad ibn 'Abd al-Razzaq al-Duwaysh - Al-Majmu'ah al-Ula - (3/478). [^7]: Sahih al-Bukhari (3/121) Kitab al-Khasumat Bab ma yudhkar fi al-Ishkhas wa al-Khasumah bayna al-Muslim wa al-Yahud, Sahih Muslim (4/1844) Kitab al-Fada'il, Bab min Fada'il Musa.

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...all creatures will be struck unconscious. Allah, the Exalted, said: "So leave them until they meet their Day in which they will be struck unconscious" [Quran, At-Tur: 45]. If this unconsciousness were death, it would be another death.[^1] It is observed that the act of taking souls (Tawaffi) is attributed in the Quran to Allah: "It is Allah who takes souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for whom He has decreed death and releases the others for a specified term." [Quran, Az-Zumar: 42]. And it is attributed to the Angel of Death: "Say, 'The Angel of Death who has been entrusted with you will take your souls; then to your Lord you will be returned.'" [Quran, As-Sajdah: 11]. And it is attributed to the angels, the messengers of Allah: "Those whom the angels take in a good state, saying: 'Peace be upon you'" [Quran, An-Nahl: 32], "Until, when death comes to one of you, Our messengers take him, and they do not fall short." [Quran, Al-An'am: 61]. All of that is true, and there is no contradiction between these attributions; because each attribution is according to its context. So the taking of the soul is attributed to the Angel of Death because he is entrusted with seizing and extracting it from the body, and it is attributed to the angels, the messengers of Allah, because the angels of mercy or the angels of punishment take it from the Angel of Death and then manage it. And it is attributed to Allah because all of that is by Allah's permission, decree, power, and wisdom, and His command. So the attribution to each is correct according to its context.[^2]

Second: Parallels to the Hadith in Affirming Death.

The affirmation of death is mentioned in many texts from the Book and the Sunnah: Among them, Allah, the Exalted, said: "Every soul will taste death" [Quran, Al-Imran: 185], and His saying: "And confine them in their homes until death takes them" [Quran, An-Nisa: 15], and His saying: "Wherever you may be, death will overtake you, even if you should be within fortified towers" [Quran, An-Nisa: 78], and His saying: "And the agony of death will come with truth. That is what you were trying to avoid." [Quran, Qaf: 19], and His saying: "We have decreed death among you, and We are not to be outdone" [Quran, Al-Waqi'ah: 60]. And in the Hadith from 'Aishah, she heard the Prophet (PBUH) say: "This black seed is a cure for every disease, except for Sam." She said: And what is Sam? He said: "Death."[^3] Thus, the discussion about the Hadith is concluded; and it has become clear that despite its few words, the Hadith contained a number of creedal issues. And it is no wonder, for he was given comprehensive words.

Footnotes for Page 30

[^1]: Unzur: Al-Ruh li-Ibn al-Qayyim (p. 35), Madarij al-Salikin bayna Manazil Iyyaka Na'budu wa Iyyaka Nasta'in li-Ibn al-Qayyim (1/326). [^2]: Unzur: Sharh al-'Aqidah al-Tahawiyah lil-Barrak (p. 288). [^3]: Sahih al-Bukhari (7/124), Kitab al-Tibb, Bab al-Habbah al-Sawda'.

Page 31**Conclusion**

It contains the most important findings:

1. The Hadith of the shaking of the Throne at the death of Sa'd is reported in the two Sahihs and other books of the Sunnah.
2. The Hadith of the shaking of the Throne at the death of Sa'd ibn Mu'adh was narrated by a number of Companions, including: Jabir ibn 'Abdillah, Anas ibn Malik, Abu Sa'id al-Khudri, Usayd ibn Hudayr, Ibn 'Umar, Sa'd ibn Abi Waqqas, Hudhayfah, Abu Hurayrah, Asma' bint Yazid, 'Aishah, Asma' bint Qays, and Rumaythah, may Allah be pleased with them all. It is established in the two Sahihs, so there is no meaning in denying it.
3. Scholars found the Hadith of the shaking of the Throne at the death of Sa'd problematic and differed in its interpretation. The problematic aspect for them was the meaning of the Throne and the nature of its shaking, and their contradiction between preventing the eclipse of the sun and moon for someone's death or life and affirming the movement of the Glorious Throne for Sa'd's death.
4. The saying that the shaking of the Throne at Sa'd's death is a metaphor for magnifying the significance of his death is a deviation from the apparent meaning without justification.

