كِتَابُ العَرْشِ

لِلْإِمَامِ الحَافِظِ شَمْسِ الدِّينِ الذَّهَبِيِّ

رَحِمَهُ اللَّهُ (ت ٧٤٨ هـ)

Kitab al-ʿArsh

The Book of the Throne

Shams al-Din al-Dhahabi (673–748 AH)

Arabic text with English translation

Sample: the opening sections

Mutoon Press

المحتويات

Contents

خطبة الكتاب

Opening

الأدلة من القرآن

The proofs from the Qur'an

الأدلة من السنة

The proofs from the Sunnah

ملاحظة على النص والترجمة

Note on the text and translation

بسم الله الرحمن الرحيم

In the name of Allah, the Most Merciful, the Especially Merciful.

الحمد لله الذي ارتفع على عرشه في السماء، وجَلَّى باليقين قلوب صفوته الأتقياء، وبلى خلقه بالسعادة والشقاء.

All praise is for Allah, who is exalted above His Throne in the heaven, who has illumined with certainty the hearts of His pure and God-fearing elect, and who has tried His creation with happiness and misery.

وأشهد أن لا إله إلا الله، وحده لا شريك له، شهادة مؤمن بالحشر واللقاء.

I bear witness that none has the right to be worshipped except Allah, alone and without partner – the testimony of a believer in the Gathering and in the Meeting [with Him].

وأشهد أن محمدا عبده ورسوله، الشهيد على الأمة الشهداء، المبعوث بالبينات والهدى وترك المراء، صلى الله عليه وسلم وشرف وكرم صلاة دائمة إلى يوم الدين، وعلى آله وصحبه أجمعين.

And I bear witness that Muhammad is His slave and Messenger, the witness over the nation that are themselves witnesses, sent with clear proofs and guidance and with the abandonment of wrangling. May Allah send blessings and peace upon him, and honour and ennoble him, with a blessing that lasts until the Day of Recompense, and upon his family and all his Companions.

فصل

Section

الدليل على أن الله تعالى فوق العرش، فوق المخلوقات، مباين لها، ليس بداخل في شيء منها، على أن علمه في كل مكان: الكتاب والسنة وإجماع الصحابة والتابعين والأئمة المهديين.

The proof that Allah, the Most High, is above the Throne, above all created things, separate and distinct from them (mubāyin), not within anything of them – while His knowledge is in every place – is the Book, the Sunnah, and the consensus of the Companions, the Successors (al-tābiʿūn) and the rightly guided imams.

الأدلة من القرآن

The proofs from the Qur'an

أما الكتاب:

As for the Book:

فقوله تعالى: ﴿ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ﴾ [طه: ٥].

His saying, the Most High: “The Most Merciful rose over (istawā) the Throne” [Ta Ha 20:5].

وقوله: ﴿ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِ﴾ [الأعراف: ٥٤] في ستة مواضع.

And His saying: “Then He rose over the Throne” [al-Aʿraf 7:54], in six places.

(١) قال البخاري في صحيحه: قال مجاهد: "استوى: علا على العرش".

(1) Al-Bukhari said in his Sahih: Mujahid said: “Istawā: He ascended above the Throne.”

(٢) وقال إسحاق بن راهويه: [سمعت بشر بن عمر] قال: سمعت غير واحد من المفسرين يقول: "﴿ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ﴾ [طه: ٥] أي ارتفع".

(2) Ishaq ibn Rahawayh said: [I heard Bishr ibn ʿUmar] say: I heard more than one of the Qurʾanic commentators say: "'The Most Merciful rose over the Throne' [Ta Ha 20:5] means: He rose up (irtafaʿa)."

(٣) وقال محمد بن جرير الطبري في قوله ﴿ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِ ٱلرَّحۡمَٰنُ﴾ [الفرقان: ٥٩]: "أي علا وارتفع".

(3) Muhammad ibn Jarir al-Tabari said concerning His saying "Then He rose over the Throne, the Most Merciful" [al-Furqan 25:59]: "That is, He ascended and rose up."

(٤) وقال أبو عبيدة: "أي صعد".

(4) Abu ʿUbaydah said: "That is, He went up (ṣaʿida)."

ذكره البغوي في تفسيره.

Al-Baghawi mentioned this in his Tafsir.

(٥) وقال الفراء:﴿ثُمَّ ٱسْتَوَىٰٓ﴾ [البقرة: ٢٩] أي صعد، قاله ابن عباس وهو كقولك: الرجل كان قاعدًا ثم استوى قائمًا".

(5) Al-Farrāʾ said: "'Then He rose' [al-Baqarah 2:29] means: He went up. Ibn ʿAbbas said this. It is like your saying: The man was sitting, then he rose up standing."

رواه عنه البيهقي في الصفات له.

Al-Bayhaqi narrated it from him in his book on the Attributes (al-Asmāʾ wa-l-Ṣifāt).

(٦) وروى الدارقطني عن إسحاق الكاذي قال: سمعت أبا العباس ثعلبا يقول في ﴿ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾ [الأعراف: ٥٤]: "علا، واستوى الوجه: اتصل، واستوى القمر: امتلأ، واستوى زيد وعمرو: تشابها، واستوى إلى السماء: أقبل. هذا الذي نعرف من كلام العرب".

(6) Al-Daraqutni narrated from Ishaq al-Kadhi, who said: I heard Abu al-ʿAbbas Thaʿlab say concerning "rose over the Throne" [al-Aʿraf 7:54]: "He ascended. Istawā of the face means: it became even; istawā of the moon: it became full; istawā of Zayd and ʿAmr: they became alike; and istawā to the heaven: He turned to it. This is what we know from the speech of the Arabs."

