

منتقى التوحيد

أحاديث منتقاة في أبواب الإيمان والتوحيد
من خمسة وعشرين كتاباً من السنن والمسانيد

Muntaqa al-Tawhid

Selected Hadiths on Matters of Faith and Tawhid
from Twenty-Five Books of the Sunan and Musnads

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Introduction

In the name of Allah. Peace and blessings be upon the Messenger of Allah.

These are hadiths on matters of belief. They were selected from the main books of the Sunnah and from other works. One authentic hadith was chosen from each book, apart from the selection from al-Tabarani. Each report was then checked in other sources.

Many references were included to show how well known these reports were among scholars. They taught them from one generation to the next, wrote them in books and small collections, and read them aloud in lessons so that students could write them down. Some scholars even quoted them in their books without a chain of transmission.

When the same hadith appeared more than once in one work, it was listed only once. Close attention was also given to the exact wording that contains the point being shown. A book was not listed when it reported the hadith without that wording.

The books are arranged by date. Each entry gives the chain of transmission and, where useful, the chapter heading or other words printed with the report. [Ti]

Translator's notes

[Ti] In the reference lists, bold type marks works whose authors presented the report as authentic or included it in collections intended for reliable reports. It does not represent a new grading by the translator. In this edition, “sound” and “authentic” describe the reliability of a report or its chain.

1

Muwatta of Malik

The narrations of al-Laythi, al-Zuhri and Suwayd al-Hadathani

Al-Laythi, al-Zuhri and Suwayd al-Hadathani all narrated from Malik, from Hilal ibn Abi Usamah, from Ata ibn Yasar, from Umar ibn al-Hakam.

Umar ibn al-Hakam said:

I came to the Messenger of Allah, peace and blessings be upon him, and said, “Messenger of Allah, I had a slave woman who looked after my sheep. One day I came and found that one of the sheep was missing. I asked her about it and she said, ‘The wolf killed it.’ I became angry with her and, being only human, I struck her face. I owe the freeing of a slave. Should I free her?” The Messenger of Allah asked her, “Where is Allah?” She said, “Above the heaven.” He asked, “Who am I?” She said, “You are the Messenger of Allah.” He said, “Free her, for she is a believer.” [E1][E2][T2][1]

Explanations

- [E1] This first report shows the method used throughout the book. The clear meaning of a sound Arabic text is accepted as it is. Its meaning is not changed, Allah is not compared with creation, and its exact manner is not described.
- [E2] The man was required to free a believing slave and asked whether this woman’s answer showed that she was a believer and could be freed.

Translator’s notes

- [T2] The wording is *fi al-sama*. It may be translated “in the heaven” or, in the intended sense, “above the heaven.”

References

- [1] Musnad Abi Hanifah, al-Haskafi route (3). Muwatta Malik, Yahya al-A’zami edition (2875), and Abu Mus’ab al-Zuhri route (2730). Al-Mudawwanah al-Malikiyyah (1/597). Al-Sunan al-Ma’turah by al-Shafi’i (581). Musnad Abi Dawud al-Tayalisi (1201). Musannaf Abd al-Razzaq (18066). Al-Iman by Ibn Abi Shaybah (84). Musannaf Ibn Abi Shaybah (30342). Musnad Ibn Abi Shaybah (825). Musnad Ahmad (7906). Al-Qira’ah Khalf al-Imam by al-Bukhari (41). **Sahih Muslim (537, report 33)**. Tarikh al-Madinah by Ibn Shabbah (3/1063). Sunan Abi Dawud (930). Al-Tarikh al-Kabir by Ibn Abi Khaythamah (60). Al-Radd ala al-Jahmiyyah by al-Darimi (60). Musnad Hadith Malik by Isma’il al-Qadi (125). Al-Sunnah by Ibn Abi Asim (489). Al-Sunnah by Abd Allah ibn Ahmad (596). Sunan al-Nasa’i (1218). Al-Nu’ut: al-Asma’ wa al-Sifat (97). **Al-Muntaqa by Ibn al-Jarud (212)**. **Al-Tawhid by Ibn Khuzaymah (1/279)**. Hadith Mus’ab al-Zubayri (46). Mu’jam al-Sahabah by al-Baghawi (1774). Sharh Mushkil al-Athar (4990). Mu’jam al-Sahabah by Ibn Qani’ (2/226). **Sahih Ibn Hibban (165)**. Al-Mu’jam al-Kabir by al-Tabarani (937). Musnad al-Muwatta by al-Jawhari (737). Al-Tawhid by Ibn Mandah (942). Al-Iman by Ibn Mandah (91). Usul al-Sunnah by Ibn Abi Zamanin (47). Sharh Usul I’tiqad Ahl al-Sunnah wa al-Jama’ah (652). Ma’rifat al-Sahabah by Abu Nu’aym (4896). Amali Ibn Bishran (61). Al-Sunan al-Kubra by al-Bayhaqi (15266). Al-Asma’ wa al-Sifat by al-Bayhaqi (890). Ibtal al-Ta’wilat (225). Tarikh Baghdad (3141). Al-Arba’un fi Dala’il al-Tawhid (11). Sharh al-Sunnah by al-Baghawi (2365). Awali Malik, route of Zahir ibn Tahir al-Shahham (15-264). Al-Hujjah fi Bayan al-Mahajjah (56). Al-Tarhib wa al-Tarhib by Qiwam al-Sunnah (9). Mashyakh al-Abd Allah Muhammad al-Razi (p. 262). **Ithbat Sifat al-Uluw by Ibn Qudamah (2)**.

2

Musnad of Abu Dawud al-Tayalisi

Hammad ibn Salamah narrated to us, from Ya'la ibn Ata, from Waki ibn Hudus, from Abu Razin. Abu Razin said: The Prophet, peace and blessings be upon him, disliked being asked questions, but he liked it when Abu Razin asked him.

I said, “Messenger of Allah, where was our Lord, Mighty and Majestic, before He created the heavens and the earth?” He replied, “He was in ama. There was no air above it and no air below it. Then He created the Throne over the water.” [E3][2]

Explanations

- [E3] Ama has known meanings in Arabic. Al-Qasim ibn Sallam said: “His words, ‘in ama’: ama in the speech of the Arabs means a white cloud. We have understood this hadith according to the intelligible speech of the Arabs. We do not know how that ama was or what its extent was. Allah knows best.” Yazid ibn Harun said that it means that nothing was with Allah. Ishaq ibn Rahawayh explained it as a cloud. These explanations reject denying the wording or changing it to another meaning.

References

- [2] Musnad Abi Dawud al-Tayalisi (1189). Gharib al-Hadith (2/227). Musnad Ahmad (16188). Sunan Ibn Majah (182), in the chapter “Concerning what the Jahmiyyah rejected”. Al-Tirmidhi (3109), who said: “This is a hasan hadith.” Masa'il Harb al-Kirmani (3/1119). Al-Sunnah by Ibn Abi Asim (612). Al-Sunnah by Abd Allah ibn Ahmad (450). Al-Arsh wa-ma Ruwiya fihi (7). Tafsir al-Tabari (17981). **Sahih Ibn Hibban (6140)**. Al-Mu'jam al-Kabir by al-Tabarani (468). Al-Azamah by Abu al-Shaykh al-Asbahani (83). Al-Ibanah al-Kubra by Ibn Battah (125). Usul al-Sunnah by Ibn Abi Zamanin (31). Al-Asma' wa al-Sifat by al-Bayhaqi (801). Ibtal al-Ta'wilat (229). Al-Tuyuriyyat (137). Fatwa wa Jawabuha fi Dhikr al-I'tiqad by Ibn al-Attar (18). **Al-Uluw lil-Ali al-Ghaffar (26)**, where the chain is called **hasan**. Sifat Rabb al-Alamin by Ibn al-Muhibb al-Samit (177).

3

Musannaf of Abd al-Razzaq

Abd al-Razzaq reported from Ma'mar, from Ibn Tawus, from his father, who said:

The Messenger of Allah, peace and blessings be upon him, said: "The person who commits adultery does not do so while he is a believer. The person who drinks wine does not do so while he is a believer. The person who steals does not do so while he is a believer. The person who steals from public funds does not do so while he is a believer. The person who openly takes something valuable while people watch does not do so while he is a believer." [E4] Ma'mar said: "Ibn Tawus also informed me, from his father: 'When he does that, faith leaves him.'" Tawus said, "Faith is like a shade." [E5][E6][3]

Explanations

- [E4] The report denies the fuller faith that stops a believer from committing the serious sin. It does not declare every person who committed one of these sins to be outside Islam.
- [E5] The related wording explains that faith rises above the person who committed the sin like a shade and returns when the act ends. Abu Ja'far Muhammad ibn Ali explained it as leaving the level of faith for the broader level of Islam. Al-Tirmidhi transmitted: "When the servant commits adultery, faith leaves him and remains above his head like a shade. When he leaves that act, faith returns to him." He also transmitted Abu Ja'far's explanation: "He left faith for Islam."
- [E6] Faith has different levels. It increases through obedience and decreases through sin. This rejects the Murji'ah view that faith is exactly the same in every Muslim and is not affected by a person's actions.
- Al-Daraqutni said: Muhammad ibn Makhlad narrated to us. Al-Abbas ibn Muhammad al-Duri narrated to us. He said: "I heard Abu Ubayd al-Qasim ibn Sallam mention the chapter containing reports about seeing Allah, the Footstool as the place of the two Feet, our Lord's laughter at His servants' despair when relief is near, where our Lord was before He created the heaven, and Hell not being filled until your Lord places His Foot in it and it says, 'Enough, enough,' and similar reports. He said: 'These reports are authentic. Hadith scholars and jurists transmitted them from one another. We regard them as true and have no doubt about them. If it is asked, 'How did He place His Foot?' or 'How did He laugh?' we say: This is not explained, and we have not heard anyone explain it.'"

