

سُئِلَ عَمَّا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّ اللَّهَ
يَحْمِلُ السَّمَاوَاتِ عَلَى أُصْبُعٍ وَمَا أَشْبَهَ ذَلِكَ مِنَ الْأَحَادِيثِ

He was asked about what was narrated from the
Prophet (*sallAllāhu alayhi wa sallam*): that Allāh
holds the heavens upon a Finger and what is
similar to this among the *ahādīth*

Allāh holds the heavens upon a Finger and similar *ahādīth*

Abū ‘Abdur-Rahmān ‘Abdullāh ibn Ahmad ibn Hanbal – *rahimahumullāh* – said¹:

سُئِلَ عَمَّا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّ اللَّهَ يَحْمِلُ السَّمَاوَاتِ عَلَى أُصْبُعٍ وَمَا أَشْبَهَ ذَلِكَ مِنَ الْأَحَادِيثِ

He was asked about what was narrated from the Prophet (*sallAllāhu alayhi wa sallam*): that Allāh holds the heavens upon a Finger and what is similar to this among the *ahādīth*

488 - حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، حَدَّثَنِي مَنْصُورٌ، وَسُلَيْمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ يَهُودِيًّا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: " يَا مُحَمَّدُ، إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ عَلَى أُصْبُعٍ وَالْأَرْضِينَ عَلَى أُصْبُعٍ، وَالْجِبَالَ عَلَى أُصْبُعٍ، وَالْحَلَايِقَ عَلَى أُصْبُعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، فَصَحَّحَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ نَوَاجِدُهُ، وَقَرَأَ { وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ [الأنعام: 91] " قَالَ أَبِي: قَالَ يَحْيَى: قَالَ فَضَيْلُ بْنُ عِيَّاضٍ: فَصَحَّحَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَجُّبًا وَتَصَدِيقًا لَهُ

488 – My father – *rahimahullāh* – narrated to me, from Yahyā ibn Sa’īd, from Sufyān (who said): Mansūr and Sulaymān narrated to me, from Ibrāhīm, from ‘Ubaydah, from ‘Abdullāh (*radiAllāhu ‘anhu*) that a Jew came to the Prophet (*sallAllāhu alayhi wa sallam*) and said: “O Muhammad. Verily Allāh holds the heavens upon a Finger. And the earths upon a Finger. And the soil upon one Finger. And the mountains upon one Finger. And the creations upon one Finger. Then He will say: ‘I am the King.’ So the Prophet (*sallAllāhu alayhi wa sallam*) laughed until his molar teeth became visible. And he recited: “They did not estimate Allāh His true estimate.” (Al-An’ām 6:91)” My father said: Yahyā said: Fudayl ibn ‘Iyyād said: “So the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) laughed because he was surprised by him and confirming him (in what he said).”

489 - سَمِعْتُ أَبِي رَحِمَهُ اللَّهُ، ثنا يَحْيَى بْنُ سَعِيدٍ، بِحَدِيثِ سُفْيَانَ عَنِ الْأَعْمَشِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ عَلَى أُصْبُعٍ» قَالَ أَبِي رَحِمَهُ اللَّهُ: جَعَلَ يَحْيَى يُشِيرُ بِأَصَابِعِهِ وَأَرَانِي أَبِي كَيْفَ جَعَلَ يُشِيرُ بِأَصْبُعِهِ يَضَعُ أُصْبُعًا أُصْبُعًا حَتَّى أَتَى عَلَى آخِرِهَا

489 – I heard my father – *rahimahullāh* – say: From Yahyā ibn Sa’īd the *hadīth* of Sufyān, from Al-A’ mash, from Mansur, from Ibrāhīm, from ‘Ubaydah, from ‘Abdullāh, from the Prophet (*sallAllāhu alayhi wa sallam*): “That Allāh will hold the heavens upon one Finger.” My father – *rahimahullāh* – said: “Yahyā began to show with his fingers.” And my father showed me how

¹ This is a shortened version of the chapter

he began to show with his fingers putting one finger upon another finger until he came to the last of them.

490 - حَدَّثَنِي أَبِي، ثنا يُونُسُ، نا شَيْبَانُ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: " جَاءَ حَبْرٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا مُحَمَّدُ أَوْ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَجْعَلُ السَّمَاوَاتِ عَلَى أُصْبُعٍ، وَالْأَرْضِينَ عَلَى أُصْبُعٍ، وَالْجِبَالَ وَالشَّجَرَ عَلَى أُصْبُعٍ، وَالْمَاءَ وَالْتُّرَى عَلَى أُصْبُعٍ، وَسَائِرَ الْخَلْقِ عَلَى أُصْبُعٍ، ثُمَّ يَهْزُهُنَّ فَيَقُولُ: أَنَا الْمَلِكُ، فَضَجَّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَرَزَتْ نَوَاجِدُهُ تَصْدِيقًا لِقَوْلِ الْحَبْرِ، ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ } [الزمر: 67] إِلَى آخِرِ الْآيَةِ "

490 – My father narrated to me, from Yūnus, from Mansūr ibn Al-Mu'tamar, from Ibrāhīm, from 'Abīdah As-Salmānī, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: "A *rabbi* came to the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) and said: 'O Muhammad or O Messenger of Allāh. Verily Allāh – 'azza wa jalla – on the Day of Judgment will put the heavens upon one Finger, and the earth upon one Finger, and the mountains and the trees upon one Finger, and the water and the soil upon one Finger and the rest of the creation upon one Finger. Then He will shake them all and say: I am the King.' So the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) laughed until his molar teeth became visible confirming the saying of the *rabbi*. Then the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) recited: "And they did not estimate Allāh His true estimate. And the whole earth will be grasped by His hand on the Day of Judgment." (Az-Zumar 39:67) *Until the end of the verse.*"