(٧) وقال داود بن علي: كنا عند ابن الأعرابي فأتاه رجل فقال: "ما معنى قوله: ﴿عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ﴾ [طه: ٥]"؟ قال: "هو على عرشه كما أخبر. فقال: يا أبا عبد الله إنما معناه استولى. فقال: "اسكت لا يقال استولى على الشيء [حتى] يكون له مضاد فإذا غلب أحدهما قيل: استولى".

(7) Dawud ibnʿAli said: We were with Ibn al-Aʿrabi when a man came to him and said, “What is the meaning of His saying: ‘rose over the Throne’ [Ta Ha 20:5]?” He said, “He is above His Throne, as He has informed.” The man said, “O AbuʿAbdillah, its meaning is only that He took control (istawlā).” He said, “Be quiet! It is not said that someone took control of a thing until he has a rival; then, when one of the two overcomes the other, it is said: he took control (istawlā).”

(٨) وقال محمد بن أحمد بن [النضر]: سمعت ابن الأعرابي صاحب اللغة يقول: أرادني ابن أبي [دؤاد] أن أطلب له في بعض لغات العرب ومعانيها ﴿ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ﴾ [طه: ٥] بمعنى استولى، فقلت: "والله ما يكون هذا ولا أصبته".

(8) Muhammad ibn Ahmad ibn al-Nadr said: I heard Ibn al-Aʿrabi, the authority on the Arabic language, say: Ibn Abi Duʾad wanted me to search out for him, in some of the dialects of the Arabs and their meanings, “The Most Merciful rose over the Throne” [Ta Ha 20:5] in the sense of “took control”. I said, “By Allah, this cannot be, nor have I come across it.”

(٩) وقال أبو العالية الرياحي: "﴿ٱسۡتَوَىٰٓ إِلَى ٱلسَّمَآءِ﴾ [البقرة: ٢٩] أي ارتفع".

(9) Abu al-ʿAliyah al-Riyahi said: “‘He turned (istawā) to the heaven’ [al-Baqarah 2:29] means: He rose up.”

نقله البخاري عنه في صحيحه.

Al-Bukhari reported this from him in his Sahih.

(١٠) ورواه محمد بن جرير الطبري في تفسيره عن الربيع بن أنس عنه.

(10) Muhammad ibn Jarir al-Tabari also narrated it in his Tafsir from al-Rabí ibn Anas, from him.

(١١) وقال البغوي فيه: قال ابن عباس وأكثر مفسري السلف: ارتفع إلى السماء.

(11) Al-Baghawi said about it: Ibn ʿAbbas and most of the commentators of the Salaf said: He rose up to the heaven.

(١٢) وقال الخليل بن أحمد في﴿ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ﴾ [البقرة: ٢٩]: "ارتفع إلى السماء". رواه أبو عمر بن عبد البر في شرح الموطأ له.

(12) Al-Khalil ibn Ahmad said concerning “Then He turned to the heaven” [al-Baqarah 2:29]: “He rose up to the heaven.” Abu ʿUmar ibn ʿAbd al-Barr narrated it in his commentary on al-Muwatta′.

وقال تعالى: ﴿إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ﴾ [فاطر: ١٠].

And He, the Most High, said: “To Him ascends the good word” [Fatir 35:10].

﴿إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾ [آل عمران: ٥٥].

“I will take you and raise you up to Myself” [Al ʿImran 3:55].

﴿بَل رَّفَعَهُ ٱللَّهُ إِلَيۡهِ﴾ [النساء: ١٥٨].

“Rather, Allah raised him up to Himself” [al-Nisa′ 4:158].

﴿يَخَافُونَ رَبَّهُم مِّن فَوۡقِهِمۡ﴾ [النحل: ٥٠].

“They fear their Lord above them” [al-Nahl 16:50].

﴿يُدَبِّرُ ٱلۡأَمۡرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلۡأَرۡضِ ثُمَّ يَعۡرُجُ إِلَيۡهِ﴾ [السجدة: ٥].

“He directs the affair from the heaven to the earth; then it ascends to Him” [al-Sajdah 32:5].

﴿ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخۡسِفَ بِكُمُ ٱلۡأَرۡضَ﴾ [الملك: ١٦] الآية.

“Do you feel secure that He who is in the heaven will not cause the earth to swallow you up?” [al-Mulk 67:16] – to the end of the verse.

﴿ذِي ٱلۡمَعَارِجِ تَعۡرُجُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيۡهِ﴾ [المعارج: ٣-٤].

“Possessor of the ways of ascent. The angels and the Spirit ascend to Him” [al-Maʿarij 70:3–4].

﴿وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا﴾

[غافر: ٣٦-٣٧].

"And Pharaoh said: O Haman, build me a tower that I may reach the ways – the ways into the heavens – so that I may look upon the God of Moses; and indeed I think him a liar" [Ghafir 40:36–37].

يعني: أظن موسى كاذبا أن إلهه في السماء، ولو لم يكن موسى عليه السلام يدعوه إلى إله في السماء لما قال هذا؛ إذ لو كان موسى قال له: إن الإله الذي أدعوك إليه ليس في السماء، لكان هذا القول من فرعون عبثًا، ولكان بناؤه القصر جنونًا.

That is: I think Moses is lying in saying that his God is in the heaven. Had Moses (peace be upon him) not been calling him to a God in the heaven, Pharaoh would not have said this. For had Moses said to him, "The God to whom I call you is not in the heaven," this statement of Pharaoh's would have been pointless, and his building of the tower would have been madness.

