

سُئِلَ عَمَّا رُوِيَ فِي الْكُرْسِيِّ وَجُلُوسِ الرَّبِّ عَزَّ وَجَلَّ عَلَيْهِ

He was asked about what was narrated  
regarding the *Kursī* and the sitting of the Lord –  
*'azza wa jalla* – upon it

Regarding the *Kursī* and the sitting of the Lord – ‘azza wa jalla – upon it

Abū ‘Abdur-Rahmān ‘Abdullāh ibn Ahmad ibn Hanbal – *rahimahumullāh* – said:

سُئِلَ عَمَّا رُوِيَ فِي الْكُرْسِيِّ وَجُلُوسِ الرَّبِّ عَزَّ وَجَلَّ عَلَيْهِ

**He was asked about what was narrated regarding the *Kursī* and the sitting of the Lord – ‘azza wa jalla – upon it**

584 – رَأَيْتُ أَبِي رَحِمَهُ اللَّهُ يُصَحِّحُ هَذِهِ الْأَحَادِيثَ الْأَحَادِيثَ الرَّؤْيِيَّةَ وَيَذْهَبُ إِلَيْهَا وَجَمَعَهَا فِي كِتَابٍ وَحَدَّثَنَا بِهَا

584 – I saw my father – *rahimahullāh* – consider these *ahādīth* as being correct; the *ahādīth* about the *ruyah*, and he would hold that opinion, and he would gather them in a book and narrate them to us.

585 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ خَلِيفَةَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِذَا جَلَسَ تَبَارَكَ وَتَعَالَى عَلَى الْكُرْسِيِّ سَمِعَ لَهُ أَطِيطٌ كَأَطِيطِ الرَّحْلِ الْجَدِيدِ»

585 – My father – *rahimahullāh* – narrated to me and said: ‘Abdur-Rahmān narrated to us, from Sufyān, from Abū Ishāq, from ‘Abdullāh ibn Khalīfah, from ‘Umar (*radiAllāhu ‘anhu*) who said: “When the Lord – *tabāraka wa ta’ālā* – sits upon the *Kursī*, then a creak will be heard such as the creak of a new saddle (when it is lifting something heavy).”

586 – حَدَّثَنِي أَبِي، نَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ عَمَّارِ الدُّهَيْجِيِّ، عَنْ مُسْلِمِ الْبَطْنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «الْكُرْسِيُّ مَوْضِعُ الْقَدَمَيْنِ، وَالْعَرْشُ لَا يُقَدَّرُ أَحَدٌ قَدْرَهُ»

586 – My father narrated to me, from Wakī’, from Sufyān, from ‘Ammār Ad-Duhnī, from Muslim Al-Batīn, from Sa’īd ibn Jubayr, from Ibn ‘Abbās (*radiAllāhu ‘anhuma*) who said: “The *Kursī* is the place of the two Feet, and no-one can imagine the size of the Throne.”

587 – حَدَّثَنِي أَبِي، نَا وَكَيْعٌ، بِحَدِيثِ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ خَلِيفَةَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِذَا جَلَسَ الرَّبُّ عَزَّ وَجَلَّ عَلَى الْكُرْسِيِّ» فَأَقْشَعَرَ رَجُلٌ سَمَّاهُ أَبِي عِنْدَ وَكَيْعٍ فَعَضِبَ وَكَيْعٌ وَقَالَ: أَدْرَكْنَا الْأَعْمَشَ وَسُفْيَانَ يُحَدِّثُونَ بِهَذِهِ الْأَحَادِيثِ لَا يُنْكِرُونَهَا

587 – My father narrated to me – from Wakī’ – the hadīth of Isrāīl, from Abū Ishāq, from ‘Abdullāh ibn Khalīfah, from ‘Umar (*radiAllāhu ‘anhu*) who said: “When the Lord – ‘azza wa jalla – sits upon the *Kursī*.” Then a man – whose name my father mentioned – shivered (when hearing this) in front of Wakī’, so Wakī’ became angry and said: “We have experienced Al-A’mash and Sufyān narrating these *ahādīth* and they did not reject them.”