493 - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، نا عِمْرَانُ بْنُ عُيَيْنَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الصُّحْحَى، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: " مَرَّ يَهُودِيٌّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « يَا يَهُودِيٌّ خَوْفُنَا » فَقَالَ: يَا أَبَا الْقَاسِمِ كَيْفَ يَوْمَ تَكُونُ الْأَرْضُ عَلَى هَدِيرِهِ، وَالسَّمَاوَاتُ عَلَى هَدِيرِهِ، وَالْمَاءُ عَلَى هَدِيرِهِ، وَالْخَلْقُ عَلَى هَدِيرِهِ، يَعْنِي أَصَابِعَهُ، ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ } [الزمر: 67]

493 – 'Abdullāh ibn 'Umar narrated to me, from 'Imrān ibn 'Uyaynah, from 'Atā ibn Sāib, from Abū Ad-Duhā, from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: "A Jew passed by the Prophet (*sallAllāhu alayhi wa sallam*), so the Prophet (*sallAllāhu alayhi wa sallam*) said to him: 'O Jew, frighten us.' So he said: 'O Abū Al-Qāsim. How will it be on a day where the earth will be upon this, the heavens upon this, and the water upon this, and the creation upon this – that is His Fingers.' Then the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) recited: And the whole earth will be grasped by His hand on the Day of Judgment, and the heavens are folded together in His right Hand." (Az-Zumar 39:67)"

494 - حَدَّثَنِي أَبِي رَحْمَهُ اللَّهُ، نا حُسَيْنُ بْنُ حَسَنِ، نا أَبُو كُدَيْبَةَ، عَنْ عَطَاءٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: " مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ، قَالَ: كَيْفَ تَقُولُ يَا أَبَا الْقَاسِمِ يَوْمَ يَجْعَلُ اللَّهُ السَّمَاءَ عَلَى ذِهِ، وَأَشَارَ بِالسَّبَّابَةِ، وَالْأَرْضِينَ عَلَى ذِهِ، وَالْمَاءَ عَلَى ذِهِ، وَالْجِبَالَ عَلَى ذِهِ، وَسَائِرَ الْخَلْقِ عَلَى ذِهِ، وَجَعَلَ يُشِيرُ بِأَصَابِعِهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ } [الأنعام: 91] الآية "

494 – My father – *rahimahullāh* – narrated to me, from Husayn ibn Hasan, from Abū Kudaynah, from 'Atā, from Abū Ad-Duhā, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: "A Jew passed by the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) while he was sitting, and said: 'How do you say, O Abū Al-Qāsim, about a day where Allāh will put the heaven upon this – and he pointed with his index finger – and the earths upon this, and the mountains upon this, and the rest of the creation upon this.' And he began to show it with his fingers. So Allāh – 'azza wa jalla – revealed the verse: "They did not estimate Allāh His true estimate." (Al-An'ām 6:91) *Until the rest of the verse.*"

495 - حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ، سَمِعْتُ وَكَيْعًا يَقُولُ: " نُسَلِّمُ هَذِهِ الْأَحَادِيثَ كَمَا جَاءَتْ وَلَا نَقُولُ كَيْفَ كَذَا وَلَا لِمَ كَذَا، يَعْنِي مِثْلَ حَدِيثِ ابْنِ مَسْعُودٍ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْمِلُ السَّمَاوَاتِ عَلَى أُصْبُعٍ، وَالْجِبَالَ عَلَى أُصْبُعٍ، وَحَدِيثِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَلْبُ ابْنِ آدَمَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ» وَنَحْوَهَا مِنَ الْأَحَادِيثِ "

495 – Ahmad ibn Ibrāhīm narrated to me (and said): I heard Wakī say: "We submit to these *ahādīth* just as they came and we do not say: 'How this and why is this'. This means, like the *hadīth* of Ibn Mas'ūd: 'Verily Allāh – 'azza wa jalla – holds the heavens upon a Finger and the mountains upon a Finger.' And the *hadīth* that the Prophet (*sallAllāhu alayhi wa sallam*) said: 'The heart of the son of Ādam is between two Fingers from the Fingers of Ar-Rahmān.' And similar to it among the *ahādīth*."

496 - حَدَّثَنِي أَبِي رَحْمَهُ اللَّهُ، نا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ»

496 – My father – *rahimahullāh* – narrated to me, from Sufyān, from Abū Az-Zinnād, from Al-A'raj, from Abū Hurayrah, from the Prophet (*sallAllāhu alayhi wa sallam*): "If anyone of you hits, then let him avoid the face. Because verily did Allāh create Adam in His image."