References

- [3] Hadith Ali ibn Hujr from Isma'il ibn Ja'far (176). Musannaf Abd al-Razzaq (14607). Musnad al-Humaydi (1162). Musnad Ibn al-Ja'd (265). Al-Iman by Ibn Abi Shaybah (39). Musannaf Ibn Abi Shaybah (24072). Musnad Ishaq ibn Rahawayh (416). Musnad Ahmad (14731). Al-Muntakhab min Musnad Abd ibn Humayd (525). Sunan al-Darimi (2152). **Sahih al-Bukhari** (2475). **Sahih Muslim** (57, report 100). Sunan Ibn Majah (3936). Sunan Abi Dawud (4689). Al-Tirmidhi (2625), who called it hasan, sahih and gharib through this route. Masa'il Harb al-Kirmani (3/1008). Musnad al-Harith (32). Al-Zuhd by Ibn Abi Asim (71). Al-Sunnah by Abd Allah ibn Ahmad (725). Musnad al-Bazzar (3354). Tarikh Wasit by Bahshal (p. 227). Ta'zim Qadr al-Salah by Muhammad ibn Nasr al-Marwazi (520). Sunan al-Nasa'i (4870). Akhbar al-Qudah (3/319). Musnad Abi Ya'la (6299). Tahdhib al-Athar by al-Tabari (899). Al-Sunnah by Abu Bakr al-Khallal (1246). Musnad A'ishah by Ibn Abi Dawud (43). Musnad Ibn Abi Awfa by Yahya ibn Muhammad ibn Sa'id (11). Tafsir Ibn Abi Hatim (13268). Masawi' al-Akhlaq by al-Khara'iti (485). A collection containing works of Abu Ja'far Ibn al-Bakhtari (17-513). Mu'jam Ibn al-A'rabi (142). **Sahih Ibn Hibban** (186). Al-Mu'jam al-Awsat (534). Al-Mu'jam al-Kabir (11799). Musnad al-Shamiyyin by al-Tabarani (1300). Al-Shari'ah by al-Ajurri (220 and 222). Tabaqat al-Muhaddithin bi-Asbahan by Abu al-Shaykh (2/420). Juz' Ibn al-Ghatrif (79). Hadith Shu'bah ibn al-Hajjaj by Abu al-Husayn al-Bazzaz al-Baghdadi (191). Bahr al-Fawa'id by al-Kalabadhi (p. 218). Mu'jam Ibn al-Muqri' (40). Al-Fawa'id al-Muntaqat an al-Shuyukh al-Awali by Ali ibn Umar al-Harbi (p. 130). Al-Ibanah al-Kubra by Ibn Battah (948). Al-Mukhlisiyyat (2577). Al-Iman by Ibn Mandah (510). Usul al-Sunnah by Ibn Abi Zamanin (149). Fawa'id Tammam (154). Sharh Usul I'tiqad Ahl al-Sunnah wa al-Jama'ah (1856). Tarikh Asbahan by Abu al-Shaykh (2/205). Hilyat al-Awliya' (3/163). Masanid Firas al-Maktab (56). Amali Ibn Bishran (1046). Al-Sunan al-Kubra by al-Bayhaqi (20753). Shu'ab al-Iman (34). Juz' fihi Ahadith Ibn Hayyan (64). Tartib al-Amali al-Khamisiyyah by al-Shajari (126). Mashyakhat Qadi al-Maristan (608). Sifat Rabb al-Alamin by Ibn al-Muhibb al-Samit (788).

4

Musannaf of Ibn Abi Shaybah

Jarir narrated to us, from Mansur, from Abu Ishaq, from al-Aghar, from Abu Muslim, who witnessed Abu Hurayrah and Abu Sa'id al-Khudri report it.

The Messenger of Allah, peace and blessings be upon him, said: "Allah allows time to pass until the first third of the night has gone. Then He descends to the lowest heaven and says: 'Is there anyone seeking forgiveness? Is there anyone repenting? Is there anyone calling upon Allah? Is there anyone asking?' This continues until dawn breaks." [E7][4]

Explanations

[E7] The descent is accepted as a real action of Allah and shows that He is above creation, since descent is from above. The report refutes the Jahmiyyah and those who deny the action or change it to a different meaning.

References

[4] Musannaf Abd al-Razzaq (20711). Musannaf Ibn Abi Shaybah (29556). Musnad Ishaq ibn Rahawayh (215). Musnad Ahmad (8974). Sunan al-Darimi (1502). **Sahih Muslim (758, report 170)**. Al-Radd ala al-Jahmiyyah by al-Darimi (65). Al-Sunnah by Ibn Abi Asim (498). Al-Sunnah by Abd Allah ibn Ahmad (1089). Musnad al-Bazzar (8450). Al-Sunan al-Kubra by al-Nasa'i (10239). Musnad Abi Ya'la (6155). **Al-Tawhid by Ibn Khuzaymah (1/295)**. **Sahih Ibn Hibban (4721)**. Al-Mu'jam al-Awsat (8635). Al-Mu'jam al-Kabir (927). Al-Nuzul by al-Daraqutni (most of the book). Al-Ibanah al-Kubra by Ibn Battah (164). Al-Mukhlisiyyat (2738). Al-Tawhid by Ibn Mandah (971). Sharh Usul I'tiqad Ahl al-Sunnah wa al-Jama'ah (746). Al-Asma' wa al-Sifat by al-Bayhaqi (947). Ibtal al-Ta'wilat (252). Sifat Rabb al-Alamin by Ibn al-Muhibb al-Samit (1071).

5

Musnad of Ahmad

Affan narrated to us. Hammam narrated to us. Qatadah narrated to us, from Anas ibn Malik, that the Prophet, peace and blessings be upon him, said:

“The believers will be gathered on the Day of Resurrection and become greatly distressed. They will say, ‘If only we could ask someone to intercede with our Lord [T₃] so that He might relieve us from this place.’ They will go to Adam and say, ‘You are our father. Allah created you with His Hand, made His angels prostrate to you, and taught you the names of everything. Intercede for us with your Lord.’ [E8]

Adam will say, ‘I am not fit for this,’ and will mention his mistake of eating from the tree after he had been forbidden. He will say, ‘Go to Noah, the first prophet Allah sent to the people of the earth.’ They will go to Noah. He will say, ‘I am not fit for this,’ and will mention that he asked Allah about something without knowledge. He will say, ‘Go to Abraham, the close friend of the Most Merciful.’

They will go to Abraham. He will say, ‘I am not fit for this,’ and will mention his three lies. The first was, ‘I am sick.’ The second was, ‘Rather, this large one of them did it.’ The third occurred when he came before a cruel and unjust ruler with his wife and said to her, ‘Tell him that I am your brother, and I will tell him that you are my sister.’ [E9]

Explanations

[E8] The words “created you with His Hand” are kept as they appear. They reject explanations that change “Hand” to “power” or another meaning not shown by the words.

[E9] The hadith calls these three statements “lies”. Some scholars understood them as statements with another intended meaning, but the wording is accepted as it came. Abraham still regarded them as very serious when standing before Allah.

Translator's notes

[T₃] To intercede means to ask Allah to help or forgive another person.

Musnad of Ahmad — continued

He will say, 'Go to Moses, a servant to whom Allah spoke directly and to whom He gave the Torah.' They will go to Moses. He will say, 'I am not fit for this,' and will mention the man he killed. He will say, 'Go to Jesus, Allah's servant and messenger, His word and a spirit from Him.' They will go to Jesus. He will say, 'I am not fit for this. Go to Muhammad, Allah's servant and messenger, whose earlier and later sins were forgiven.' [E10]

They will come to me. I will ask permission to enter upon my Lord in His abode, and permission will be given to me to enter upon Him. When I see Him, I will fall in prostration. He will leave me for as long as He wills. Then He will say, 'Raise your head, Muhammad. Speak and you will be heard. Intercede and your intercession will be accepted. Ask and you will be given.' I will raise my head and praise my Lord with words of praise He teaches me. Then I will intercede, and He will set a limit for me. I will go out and admit them to Paradise. [E11]

Hamam said, "I heard him say, 'I will bring them out of the Fire and admit them to Paradise.'"

Explanations

[E10] The prophets were protected from error when delivering Allah's message. This report also shows that they could make human mistakes and then repent. It rejects the view that this could never happen.

[E11] The words "When I see Him" show that the Prophet will truly see Allah in the Hereafter.

Musnad of Ahmad — continued

“Then I will ask permission to enter upon my Lord a second time, and permission will be given to me to enter upon Him. When I see Him, I will fall in prostration. He will leave me for as long as He wills. Then He will say, ‘Raise your head, Muhammad. Speak and you will be heard. Intercede and your intercession will be accepted. Ask and you will be given.’ I will raise my head and praise my Lord with words of praise He teaches me. Then I will intercede, and He will set a limit for me. I will go out and admit them to Paradise.”

Hamam said, “I also heard him say, ‘I will bring them out of the Fire and admit them to Paradise.’”

“Then I will ask permission to enter upon my Lord a third time. When I see Him, I will fall in prostration. He will leave me for as long as He wills. Then He will say, ‘Raise your head, Muhammad. Speak and you will be heard. Intercede and your intercession will be accepted. Ask and you will be given.’ I will raise my head and praise my Lord with words of praise He teaches me. Then I will intercede, and He will set a limit for me. I will go out and admit them to Paradise.”

Hamam said: “I heard him say, ‘I will bring them out of the Fire and admit them to Paradise.’”

The Prophet said, “No one will remain in the Fire except the person whom the Qur’an has held back,” meaning the person for whom lasting punishment has become due.

Qatadah then recited: “Perhaps your Lord will raise you to a praised station.” [al-Isra 17:79] He said, “This is the praised station Allah has promised His Prophet.” [E12][5]

Explanations

[E12] Intercession happens only with Allah’s permission. The report shows that sinful Muslims who died worshipping Allah alone may be brought out of the Fire. This rejects the Khawarij and Mu’tazilah view that they must remain there forever.

References

- [5] For the wording “I will ask permission to enter upon my Lord in His abode”: **Sahih al-Bukhari** (7440). Al-Sunnah by Ibn Abi Asim (804). Al-Iman by Ibn Mandah (863). Al-Asma’ wa al-Sifat by al-Bayhaqi (931). Al-Uluw lil-Ali al-Ghaffar (64). For the report generally: Musnad Ibn al-Mubarak (101). Musannaf Ibn Abi Shaybah (31674). Musnad Ishaq ibn Rahawayh (10). Musnad Ahmad (15). **Sahih al-Bukhari** (3340). **Sahih Muslim** (194, report 327). Al-Tirmidhi (2434). Al-Ahwal by Ibn Abi al-Dunya (154). Al-Sunnah by Ibn Abi Asim (811). Musnad al-Bazzar (76). Ta’zim Qadr al-Salah by Muhammad ibn Nasr al-Marwazi (265). Al-Sunan al-Kubra by al-Nasa’i (11222). Musnad Abi Ya’la (56). **Al-Tawhid by Ibn Khuzaymah** (2/592). **Sahih Ibn Hibban** (6476). Al-Ahadith al-Tiwal by al-Tabarani (36). Juz’ min Hadith Ibn Shahin (15). Al-Iman by Ibn Mandah (866). Al-Ba’th wa al-Nushur by al-Bayhaqi (609).