الأدلة من السنة

The proofs from the Sunnah

وأما الأحاديث المتواترة المتوافرة عن رسول الله ﷺ فأكثر من أن تستوعب، فمنها:

As for the hadiths from the Messenger of Allah ﷺ, which are mass-transmitted (mutawātir) and abundant, they are too many to be gathered in full. Among them:

(١٣) حديث معاوية بن الحكم السلمي قال: "كانت لي غنم بين أُحُد والجَوَّانِيَّةِ، فيها جارية لي، فأطلعتها ذات يوم، فإذا الذئب قد ذهب منها بشاة فصككتها، فأتيت النبي ﷺ فذكرت ذلك له، فعظم ذلك عليّ، فقلت: "يا رسول الله أفلا أعتقها؟ "، قال: «ادعها» فدعوتها، فقال لها: «أين الله؟» قالت: "في السماء". قال: «من أنا؟»، قالت: "رسول الله". قال: «أعتقها فإنها مؤمنة».

(13) The hadith of Muʿawiyah ibn al-Hakam al-Sulami, who said: “I had some sheep between Uhud and al-Jawwaniyyah, tended by a slave-girl of mine. One day I came upon her and found that the wolf had made off with one of the sheep, so I slapped her. Then I came to the Prophet ﷺ and told him of it, and he regarded it as a grave matter on my part. I said, ‘O Messenger of Allah, shall I not emancipate her?’ He said, ‘Call her.’ So I called her, and he said to her, ‘Where is Allah?’ She said, ‘In the heaven.’ He said, ‘Who am I?’ She said, ‘The Messenger of Allah.’ He said, ‘Emancipate her, for she is a believer.’”

هذا حديث صحيح؛ رواه مسلم وأبو داود والنسائي ومالك في الموطأ.

This is an authentic (ṣaḥīḥ) hadith; Muslim, Abu Dawud, al-Nasaʾi and Malik in al-Muwattaʾ narrated it.

(١٤) وفي السنن عن محمد بن الشريد أن أمه أوصته أن يعتق عنها رقبة مؤمنة، فقال: "يا رسول الله، إن أمي أوصت بكذا، وهذه جارية سوداء نوبيّة، أتجزئُ عني، قال: «إيتني بها» فقال لها: «أين الله؟» قالت: "في السماء"، قال: «من أنا؟» قالت: "أنت رسول الله"، قال: «أعتقها فإنها مؤمنة».

(14) In the Sunan, from Muhammad ibn al-Sharid: his mother had instructed in her will that he emancipate a believing slave on her behalf. He said, “O Messenger of Allah, my mother left such-and-such an instruction, and this is a black Nubian slave-girl. Will she suffice on my behalf?” He said, “Bring her to me.” Then he said to her, “Where is Allah?” She said, “In the heaven.” He said, “Who am I?” She said, “You are the Messenger of Allah.” He said, “Emancipate her, for she is a believer.”

وهذه الجارية غير جارية معاوية بن الحكم.

This slave-girl is not the slave-girl of Muʿawiyah ibn al-Hakam.

(١٥) وعن أبي رزين العقيلي قال: "قلت يا رسول الله: أين كان ربنا قبل أن يخلق السماء والأرض؟ " قال: «كان في عما ما فوقه هواء وما تحته هواء، ثم خلق العرش ثم استوى عليه». وفي لفظ آخر: «ثم كان على العرش فارتفع على عرشه».

(15) From Abu Razin al-ʿUqayli, who said: “I said, ‘O Messenger of Allah, where was our Lord before He created the heaven and the earth?’ He said, ‘He was inʿamāʾ (a thin cloud), with no air above it and no air beneath it. Then He created the Throne, and then He rose over it.’” In another wording: “Then He was upon the Throne, and He rose up over His Throne.”

وهذا حديث حسن رواه [الترمذي] وغيره.

This is a good (ḥasan) hadith; al-Tirmidhi and others narrated it.

(١٦) وعن أبي هريرة، أن رجلًا أتى النبي ﷺ بجارية سوداء، أعجمية فقال: "يا رسول الله إن عليّ عِتْقَ رقبة مؤمنة فقال لها: «أين الله؟» فأشارت بالسبابة إلى السماء، فقال لها: «من أنا؟» فأشارت بإصبعها إليه، وإلى السماء، أي أنت رسول الله، فقال: «أعتقها».

(16) From Abu Hurayrah: A man brought a black, non-Arab slave-girl to the Prophet ﷺ and said, “O Messenger of Allah, I owe the emancipation of a believing slave.” He said to her, “Where is Allah?” She pointed with her forefinger to the heaven. He said to her, “Who am I?” She pointed with her finger to him and to the heaven, meaning: you are the Messenger of Allah. He said, “Emancipate her.”

هذا حديث حسن، رواه القاضي أبو أحمد العسال في كتاب المعرفة له عن محمد بن عمرو عن أبي سلمة عن أبي هريرة. ورواه أحمد والبرتي في مسنديهما، من حديث المسعودي.

This is a good (ḥasan) hadith. Al-Qadi Abu Ahmad al-ʿAssal narrated it in his book al-Maʿrifah, from Muhammad ibnʿAmr, from Abu Salamah, from Abu Hurayrah. Ahmad and al-Birti narrated it in their Musnads, through al-Masʿudi.

(١٧) وعن أبي هريرة أن رسول الله ﷺ قال: «يتعاقبون فيكم ملائكة بالليل، وملائكة بالنهار، ويجتمعون في صلاة العصر، والفجر، ثم يعرج إليه الذين باتوا فيكم فيسألهم الله - وهو أعلم بهم - كيف تركتم عبادي؟ فيقولون: أتيناهم وهم يصلون، وتركناهم وهم يصلون».