497 - حَدَّثَنِي أَبِي، سَمِعْتُ الْحُمَيْدِيَّ، وَحَدَّثَنَا سُفْيَانُ بِهَذَا الْحَدِيثِ وَيَقُولُ: هَذَا حَقٌّ وَيَتَكَلَّمُ وَابْنُ عُيَيْنَةَ سَاكِتٌ قَالَ أَبِي رَحْمَهُ اللَّهُ: مَا يُنْكِرُ ابْنُ عُيَيْنَةَ قَوْلَهُ

497 – My father narrated to me (and said): I heard Al-Humaydī – and Sufyān also narrated this hadīth to us – while he said (regarding the previously mentioned *hadīth*): *“This is truth.”* And he was speaking and Ibn ‘Uyaynah remained silent. My father said: *“Ibn ‘Uyaynah did not reject what he said (i.e. that it is truth).”*

498 – حَدَّثَنِي أَبُو مُعَمَّرٍ، نَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُقَبِّحُوا الْوَجْهَ فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَةِ الرَّحْمَنِ»

498 – Abū Ma‘mar narrated to me, from Jarīr, from Al-A‘mash, from Habīb ibn Abū Thābit, from ‘Atā, from Ibn ‘Umar (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: *“Do not make the face ugly. Because verily did Allāh create Ādam in the image of Ar-Rahmān.”*

499 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نَا حَسَنُ بْنُ مُوسَى الْأَشْبِيبِ، نَا أَبُو هَلَالٍ مُحَمَّدُ بْنُ سُلَيْمٍ، نَا رَجُلٌ، أَنَّ ابْنَ رَوَاحَةَ، قَالَ لِلْحَسَنِ: " هَلْ تَصِفُ رَبَّنَا عَزَّ وَجَلَّ؟ قَالَ: نَعَمْ أَصِفُهُ بِغَيْرِ مِثَالٍ "

499 – My father – *rahimahullāh* – narrated to me, from Hasan ibn Mūsā Al-Ashyab, from Abū Hilāl Muhammad ibn Sulaym, from a man, that Ibn Rawāhah said to Al-Hasan: *“Do you describe your Lord – ‘azza wa jalla?’ He said: ‘Yes I describe Him without giving an example.’”*

500 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نَا مُعَاذُ بْنُ مُعَاذٍ، نَا حَمَّادُ بْنُ سَلَمَةَ، نَا ثَابِتُ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " فِي قَوْلِهِ عَزَّ وَجَلَّ { فَلَمَّا بَجَلَى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا } [الأعراف: 143] قَالَ: قَالَ: «هَكَذَا، يَعْنِي أَخْرَجَ طَرْفَ الْخِنْصَرِ» قَالَ أَبِي: أَرْنَاهُ مُعَاذٌ فَقَالَ لَهُ حُمَيْدُ الطَّوِيلُ: مَا تُرِيدُ إِلَى هَذَا يَا أَبَا مُحَمَّدٍ؟ قَالَ: فَضْرَبَ صَدْرَهُ ضَرْبَةً شَدِيدَةً، وَقَالَ: مَنْ أَنْتَ يَا حُمَيْدُ وَمَا أَنْتَ يَا حُمَيْدُ؟ حَدَّثَنِي بِهِ أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، تَقُولُ أَنْتَ مَا تُرِيدُ إِلَيْهِ؟ حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي مَنْ سَمِعَ مُعَاذًا يَقُولُ: وَدِدْتُ أَنَّهُ حَبَسَهُ شَهْرَيْنِ يَعْنِي لِحُمَيْدٍ

500 – My father – *rahimahullāh* – narrated to me, from Mu‘ādh ibn Mu‘ādh, from Hammād ibn Salamah, from Thābit Al-Bunānī, from Anas ibn Mālik (*radiAllāhu ‘anhu*) from the Prophet (*sallAllāhu alayhi wa sallam*) regarding His – ‘azza wa jalla – words: **“So when his Lord appeared to the mountain He made it collapse to dust.”** (Al-A‘rāf 7:143) He said: He (*sallAllāhu alayhi wa sallam*) said: **“Like this (i.e. he exposed the tip of the little finger).”** My father said: *“Mu‘ādh showed us how (with his little finger), so Humayd At-Tāwil said to him: ‘Why are you doing like that O Abū Muhammad?’ He said: So he struck his chest with a hard strike and said: ‘Who are you O Humayd and what are you O Humayd? Anas ibn Mālik narrated it to me from the Prophet (sallAllāhu alayhi wa sallam) and you are saying: Why are you doing that?’”* My father

narrated to me and said: "Someone who heard Mu'ādh narrated to me that he said: 'I wish that he would be imprisoned for two months.'" I.e. Humayd.

501 - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نَا مُحَمَّدُ بْنُ سَوَّاءٍ، عَن سَعِيدٍ، عَن قَتَادَةَ، عَن أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: { فَلَمَّا بَجَلَى رَبُّهُ لِلْجَبَلِ } [الأعراف: 143] قَالَ: هَكَذَا وَأَشَارَ بِطَرْفِ الْخِنْصَرِ يَخْكِيهِ "

501 – Muhammad ibn Abū Bakr Al-Muqaddamī narrated to me, from Hudaym, from Muhammad ibn Sawā, from Sa'īd, from Qatādah, from Anas, from the Prophet (sallAllāhu alayhi wa sallam) (regarding His – the Exalted – words): "So when his Lord appeared to the mountain." (Al-A'rāf 7:143) He (sallAllāhu alayhi wa sallam) said: "Like this – and he showed it with the tip of the little finger."