588 – حَدَّثَنِي أَبِي، نا عَبْدُ الصَّمَدِ، نا أَبِي، نا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مُوسَى، قَالَ: «الْكُرْسِيُّ مَوْضِعُ الْقَدَمَيْنِ وَلَهُ أَطِيطٌ كَأَطِيطِ الرَّحْلِ»

588 – My father narrated to me, from ‘Abdus-Samad (who said): My father narrated to us (and said): Muhammad ibn Juhadah narrated to us, from Salamah ibn Kuhayl, from ‘Umarah ibn ‘Umayr, from Abū Mūsā who said: *“The Kursī is the place of the two Feet, and it has a sound like the creak of a saddle.”*

589 – حَدَّثَنِي أَبِي، نا رَجُلٌ، ثنا إِسْرَائِيلُ، عَنْ الشُّدَيْبِيِّ، عَنْ أَبِي مَالِكٍ: فِي قَوْلِهِ عَزَّ وَجَلَّ {وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ} قَالَ: " إِنَّ الصَّخْرَةَ الَّتِي تَحْتَ الْأَرْضِ السَّابِعَةِ وَمُنْتَهَى الْخَلْقِ عَلَى أَرْجَائِهَا أَرْبَعَةٌ مِنَ الْمَلَائِكَةِ لِكُلِّ مَلَكٍ مِنْهُمْ أَرْبَعَةٌ وُجُوهُ: وَجْهُ إِنْسَانٍ، وَوَجْهُ أَسَدٍ، وَوَجْهُ نَسْرٍ، وَوَجْهُ ثَوْرٍ، فَهُمْ قِيَامٌ عَلَيْهَا قَدْ أَحَاطُوا بِالْأَرْضِ وَالسَّمَاوَاتِ وَرُءُوسُهُمْ تَحْتَ الْكُرْسِيِّ وَالْكُرْسِيُّ تَحْتَ الْعَرْشِ، قَالَ: وَهُوَ وَاضِعٌ رِجْلَيْهِ تَبَارَكَ وَتَعَالَى عَلَى الْكُرْسِيِّ "

589 – My father narrated to me, from a man, from Isrāil, from As-Suddī, from Abū Mālik regarding His – the Exalted – words: **“His Kursī extends over the heavens and the earth.”** (Al-Baqarah 2:255) He said: *“Verily the rock which is under the seventh earth and the endpoint of the creation, upon its surface are four angels. And every angel has four faces; the face of a human, the face of a lion, the face of an eagle and the face of a bull. They are standing upon it and they surround the earth and the heavens, and their heads are under the Kursī, while the Kursī is under the Throne.”* He said: *“And He has put His two Feet – tabāraka wa ta’ālā – upon the Kursī.”*

590 – كَتَبَ إِلَيَّ الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ كَتَبْتُ إِلَيْكَ بِخَطِّي، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَبُو عُمَانَ، ثنا إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ عَمَّارِ الدُّهَيْبِيِّ، عَنْ مُسْلِمِ البَطْنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ قَالَ: «إِنَّ الْكُرْسِيَّ الَّذِي وَسِعَ السَّمَاوَاتِ وَالْأَرْضَ لَمْ يَوْضِعْ قَدَمَيْهِ، وَمَا يُقَدَّرُ قَدْرَ الْعَرْشِ إِلَّا الَّذِي خَلَقَهُ، وَإِنَّ السَّمَاوَاتِ فِي خَلْقِ الرَّحْمَنِ جَلَّ وَعَزَّ مِثْلُ قُبَّةٍ فِي صَحْرَاءَ»