(17) From Abu Hurayrah: The Messenger of Allah ﷺ said: "Angels by night and angels by day take turns among you, and they gather at the ʿAsr prayer and the Fajr prayer. Then those who spent the night among you ascend to Him, and Allah asks them – and He knows best about them – 'How did you leave My slaves?' They say, 'We came to them while they were praying, and we left them while they were praying.'"

متفق على صحته.

Agreed upon as authentic (by al-Bukhari and Muslim).

(١٨) وعن عبد الله بن عمرو أن رسول الله ﷺ قال: «ارحموا من في الأرض يرحمكم من في السماء».

(18) From ʿAbdullah ibn ʿAmr: The Messenger of Allah ﷺ said: "Show mercy to those on the earth, and He who is in the heaven will show mercy to you."

رواه الترمذي وصححه.

Al-Tirmidhi narrated it and declared it authentic.

(١٩) وعن جبير بن مطعم، أن رسول الله ﷺ قال للأعرابي في حديث الاستسقاء: «ويحك أتدري ما الله؟ إن شأنه أعظم من أن يستشفع به على أحد، إنه لفوق عرشه على سمواته».

(19) From Jubayr ibn Muṭ'im: in the hadith about praying for rain, the Messenger of Allah ﷺ said to the Bedouin: "Woe to you! Do you know what Allah is? His affair is far too great for Him to be sought as an intercessor with anyone. He is above His Throne, over His heavens."

رواه أبو داود، وغيره، في الرد على الجهمية، بإسناد حسن عنده من حديث محمد بن إسحاق بن يسار.

Abu Dawud and others narrated it, in the Refutation of the Jahmiyyah, with a chain that he regarded as good (ḥasan), through Muhammad ibn Ishaq ibn Yasar.

(٢٠) وعن ابن عباس عن النبي ﷺ أنه [أتاه] رجل، فقال: على أمه رقبة، وقد ماتت، وأتاه بجارية أعجمية فقال لها: «من أنا؟» قالت: رسول الله، قال: «فأين الله؟» فأشارت إلى السماء، فقال: «أعتقها فإنها مؤمنة».

(20) From Ibn ʿAbbas, from the Prophet ﷺ: a man came to him and said that his mother owed the emancipation of a slave and had died. He brought him a non-Arab slave-girl, and he said to her, “Who am I?” She said, “The Messenger of Allah.” He said, “Then where is Allah?” She pointed to the heaven. He said, “Emancipate her, for she is a believer.”

أخرجه العسال بإسناد صحيح عن أبي سعد البقال عن عكرمة عن ابن عباس.

Al-ʿAssal narrated it with an authentic chain, from Abu Saʿd al-Baqqal, from ʿIkrimah, from Ibn ʿAbbas.

(٢١) وقال يحيى بن عبد الرحمن بن حاطب: جاء حاطب إلى رسول الله ﷺ بجارية له، فقال: "يا رسول الله إن [عليّ] رقبة فهل تجزيء هذه عني؟ فقال رسول الله ﷺ: «من أنا؟» قالت: أنت رسول الله، قال: «أين ربك؟» فأشارت إلى السماء. قال: «أعتقها فإنها مؤمنة».

(21) Yahya ibnʿAbd al-Rahman ibn Hatib said: Hatib came to the Messenger of Allah ﷺ with a slave-girl of his and said, “O Messenger of Allah, I owe the emancipation of a slave. Will this one suffice on my behalf?” The Messenger of Allah ﷺ said, “Who am I?” She said, “You are the Messenger of Allah.” He said, “Where is your Lord?” She pointed to the heaven. He said, “Emancipate her, for she is a believer.”

تفرد به أسامة بن زيد عن يحيى بن عبد الرحمن. أخرجه أبو أحمد الحافظ بإسناد صحيح عنه.

Usamah ibn Zayd alone narrated it from Yahya ibnʿAbd al-Rahman. Abu Ahmad the hafiz narrated it from him with an authentic chain.

(٢٢) وقال سمحج الجني: "قلت يا رسول الله: أين كان ربنا قبل أن يخلق السموات والأرض؟ قال: "على حوت من نور".

(22) Samhaj the jinn said: “I said, ‘O Messenger of Allah, where was our Lord before He created the heavens and the earth?’ He said, ‘Upon a whale of light.’”

هذا الحديث في الغيلانيات، وسنذكره فيما بعد.

This hadith is in al-Ghaylaniyyat, and we shall mention it later.

وهذه سبعة أحاديث تدل على جواز السؤال [بأين] الله، وجواز الإخبار بأنه في السماء سبحانه وتعالى.

These are seven hadiths showing that it is permissible to ask “Where is Allah?” and permissible to state that He is in the heaven, glorified and exalted is He.

(٢٣) وعن جابر أن رسول الله ﷺ قال في خطبته يوم عرفات: «ألا هل بلغت؟» فقالوا: نعم، فجعل يرفع أصبعه إلى السماء وينكبها إليهم ويقول: «اللهم اشهد».

(23) From Jabir: in his sermon on the day of ʿArafat, the Messenger of Allah ﷺ said, “Have I not conveyed [the message]?” They said, “Yes.” He began raising his finger to the heaven and then turning it down towards them, saying, “O Allah, bear witness.”

رواه مسلم.

Muslim narrated it.

(٢٤) وعن العباس بن عبد المطلب قال: كنا بالبطحاء فمرت سحابة، فقال رسول الله ﷺ: "هل تدرون بعد ما بين السماء والأرض؟ " قالوا: لا، قال: «إما واحدة وإما [اثنتان] أو ثلاث وسبعون سنة" ثم عد سبع سموات، ثم قال: "فوق السابعة بحر بين أسفله، وأعلاه كما بين السماء إلى سماء، ثم فوق ذلك ثمانية أوعال بين أظلافهم، وركبهم كما بين سماء، إلى سماء ثم على ظهورهم العرش، ثم الله فوق ذلك، وهو يعلم ما أنتم عليه".