502 - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَجَّاجِ النَّاجِيُّ، نَا حَمَّادُ بْنُ سَلَمَةَ، عَن ثَابِتِ الْبُنَاتِيِّ، عَن أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: { فَلَمَّا بَجَلَى رَبُّهُ لِلْجَبَلِ } [الأعراف: 143] قَالَ حَمَّادٌ: هَكَذَا وَأَرَانَا إِبْرَاهِيمَ طَرْفَ الْخِنْصَرِ، قُلْتُ لِإِبْرَاهِيمَ رَفَعَهُ قَالَ: لَا "

502 – Ibrāhīm ibn Al-Hajjāj An-Nājī narrated to me, from Hammād ibn Salamah, from Thābit Al-Bunānī, from Anas ibn Mālik (radiAllāhu 'anhu): "So when his Lord appeared to the mountain." (Al-A'rāf 7:143) Hammād said: "Like this." And Ibrāhīm showed us the tip of the little finger. I said to Ibrāhīm: Did he ascribe it (to the Prophet)? He said: "No."

504 - حَدَّثَنِي أَبُو مَعْمَرٍ، نَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَرِيُّ، نَا أَسْبَاطُ بْنُ نَصْرٍ، عَنِ السُّدِّيِّ، عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «بَجَلَى مِثْلَ الْخِنْصَرِ» وَأَشَارَ أَبُو مَعْمَرٍ بِأَصْبُعِهِ يَعْني قَوْلُهُ عَزَّ وَجَلَّ { فَلَمَّا بَجَلَى رَبُّهُ لِلْجَبَلِ } [الأعراف: 143] "

504 – Abū Ma'mar narrated to me, from 'Amr ibn Muhammad Al-'Anqazī, from Asbāt ibn Nasr, from As-Suddī, from 'Ikrimah, from Ibn 'Abbās (radiAllāhu 'anhumā) who said: "He appeared just like the little finger." And Abū Ma'mar showed it with his finger, i.e. His – 'azza wa jalla – words: "So when his Lord appeared to the mountain." (Al-A'rāf 7:143)

505 - حَدَّثَنِي أَحْمَدُ بْنُ مَنِيعٍ، نَا عَبَّادُ بْنُ عَبَّادٍ، عَن زَيْدِ بْنِ حَارِثٍ، عَنِ عِكْرِمَةَ: " أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرْفَ { فَلَمَّا بَجَلَى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا } [الأعراف: 143] قَالَ: كَانَ حَجْرًا أَصَمًّا، فَلَمَّا بَجَلَى لَهُ صَارَ تَلًّا تُرَابًا دَكًّا مِنَ الدُّكَّاتِ "

505 – Ahmad ibn Munī' narrated to me, from 'Abbād ibn 'Abbād, from Yazīd ibn Hāzim, from 'Ikrimah: That he used to recite this verse: "So when his Lord appeared to the mountain He made it collapse to dust." (Al-A'rāf 7:143) He said: "It was a solid rock, then when He appeared to it, it became a plain level of dust, among the plain levels."

506 - حَدَّثَنِي عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، سَمِعْتُ أَبَا عُبَيْدٍ الْقَاسِمَ بْنَ سَلَامٍ، يَقُولُ: «كَلَّمْتُ النَّاسَ وَكَلَّمْتُ أَهْلَ الْكِتَابِ، فَلَمْ أَرْ قَوْمًا أَوْسَحَ وَلَا أَقْدَرَ وَلَا أَطْفَسَ مِنَ الرَّافِضَةِ، وَلَقَدْ نَفَيْتُ ثَلَاثَةَ رِجَالٍ إِذْ كُنْتُ بِالْبَغْدَادِ قَاضِيًا جَهْمِيَّةً وَرَافِضِيًّا أَوْ رَافِضِيَّةً وَجَهْمِيًّا وَقُلْتُ مِثْلَكُمْ لَا يُجَاوِرُ أَهْلَ الثُّغُورِ»

506 - 'Abbas ibn Muhammad Ad-Duri narrated to me (and said): I heard Abū 'Ubayd ibn Sallam say: "I spoke with the people and I spoke with the people of the scripture, and I did not see a people more dirty, more filthy and more impure than the Rāfidah. And I verily banished three men when I was judge in the city. Two from the Jahmiyyah and one rāfidī, or two from the Rāfidah and one jahmī. And I said: 'The examples of you should not live close to the people of the cities.'"

507 - أُحْبِرْتُ عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءٍ، فَذَكَرَ حَدِيثَنَا، وَأَمَّا سُبْحَانَ الْمَلِكِ الْقُدُّوسِ فَبَلَّغَنِي حَسِبْتُ أَنَّهُ يُخْبِرُ ذَلِكَ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: يَنْزِلُ الرَّبُّ عَزَّ وَجَلَّ شَطْرَ اللَّيْلِ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ: «مَنْ يَسْأَلُنِي فَأَعْطِيهِ، مَنْ يَسْتَعْفِرُنِي فَأَغْفِرَ لَهُ» ، وَيَقُولُ مَلِكٌ سَبَّحُوا الْمَلِكَ الْقُدُّوسَ، وَأَمَّا سُبُوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ سَبَّغَتْ رَحْمَةُ رَبِّي غَضَبَهُ، قَالَ: فَبَلَّغَنِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا أُسْرِيَ بِهِ: كَلَّمَا مَرَّ بِسَمَاءٍ سَلَّمَتْ عَلَيْهِ الْمَلَائِكَةُ حَتَّى جَاءَ السَّمَاءَ السَّادِسَةَ فَقَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ هَذَا مَلِكٌ فَسَلَّمَ فَبَدَرَهُ الْمَلِكُ فَسَلَّمَ عَلَيْهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَدِدْتُ أَنِّي سَلَّمْتُ عَلَيْهِ قَبْلَ أَنْ يُسَلَّمَ عَلَيَّ " قَالَ: فَلَمَّا جَاءَ السَّمَاءَ السَّابِعَةَ قَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ: «إِنَّ اللَّهَ يُصَلِّيُ» ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَهُوَ يُصَلِّي؟ قَالَ: نَعَمْ، قَالَ: وَمَا صَلَاتُهُ؟ قَالَ: يَقُولُ «سُبُوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ سَبَّغَتْ رَحْمَتِي غَضَبِي» ، قَالَ: فَاتَّبِعْ ذَلِكَ قُلْتُ: أَقْدِمُ بَعْضَ ذَلِكَ قَبْلَ بَعْضٍ؟ قَالَ: نَعَمْ إِنْ شِئْتَ