5. The narration in the two Sahihs which explicitly states the shaking of the Throne of the Most Merciful refutes the saying of those who claimed that the Throne in this report is the bier.
6. Interpreting the Hadith of the shaking of the Throne as the gladness of the bearers of the Throne and their joy is an interpretation without evidence; rather, the context and wording of the Hadith negate this interpretation.
7. The saying that the Throne shook out of grief for Sa'd's death is refuted by two narrations: The first is one of the narrations in Musnad Ahmad which explicitly states laughter, and the second is Tamмам's narration in Al-Fawa'id which explicitly states joy.
8. The truth is that the Hadith of the shaking of the Throne is to be taken literally, so the Throne truly moved at the death of Sa'd ibn Mu'adh out of joy for his soul, and there is no reason to deny it explicitly or through interpretation.
9. The saying that the movement and shaking of the Throne for the death of someone from mankind is impossible, based on the impossibility of solar and lunar eclipses occurring for someone's death or life, is a false analogy; it is a false analogy in opposition to the text!
10. Scholars used the Hadith of the shaking of the Throne at Sa'd's death to explain that the death of some people necessitates an event in the heavens.
11. Sa'd's (PBUH) non-salvation from the squeeze of the grave despite his virtue and the shaking of the Throne at his death; in this, there is a warning to people about the squeeze of the grave.
12. The squeeze of the grave is true, and no one, righteous or wicked, is saved from it. In this, there is a refutation of those who denied it from among the Jahmiyyah and the Mu'tazilah.
13. The Hadith, in its general meaning, included the affirmation of Highness, laughter, and joy. In this, there is a refutation of those who denied them from among the Jahmiyyah, Mu'tazilah, and Ash'ariyyah.
14. Scholars used the Hadith of the shaking of the Throne at Sa'd's death and its narrations as evidence for affirming Allah's Highness and affirming His laughter.
15. In the language, there is no known meaning for the Throne other than the bier, and what is called a throne from roofs and the like.
16. The Throne of the Lord is the place of His Istiwa' (Ascension/Rising Over), and it is the roof of created beings.
17. The sayings of the people of Tafsir (exegesis) agreed that what is meant by the Throne attributed to Allah in the texts is His throne of kingship.
18. Belief in the Throne and affirming that Allah created it and made Istiwa' over it is established by the Book, the Sunnah, and consensus. And it is a fundamental principle of the People of the Sunnah.
19. The religious texts indicated that the Throne is created and sustained, and that it is the first of created beings, and that it is upon the water.
20. The claim that the Throne is the Lord or that it is eternal with the Lord is a false claim that is refuted by the religious texts.
21. The claim that the heavens and the earth were created before the Throne contradicts what the Quran, the Sunnah, and the consensus of the Muslims indicate.

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22. There is no dispute among Muslims and people of the Book that the Throne was created before the heavens and the earth.
23. The Jahmiyyah claimed a consensus that the Throne was created after the heavens and the earth, so that they could distort Istiwa' from its true meaning!
24. The Throne is not subject to annihilation, and it does not enter into what is seized, folded, replaced, or changed.
25. Allah created the Throne and singled it out with Highness and Elevation above all that He created and made Istiwa' over it.
26. The Throne is the highest of created beings, and the greatest of them, and its roof, and it is like a dome over the universe, and what is beneath it is, compared to it, like a ring thrown in a desert.
27. The Throne is from the unseen, and belief in it is obligatory.
28. It is obligatory to stop at the description of the Throne as it came in the religious texts.
29. Scholars differed regarding the bearers of the Throne, and the majority view is that today they are four angels, and on the Day of Resurrection, they will be eight.
30. The claim that angels are intellects; or celestial spheres, or the good, virtuous powers within the servant is refuted by the religious evidences which proved that angels are noble creations entrusted by Allah with tasks, including carrying the Throne and seizing souls.
31. Istiwa' is among the terms specific to the Throne and is not attributed to anything else, neither specifically nor generally.
32. The consensus of the Muslims that Istiwa' is specific to the Throne contains a refutation of those who denied the true meaning of Istiwa' or interpreted it as dominion or power.

33. A group of innovators differed in affirming the Throne of Allah; some denied it; others delegated its meaning; and still others interpreted it, sometimes as kingship, sometimes as a celestial sphere, and sometimes as the Kursi.
34. Interpreting the Throne away from its religious reality is a denial and an addition.
35. The truth is that the Throne is not the Kursi; for the Kursi is the place of the feet of the Creator, Blessed and Exalted, and it is created before the Throne, and the Throne is greater than it. This is what the religious texts indicated.
36. Interpreting the Throne as kingship or a celestial sphere is refuted by the Arabic language and the religious texts which mentioned that the Throne has pillars, that it shakes, that it is the heaviest of weights, that it is upon water, that it is domed, and that some angels carry it and others are around it.
37. Death: the opposite of life, and sleep is called death; and in this manner, Allah, the Exalted, called it "Tawaffa" (taking of the soul).
38. Annihilation is for the body, but the soul does not perish; and its death is only by its departure from the body.
39. The religious texts indicated that death is an existential attribute.
40. The religious texts indicated that death will be slaughtered on the Day of Resurrection, contrary to those who denied it and claimed that the texts were metaphorical!
41. Allah has decreed death and annihilation upon everything except seven things: the Throne, the Kursi, the Tablet, the Pen, the Images, Paradise, and Hellfire, and the houris, and the keepers of Hellfire.
42. The religious texts indicated that the death that Allah has decreed upon creation is a single death that occurs at the end of their appointed term in this worldly life.
43. The taking of souls (Tawaffi) is attributed in the Quran to Allah, and to the Angel of Death, and to the angels, the messengers of Allah, and there is no contradiction between these attributions; because each attribution is according to its context.

All praise is due to Allah.

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