(24) From al-ʿAbbas ibn ʿAbd al-Muttalib, who said: We were at al-Batha′ when a cloud passed by, and the Messenger of Allah ﷺ said, “Do you know the distance between the heaven and the earth?” They said, “No.” He said, “Seventy-one, or seventy-two, or seventy-three years.” Then he counted seven heavens, and said: “Above the seventh is a sea, between whose bottom and top is the like of what is between one heaven and the next. Then above that are eight mountain goats (awʿāl), between whose hooves and knees is the like of what is between one heaven and the next. Then upon their backs is the Throne, and then Allah is above that, and He knows what you are doing.”

رواه أبو داود بإسناد حسن وفوق الحسن.

Abu Dawud narrated it with a chain that is good (ḥasan), and better than good.

(٢٥) وروى الترمذي نحوه من حديث أبي هريرة وفيه: "بعد ما بين سماء إلى سماء خمسمائة عام".

(25) Al-Tirmidhi narrated something similar from the hadith of Abu Hurayrah, in which it says: “The distance between one heaven and the next is five hundred years.”

ولا منافاة بينهما؛ لأن تقدير ذلك بخمسمائة عام هو على سير [العادة] مثلا، ونيف وسبعون سنة، على سير البريد، لأنه يصح أن يقال: بيننا وبين مصر عشرون يومًا، باعتبار سير العادة، وثلاثة أيام باعتبار سير البريد.

There is no contradiction between the two, because the estimate of five hundred years is, for example, at an ordinary pace of travel, while seventy-odd years is at the pace of the post-riders (al-barīd). For it is correct to say: “Between us and Egypt is twenty days” by an ordinary pace, and “three days” by the pace of the post.

(٢٦) وعن زينب بنت جحش أنها كانت تقول للنبي ﷺ: «زوجنيك الرحمن من فوق عرشه».

(26) From Zaynab bint Jahsh: she used to say to the Prophet ﷺ: “The Most Merciful married me to you from above His Throne.”

وفي لفظ للبخاري كانت تقول: «إن الله أنكحني من فوق سبع سموات».

In a wording of al-Bukhari, she used to say: “Allah married me [to him] from above seven heavens.”

(٢٧) وعن أبي سعيد الخدري قال: قال رسول الله ﷺ: «ألا تأمنوني، وأنا أمين من في السماء، يأتيني خبر السماء صباحًا ومساءً».

(27) From Abu Saʿid al-Khudri, who said: The Messenger of Allah ﷺ said: “Will you not trust me, when I am the trusted one of Him who is in the heaven? The news of the heaven comes to me morning and evening.”

متفق عليه.

Agreed upon (by al-Bukhari and Muslim).

(٢٨) وعن أبي هريرة أن رسول الله ﷺ قال: «والذي نفسي بيده ما من رجل يدعو امرأته إلى فراشها، فتأبى عليه إلا كان الذي في السماء ساخطًا عليها حتى يرضى عنها».

(28) From Abu Hurayrah: The Messenger of Allah ﷺ said: “By the One in whose hand is my soul, there is no man who calls his wife to his bed and she refuses him, except that the One who is in the heaven is displeased with her until he [her husband] is pleased with her.”

رواه مسلم.

Muslim narrated it.

(٢٩) وعن أبي هريرة عن النبي ﷺ قال: «إن الميت تحضره الملائكة، فإذا كان الرجل الصاح قالوا: اخرجي أيتها النفس الطيبة كنتِ في الجسد الطيب، أبشري برَوْحٍ ورَيْحَان وربٍ غير غضبان، فلا يزال يقال لها ذلك، حتى تخرج، ثم يعرج بها إلى السماء فيستفتح، فيقال: من؟ فيقال: فلان، فيقال: مرحبًا بالنفس الطيبة، فلا يزال يقال لها ذلك، حتى ينتهي بها إلى السماء التي فيها الله تعالى" وذكر الحديث.

(29) From Abu Hurayrah, from the Prophet ﷺ, who said: "The angels come to the one who is dying. If he is a righteous man, they say: 'Come out, O good soul, you were in a good body. Receive glad tidings of rest and fragrance (rawḥ wa-rayḥān), and of a Lord who is not angry.' This continues to be said to it until it comes out. Then it is taken up to the heaven, and entry is requested. It is said, 'Who is this?' and it is said, 'So-and-so.' It is said, 'Welcome to the good soul.' This continues to be said to it until it is brought to the heaven in which is Allah, the Most High." And he mentioned the rest of the hadith.

هذا حديث صحيح على شرط البخاري ومسلم، رواه أحمد في مسنده والحاكم في مستدركه.

This is an authentic hadith meeting the conditions of al-Bukhari and Muslim. Ahmad narrated it in his Musnad, and al-Hakim in his Mustadrak.

(٣٠) وعن أبي هريرة قال: قال رسول الله ﷺ: «كان ملك الموت يأتي الناس عيانًا، فأتى موسى عليه السلام، فلطمه [موسى] فذهب بعينه، فعرج إلى ربه، فقال: بعثتني إلى موسى، فلطمني فذهب بعيني، ولولا كرامته عليك، لشققت عليه، قال: ارجع إلى عبدي، فقل له: فليضع يده على ثور فله بكل شعرة وارت كفه سنة يعيشها، فأتاه فبلغه ما أمره به ربه فقال: ما بعد ذلك، قال: الموت. قال: الآن، [فأتاه بشيء من الجنة] فشمه شمة قبض فيها روحه، ورد الله على ملك الموت بصره».