507 - I was informed from Hajjāj ibn Muhammad, from Ibn Jurayj who said: I said (something) to 'Atā, so he mentioned a *hadīth* (and said): And regarding 'Subhān Al-Malik Al-Quddūs' then it has reached me - I think he informed about this from 'Ubayd ibn 'Umar who said: "The Lord - 'azza wa jalla - descends towards (the last part of) the night, then He says: 'Who asks me so I can give him, who asks Me for forgiveness so I can forgive him?' And the angels say: 'Praise Al-Malik Al-Quddūs.'" And regarding 'Subbūh Quddūs Rabb Al-Malāikah war-Rūh, the Mercy of my Lord preceded His Anger', he said: "It has reached me that the Prophet (sallAllāhu alayhi wa sallam) said when he was taken on a night journey: that every time he passed by a heaven the angels would greet him. Until he reached the sixth heaven then Jibrīl (alayhi as-salām) said: 'This is an angel, so greet him.' But the angel hurried to him and greeted him. So the Prophet (sallAllāhu alayhi wa sallam) said: 'I wished that I would have greeted him before he greeted me.'" He said: "Then when he reached the seventh heaven Jibrīl (alayhi as-salām) said: 'Verily Allāh is praying.' The Prophet (sallAllāhu alayhi wa sallam): 'And does He pray?' He said: 'Yes.' He said: 'And what is His prayer?' He said: 'He says: 'Subbūh Quddūs Rabb Al-Malāikah war-Rūh, the Mercy of my Lord preceded His Anger.' He said: 'So follow that.' I said: 'Can I put some of it before the other?' He said: 'Yes if you want.'"

508 - حَدَّثَنِي أَبُو مَعْمَرٍ، نَا عَبَادُ بْنُ الْعَوَّامِ، قَالَ: قَدِمَ عَلَيْنَا شَرِيكٌ فَسَأَلَنَا عَنْ الْحَدِيثِ، «إِنَّ اللَّهَ يَنْزِلُ لَيْلَةَ الْبَيْتِ مِنْ شَعْبَانَ» فُلْنَا: إِنَّ قَوْمًا يُنْكِرُونَ هَذِهِ الْأَحَادِيثَ، قَالَ: فَمَا يَقُولُونَ؟ فُلْنَا: يَطْعُونُ فِيهَا، فَقَالَ: إِنَّ الَّذِينَ جَاءُوا بِهَذِهِ الْأَحَادِيثِ هُمُ الَّذِينَ جَاءُوا بِالْقُرْآنِ وَبِأَنَّ الصَّلَوَاتِ خَمْسٌ وَبِحَجِّ الْبَيْتِ وَبِصَوْمِ رَمَضَانَ فَمَا نَعْرِفُ اللَّهَ إِلَّا بِهَذِهِ الْأَحَادِيثِ "

508 – Abū Ma'mar narrated to me, from 'Abbād ibn Al-'Awwām who said: "Sharīk came to us so we asked him about the hadith: *"Verily Allāh descends on the night of the middle of Sha'ban."* We said: 'Verily some people reject these ahādīth.' So he said: 'Then what do they say?' We said: 'They challenge them (as being false).' So he said: 'Verily those who came with these ahādīth are those who came with the Quran, and with the five prayers, the hajj to the House and the fast in Ramadan. So we do not know Allāh except through these ahādīth."

509 - حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاعَانِيُّ، أَنَا أَسْلَمُ بْنُ قَادِمٍ، نَا مُوسَى بْنُ دَاوُدَ، قَالَ: قَالَ لِي عَبَادُ بْنُ الْعَوَّامِ: " قَدِمَ عَلَيْنَا شَرِيكٌ بْنُ عَبْدِ اللَّهِ مِنْذُ نَحْوِ خَمْسِينَ سَنَةً، قَالَ: فَقُلْتُ لَهُ: يَا أَبَا عَبْدِ اللَّهِ إِنَّ عِنْدَنَا قَوْمًا مِنَ الْمُعْتَرِلَةِ يُنْكِرُونَ هَذِهِ الْأَحَادِيثَ، قَالَ: فَحَدَّثَنِي بِنَحْوِ مِنْ عَشْرَةِ أَحَادِيثٍ فِي هَذَا، وَقَالَ: أَمَّا نَحْنُ فَقَدْ أَخَذْنَا دِينَنَا عَنِ التَّابِعِينَ عَنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُمْ عَمَّنْ أَخَذُوا "

509 – Muhammad ibn Ishāq As-Sāghānī narrated to me, from Aslam ibn Qādim, from Mūsā ibn Dāwūd who said: 'Abbād ibn Al-'Awwām said to me: Sharīk ibn 'Abdullāh came to us fifty years ago. He said: So I said to him: "O Abū 'Abdullāh, verily we have a people from the Mu'tazilah who reject these ahādīth." He said: "So he narrated around ten ahādīth to me regarding this, and said: 'As for us, then we verily took our religion from the tabi'in from the companions of the Messenger of Allāh (sallAllāhu alayhi wa sallam), but as for them, then who did they take (their religion) from?'"