6

Musnad of al-Darimi

Zakariyya ibn Adi informed us. Ubayd Allah ibn Amr narrated to us, from Abd al-Malik ibn Umayr, from Warrad, the freedman of al-Mughirah, from al-Mughirah, who said:

It reached the Messenger of Allah that Sa'd ibn Ubadah had said, "If I found a man with my wife, I would strike him with the sharp edge of the sword." The Messenger of Allah said:

"Are you amazed at Sa'd's protective jealousy? [T4] I have greater protective jealousy than Sa'd, and no person [T5] has greater protective jealousy than Allah. Because of that, He has forbidden shameful acts, open and hidden. No one loves to give people every opportunity to present their excuse more than Allah. For this reason, He sent the prophets with good news and warnings. No one loves praise more than Allah. Because of that, He promised Paradise." [6]

Translator's notes

[T4] The Arabic word *ghayrah* means protective jealousy or protective honour. It does not mean envy or insecurity.

[T5] The Arabic text uses *shakhs*, here translated "person."

References

- [6] Musnad Ahmad (18168). **Sahih Muslim** (1499, report 17). Al-Sunnah by Ibn Abi Asim (522). Al-Sunnah by Abd Allah ibn Ahmad (1135). Al-Tawhid by Ibn Mandah (387). **Al-Mustadrak ala al-Sahihayn by al-Hakim** (8061). **Sahih Ibn Hibban** (5773). Al-Asma' wa al-Sifat by al-Bayhaqi (630). Ibtal al-Ta'wilat (165). Al-Arba'un fi Dala'il al-Tawhid by al-Harawi (9).

7

Sahih al-Bukhari

Source heading: “His Throne was over the water” and “He is the Lord of the Mighty Throne.” [E13][E14] Abdan narrated to us, from Abu Hamzah, from al-A'mash, from Jami ibn Shaddad, from Safwan ibn Muhriz, from Imran ibn Husayn. Imran said that people from Banu Tamim came to the Prophet. He said, “Accept the good news, Banu Tamim.” They replied, “You have given us good news, so give us something.” People from Yemen then entered. The Prophet said, “People of Yemen, accept the good news that Banu Tamim did not accept.” They said, “We accept it. We have come to learn the religion and to ask you about the beginning of this matter.” He said: “Allah was, and nothing was before Him. His Throne was over the water. Then He created the heavens and the earth and wrote everything in the Record.” [T6][7a] A man then came to me and said, ‘Imran, catch your she-camel, for it has gone.’ I set out to look for it, and the mirage was between me and it. By Allah, I wished that it had gone and that I had not stood up. Second report: Khalad ibn Yahya narrated to us. Isa ibn Tahman narrated to us. He said: I heard Anas ibn Malik say:

“The verse of the hijab was revealed concerning Zaynab bint Jahsh. On that day he fed bread and meat on her account. She used to boast to the other wives of the Prophet and say, ‘Your families gave you in marriage. Allah gave me in marriage from above the heavens.’” [T7][7b]

Explanations

- [E13] Abu al-Aliyah explained “He rose towards the heaven” as “He rose,” and “He fashioned them” as “He created them.” Mujahid explained “He rose” as “He rose over the Throne.” The meaning of istiwa is clear in Arabic, while its manner is not described. This refutes the Jahmiyyah and those who replace the clear meaning with “rule” or “taking control.”
- [E14] Al-Bukhari also records that Ibn Abbas explained “the Glorious” as “the Generous” and “the Loving” as “the One who loves”. He also notes related Arabic forms derived from the verbs meaning “to praise” and “to be glorious”.

Translator's notes

- [T6] Another transmitted wording says: “Allah was, and there was nothing other than Him.”
- [T7] The “verse of the hijab” is the Qur’anic command for a screen or veil for the Prophet’s wives. A variant wording reads, “Allah gave me in marriage in the heaven.”

References

- [7a] **Sahih Ibn Hibban (6142)**. Al-Azamah by Abu al-Shaykh al-Asbahani (2/705). A variant reads, “Allah was, and there was nothing other than Him”: **Sahih al-Bukhari (3191)**. Al-Radd ala al-Jahmiyyah by al-Darimi (40). Al-Awa'il by Ibn Abi Asim (156). Sharh Mushkil al-Athar (5630). Al-Tawhid by Ibn Mandah (636). Hilyat al-Awliya' (8/259). Al-Sunan al-Kubra by al-Bayhaqi (17702).
- [7b] Musnad Ahmad (13361). Sunan al-Nasa'i (3252). Al-Nu'ut by al-Nasa'i (96). Al-Mu'jam al-Kabir by al-Tabarani (122). Hilyat al-Awliya' (2/52). Al-Sunan al-Kubra by al-Bayhaqi (13239). Al-Hujjah fi Bayan al-Mahajjah (452).

8

Khalq Af'al al-'Ibad by al-Bukhari

Al-Bukhari said:

“Allah, Mighty and Majestic, calls with a voice heard by someone far away just as it is heard by someone nearby. This belongs to no one other than Allah, Mighty and Majestic.”

Abu Abd Allah al-Bukhari said: “This proves that Allah's voice does not resemble the voices of creation, because Allah's voice is heard by the distant person as it is heard by the nearby person. The angels fall unconscious at His voice. When the angels call to one another, they do not fall unconscious. Allah said, ‘Do not set up rivals to Allah.’ No attribute of Allah has an equal or likeness, and nothing from His attributes exists in created beings.”

Abu Dawud ibn Shabib narrated to us. Hammam narrated to us. Al-Qasim ibn Abd al-Wahid narrated to us. Abd Allah ibn Muhammad ibn Aqil narrated to me that Jabir ibn Abd Allah told them that he heard Abd Allah ibn Unays say:

I heard the Prophet, peace and blessings be upon him, say: “Allah will gather the servants and call to them with a voice that a person far away hears just as a person nearby hears it: ‘I am the King. I am the Judge. No one from the people of Paradise may enter it while someone from the people of the Fire has a claim against him because he wronged them.’” [E15][8]

Explanations

[E15] The report shows that Allah truly speaks with a voice. It rejects the Jahmiyyah claim that the Qur'an is created and the later claim that Allah's speech is only an inner meaning expressed through a created voice.

References

[8] Ahadith Affan ibn Muslim (141). Musnad Ahmad (16042). Al-Adab al-Mufrad (970). Bughyat al-Bahith an Zawa'id Musnad al-Harith (44). Al-Sunnah by Ibn Abi Asim (514). Musnad al-Ruyani (1491). Masawi' al-Akhlaq by al-Khara'iti (601). Al-Mu'jam al-Kabir by al-Tabarani (14913). **Al-Mustadrak ala al-Sahihayn by al-Hakim (3638)**. Fawa'id Abi Dharr al-Harawi (2). Al-Asma' wa al-Sifat by al-Bayhaqi (600). Jami' Bayan al-Ilm wa Fadlihi (565). Al-Rihlah fi Talab al-Hadith by al-Khatib al-Baghdadi (31-32). Al-Khal'iyyat, al-Sa'di route (878). Sharh al-Sunnah by al-Baghawi (4304). Al-Targhib wa al-Tarhib by Qiwwam al-Sunnah (2103). Majlis fi Hadith Jabir by Ibn Nasir al-Din (p. 204).

9

Sahih Muslim

Zuhayr ibn Harb narrated to us. Marwan ibn Muawiyah al-Fazari narrated to us. Ismail ibn Abi Khalid informed us. Qays ibn Abi Hazim narrated to us. He said: I heard Jarir ibn Abd Allah say:

“We were sitting with the Messenger of Allah when he looked at the full moon and said, ‘You will certainly see your Lord just as you see this moon. You will have no difficulty seeing Him. If you can ensure that you are not overcome and miss a prayer before sunrise and a prayer before sunset, then do so.’” He meant the dawn and afternoon prayers. Jarir then recited: “Glorify your Lord with praise before sunrise and before sunset.” [Qaf 50:39] [E16][9]

Explanations

[E16] The comparison concerns the clarity and certainty of the believers seeing Allah. It does not compare Allah with the moon. The report rejects those who deny that the believers will see their Lord in the Hereafter.

References

- [9] Al-Zuhd wa al-Raqa'iq by Ibn al-Mubarak, al-A'zami edition (p. 81). Musnad al-Humaydi (817). Musnad Ahmad (10906). **Sahih al-Bukhari** (554, 573, 4851 and 7434-7436). Juz' Ibn Arafah (68). **Sahih Muslim** (633, report 211). Juz' Sa'dan (126). Sunan Ibn Majah (177 and 4077). Sunan Abi Dawud (4729). Al-Tirmidhi (2554). Al-Radd ala al-Jahmiyyah by al-Darimi, al-Shawwam edition (79). Al-Sunnah by Ibn Abi Asim (443). Al-Sunnah by Abd Allah ibn Ahmad (415). Al-Nu'ut by al-Nasa'i (102). Al-Sunan al-Kubra by al-Nasa'i (460). **Al-Tawhid by Ibn Khuzaymah** (2/407). Musnad al-Sarraj (551). **Sahih Ibn Hibban** (7442). Al-Mu'jam al-Awsat (1693). Al-Mu'jam al-Kabir (2224). Al-Shari'ah by al-Ajurri (578). Ru'yat Allah by al-Daraqutni (most of the book). Al-Ibanah al-Kubra by Ibn Battah (4). Al-Sahih min al-Akhbar by al-Mukhallis (171). Al-Iman by Ibn Mandah (792). Usul al-Sunnah by Ibn Abi Zamanin (51). Ru'yat Allah by Ibn al-Nahhas (the whole work). Sharh Usul I'tiqad Ahl al-Sunnah wa al-Jama'ah (824). Hilyat al-Awliya' (6/127). Al-Sunan al-Kubra by al-Bayhaqi (1682). Al-Hana'iyyat (40). Al-Mahrawaniyyat (1926). Juz' al-Jurakani (20). Mashyakhat Qadi al-Maristan (24). Al-Arba'un by Abu al-Barakat al-Naysaburi (33). Mu'jam Ibn Asakir (134). Al-Tuyuriyyat (387). Al-Mashyakha al-Baghdadiyyah by Abu Tahir al-Silafi (5). Mashyakhat Ibn al-Jawzi (25). Akhbar al-Salah by Abd al-Ghani al-Maqdisi (32).