590 – Al-‘Abbās ibn ‘Abdul-‘Adhīm Al-‘Anbarī wrote to me: *“I have written to you with my own writing (that) Ishāq ibn Mansūr Abū ‘Uthman narrated to us, from Ibrāhīm ibn Yūsuf ibn Abū Ishāq, from his father, from ‘Ammār Ad-Duhnī, from Muslim Al-Batīn, from Sa’id ibn Jubayr, from Ibn ‘Abbās (radiAllāhu ‘anhu) who said: ‘Verily the Kursī, which extends over the heavens and the earth, is the place of His two Feet. And no-one can imagine the size of the Throne except the One who created it. And verily the heavens compared to the creation of Ar-Rahmān is like a dome in the desert.”*

591 – حَدَّثَنِي أَبِي، ثنا ابْنُ مَهْدِيٍّ، وَأَبُو سُفْيَانَ يَعْنِي الْمَعْمَرِيَّ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: «مَا السَّمَاوَاتُ وَالْأَرْضُ فِي الْكُرْسِيِّ إِلَّا كَخَلْقَةٍ فِي أَرْضٍ فَلَاةٍ»

591 – My father narrated to me, from Ibn Mahdī and Abu Sufyān – that is (Abu Sufyān) Al-Ma'marī – from Sufyān, from Layth, from Mujāhid who said: *“The heavens and the earth compared to the Kursī is like a ring in a desert.”*

592 – حَدَّثَنِي أَبِي، نا نُوحُ بْنُ مَيْمُونٍ، قَالَ: سَمِعْتُ بُكَيْرَ بْنَ مَعْرُوفٍ أَبَا مُعَاذٍ، قَاضِي نَيْسَابُورَ عَنِ مُقَاتِلِ بْنِ حَبَّانٍ، عَنِ الصَّحَّاحِ: " فِي قَوْلِهِ عَزَّ وَجَلَّ { مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ } [المجادلة: 7] قَالَ: «هُوَ عَلَى الْعَرْشِ وَعِلْمُهُ مَعَهُمْ»

592 – My father narrated to me, from Nūh ibn Maymūn who said: I heard Bukayr ibn Ma'rūr Abū Mu'ādh – the judge of Naysabūr – from Muqātil ibn Hibbān, from Ad-Dahhāk, regarding His – 'azza wa jalla – words: **“There is in no private conversation three (persons) except that He is the fourth of them, nor are there five except that He is the sixth of them.”** (Al-Mujādilah 58:7) He said: *“He is upon the Throne and His knowledge is with them.”*

593 – كَتَبَ إِلَى عَبَّاسِ بْنِ عَبْدِ الْعَظِيمِ الْعَنْبَرِيِّ، نا أَبُو أَحْمَدَ الرُّبَيْرِيُّ، ثنا إِسْرَائِيلُ، عَنِ أَبِي إِسْحَاقَ، عَنِ عَبْدِ اللَّهِ بْنِ خَلِيفَةَ، قَالَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: ادْعُ اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ، قَالَ: فَعَظَّمَ الرَّبَّ عَزَّ وَجَلَّ وَقَالَ: «وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ إِنَّهُ لَيَفْعُدُ عَلَيْهِ جَلَّ وَعَزَّ فَمَا يَفْضُلُ مِنْهُ إِلَّا قَيْدُ أَرْبَعِ أَصَابِعٍ وَإِنَّ لَهُ أَطِيطًا كَأَطِيطِ الرَّحْلِ إِذَا رَكِبَ»

593 – 'Abbās ibn 'Abdul-'Adhīm Al-'Anbarī wrote to me: Abū Ahmad Az-Zubayrī narrated to us, from Isrāīl, from Abū Ishāq, from 'Abdullāh ibn Khalīfah who said: *“A woman came to the Prophet (sallAllāhu alayhi wa sallam) and said: 'Ask Allāh to let me enter into paradise.'”* He said: *“So he glorified the Lord – 'azza wa jalla – and said: 'His Kursī extends over the heavens and the earth. He – jalla wa 'azza – verily sits upon it, so there remains not any of it (i.e. the Kursī) except the space of four fingers. And it verily has a creak, just like the creak of a saddle when it is mounted.”*