510 - حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّورَقِيُّ، نَا سَهْلُ بْنُ مُحَمَّدٍ أَبُو السَّرِيِّ، سَمِعْتُ إِسْمَاعِيلَ بْنَ عَلِيَّةَ، يَقُولُ: " أَنَا أَحْتَجُّ، عَلَيْهِمْ يَعْنِي الْجَهْمِيَّةَ بِقَوْلِهِ عَزَّ وَجَلَّ { فَلَمَّا بَلَغَ رَبُّهُ لِلْجَبَلِ } [الأعراف: 143] لَا يَكُونُ التَّجَلِّي إِلَّا لِشَيْءٍ حَدَثَ "

510 – Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me, from Sahl ibn Mahmūd Abū As-Sarrī (who said): I heard Ismā'il ibn 'Ulayyah say: "I argument against them (i.e. the Jahmiyyah) with His – 'azza wa jalla – words: *"So when his Lord appeared to the mountain."* (Al-A'rāf 7:143) *Appearing cannot be except for something occurring."*

511 - حَدَّثَنِي أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّورَقِيُّ، نَا يَحْيَى بْنُ مَعِينٍ، سَمِعْتُ إِسْمَاعِيلَ بْنَ عَلِيَّةَ، يَقُولُ: " { لَا تُدْرِكُهُ الْأَبْصَارُ } [الأنعام: 103] قَالَ: هَذَا فِي الدُّنْيَا "

511 – Ahmad ibn Ibrāhīm Ad-Dawraqī narrated to me, from Yahyā ibn Mu‘īn (who said): I heard Ismā‘īl ibn ‘Ulayyah say: **“The sights cannot conceive Him.”** (Al-An‘ām 6:103) He said: *“This is in dunyā.”*

516 – حَدَّثَنِي أَبُو هَاشِمٍ زِيَادُ بْنُ أَبِي يُوْبَ، سَمِعْتُ يَحْيَى بْنَ إِسْمَاعِيلَ الْوَاسِطِيَّ، سَمِعْتُ عَبَّادَ بْنَ الْعَوَّامِ، يَقُولُ: «كَلَّمْتُ بِشْرًا الْمَرْسِيَّ وَأَصْحَابَ بِشْرٍ فَرَأَيْتُ آخِرَ كَلَامِهِمْ يَنْتَهِي إِلَى أَنْ يَقُولُوا لَيْسَ فِي السَّمَاءِ شَيْءٌ»

516 – Abū Hāshim Ziyād ibn Ayyūb narrated to me (and said): I heard Ayyūb ibn Ismā‘īl Al-Wāsiṭī (who said): I heard ‘Abbād ibn Al-‘Awwām who said: *“I spoke with Bishr Al-Marīsī and the companions of Bishr, and I saw that the conclusion of their words ends with them saying that there is nothing in the heaven.”*

517 – حَدَّثَنِي زِيَادُ أَبُو هَاشِمٍ، سَمِعْتُ أَبَا الْعَوَّامِ الْمُسْتَمْلِيَّ، يَقُولُ: قَالَ لِي مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: " يَا أَبَا الْعَوَّامِ مَكَثَ جَهَنَّمُ أَرْبَعِينَ صَبَاحًا لَا يُصَلِّي، قَالَ: لَا أَدْرِي كَيْفَ رَبِّي "

517 – Ziyād Abū Hāshim narrated to me (and said): I heard Abū Al-‘Awwām Al-Mustamlī say: Marwān ibn Mu‘āwiyah Al-Fazārī said to me: *“O Abū Al-‘Awwām. Jahm remained forty days not praying. He said: ‘I don’t know how my Lord is.’”*

519 – حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَمَرَ الْفَوَارِيَّ، نَا حَمَّادُ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجُزَيْنِيِّ، عَنْ أَبِي الْخُلْدِ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَجْنَحُ كُلَّ عَشِيَّةٍ إِلَى السَّمَاءِ الدُّنْيَا الْعَصْرَ يَنْظُرُ إِلَى أَعْمَالِ بَنِي آدَمَ»

519 – ‘Ubaydullāh ibn ‘Umar Al-Fazārī narrated to me, from Hammād (ibn Zayd), from Abū ‘Imrān Al-Jawnī, from Abū Al-Khuld who said: *“Verily Allāh – ‘azza wa jalla – every evening leans towards the heaven of dunyā at asr time and looks at the deeds of the son of Adam.”*

520 – حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ، نَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، قَالَ: سَمِعْتُ عُبَيْدًا، يَقُولُ: " خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلَامُ وَفِيهِ تَقُومُ السَّاعَةُ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ فَعَطَسَ فَأَلْقَى اللَّهُ عَلَى لِسَانِهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، فَقَالَ: رَحِمَكَ رَبُّكَ "

520 – My father – rahimahullāh – narrated to me, from Sufyān ibn ‘Uyaynah, from ‘Amr ibn Dīnār who said: I heard ‘Ubayd say: *“The best day that the sun rises upon is the day of jumu‘ah. Ādam (alayhi as-salam) was created that day, and on that day the Hour will be established. And verily Allāh – ‘azza wa jalla – created Ādam in His image, then he sneezed so Allāh put the words on his tongue: ‘All praise is due to Allāh the Lord of the worlds’, and then He said: ‘May your Lord have mercy upon you.’”*