Abu Bakr ibn Abi Shaybah narrated to us. Shababah narrated to us, from Ibn Abi Dhi'b, from Muhammad ibn Amr ibn Ata, from Sa'id ibn Yasar, from Abu Hurayrah, from the Prophet, peace and blessings be upon him, who said:

“The dying person is attended by the angels. If he is righteous, they say, ‘Good soul that lived in a good body, come out in a good state. Receive good news of rest, good provision and a Lord who is not angry.’ They continue saying this until the soul comes out. It is then taken up to the heaven. The gate is opened and it is asked, ‘Who is this?’ They say, ‘So-and-so.’ It is said, ‘Welcome to the good soul that lived in a good body. Enter in a good state and receive good news of rest, good provision and a Lord who is not angry.’ This is said until the soul reaches the heaven in which Allah, Mighty and Majestic, is. [E17]

If the person is evil, the angels say, ‘Evil soul that lived in an evil body, come out in a state of blame. Receive news of boiling water, foul fluid and other forms of the same punishment.’ They continue saying this until it comes out. It is then taken up to the heaven, but the gate is not opened. It is asked, ‘Who is this?’ They say, ‘So-and-so.’ It is said, ‘There is no welcome for the evil soul that lived in an evil body. Return in a state of blame. The gates of heaven will not be opened for you.’ It is sent down from heaven and then returns to the grave.” [10]

Explanations

[E17] The wording shows that Allah is above the heavens.

References

[10] Musnad Ahmad (8769). Al-Sunnah by Abd Allah ibn Ahmad (1449). Al-Hujjah fi Bayan al-Mahajjah (53). Jami' al-Masanid by Ibn al-Jawzi (4372). Akhbar al-Dajjal by Abd al-Ghani al-Maqdisi (96). Ithbat Sifat al-Uluw by Ibn Qudamah (10).

Ali ibn Nasr and Muhammad ibn Yunus al-Nasa'i narrated to us with the same meaning. They said: Abd Allah ibn Yazid al-Muqri narrated to us. Harmalah ibn Imran narrated to us. Abu Yunus Sulaym ibn Jubayr, the freedman of Abu Hurayrah, narrated to me. He said:

I heard Abu Hurayrah recite: "Allah commands you to return trusts to their owners" until the words "the All-Hearing, the All-Seeing." [al-Nisa 4:58] He then said:

"I saw the Messenger of Allah place his thumb on his ear and his index finger on his eye." Abu Hurayrah said, "I saw the Messenger of Allah recite the verse and place his two fingers in this way." Ibn Yunus said that al-Muqri explained: "Allah is hearing and seeing. That is, Allah has hearing and sight." [E18][11]

Explanations

[E18] The gesture shows that Allah truly hears and sees. It does not show how. Abu Dawud said that it rejects the Jahmiyyah. It also rejects the claim that hearing and sight are merely one general form of awareness.

References

[11] Juz' Qira'at al-Nabi by Hafis ibn Umar (33). Naqd al-Darimi ala al-Marisi, al-Shawwam edition (57). **Al-Tawhid by Ibn Khuzaymah (1/97)**. **Sahih Ibn Hibban (265)**. Al-Mu'jam al-Awsat (9334). Al-Asma' wa al-Sifat by al-Bayhaqi (390). Ibtal al-Ta'wilat (318). Al-Arba'un fi Dala'il al-Tawhid (20). Sifat Rabb al-Alamin by Ibn al-Muhibb al-Samit (843).

Abu Ammar al-Husayn ibn Hurayth and Yusuf ibn Isa narrated to us. They said: al-Fadl ibn Musa narrated to us, from al-Husayn ibn Waqid.

A second chain begins here: Abu Ammar and Mahmud ibn Ghaylan narrated to us. They said: Ali ibn al-Husayn ibn Waqid narrated to us, from his father.

A third chain begins here: Muhammad ibn Ali ibn al-Hasan al-Shaqiqi and Mahmud ibn Ghaylan narrated to us. They said: Ali ibn al-Hasan ibn Shadiq narrated to us, from al-Husayn ibn Waqid, from Abd Allah ibn Buraydah, from his father, who said:

The Messenger of Allah, peace and blessings be upon him, said: “The covenant between us and them is the prayer. Whoever leaves it has disbelieved.” [12a]

Al-Tirmidhi said: “There are reports on this subject from Anas and Ibn Abbas. This is a *hasan, sahih, gharib* hadith.” [E19]

Qutaybah narrated to us. Bishr ibn al-Mufaddal narrated to us, from al-Jurayri, from Abd Allah ibn Shadiq al-Uqayli, who said:

“The Companions of Muhammad, peace and blessings be upon him, did not regard leaving any deed as disbelief except the prayer.” [E20][12b]

Explanations

[E19] Explanation of grading terms: *hasan* means sound. *Sahih* means authentic. *Gharib* means that the report has an unusual or single route at some point in its chain. Al-Tirmidhi also said: “I heard Abu Musab al-Madini say: Whoever says that faith is only words is asked to repent. If he repents, otherwise his neck is struck.”

[E20] The covenant is the clear sign separating Muslims from others. These texts concern a person who deliberately abandons prayer. They do not add the condition that he must deny that prayer is required. The report from the Companion also separates prayer from other actions. This rejects the *Murji'ah* view that actions are separate from faith. A person who misses prayer because he was asleep, forgot, was forced or was not aware may not be held responsible.

References

- [12a] *Tarikh Ibn Ma'in*, al-Duri route (1205). *Al-Iman* by Ibn Abi Shaybah (46). *Musannaf Ibn Abi Shaybah* (30396). *Musnad Ahmad* (22937). *Al-Iman* by al-Adani (26). *Sunan al-Darimi* (1269). *Sunan Ibn Majah* (1079). *Masa'il Harb al-Kirmani* (3/1009). *Al-Sunnah* by Abd Allah ibn Ahmad (769). *Musnad al-Bazzar* (4413). *Ta'zim Qadr al-Salah* by al-Marwazi (894). *Sunan al-Nasa'i* (463). *Al-Sunnah* by Abu Bakr al-Khallal (1374). **Sahih Ibn Hibban** (1454). *Al-Shari'ah* by al-Ajurri (268). *Mu'jam Ibn al-Muqri'* (1026). *Sunan al-Daraqutni* (1751). *Al-Ibanah al-Kubra* by Ibn Battah (874). *Amali Ibn Sam'un al-Wa'iz* (343). **Al-Mustadrak** (11). *Sharh Usul I'tiqad Ahl al-Sunnah wa al-Jama'ah* (1520).
- [12b] *Al-Iman* by Ibn Abi Shaybah (137). *Musannaf Ibn Abi Shaybah* (30446). *Ta'zim Qadr al-Salah* by Muhammad ibn Nasr al-Marwazi (948). *Al-Sunnah* by Abu Bakr al-Khallal (1378).

13

Shama'il al-Nabi by al-Tirmidhi

Sa'id ibn Abd al-Rahman al-Makhzumi and more than one other person narrated to us. They said: Sufyan narrated to us, from al-Zuhri, from Muhammad ibn Jubayr ibn Mut'im, from his father, who said:

The Messenger of Allah, peace and blessings be upon him, said: "I have several names. I am Muhammad. I am Ahmad. I am al-Mahi, through whom Allah wipes away disbelief. I am al-Hashir, at whose feet the people will be gathered. I am al-Aqib. Al-Aqib is the one after whom there is no prophet." [E21][13]

Explanations

[E21] No new prophet will come after Muhammad. The return of Jesus does not contradict this because Jesus was already a prophet before Muhammad and will return as the same prophet. The words "the one after whom there is no prophet" clearly mean that Muhammad is the final prophet. Since every messenger is also a prophet, he is therefore the final messenger. This shows that clear words should not be changed into a different meaning that the text does not show, just as "Hand" should not be changed to "power".

References

[13] Al-Jami' by Ibn Wahb (82). Musnad al-Humaydi (565). Musannaf Ibn Abi Shaybah (31691). Musnad Ahmad (16734). Sunan al-Darimi (2817). **Sahih Muslim (2354, report 124)**. Tarikh al-Madinah by Ibn Shabbah (2/631). Al-Tirmidhi (2840). Musnad Abi Ya'la (7395). Al-Kuna wa al-Asma' by al-Dulabi (1). Sharh Mushkil al-Athar (1150). **Sahih Ibn Hibban (6313)**. Al-Mu'jam al-Kabir by al-Tabarani (1522). Al-Shari'ah by al-Ajurri (1012). **Al-Sahih min al-Akhbar al-Mujtama ala Sihhatihi by Abu Bakr al-Jawzaqi (1441)**. Al-Ahadith al-Mi'ah al-Shurayhiyyah (37). Shu'ab al-Iman (1334). Al-Mahrawaniyyat (151). Juz' Tarrad ibn Muhammad al-Zaynabi (2). Al-Khal'iyat, al-Sa'di route (579). Al-Mashyakha al-Baghdadiyyah by Abu Tahir al-Silafi (10). Mashyakhat Ibn al-Bukhari (1157). Mashyakhat Ibn Jama'ah (235).

Ibrahim narrated to us. Al-Haytham ibn Kharijah narrated to us. Sulayman ibn Utbah narrated to us, from Yunus ibn Maysarah, from Abu Idris al-Khawlani, from Abu al-Darda, from the Prophet, peace and blessings be upon him, who said:

“When Allah, Blessed and Exalted, created Adam, He struck his right shoulder and brought out descendants who were white like tiny ants. He struck his left shoulder and brought out descendants who were black like charcoal. He said to those on his right, ‘To Paradise, and I do not mind.’ He said to those on his left, ‘To the Fire, and I do not mind.’” [E22][14]

Explanations

[E22] Allah already knew and decreed what would happen. People still choose their actions and are responsible for them. The words “I do not mind” do not express carelessness. They show that Allah’s judgement and decree cannot be challenged.