594 – حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ، نا إِبرَاهِيمُ بْنُ الْأَشْعَثِ، قَالَ: سَمِعْتُ الْفَضِيلَ بْنَ عِيَّاضٍ، يَقُولُ: " إِنَّ أَهْلَ الْإِرْجَاءِ يَقُولُونَ: إِنَّ الْإِيمَانَ قَوْلٌ بِلَا عَمَلٍ وَيَقُولُ الْجَهْمِيَّةُ: الْإِيمَانُ الْمَعْرِفَةُ بِلَا قَوْلٍ لَا وَعَمَلٍ، وَيَقُولُ أَهْلُ السُّنَّةِ: الْإِيمَانُ الْمَعْرِفَةُ وَالْقَوْلُ وَالْعَمَلُ "

594 – Muhammad ibn 'Alī ibn Al-Hasan ibn Shaqīq narrated to me, from Ibrāhīm ibn Al-Ash'ab who said: I heard Al-Fudayl ibn 'Iyād say: *“Verily the people of irjā say: 'Verily the īmān is in speech and not in deeds', and the Jahmiyyah say: 'The īmān is the knowledge without speech or deed', and the people of Sunnah say: 'The īmān is the knowledge and the speech and the deeds.'”*

595 - حَدَّثَنِي أَبُو مَعْمَرٍ، نَا نُوحُ بْنُ مَيْمُونِ الْمَضْرُوبِ، وَسَلْمُ بْنُ سَالِمٍ، عَنْ بُكَيْرِ بْنِ مَعْرُوفٍ، عَنْ مُقَاتِلِ بْنِ حَيَّانٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ: { وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ } [الحديد: 4] قَالَ: «عَالَمٌ بِكُمْ أَيْنَمَا كُنْتُمْ» ثُمَّ حَدَّثَنَا بِهِ أَبُو مَعْمَرٍ مَرَّةً أُخْرَى فَرَجَعَ عَنْهُ وَقَالَ: هُوَ عَنِ الضَّحَّاكِ

595 – Abū Ma’mar narrated to me, from Nūh ibn Maymūn Al-Madrūb and Salm ibn Sālim, from Bukayr ibn Ma’rūf, from Muqātil ibn Hayyān, from ‘Ikrimah, from Ibn ‘Abbās (*radiAllāhu ‘anhu*) (regarding the verse): **“And He is with you wherever you are.”** (Al-Hadīd 57:4) He said: *“He knows about you wherever you are.”* Then Abū Ma’mar narrated this for us another time, and he retracted this and said: *“It is from Ad-Dahhāk.”*

596 - حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ الدَّارِمِيِّ، قَالَ: سَمِعْتُ أَبِي، سَمِعْتُ أَبَا عِصْمَةَ، وَسَأَلَهُ رَجُلٌ عَنِ اللَّهِ، فِي السَّمَاءِ هُوَ؟ فَحَدَّثَ بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " حِينَ سَأَلَ الْأَمَةَ أَيْنَ اللَّهُ؟ قَالَتْ فِي السَّمَاءِ، قَالَ: «فَمَنْ أَنَا؟» قَالَتْ: رَسُولُ اللَّهِ قَالَ: «أَعْنَيْهَا فَإِنَّهَا مُؤْمِنَةٌ» قَالَ: سَمَّاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُؤْمِنَةً أَنْ عَرَفَتْ أَنَّ اللَّهَ تَعَالَى فِي السَّمَاءِ