(30) From Abu Hurayrah, who said: The Messenger of Allah ﷺ said: “The Angel of Death used to come to people in visible form. He came to Moses (peace be upon him), and Moses struck him and knocked out his eye. He ascended to his Lord and said, ‘You sent me to Moses, and he struck me and knocked out my eye; were it not for his honour with You, I would have been hard on him.’ He said, ‘Go back to My slave and tell him to place his hand on a bull: for every hair his palm covers, he will have a year to live.’ So he came to him and conveyed what his Lord had commanded him. He said, ‘And what after that?’ He said, ‘Death.’ He said, ‘Then let it be now.’ So he brought him something from Paradise; he smelled it once, and in that his soul was taken. And Allah restored the Angel of Death′s sight to him.”

هذا حديث صحيح.

This is an authentic hadith.

(٣١) وروي عن عبد الله بن بكر السهمي: حدثنا يزيد بن عوانة عن محمد بن ذكوان عن عمرو بن دينار عن ابن عمر قال: "كنا جلوسًا ذات يوم بفناء رسول الله ﷺ إذ مرت امرأة من بنات رسول الله ﷺ، فقال أبو سفيان: "ما مثل محمد في بني هاشم إلا كمثل الريحانة في وسط الزبل"، فسمعت، فأبلغته رسول الله ﷺ، فخرج فصعد على منبره وقال: "ما بال أقوال تبلغني عن أقوام، إن الله خلق سموات سبع فاختار العليا، فسكنها، وأسكن سماواته من شاء من خلقه، ثم اختار خلقه، فاختار بني آدم فاختار العرب، فاختار مضر، فاختار قريشًا، فاختار بني هاشم، فاختارني، فلم أزل خيارًا من خيار، فمن أحب قريشًا فبحبي أحبهم، ومن أبغض العرب فببغضي أبغضهم".

(31) It is narrated from ʿAbdullah ibn Bakr al-Sahmi: Yazid ibn ʿAwanah narrated to us, from Muhammad ibn Dhakwan, from ʿAmr ibn Dinar, from Ibn ʿUmar, who said: “We were sitting one day in the courtyard of the Messenger of Allah ﷺ when a woman, one of the daughters of the Messenger of Allah ﷺ, passed by. Abu Sufyan said, ‘The likeness of Muhammad among Banu Hashim is only that of a sweet basil plant in the middle of a dung-heap.’ She heard it and told the Messenger of Allah ﷺ. He came out, ascended his pulpit and said: ‘What is this talk that reaches me from certain people? Allah created seven heavens and chose the highest of them, and He dwells in it, and He made whomever He

willed of His creation dwell in His heavens. Then He chose from His creation: He chose the children of Adam, and chose the Arabs, and chose Mudar, and chose Quraysh, and chose Banu Hashim, and chose me. So I have never ceased to be the choicest of the choicest. Whoever loves Quraysh loves them out of love for me, and whoever hates the Arabs hates them out of hatred for me.'"

تفرد به محمد بن ذكوان، وهو ضعيف، ورواه عنه حماد بن واقد وغيره، أخرجه أبو أحمد العسال في المعرفة له.

Muhammad ibn Dhakwan alone narrated it, and he is weak. Hammad ibn Waqid and others narrated it from him. Abu Ahmad al-ʿAssal narrated it in his book al-Maʿrifah.

(٣٢) وعن سعد بن أبي وقاص رضي الله عنه أن النبي ﷺ قال لسعد - يعني ابن معاذ -: «لقد حكمت فيهم - يعني بني قريظة - بحكم الملك من فوق سبع سموات».

(32) From Saʿd ibn Abi Waqqas (may Allah be pleased with him): the Prophet ﷺ said to Saʿd – meaning Ibn Muʿadh: "You have judged concerning them – meaning Banu Qurayzah – with the judgement of the King from above seven heavens."

هذا حديث صحيح.

This is an authentic hadith.

(٣٣) وقد رواه الأموي في المغازي عن ابن إسحاق عن معبد ابن كعب بن مالك: أن سعد بن معاذ لما حكم في بني قريظة، قال له رسول الله ﷺ: «لقد حكمت فيهم بحكم الملك من فوق سبع أرقعة».

(33) Al-Umawi narrated it in al-Maghazi, from Ibn Ishaq, from Maʿbad ibn Kaʿb ibn Malik: when Saʿd ibn Muʿadh gave judgement concerning Banu Qurayzah, the Messenger of Allah ﷺ said to him: “You have judged concerning them with the judgement of the King from above seven firmaments (arqiah).”

وحديث [سعد] بن أبي وقاص أصح.

The hadith of Saʿd ibn Abi Waqqas is more authentic.

(٣٤) وعن جابر بن عبد الله رضي الله عنه قال: قال رسول الله ﷺ: «بينا أهل الجنة في نعيمهم إذ سطع لهم نور، فرفعوا رؤوسهم، فإذا الرب قد أشرف عليهم من فوقهم، فقال: السلام عليكم [يا أهل الجنة وقال]، وذلك قوله تعالى ﴿سَلَٰمٌ قَوۡلٗا مِّن رَّبّٖ رَّحِيمٖ﴾ [يس: ٥٨]».

(34) From Jabir ibnʿAbdullah (may Allah be pleased with him), who said: The Messenger of Allah ﷺ said: "While the people of Paradise are in their bliss, a light will shine upon them. They will raise their heads, and behold, the Lord will be looking down upon them from above them. He will say: 'Peace be upon you, O people of Paradise.' That is His saying, the Most High: "Peace' – a word from a Lord Most Merciful' [Ya Sin 36:58]."

رواه ابن ماجه في سننه في باب ما أنكرت الجهمية عن ابن أبي الشوارب عن أبي عاصم العبَّادي عن الفضل الرقاشي عن ابن المنكدر عن جابر.