References

[14] Musnad Ahmad (17660). Al-Sunnah by Ibn Abi Asim (347). Al-Sunnah by Abd Allah ibn Ahmad (1059). Musnad al-Bazzar (4143). Al-Qadar by al-Firyabi (25). **Al-Tawhid by Ibn Khuzaymah** (1/186). Mu’jam al-Sahabah by al-Baghawi (1931). **Sahih Ibn Hibban** (338). Musnad al-Shamiyyin by al-Tabarani (2045). Al-Ibanah al-Kubra by Ibn Battah (1329). Usul al-Sunnah by Ibn Abi Zamanin (119). Sharh Usul I’tiqad Ahl al-Sunnah wa al-Jama’ah (1081). Ma’rifat al-Sahabah by Abu Nu’aym (4666). Jami’ al-Masanid wa al-Sunan (11990). Al-Bazzar said that he knew this wording only through this route and that its chain is hasan.

Muhammad ibn Salamah and al-Harith ibn Miskin informed us. It was read to al-Harith while I listened. They reported from Ibn al-Qasim, who said: Malik narrated to me, from Yahya ibn Sa'id. He said: Ubadah ibn al-Walid ibn Ubadah informed me. He said: My father narrated to me, from Ubadah ibn al-Samit, who said:

“We promised the Messenger of Allah that we would hear and obey in ease and hardship, when willing and unwilling, and even when others were given preference over us. We promised not to fight those in authority for power, and to speak or stand for the truth wherever we were, without fearing anyone’s blame.” [E23][15a]

Amr ibn Ali informed us. Yahya narrated to us, from Sufyan, from Abu Hasin, from al-Sha'bi, from Asim al-Adawi, from Ka'b ibn Ujrah, who said:

The Messenger of Allah came out to us while we were nine and said: “After me there will be rulers. Whoever confirms their lies and helps them in their injustice is not from me and I am not from him, and he will not come to me at the Pool. Whoever does not confirm their lies and does not help them in their injustice is from me and I am from him, and he will come to me at the Pool.” [E24][E25][15b]

Explanations

[E23] The promise requires obedience in what is right and forbids fighting Muslim rulers for power. It also requires speaking the truth and refusing to help wrongdoing.

[E24] “He is not from me” means that this behaviour strongly goes against the Prophet’s guidance. These words do not by themselves mean that the person has left Islam.

[E25] The Pool is a special body of water granted to the Prophet on the Day of Resurrection. His followers will come to drink from it.

References

[15a] Muwatta Malik, Yahya route (1620). Muwatta Malik, Abu Mus'ab al-Zuhri route (896). Al-Sunan al-Ma'thurah by al-Shafi'i (658). Musnad al-Humaydi (393). Musnad Ibn al-Ja'd (1733). Musannaf Ibn Abi Shaybah (37257). Musnad Ahmad (14456). Akhbar Makkah by al-Azraqi (205). Al-Amwal by Ibn Zanjawayh (25). **Sahih al-Bukhari** (7199). Al-Akhbar al-Muwaffaqiyyat by al-Zubayr ibn Bakkar (314). **Sahih Muslim** (1709, report 41). Akhbar Makkah by al-Fakihi (232). Sunan Ibn Majah (2866). Musnad Hadith Malik by Isma'il al-Qadi (74). Al-Sunnah by Ibn Abi Asim (1035). Musnad al-Bazzar (2731). Sunan al-Nasa'i (4149). Al-Kuna wa al-Asma' by al-Dulabi (1870). Al-Sunnah by Abu Bakr al-Khallal (37). Hadith Mus'ab al-Zubayri (177). Amali al-Mahamili, Ibn Mahdi al-Farisi route (124). Al-Musnad by al-Shashi (1180). **Sahih Ibn Hibban** (4547). Al-Shari'ah by al-Ajurri (66). Juz' al-Hasan ibn Rashi al-Askari (62). Musnad al-Muwatta by al-Jawhari (810). **Al-Sahih min al-Akhbar al-Mujtama ala Sihhatihi** (1237). **Al-Mustadrak ala al-Sahihayn** (4251). Sharh Usul I'tiqad Ahl al-Sunnah wa al-Jama'ah (1421). Ma'rifat al-Sunan wa al-Athar (17983). Al-Sunan al-Kubra by al-Bayhaqi (16551). Mu'jam Ibn Asakir (29).

[15b] Al-Nasa'i (4207). See [15a] for the complete parallel-source list.

Musnad Abu Ya'la al-Mawsili

Ahmad narrated to us. He said: Abu Dawud narrated to us. Shu'bah narrated from Qatadah. Abu Dawud said: Hisham also narrated to us from Qatadah, from Anas, that the Messenger of Allah, peace and blessings be upon him... [T8]

Hisham's wording was:

"He will come out of the Fire..." Shu'bah's wording was:

"Bring out of the Fire whoever said, 'There is no god worthy of worship except Allah,' and had in his heart goodness equal to the weight of a grain of wheat. Bring out of the Fire whoever said it and had goodness equal to the weight of a tiny particle." Shu'bah said: "a tiny particle." "And whoever said, 'There is no god worthy of worship except Allah,' and had in his heart goodness equal to the weight of a grain of barley will come out of the Fire." [E26][16]

Explanations

[E26] The different weights show that faith varies in strength and decreases through sin. A person who dies with true belief in and worship of Allah alone will not remain in the Fire forever. The report rejects the Murji'ah view about the levels of faith and the Khawarij and Mu'tazilah view about sinful Muslims who died worshipping Allah alone.

Translator's notes

[T8] The three dots indicate that this selection begins within a longer hadith. The two narrators preserve slightly different wording at this point.

References

[16] Musnad Abi Dawud al-Tayalisi (2078). Al-Iman by Ibn Abi Shaybah (35). Musnad Ahmad (12153). Al-Muntakhab min Musnad Abd ibn Humayd (1170). **Sahih al-Bukhari** (44). **Sahih Muslim** (27, report 45). Juz' Ahmad ibn Isam (6). Sunan Ibn Majah (4312). Al-Tirmidhi (2593). Al-Sunnah by Ibn Abi Asim (849). Musnad al-Bazzar, al-Bahr al-Zakhkhar (7087). Al-Sunan al-Kubra by al-Nasa'i (11179). Musnad Abi Ya'la (2889). Tafsir al-Tabari, Hajr edition (15/602). **Al-Tawhid by Ibn Khuzaymah** (2/612). Al-Sunnah by Abu Bakr al-Khallal (1590). **Sahih Ibn Hibban** (7484). Al-Awali by Abu al-Shaykh (16). **Al-Sahih min al-Akhbar al-Mujtama ala Sihhatihi** (10).

Kitab al-Nu'ut: al-Asma' wa al-Sifat by al-Nasa'i

Abu Dawud informed us. He said: Affan narrated to us. He said: Hammad ibn Salamah narrated to us. Ishaq ibn Abd Allah ibn Abi Talhah reported from Ubayd Allah ibn Miqsam, from Abd Allah ibn Umar, that the Messenger of Allah recited: "They did not honour Allah as He deserves. The whole earth will be in His grasp on the Day of Resurrection..." [al-Zumar 39:67]

The Messenger of Allah moved his hand while saying this and glorified the Lord. Affan demonstrated it for us by closing and opening his hand. He said: "I am the Compeller. I am the Supreme. I am the King. I am the Mighty. I am the Generous." The raised platform beneath the Messenger of Allah shook until we thought it would collapse with him. [E27][T9][17]

Explanations

[E27] The transmitted closing and opening of the hand shows that the attribute is real. It does not describe how Allah's Hand is. This refutes the Jahmiyyah and later Ash'ari and Maturidi explanations that change the Hand or grasp to "power," "rule," or another meaning not shown by the words. A gesture is followed only where it was transmitted and is not invented for other attributes.

Translator's notes

[T9] One route in Sahih Ibn Hibban reads, "He said this with his finger," in place of "with his hand." Some routes omit the phrase "with his hand."

References

[17] Musnad Ahmad (5414). Sunan Ibn Majah (198), in the chapter "Concerning what the Jahmiyyah rejected". Naqd al-Darimi ala al-Marisi, al-Amli'i edition (1/245). Al-Sunnah by Ibn Abi Asim (546). Al-Sunan al-Kubra by al-Nasa'i (7649). Tafsir al-Tabari, Hajr edition (20/250). Tafsir Ibn Abi Hatim (18409). Al-Mu'jam al-Kabir by al-Tabarani (13437). Al-Azamah by Abu al-Shaykh al-Asbahani (2/437). Hadith Abi al-Qasim al-Halabi (41). **Sahih Ibn Hibban** (7327), with "he said this with his finger" in place of "with his hand". Mashyakhat al-Abanus (1). Al-Ibanah al-Kubra by Ibn Battah (217). Al-Tawhid by Ibn Mandah (453 and 16). Tafsir al-Tha'labi (8/252). Hilyat al-Awliya' (3/277). Amali Ibn Bishran (1/872). Al-Asma' wa al-Sifat by al-Bayhaqi (52). Al-Tawhid by al-Maqdisi (36). The word "with his hand" is omitted in al-Maqdisi, al-Bayhaqi and Mashyakhat al-Abanus. Al-Tawhid by Ibn Mandah (211). Jami' al-Masanid by Ibn al-Jawzi (3589). Al-Tawhid by Abd al-Ghani al-Maqdisi (36). Sifat Rabb al-Alamin by Ibn al-Muhibb al-Samit (981).