596 – Ahmad ibn Sa’īd Ad-Dārimī narrated to me and said: I heard my father (who said): I heard Abū ‘Ismah while a man asked him about Allāh if He is in the heaven? So he narrated the *hadīth* of the Prophet (*sallAllāhu alayhi wa sallam*): **“When he asked the female slave: ‘Where is Allāh?’ She said: ‘In the heaven.’ He said: ‘And who am I?’ She said: ‘The Messenger of Allāh.’ He said: ‘Release her, for verily she is a believer.’”** He said: *“So the Prophet (*sallAllāhu alayhi wa sallam*) called her a believer due to her knowing that Allāh – the Exalted – is in the heaven.”*

597 - حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيِّ، نَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ شَقِيقٍ، نَا عَبْدُ اللَّهِ بْنُ مُوسَى الضَّيِّي، ثنا مَعْدَانُ، قَالَ عَلِيُّ بْنُ الْحُسَيْنِ، قَالَ ابْنُ الْمُبَارَكِ: " إِنْ كَانَ بِخُرَاسَانَ أَحَدٌ مِنَ الْأَبْدَالِ فَمَعْدَانُ، قَالَ: سَأَلْتُ سُفْيَانَ الثَّوْرِيَّ عَنِ قَوْلِ اللَّهِ عَزَّ وَجَلَّ { وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ } [الحديد: 4] قَالَ: عَلَّمَهُ "

597 – Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me, from ‘Alī ibn Al-Hasan ibn Shaqīq, from ‘Abdullāh ibn Mūsā Ad-Dabbī, from Ma’dān who said, that ‘Alī ibn Al-Hasan said that Ibn Al-Mubāarak said: *“Verily in Khurasān there was one of the abdāl (*zuhhād*), so Ma’dān said: ‘I asked Sufyān Ath-Thawrī regarding the words of Allāh ‘azza wa jalla: **“And He is with you wherever you are.”** (Al-Hadīd 57:4) He said: *“His knowledge.”**

598 – حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، نا عَلِيُّ بْنُ الْحُسَيْنِ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ كَيْفَ يَنْبَغِي لَنَا أَنْ نَعْرِفَ، رَبَّنَا عَزَّ وَجَلَّ، قَالَ: «عَلَى السَّمَاءِ السَّابِعَةِ عَلَى عَرْشِهِ وَلَا نَقُولُ كَمَا تَقُولُ الْجَهْمِيَّةُ إِنَّهُ هَاهُنَا فِي الْأَرْضِ»

598 – Ahmad ibn Ibrāhīm narrated to me, from ‘Alī ibn Al-Hasan who said: I asked ‘Abdullāh ibn Al-Mubārak how we ought to know our Lord – ‘azza wa jalla. He said: “Above the seventh heaven upon His Throne, and we do not say like the Jahmiyyah that He is here on earth.”

## Commentary

Describing Allāh with the *sifah* (Attribute) of sitting is dependent upon the *hadīth* of ‘Umar Ibn Al-Khattāb (*radiAllāhu ‘anhu*) which was mentioned in this chapter.

585 – حَدَّثَنِي أَبِي رَحْمَةُ اللَّهِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ خَلِيفَةَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «إِذَا جَلَسَ تَبَارَكَ وَتَعَالَى عَلَى الْكُرْسِيِّ سُمِعَ لَهُ أَطِيطٌ كَأَطِيطِ الرَّحْلِ الْجَدِيدِ»

585 – My father – *rahimahullāh* – narrated to me and said: ‘Abdur-Rahmān narrated to us, from Sufyān, from Abu Ishāq, from ‘Abdullāh ibn Khalīfah, from ‘Umar (*radiAllāhu ‘anhu*) who said: “When the Lord – *tabāraka wa ta’ālā* – sits upon the *Kursī*, then a creak will be heard such as the creak of a new saddle (when it is lifting something heavy).”

An-Nawawī<sup>1</sup> said regarding this *hadīth*:

قلت: وهذا الحديث صحيح عند جماعة من المحدثين، أخرجه الحافظ ضياء الدين المقدسي في صحيحه، وهو من شرط ابن حبان فلا أدري أخرجه أم لا؟، فإن عنده أن العدل الحافظ إذا حدث عن رجل لم يعرف بجرح، فإن ذلك إسناد صحيح.