Ibn Majah narrated it in his Sunan, in the chapter "What the Jahmiyyah denied", from Ibn Abi al-Shawarib, from Abuʿ Asim al-ʿAbbadani, from al-Fadl al-Raqashi, from Ibn al-Munkadir, from Jabir.

(٣٥) وعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «من تصدق بعدل تمرة من كسب طيب - ولا يصعد إلى الله إلا الطيب - فإنه يقبلها بيمينه، ويربيها لصاحبه حتى تكون مثل الجبال».

(35) From Abu Hurayrah (may Allah be pleased with him), who said: The Messenger of Allah ﷺ said: "Whoever gives in charity the equivalent of a date from good earnings – and nothing ascends to Allah except what is good – He accepts it with His right hand and nurtures it for its owner until it becomes like the mountains."

متفق على صحته.

Agreed upon as authentic.

(٣٦) وعن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله ﷺ: «إن الله لا ينام، ولا ينبغي له أن ينام، يخفض القسط ويرفعه، يرفع إليه عمل الليل قبل النهار، وعمل النهار قبل الليل، حجابه النار والنور لو كشفه، لأحرقت سبحات وجهه كل شيء أدركه بصره».

(36) From Abu Musa al-Ashʿari (may Allah be pleased with him), who said: The Messenger of Allah ﷺ said: "Allah does not sleep, and it is not fitting for Him to sleep. He lowers the scale and raises it. The deeds of the night are raised up to Him before the day, and the deeds of the day before the night. His veil is fire – and light. Were He to remove it, the splendour (subuḥāt) of His Face would burn everything of His creation that His sight reaches."

متفق عليه.

Agreed upon (by al-Bukhari and Muslim).

(٣٧) وعن أبي هريرة [رضي الله عنه] قال: قال رسول الله ﷺ: «ما قال عبد مخلصًا: لا إله إلا الله، إلا صعدت لا يردها حجاب، فإذا وصلت إلى الله نظر إلى قائلها، وحق على الله لا ينظر إلى مُوَحِّد إلا رحمه».

(37) From Abu Hurayrah (may Allah be pleased with him), who said: The Messenger of Allah ﷺ said: "No slave ever says 'None has the right to be worshipped except Allah' sincerely, except that it ascends and no veil turns it back. When it reaches Allah, He looks at the one who said it, and it is binding upon Allah that He does not look at one who affirms His Oneness except that He shows him mercy."

رواه ابن قدامة في صفة العلو، من حديث يزيد بن كيسان عن أبي حازم عن أبي هريرة.

Ibn Qudamah narrated it in Sifat al-ʿUluww, through Yazid ibn Kaysan, from Abu Hazim, from Abu Hurayrah.

(٣٨) وعن أنس رضي الله عنه أن رسول الله ﷺ قال عن يوم الجمعة: «هو اليوم الذي استوى فيه ربكم على العرش».

(38) From Anas (may Allah be pleased with him): the Messenger of Allah ﷺ said about Friday: “It is the day on which your Lord rose over the Throne.”

رواه الشافعي في مسنده.

Al-Shafii narrated it in his Musnad.

(٣٩) عن أبي كعب مولى علي بن عبد الله بن عباس رضي الله عنه [عن مولاه؟ عن ابن عباس] قال: قال رسول الله ﷺ: «ما من عبد يقول: لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، يحيي ويميت، وهو على كل شيء قدير، إلا خرقت السموات حتى تفضي إلى الله عز وجل».

(39) From Abu Kaʿb, the client (mawla) ofʿAli ibnʿAbdillah ibnʿAbbas (may Allah be pleased with him) [from his master? from IbnʿAbbas], who said: The Messenger of Allah ﷺ said: “There is no slave who says, ‘None has the right to be worshipped except Allah, alone, without partner; to Him belongs the dominion and to Him belongs all praise; He gives life and causes death, and He has power over all things,’ except that it pierces the heavens until it reaches Allah, the Mighty and Majestic.”

أخرجه أبو أحمد العسال عن ابن صاعد عن بكر بن أخت الواقدي عن إسماعيل بن قيس عن أبي كعب.

Abu Ahmad al-ʿAssal narrated it from Ibn Saʿid, from Bakr, the nephew of al-Waqidi, from Ismaʿil ibn Qays, from Abu Kaʿb.

(٤٠) وبإسناد صح عن زائدة بن أبي الرقاد وهو رواه [عن] زياد النميري عن أنس رضي الله عنه عن النبي ﷺ في حديث الشفاعة قال: «فأدخل على ربي عز وجل، وهو على عرشه». وذكر الحديث.

(40) With a chain authentic up to Za'idah ibn Abi al-Ruqad – and he narrated it *(Translator's note: the Arabic wording here, «وهو رواه», is unusual and may be a copyist's error; it may merit further review)* – from Ziyad al-Numayri, from Anas (may Allah be pleased with him), from the Prophet ﷺ, in the hadith of the intercession, he said: "Then I will be admitted to my Lord, the Mighty and Majestic, while He is upon His Throne." And he mentioned the rest of the hadith.

(٤١) أخرجه البخاري في الصحيح من حديث قتادة عن أنس عن النبي ﷺ قال: «فأستأذن على ربي في داره فيؤذن لي».

(41) Al-Bukhari narrated in the Sahih, through Qatadah, from Anas, from the Prophet ﷺ, who said: "Then I will ask permission to enter upon my Lord in His abode, and permission will be given to me."

متفق عليه.

Agreed upon (by al-Bukhari and Muslim).