Al-Mu'jam al-Kabir by al-Tabarani

Abdan ibn Ahmad and Abu Hanifah Muhammad ibn Hanifah al-Wasiti narrated to us. They said: Ahmad ibn al-Miqdam al-Ijli narrated to us. Hammad ibn Waqid al-Saffar narrated to us. Muhammad ibn Dhakwan narrated to us, from Amr ibn Dinar, from Abd Allah ibn Umar, who said:

We were sitting in the courtyard of the Messenger of Allah when a woman passed. Some people said, "This is Muhammad's daughter." A man said, "Muhammad among Banu Hashim is like a sweet-smelling plant in the middle of filth." The woman went and told the Prophet. He came out with anger visible on his face and said:

"Why do statements from some people reach me? Allah, Mighty and Majestic, created seven heavens and seven earths. He chose the highest heaven and dwelt in it, and He placed there whoever He willed from His creation. He chose the highest earth and placed there whoever He willed from His creation. He created mankind and chose the children of Adam. From the children of Adam He chose the Arabs. From the Arabs He chose Mudar. From Mudar He chose Quraysh. From Quraysh He chose Banu Hashim. From Banu Hashim He chose me. I was chosen from one excellent line after another. Whoever loves the Arabs loves them because he loves me. Whoever hates the Arabs hates them because he hates me." [E28][E29][18]

Explanations

[E28] The report describes a general position of honour given to the Arabs because the final Prophet was chosen from among them. Each person's rank before Allah remains based on faith and piety.

[E29] Because the chain is seriously criticised, this wording is not used by itself to establish a matter of belief, although some of its general meanings are supported by other evidence. Al-Dhahabi said that the report's general message was part of the teaching of the prophets and earlier nations. He also quoted Abu al-Hasan al-Ash'ari in al-Ibanah: among the prayers of Muslims was "O Dweller above the Throne," and among their oaths, "By the One veiled beyond seven heavens."

References

[18] This is the single selection in the book that does not follow its usual rule of choosing an authentic report. For the wording "He chose the highest heaven and dwelt in it": Masa'il Harb al-Kirmani, Fa'iz Habis edition (3/1200). Al-Mu'jam al-Awsat (6182). Al-Du'afa al-Kabir by al-Uqayli (4/388). Ilal Ibn Abi Hatim, al-Humayd edition (6/401), where Abu Hatim called it munkar. Munkar means rejected or seriously criticised. Dala'il al-Nubuwwah by Abu Nu'aym al-Asbahani (18). **Al-Mustadrak ala al-Sahihayn by al-Hakim (6953). Ithbat Sifat al-Uluw by Ibn Qudamah (29).** Al-Arba'un fi Sifat Rabb al-Alamin by al-Dhahabi (34). Sifat Rabb al-Alamin by Ibn al-Muhibb al-Samit (984). Some routes omit "He dwelt in it." Al-Bayhaqi narrated it in Shu'ab al-Iman (1330) without those words, and in Manaqib al-Shafi'i (1/40) with "he mentioned a word" in place of that wording. Abu Hatim called the report munkar, and both al-Bukhari and Abu Hatim criticised Muhammad ibn Dhakwan.

Al-Mukhtasar min al-Musnad al-Sahih by Ibn Khuzaymah

Abu Ya'qub Yusuf ibn Wadih al-Hashimi narrated to us. Al-Mu'tamir ibn Sulayman narrated to us, from his father, from Yahya ibn Ya'mar, who said:

I said - meaning to Abd Allah ibn Umar - "Abu Abd al-Rahman, some people claim there is no divine decree." He asked, "Is any one of them present with us?" I said, "No." He said, "When you meet them, tell them, 'I have nothing to do with them before Allah, and they have nothing to do with me.'" [E30]

He then said: Umar ibn al-Khattab narrated to me:

"While we were sitting with the Messenger of Allah among some people, a man came with no sign of travel upon him and no one recognised him. He made his way forward and sat before the Messenger of Allah. He asked, 'Muhammad, what is Islam?' The Prophet replied, 'Islam is to testify that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah, to establish the prayer, give *zakah*, make pilgrimage to the House, perform *umrah*, wash after major impurity, complete *wudu* and fast Ramadan.' The man asked, 'If I do that, am I a Muslim?' He replied, 'Yes.' The man said, 'You have spoken the truth.'" [T10][19]

Explanations

[E30] Divine decree means that Allah knew, wrote and willed all that would occur. Human beings still make real choices and are responsible for them. Both are true.

Translator's notes

[T10] This selection gives only the opening portion. It continues with questions about faith, ihsan and the Hour. Zakah is required charity. Umrah is the lesser pilgrimage to Makkah. Wudu is washing before prayer. Major impurity is a condition that requires a full ritual bath. The Hour means the Day of Resurrection. Ihsan means worshipping Allah with the highest level of sincerity and care.

References

[19] Musnad Abi Hanifah, al-Haskafi route (1). Muwatta Malik, Yahya al-A'zami edition (2/9). Musnad Ahmad (374). **Sahih Muslim** (8, report 1). Sunan Abi Dawud, Muhyi al-Din Abd al-Hamid edition (4695). Al-Tirmidhi (2610). Al-Sunnah by Abd Allah ibn Ahmad (901). Ta'zim Qadr al-Salah by Muhammad ibn Nasr al-Marwazi (363). Al-Qadar by al-Firyabi (150). Al-Sunan al-Kubra by al-Nasa'i (5852). Al-Arba'un by al-Nasawi (1). A collection containing works of Abu Ja'far Ibn al-Bakhtari (727). **Sahih Ibn Hibban** (168). Al-Fawa'id, known as al-Ghaylaniyyat, by Abu Bakr al-Shafi'i (337). Al-Mu'jam al-Kabir by al-Tabarani (557). Al-Arba'un Hadithan by al-Ajurri (5). Al-Shari'ah by al-Ajurri (206). Sunan al-Daraqutni (2708). Al-Ibanah al-Kubra by Ibn Battah (1451). Al-Iman by Ibn Mandah (1). Sharh Usul I'tiqad Ahl al-Sunnah wa al-Jama'ah (1038). Hilyat al-Awliya' (202). Al-Sunan al-Kubra by al-Bayhaqi (8755). Al-Ishrun min al-Khal'iyyat (17). Ahadith al-Silafi an Ja'far al-Sarraj (49).

Al-Tawhid by Ibn Khuzaymah

Al-Rabi ibn Sulayman al-Muradi narrated to us. He said: Abd Allah ibn Wahb narrated to us. He said: Sulayman ibn Bilal narrated to us. He said: Sharik ibn Abd Allah ibn Abi Namir narrated to me. He said: I heard Anas ibn Malik narrate to us concerning the night on which the Messenger of Allah was taken by night from the Mosque of the Ka'bah:

Before revelation came to him, three people came to him while he was standing in the Sacred Mosque. The first said, "It is he." The middle one said, "He is the best of them." The last said, "Take the best of them." That night passed and he did not see them again until they came on another night, in what his heart saw. The Prophet's eyes slept, but his heart did not sleep. The same was true of the other prophets. Their eyes slept, but their hearts did not sleep. They did not speak to him until they carried him and placed him beside the well of Zamzam.

Gabriel took charge of him. He split him from his throat to the upper part of his chest, opened his chest and stomach, and washed them with Zamzam water by his own hand until his inside was cleansed. He then brought a golden bowl filled with faith and wisdom and filled his stomach and chest and the area of his throat with them before closing him again.

Gabriel then took him up to the lowest heaven and knocked at one of its gates. Those in heaven called, "Who is this?" He said, "Gabriel." They asked, "Who is with you?" He said, "Muhammad." They asked, "Has he been sent for?" He said, "Yes." They said, "Welcome and greetings." The inhabitants of the lowest heaven were pleased at his arrival. Those in heaven do not know what Allah intends for him [Muhammad] on earth until He informs them.

He found Adam in the lowest heaven. Gabriel said, "This is your father. Greet him." He greeted Adam, who returned the greeting and said, "Welcome and greetings, my son. What an excellent son you are." Two rivers were running there. The Prophet asked, "What are these two rivers, Gabriel?" He replied, "These are the Nile and the Euphrates, their sources."

Gabriel then passed with him through the heaven, where there was another river. On its bank was a palace of pearl and green precious stone. The Prophet smelled its soil and found that it was musk. He asked, "Gabriel, what is this river?" He replied, "This is al-Kawthar, which your Lord has prepared for you."

Then he took him up to the second heaven. The angels said to him what those in the first heaven had said: "Who is this with you?" He said, "Muhammad, peace and blessings be upon him." They asked, "Has he been sent for?" He said, "Yes." They said, "Welcome and greetings."

Then he took him up to the third heaven. They said to him what those in the first and second heavens had said.

Then he took him up to the fourth heaven. They said to him the same.

Then he took him up to the fifth heaven. They said to him the same.

Then he took him up to the sixth heaven. They said to him the same.

Al-Tawhid by Ibn Khuzaymah — continued

Then he took him up to the seventh heaven. They said to him the same.

Every heaven contained prophets whose names Gabriel gave. Anas remembered Idris in the second heaven, Aaron in the fourth, another prophet in the fifth whose name he did not remember, Abraham in the sixth, and Moses in the seventh because of the honour of Allah speaking to him. Moses said, “I did not think anyone would be raised above me.”

Then Gabriel took the Prophet higher into what none knows but Allah, until he brought him to the Lote Tree of the furthest boundary. The Compeller, the Lord of the Throne, drew near and came down until He was with him at a distance of two bow-lengths or nearer. Allah revealed what He revealed, including fifty prayers for his followers every day and night. [E31]

The Prophet then descended until he reached Moses. Moses stopped him and asked, “Muhammad, what did your Lord require of you?” He replied, “He required fifty prayers from my followers every day and night.” Moses said, “Your followers will not be able to do that. Return and ask your Lord to make it lighter for you and for them.”

The Prophet looked towards Gabriel as though asking his advice. Gabriel signalled that he should do so, if he wished. Gabriel took him up until he came to the Compeller while He was in His place. The Prophet said, “My Lord, make it lighter, for my followers cannot do this.” Ten prayers were removed.

Moses continued sending him back to his Lord until the number became five prayers. Moses then stopped him at the fifth and said, “Muhammad, by Allah, I urged the Children of Israel to observe fewer prayers than these five, but they neglected and abandoned them. Your followers are weaker in body, heart, sight and hearing. Return and ask your Lord to make it lighter for you.” Each time, the Prophet looked towards Gabriel for his advice. Gabriel did not dislike it, so he took him back at the fifth.

The Prophet said, “My Lord, my followers are weak in their bodies, hearts, sight and hearing, so make it lighter for us.” The Compeller said, “Muhammad.” He replied, “At Your service and ready to obey.” He said, “My word is not changed. They are five for you.”