فإذا كان هؤلاء الأئمة: أبو إسحاق السبيعي، والثوري، والأعمش، وإسرائيل، وعبد الرحمن بن مهدي، وأبو أحمد الزبير، ووكيع، وأحمد بن حنبل، وغيرهم ممن يطول ذكرهم وعددهم الذين هم سُرُجُ الهدى ومصابيح الدجى قد تلقوا هذا الحديث بالقبول وحدثوا به، ولم ينكروه، ولم يطعنوا في إسناده، فمن نحن حتى ننكره ونتحذلق عليهم؟، بل نؤمن به ونكل علمه إلى الله عز وجل.

“I said: This *hadīth* is *sahīh* with a group of the *muhaddithūn*. *Al-Hāfidh Diyā Ad-Dīn Al-Maqdisī* narrated it in his “*Sahīh*” and it is from the conditions of *Ibn Hibbān*, but I don’t know if he narrated it or not? Because with him is that if the just and *hāfidh* man narrates from a man regarding whom no criticism is known, that chain of narration is *sahīh*.

So if these *aimmah* (pl. *imām*): *Abū Ishāq As-Sabī’ī*, *Ath-Thawrī*, *Al-A’mash*, *Isrāīl*, ‘*Abdur-Rahmān ibn Mahdī*, *Abū Ahmad Az-Zubayrī*, *Wakī’*, *Ahmad ibn Hanbal* and others than these which it would be long to mention their names and numbers, those who are the lights of guidance and the lamps in the darkness, would convey this *hadīth* with acceptance and narrate it and they would not reject nor question its chain of narration, then who are we to reject it and pretend to be smart in from of them?”

(Kitab Al-‘Arsh p. 50)

<sup>1</sup> We mention the words of An-Nawawī here due to the benefit in them, while we do not consider him an *Imām* due to some mistakes he had in *Tawhīd Al-Asmā was-Sifāt*.

And also the following *hadīth*:

593 – كَتَبَ إِلَيَّ عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيِّ، نَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، ثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ خَلِيفَةَ، قَالَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: ادْعُ اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ، قَالَ: فَعَظَّمَ الرَّبَّ عَزَّ وَجَلَّ وَقَالَ: «وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ إِنَّهُ لَيَفْقَهُ عَلَيْهِ جَلَّ وَعَزَّ فَمَا يَفْضُلُ مِنْهُ إِلَّا قَيْدُ أَرْبَعِ أَصَابِعٍ وَإِنَّ لَهُ أَطِيطًا كَأَطِيطِ الرَّحْلِ إِذَا رُكِبَ»

593 – ‘Abbās ibn ‘Abdul-‘Adhīm Al-‘Anbarī wrote to me: Abū Ahmad Az-Zubayrī narrated to us, from Isrāīl, from Abū Ishāq, from ‘Abdullūh ibn Khalīfah who said: *“A woman came to the Prophet (sallAllāhu alayhi wa sallam) and said: ‘Ask Allāh to let me enter into paradise.’”* He said: *“So he glorified the Lord – ‘azza wa jalla – and said: ‘His Kursī extends over the heavens and the earth. He – jalla wa ‘azza – verily sits upon it, so there remains not any of it (i.e. the Kursī) except the space of four fingers. And it verily has a creak, just like the creak of a saddle when it is mounted.’”*

Diyā Ad-Dīn narrated in “Ahādīth Mukhtārah” (153), and Ibn Al-‘Attār in “Al-Futyā” (21) and Ad-Dashī in “Ithbāt Al-Hadd” (33), and he said: *“This hadith is sahīh. Its narrators are (correct) according to the conditions of Al-Bukhārī and Muslim.”*

Abu Hājar