(٤٢) وأخرجه العسال من حديث ثابت البناني بإسناد صحيح وفيه: «فآتي باب الجنة فيفتح لي، فآتي ربي - تبارك وتعالى - وهو على كرسيه أو سريره، فأخر له ساجدا». الحديث.

(42) Al-ʿAssal narrated it through Thabit al-Bunani with an authentic chain, and in it: “I will come to the gate of Paradise and it will be opened for me. Then I will come to my Lord, Blessed and Exalted, while He is upon His Kursi – or His throne (sarīr) – and I will fall down before Him in prostration.” The hadith.

(٤٣) وعن ابن عباس حدثني رجال من أصحاب رسول الله ﷺ: أنهم بينما هم جلوس ليلة مع رسول الله ﷺ، إذ رمي بنجم فاستنار، فقال: «ما كنتم تقولون إذ رمي مثله؟» قالوا: كنا نقول: ولد الليلة عظيم، أو مات عظيم. فقال: «إنها لم ترم لموت أحد ولا لحياته ولكن ربنا إذا قضى أمرًا سبحت حملة العرش، حتى يسبحوا أهل السماء الذين يلونهم، حتى يبلغ التسبيح أهل السماء الدنيا، فيقول الذين يلون حملة العرش: ماذا قال ربكم؟ فيستخبر أهل السموات بعضهم بعضًا، حتى يبلغ الخبر أهل الدنيا، فيخطف الجن السمع فيلقونه إلى أوليائهم، فما جاءوا به على وجهه، فهو الحق، ولكنهم يفرقون ويزيدون».

(43) From Ibn ʿAbbas: Some men from the Companions of the Messenger of Allah ﷺ told me that while they were sitting one night with the Messenger of Allah ﷺ, a star was shot and lit up the sky. He said, “What did you used to say when the like of this was shot?” They said, “We used to say: a great man was born tonight, or a great man died.” He said: “It is not shot for the death of anyone, nor for his life. Rather, when our Lord decrees a matter, the bearers of the Throne glorify Him, until the people of the heaven next to them glorify Him, until the glorification reaches the people of the lowest heaven. Then those next to the bearers of the Throne say, ‘What did your Lord say?’ and the people of the heavens ask

one another for news, until the news reaches the people of the lowest heaven. Then the jinn snatch what they overhear and cast it to their allies. Whatever they bring in its proper form is true, but they distort it and add to it."

رواه مسلم.

Muslim narrated it.

(٤٤) وعن أبي هريرة أن رسول الله ﷺ قال: «إذا أحب الله عبدًا نادى جبريل فقال: إني أحب عبدي فأحبوه، فينوه بها جبريل في حملة العرش فيسمع أهل السماء لفظ حملة العرش، فيحبه أهل السماء السابعة، ثم سماءٍ سماءٍ، حتى ينزل إلى السماء الدنيا، ثم يهبط إلى الأرض، فيحبه أهل الأرض».

(44) From Abu Hurayrah: The Messenger of Allah ﷺ said: "When Allah loves a slave, He calls Gabriel and says, 'I love My slave, so love him.' Gabriel proclaims it among the bearers of the Throne, and the people of the heaven hear the words of the bearers of the Throne, and the people of the seventh heaven love him; then heaven after heaven, until it comes down to the lowest heaven. Then it descends to the earth, and the people of the earth love him."

وهذا صحيح كالذي قبله.

This is authentic, like the one before it.

* * *

This is a sample. For the complete book, contact us: info@mutoonpress.co.uk

Note on the text and translation

Arabic text: Kitab al-ʿArsh by Shams al-Din Muhammad ibn Ahmad al-Dhahabi (d. 748 AH), as transcribed on Arabic Wikisource (page "كتاب العرش للذهبي", https://ar.wikisource.org/wiki/كتاب_العرش_للذهبي, contributed by the user Obayd, 1431 AH / 2010). Wikisource text is available under the Creative Commons Attribution-ShareAlike licence; the work itself is in the public domain. The printed edition behind the transcription is not named there.

The Arabic is reproduced as transcribed, including the editor's square brackets [ ], which mark words supplied from other copies or by the editor. The narration numbers in round brackets ( ) and the

section headings come from the transcription. The editor's footnotes, gradings and indexes are not included. A few obvious typing slips in the transcription have been corrected (for example فرعون for فروعون). The text ends where the transcribed copy ends.

Qur'anic verses in the Arabic are reproduced verbatim from the Tanzil Quran Text (Uthmani), © Tanzil Project, CC BY 3.0, https://tanzil.net, with the pause marks omitted. Verse references are given in square brackets. Where the author quotes only part of a verse, only that part is given. In one place (narration of Ibn Muhaysin) the author cites a variant reading (rāziqukum); there the wording of the source is kept.

English: a translation prepared for this edition, rendering the meaning in context. Words in square brackets in the English are added for clarity. Qur'anic passages are rendered in plain English as an interpretation of the meaning; they are not the Qur'an itself. Names are transliterated in a simple style, and dates are given in the Hijri calendar (AH).

ﷺ: "may Allah send blessings and peace upon him", said after the name of the Prophet Muhammad. "(peace be upon him)" follows the names of other prophets, and "(may Allah be pleased with him/them)" follows the names of Companions.

Glosses: Arabic technical terms are given in brackets where they matter, for example istiwāʾ (Allah's rising

over the Throne), marfūʿ (attributed to the Prophet), mawqūf (stopping at a Companion), ḥasan and ṣaḥīḥ (sound and authentic, as graded by the author or the scholars he quotes). Gradings are only those stated in the Arabic text.

Translator's notes: in a small number of places where the transcribed wording is unclear or very hard to render, a brief translator's note is placed in the English at that point.

Arabic font: Amiri, © The Amiri Project Authors, SIL Open Font License 1.1 (licence included in the file).