The Prophet returned to Moses. Moses asked, “What happened?” He replied, “He made it lighter for us and gave us ten rewards for every good deed.” Moses said, “By Allah, I urged the Children of Israel to observe fewer prayers than this, but they abandoned them. Return and ask your Lord to make it lighter for you again.” The Prophet replied, “By Allah, I have become ashamed before my Lord, Mighty and Majestic, because of how often I have gone back to Him.” Moses said, “Then descend in the name of Allah.” The Prophet awoke in the Sacred Mosque. [E32][20]

Explanations

[E31] The Lote Tree of the furthest boundary is a great tree at the highest boundary reached during the Night Journey. “Two bow-lengths” means approximately the length of two bows placed end to end. “The Compeller” is one of Allah’s names. The report includes the words “drew near”, “came down” and “while He was in His place”. These words are accepted without describing how.

[E32] The five daily prayers remain equal to fifty in reward. The number of required prayers was reduced while the full reward was kept.

References

[20] **Sahih al-Bukhari** (7517). Tafsir al-Tabari (22/502). Hadith al-Sarraj (2678). **Mustakhraj Abi Awanah** (426). Al-Radd ala man Yaquul al-Qur’an Makhluq by Abu Bakr al-Najjad (85). Al-Iman by Ibn Mandah (712). Sharh Usul I’tiqad Ahl al-Sunnah wa al-Jama’ah (1423). Al-Asma’ wa al-Sifat by al-Bayhaqi (930). Ibtal al-Ta’wilat (450). Tafsir al-Baghawi (63). Al-Hujjah fi Bayan al-Mahajjah (58). Sifat Rabb al-Alamin by Ibn al-Muhibb al-Samit (329).

Al-Musnad al-Sahih ala al-Ta'qasim wa al-Anwa by Ibn Hibban

Ibn Hibban's heading: "Mention of the report describing what Allah, Exalted and Majestic, will do with all His creation on the Day of Resurrection."

Ahmad ibn Ali ibn al-Muthanna informed us. Abu Khaythamah narrated to us. Jarir narrated to us, from al-A'mash, from Ibrahim, from Alqamah, from Abd Allah ibn Masud, who said:

A man from the People of the Book came to the Messenger of Allah and said: "Allah holds the heavens on one finger, the water and the soil on one finger, and all creation on one finger. Then He says, 'I am the King.'" The Messenger of Allah laughed until his back teeth showed. He then recited: "They did not honour Allah as He deserves. The whole earth will be in His grasp on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him. He is far above what they associate with Him." [al-Zumar 39:67] [E33][T11][21a]

Ibn Hibban's heading: "Mention that the Chosen Prophet did not reject the statement of the person whose words we have described."

Abd Allah ibn Muhammad al-Azdi informed us. Ishaq ibn Ibrahim narrated to us. Jarir informed us, from Mansur, from Ibrahim, from Ubaydah, from Abd Allah ibn Masud, who said:

A Jewish scholar came to the Messenger of Allah and said, "On the Day of Resurrection, Allah will place the heavens on one finger, the earths on one finger, the trees on one finger, and all creation on one finger. Then He will shake them and say, 'I am the King.'" Abd Allah said, "I saw the Messenger of Allah laugh until his back teeth showed, in amazement at what the Jewish man said and in confirmation of what he said." He then recited the verse from al-Zumar. [21b]

Explanations

[E33] The reports show that the fingers, grasp, right hand and speech are real. The Prophet's laughter and his reciting of the verse showed that he accepted the man's statement. This rejects explanations that change these attributes into different meanings not shown by the words.

Translator's notes

[T11] People of the Book means Jews and Christians. The two related narrations are sourced together. The second uses the exact words "in confirmation of what he said". Other routes report the same event without that phrase but still show the same approval.

References

[21a] **Sahih Ibn Hibban** (7325).

[21b] With the explicit wording "in confirmation of what he said": Sunan Sa'id ibn Mansur (1871). Musnad Ahmad (3590). **Sahih al-Bukhari** (4811). **Sahih Muslim** (2786). Al-Sunnah by Ibn Abi Asim (541). Al-Sunnah by Abd Allah ibn Ahmad (490). Musnad al-Bazzar (1496). Al-Sunan al-Kubra by al-Nasa'i (11386). Musnad Abi Ya'la (5387). **Al-Tawhid by Ibn Khuzaymah** (1/180). **Sahih Ibn Hibban** (7326). Al-Mu'jam al-Awsat (5857). Al-Shari'ah by al-Ajurri (736). Juz' al-Alf Dinar by al-Qati'i (236). Al-Sifat by al-Daraqutni, al-Faqihi edition (25). Al-Ibanah al-Kubra by Ibn Battah (212). **Al-Sahih min al-Akhbar al-Mujtama ala Sihhatihi** (1790). Fawa'id Ibn Akhi Maymi al-Daqqaq (498). Al-Tawhid by Ibn Mandah (372). Al-Radd ala al-Jahmiyyah by Ibn Mandah (19). Majlis al-Amali fi Sifat Allah by Ibn Mardawayh (20). Sharh Usul I'tiqad Ahl al-Sunnah wa al-Jama'ah (706). Mashyakhat Ibn Shadhan al-Sughra (11). Al-Mukhtasar al-Nasih fi Tahdhib al-Kitab al-Jami al-Sahih (7414). Al-Asma' wa al-Sifat by al-Bayhaqi (733). Al-Arba'un fi Dala'il al-Tawhid (4). Sharh al-Sunnah by al-Baghawi (4304). Without the explicit word "in confirmation", while conveying the same meaning: Al-Tirmidhi (3238). Al-Nu'ut: al-Asma' wa al-Sifat (78). Musnad Abi Ya'la (5160). Hadith Mus'ab al-Zubayri (220). Al-Musnad by al-Shashi (798). Al-Awwal min Hadith Abi Ali ibn Shadhan (104). Hilyat al-Awliya' (7/126). Ibtal al-Ta'wilat (14). Mu'jam Ibn Asakir (76). Sifat Rabb al-Alamin by Ibn al-Muhibb al-Samit (814).

Abd Allah ibn Abi Dawud narrated to us. Salamah ibn Shabib and Hawtharah ibn Muhammad al-Manqari informed us.

A second chain begins here: Al-Husayn ibn Ismail narrated to us. Ali ibn Shuayb, Ya'qub ibn Ibrahim and Muhammad ibn Uthman ibn Karamah informed us. They said: Abu Usamah informed us, from Ubayd Allah ibn Umar, from Muhammad ibn Yahya ibn Hibban, from Abd al-Rahman al-Araj, from Abu Hurayrah, from A'ishah, who said:

“One night I could not find the Prophet in bed. I felt for him with my hand, and my hand touched his feet while they were upright. I heard him say: ‘I seek refuge in Your pleasure from Your anger, in Your forgiveness from Your punishment, and in You from You. I cannot praise You as fully as You deserve. You are as You have praised Yourself.’” [E34][E35][22]

Explanations

[E34] The prayer shows that Allah's pleasure, anger, forgiveness and punishment are real.

[E35] Allah is described only with what He revealed about Himself and what His Messenger taught. His attributes are not replaced with ideas invented through human reasoning.

References

- [22] Muwatta Malik, Yahya al-A'zami edition (2/299). Muwatta Malik, Abu Mus'ab al-Zuhri route (620). Musannaf Abd al-Razzaq, al-A'zami edition (2883). Musannaf Ibn Abi Shaybah (29140). Musnad Ishaq ibn Rahawayh (544). Musnad Ahmad (24312). **Sahih Muslim (486)**. Sunan Ibn Majah (3841). Sunan Abi Dawud (879). Al-Tirmidhi (3493). Musnad Hadith Malik by Isma'il al-Qadi (96). Mukhtasar Qiyam al-Layl by al-Marwazi (p. 181). Sunan al-Nasa'i (169). Al-Nu'ut (90). Musnad Abi Ya'la (4565). **Sahih Ibn Khuzaymah (655)**. Musnad al-Sarraj (315). Mu'jam Ibn al-A'rabi (2407). **Sahih Ibn Hibban (6613)**. Al-Mu'jam al-Awsat (3677). Juz' ma Rawahu al-Zubayr an Ghayr Jabir by Abu al-Shaykh al-Asbahani (96). Al-Tawhid by Ibn Mandah (379). Al-Sunan al-Kubra by al-Bayhaqi (614). Al-Targhib wa al-Tarhib by Qiwam al-Sunnah (829). Al-Muntaqa min Masmu'at Marw by al-Diya al-Maqdisi (381). Sifat Rabb al-Alamin by Ibn al-Muhibb al-Samit (228). A similar report from Ali ibn Abi Talib: Hadith Ali ibn Hujr from Isma'il ibn Ja'far (329). Musnad Abi Dawud al-Tayalisi (125). Musannaf Ibn Abi Shaybah (6943). Musnad Ahmad (751). Al-Muntakhab min Musnad Abd ibn Humayd (81). Sunan Ibn Majah (1179). Al-Tirmidhi (3566). Sunan al-Nasa'i (1747). Al-Nu'ut (94). Musnad Abi Ya'la (275). **Sahih Ibn Khuzaymah (655)**. Al-Mu'jam al-Awsat (1992). Amal al-Yawm wa al-Laylah by Ibn al-Sunni (p. 690). Al-Tawhid by Ibn Mandah, al-Wuhaybi and al-Ghusn edition (863-11). **Al-Mustadrak ala al-Sahihayn by al-Hakim (1150)**. Al-Sunan al-Kubra by al-Bayhaqi (4871). Al-Da'awat al-Kabir (392). Al-Asma' wa al-Sifat by al-Bayhaqi (408). **Al-Ahadith al-Mukhtarah by al-Diya al-Maqdisi (627)**. Sifat Rabb al-Alamin by Ibn al-Muhibb al-Samit (711).