521 - حَدَّثَنِي أَبِي مَرَّةً أُخْرَى نَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ عُبَيْدٍ: «أَنَّ اللَّهَ، خَلَقَ آدَمَ عَلَى صُورَتِهِ»

521 – My father narrated to me another time, from Sufyān, from ‘Amr, from ‘Ubayd (who said): *“That Allāh created Adam in His image.”*

522 - حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ، نَا سُفْيَانُ، عَنْ أَبِي قَالَ: قَالَ الْمُسْلِمُونَ: يَا رَسُولَ اللَّهِ، أَقْرَبُ رَبُّنَا فَنُنَاجِيهِ أَمْ بَعِيدٌ فَنُنَادِيهِ، فَأَنْزَلَ اللَّهُ {وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ} [البقرة: 186]

522 – Ismā’il Abū Ma’mar narrated to me, from Sufyān, from my father who said: *“The Muslims said: ‘O Messenger of Allāh, is our Lord near so we speak privately with Him, or (is He) far away so we call upon Him?’ So Allāh revealed: “And if My slaves ask about Me, then Verily I am near (and) I answer the invocation of the one who invokes when He invokes Me.” (Al-Baqarah 2:186)”*

523 - حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، حَدَّثَنِي فَضَيْلُ بْنُ عِيَّاضٍ، حَدَّثَنِي سُفْيَانُ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ كَعْبٍ، قَالَ: " مَا مِنْ يَوْمٍ إِلَّا يَطَّلِعُ اللَّهُ فِيهِ إِلَى جَنَّةٍ عَدْنٍ فَيَقُولُ: طَيْبِي لِأَهْلِكَ، قَالَ: فَتَضَعُ عَلَى مَا كَانَتْ حَتَّى يَدْخُلَهَا أَهْلُهَا "

523 – ‘Ubaydullah ibn ‘Umar Al-Qawarīrī narrated to me (and said): Fudayl ibn ‘Iyād narrated to me (and said): Sufyān narrated to me, from Yazīd ibn Abū Ziyād, from ‘Abdullāh ibn Al-Hārith, from Ka’b who said: *“There is not a day except that on it Allāh looks at the paradise and says: ‘Be good for your inhabitants.’”* He (Ka’b) said: *“So it becomes the double of what it was (and this continues) until its inhabitants enters into it.”*

524 - حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ، نَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ نَوْفِ الْبِكَالِيِّ، قَالَ: " انْطَلَقَ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ يُرِيدُ بَنِي إِسْرَائِيلَ فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ فَقَالَ: إِنِّي أَبْسُطُ لَكُمْ الْأَرْضَ طَهُورًا وَمَسْجِدًا فَصَلُّوا حَيْثُ أَدْرَكْتُمْ الصَّلَاةَ إِلَّا فِي حَمَامٍ أَوْ مَرْحَاضٍ أَوْ عِنْدَ قَبْرِ "

524 – ‘Ubaydullah ibn ‘Umar Al-Qawarīrī narrated to me, from Mu’ādh ibn Hishām (who said): My father narrated to me, from Yahyā ibn Abū Kathīr, from Nawf Al-Bikālī who said: *“Mūsā (salawātullāhu alayhi) went out to reach to Banū Isrāīl. Then his Lord – ‘azza wa jalla – called upon him and said: ‘I have expanded the earth for you and made it clean and a masjid (place for prayer). So pray (wherever) when the prayer reaches you except in a bath, a toilet or at a grave.’”*

525 - حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ بَكَّارٍ مَوْلَى بَنِي هَاشِمٍ، نَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامِ الْفَرَارِيُّ، نَا شَهْرٌ، سَمِعْتُ رَجُلًا، يُحَدِّثُ عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ رَجُلٍ يَمُوتُ حِينَ يَمُوتُ وَفِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ كِبَرٍ تَحِلُّ لَهُ الْجَنَّةُ أَوْ رِيحًا وَلَا يَرَاهَا» فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ أَبُو رِيحَانَةَ: يَا رَسُولَ اللَّهِ، إِنِّي لِأُحِبُّ الْجَمَالَ وَأَشْتَهِيهِ حَتَّى لِأُجِبُّهُ فِي عِلَاقَةِ سَوْطِي وَفِي

شِرَاكٌ نَعْلِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ ذَلِكَ الْكِبْرُ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ وَلَكِنَّ الْكِبْرَ مَنْ سَفِهَ الْحَقَّ وَغَمَصَ النَّاسَ بِعَيْنِهِ»

525 – Abū ‘Abdullāh Muhammad ibn Bakkār the *mawlā* of Banū Hāshim narrated to me, from ‘Abdul-Hamīd ibn Bahrām Al-Fazārī, from Shahr (who said): I heard a man who narrated from ‘Uqbah ibn ‘Āmir that he heard the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) say: *“No man who dies and at the time of his death there is arrogance at the size of a mustard seed in his heart will be allowed into paradise, nor smell it nor see it.”* So a man said to him: *‘O Messenger of Allāh. I verily love beauty and I long for it even in the handle of my whip and the lace of my sandal.’* The Messenger of Allāh (*sallAllāhu alayhi wa sallam*) said: *‘That is not arrogance. Verily Allāh is Beautiful and He loves beauty. Rather arrogance is the one who rejects the truth and looks down upon the people.’”*