Al-Sifat by al-Daraqutni

Ahmad ibn Muhammad ibn Ismail al-Tusi narrated to us. Ali ibn Ishkab narrated to us. Harun ibn Ma'ruf narrated to us. Jarir narrated to us, from al-A'mash, from Habib ibn Abi Thabit, from Ata, from Ibn Umar, who said:

The Messenger of Allah, peace and blessings be upon him, said: "Do not insult the face, for Allah created Adam in the image of the Most Merciful, Mighty and Majestic." [T12][E36][23]

Explanations

[E36] The attached pronoun in "His image" has been explained in three ways. First, some said that it refers to the person whose face is struck. This cannot be correct, because that person is a descendant of Adam. The wording would then have to mean that the person was created in Adam's image, not that Adam was created in his. Second, some said that it refers to Adam himself, meaning that Allah created Adam immediately in his final form without passing through the stages of a drop, a clot and so on. This does not fit, because Adam was created through stages of dust, clay, sticky clay and sounding clay. It also has no connection with the prohibition against striking the face. Third, some said that the pronoun only shows ownership, meaning an image that Allah formed. This is better than the first two explanations, but Allah formed every created being, so it does not explain what is special about Adam. Abu Bakr al-Marrudhi asked Ahmad ibn Hanbal about the report, "Allah created Adam in His image." Ahmad cited the wording, "Allah created Adam in the image of the Most Merciful," and said, "We say it as the hadith came." When another narrator explained it as "the image of clay," Ahmad said, "This is the speech of the Jahmiyyah." This also shows that Ahmad accepted the report. Ibn Qutaybah said that "image" is no harder to accept than the hands, fingers and eye mentioned in revelation. People are familiar with those because they occur in the Qur'an, while this wording feels unfamiliar because it does not. All are believed without claiming to know how or setting limits. Al-Ajurri said: "These are among the reports that Muslims must believe. They are not asked about with 'How?' or 'Why?'" They are accepted and believed."

Translator's notes

[T12] The Arabic word *surah* means form or image. It does not mean a photograph or painted picture.

References

[23] For the wording "in the image of the Most Merciful": Musnad al-Harith (872). Al-Sunnah by Ibn Abi Asim (517). Al-Sunnah by Abd Allah ibn Ahmad (498). **Al-Tawhid by Ibn Khuzaymah (1/85)**. Al-Mu'jam al-Kabir by al-Tabarani (13580). Al-Manhiyyat by al-Hakim al-Tirmidhi (p. 146). Al-Shari'ah by al-Ajurri (725). Al-Ibanah al-Kubra by Ibn Battah (185). Al-Sabi min Fawa'id Abi Uthman al-Buhayri (177). Al-Asma' wa al-Sifat by al-Bayhaqi (640). Ibtal al-Ta'wilat (68). Sifat Rabb al-Alamin by Ibn al-Muhibb al-Samit (132). Al-Daraqutni said that the route from Ata directly from the Prophet, without naming Ibn Umar, is sounder. The chain printed here is therefore criticised.

Al-Mustadrak 'ala al-Sahihayn by al-Hakim

Abu Zakariyya al-Anbari informed us. Muhammad ibn Abd al-Salam narrated to us. Ishaq ibn Ibrahim narrated to us. Abd al-Razzaq informed us. Yahya ibn al-Ala informed us, from his uncle Shuayb ibn Khalid. He said: Simak ibn Harb narrated to me, from Abd Allah ibn Umayrah, from al-Ahnaf ibn Qays, from al-Abbas ibn Abd al-Muttalib, who said:

“We were sitting with the Messenger of Allah at al-Batha when a cloud passed. He looked at it and asked, ‘Do you know what this is called?’ They said, ‘A cloud.’ He asked, ‘And al-muzn?’ They said, ‘And al-muzn.’ He said, ‘And al-ananah.’ Then he asked, ‘Do you know the distance between the heaven and the earth?’ They said, ‘No.’ He said, ‘The distance between them is either seventy-one, seventy-two or seventy-three years. The heaven above it is the same. Allah is above that. Nothing from the deeds of the children of Adam is hidden from Him. In the seventh heaven are eight mountain goats. The distance between their hooves and knees is like the distance from one heaven to another.’” [E37][T13][T14][24]

Explanations

- [E37] The report shows that Allah is above the heavens and knows every human action. It also describes creatures from the unseen world. We accept what the report says and do not guess about anything beyond it. Al-Ajurri said that Muslims must believe such reports rather than asking “How?” or “Why?”

Translator's notes

- [T13] Al-muzn and al-ananah are Arabic terms for a cloud or rain-bearing cloud.
[T14] The word aw'al means wild mountain goats.

References

- [24] Mashykh al-Tahman (18). Musnad Ahmad (1770). Akhbar Makkah by al-Fakihi (1827). Sunan Ibn Majah (193), in the chapter “Concerning what the Jahmiyyah rejected”. Sunan Abi Dawud (4723), in the chapter “Concerning the Jahmiyyah”. Al-Tirmidhi (3320). Al-Radd ala al-Jahmiyyah by al-Darimi, al-Badr edition (72). Al-Matar wa al-Ra'd wa al-Barq by Ibn Abi al-Dunya (2). Al-Sunnah by Ibn Abi Asim (577). Musnad al-Bazzar (1310). Al-Arsh wa-ma Ruwiya fihi (9). Musnad Abi Ya'la (6713). Musnad al-Ruyani (1329). **Al-Tawhid by Ibn Khuzaymah (1/234)**. Al-Fawa'id, known as al-Ghaylaniyyat, by Abu Bakr al-Shafi'i (295). Al-Shari'ah by al-Ajurri (663). Al-Azamah by Abu al-Shaykh al-Asbahani (566). Fawa'id Ibn Shahin (2). Al-Ibanah al-Kubra by Ibn Battah (107). Al-Tawhid by Ibn Mandah (50-1). **Al-Mustadrak ala al-Sahihayn by al-Hakim (3848)**. Sharh Usul I'tiqad Ahl al-Sunnah wa al-Jama'ah (650). Tafsir al-Tha'labi (3229). Tarikh Asbahan (426). Al-Asma' wa al-Sifat by al-Bayhaqi (847). Al-Tamhid by Ibn Abd al-Barr (152). Al-Hujjah fi Bayan al-Mahajjah (42). Al-Abatil wa al-Manakir wa al-Sihah wa al-Mashahir by al-Jawzaqani (72), who said: “This is a sahih hadith.” Fatwa wa Jawabuha fi Dhikr al-I'tiqad (19). Ithbat Sifat al-Uluw by Ibn Qudamah (15). **Al-Ahadith al-Mukhtarah (462)**. Tahdhib al-Kamal fi Asma' al-Rijal (15/387). Al-Uluw lil-Ali al-Ghaffar (105). Ibn Taymiyyah described the following debate: “It seems that you have prepared yourself to attack the hadith of the mountain goats, the report of al-Abbas ibn Abd al-Muttalib.” They had pressed the issue until they found a statement cited by Zaki al-Din Abd al-Azim from al-Bukhari's Tarikh: “Abd Allah ibn Umayrah is not known to have heard from al-Ahnaf.” I said: “Although this report was narrated by the compilers of the Sunan, such as Abu Dawud, al-Tirmidhi, Ibn Majah and others, it is transmitted through two well-known routes. Criticism of one route does not invalidate the other.” He said: “Does it not revolve around Ibn Umayrah, when al-Bukhari said that he is not known to have heard from al-Ahnaf?” I replied: “The imam of the imams, Ibn Khuzaymah, narrated it in Kitab al-Tawhid, in which he stipulated that he would cite as evidence only what was transmitted by reliable narrators from reliable narrators in a connected chain to the Prophet. An affirmative report of connection takes precedence over a bare denial.”

Al-Ahadith al-Mukhtarah by al-Diya al-Maqdisi

Abd Allah ibn Ahmad ibn Muhammad al-Harbi informed us that Hibat Allah ibn Muhammad informed them. Ali ibn al-Hasan informed us. Ahmad ibn Jafar informed us. Abd Allah ibn Ahmad informed us. My father narrated to me. Abu al-Muthanna Muadh ibn Muadh al-Anbari informed us. Hammad ibn Salamah informed us. Thabit al-Bunani informed us. A second chain begins here: Imam Ahmad said: Ruh informed us. Hammad informed us, from Thabit, from Anas ibn Malik, from the Prophet, peace and blessings be upon him, concerning the words: "When his Lord appeared to the mountain." [al-Araf 7:143]

He said, "Like this," meaning that he showed the tip of his little finger. Humayd al-Tawil said to Thabit, "What do you intend by this, Abu Muhammad?" Thabit struck him hard on the chest and said, "Who are you, Humayd? Who are you, Humayd? Anas ibn Malik narrated it to me from the Prophet, peace and blessings be upon him, and you ask, 'What do you intend by this?'" [E38][25]

| All praise is due to Allah.

Explanations

[E38] The gesture shows that only a very small manifestation reached the mountain. It does not describe how Allah appeared. Changing the report to say that a small part of the Throne appeared is an example of changing the meaning.

References

[25] Musnad Ahmad (12260). Hadith Abbas al-Thaqafi (45). Akhbar Makkah by al-Fakihi (2414). Al-Tirmidhi (3074). Al-Sunnah by Ibn Abi Asim (481). Al-Sunnah by Abd Allah ibn Ahmad (500). Musnad al-Bazzar (6825). Tafsir al-Tabari, Jami al-Bayan, Dar al-Tarbiyah wa al-Turath edition (15088). Tafsir Ibn Abi Hatim (8936). Mu'jam Ibn al-A'rabi (406). Al-Mu'jam al-Awsat (1836). Al-Ibanah al-Kubra by Ibn Battah (272). Al-Radd ala al-Jahmiyyah by Ibn Mandah (70). **Al-Mustadrak ala al-Sahihayn by al-Hakim (3249)**. Mashyakhat al-Abanus (102). Ibtal al-Ta'wilat (53). Al-Arba'un fi Dalal al-Tawhid (5). Mashyakhat Qadi al-Maristan (54). Majlis 128 from Amali Abi al-Qasim al-Samarqandi (2). Al-Tawhid by Ibn Khuzaymah (1/260), with al-Za'farani's demonstration of the gesture. Ahmad ibn Sinan reported that Muadh showed the tip of his left little finger. Ibn al-Arabi reported that Affan pointed with the tip of his little finger. Ibn Khuzaymah described al-Za'farani placing his left thumb on the tip of his left little finger at its first joint. The gesture was also demonstrated by Anas, Hammad, Muadh ibn Muadh, Affan ibn Muslim and al-Zafarani. Because narrators passed the gesture down together with the wording, it may be demonstrated when this report is taught or narrated. The practice may be revived.