529 – حَدَّثَنِي مُهَنَّأُ أَبُو عَبْدِ اللَّهِ السُّلَمِيُّ، قَالَ: سَأَلْتُ أَحْمَدَ بْنَ حَنْبَلٍ بَعْدَ مَا أُخْرِجَ مِنَ السِّجْنِ بِسَنَتَيْنِ: مَا تَقُولُ فِي الْقُرْآنِ؟ فَقَالَ: " كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ، وَقَالَ: مَنْ رَوَى عَنِّي غَيْرَ هَذَا الْقَوْلِ فَهُوَ مُبْطَلٌ " قُلْتُ لَهُ: إِنَّ بَعْضَ مَنْ ذَكَرَ عَنْكَ أَنَّكَ قُلْتَ لَهُ هُوَ كَلَامُ اللَّهِ لَا مَخْلُوقٌ وَلَا غَيْرُ مَخْلُوقٍ وَلَكِنَّهُ هُوَ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ "

529 – Muhannā Abū ‘Abdullāh As-Sulamī narrated to me and said: *“I asked Ahmad ibn Hanbal two years after he came out of prison: ‘What do say about the Quran?’* So he said: *‘It is the words of Allāh and not created.’* And he said: *‘Whoever narrated something else than this from me, then he has spoken falsehood.’* I said to him: *‘Verily some people mentions from you that you said to him that it is the words of Allāh, it is not makhlūq (created) nor is it ghayr makhlūq (not created), but it is the words of Allāh.’* So Ahmad said: *‘He has spoken falsehood. I did not say that. Rather it is the words of Allāh and not created.’”*

Commentary

As for all of these *ahādīth* and *āthār* that are mentioned in this chapter regarding the Attributes of Allāh the Exalted, then *Ahl As-Sunnah wal-Jamā'ah* believe in all correct narrations and we believe in the Attributes of Allāh without making *takyīf* (explaining how), *ta'tīl* (invalidating the meaning), *tamthīl* (comparing with the creation) and *tahrīf* (distorting the meaning).

And as for the *hadīth* stating that Allāh created Ādam in His image, then the same principles apply for this Attribute as for the rest of the Attributes of Allāh. Ibn Taymiyyah – *rahimahullāh* – said:

لفظ الصورة في الحديث كسائر ما ورد من الأسماء والصفات التي قد يُسمَّى المخلوق بها على وجه التثنييد، وإذا أُطلقت على الله اختصَّت به، مثل العليم، والقدير، والرحيم، والسميع، والبصير، ومثل خَلَقَهُ بيديه، واستوائه على العرش، ونحو ذلك

"The word 'image' in the hadith is just like everything else which has been narrated of the Names and Attributes where the created being may be named with it under conditions (i.e. that it is not said that the attribute of that person is equal to the Attribute of Allāh). And if (the word) is used regarding Allāh, then it becomes specific for Him, such as Al-'Alīm, Al-Qadīr, Ar-Rahīm, As-Samī', Al-Basīr and such as Him creating with His two Hands, and His rising above the Throne and similar to this."

(Naqd At-Tasīs 3/396)

And a person may find it difficult to understand this *hadīth* along with the words of Allāh – the Exalted – when He said:

لَيْسَ كَمِثْلِهِ شَيْءٌ

"Nothing is similar to Him." (Ash-Shūrā 42:11)

And the removal of this difficulty may be achieved through a general answer and a specific answer.

As for the general answer: Then it is from the impossible that a *hadīth* from the Messenger of Allāh (*sallAllāhu alayhi wa sallam*) contradicts the Qurān. Either Allāh makes the understanding of it easy for us, or else we say:

ءَامَنَّا بِهِ كُلُّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

"We believe in it. All of it is from our Lord. And no one will be reminded except those of understanding." (Āli 'Imrān 3:7)

And our *'aqidah* is that Allāh does not have a *mathīl* (equal, like, match) and we submit to that in front of Allāh the Exalted. And these are the words of Allāh and the words of His Messenger (*sallAllāhu alayhi wa sallam*), and all of it is the truth. It is not possible that some of it contradicts something else from it. So we say that the verse negates the comparison of Allāh with His creation while the *hadīth* affirms the Image for Allāh the Exalted. All of it is truth and we believe in it and we say that it is all from our Lord and then we remain quiet.

And as for the specific answer: Then likening something with something else does not necessitate that it is equal to it and identical with it from every aspect. Rather likening may occur when there exists a sharing of some attributes, but that does not stipulate that they are identical and comparable in all attributes.

And the evidence for this is the saying of the Prophet (*sallAllāhu alayhi wa sallam*):

إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ

"Verily the first group of people to enter into paradise will be in the image of the moon of the night of the full moon (i.e. glittering like it)." (Al-Bukhārī and Muslim)

This does not mean that they will enter into paradise while their image (or form) will be identical to the moon from every angle. And it if was so they would enter into paradise with no eyes, no mouths and actually as rocks. Rather the meaning is, that they will enter into paradise in the image of the moon from the aspect of beautiful light, beauty, illuminated faces and what is similar to this.

Then if a person says: Then what is the image which can be for Allāh and can be for Ādam at the same time?

Then it is said: Verily Allāh – *'azza wa jalla* – has a Face, Eyes, a Hand and a Foot. But this does not necessitate that these things are similar to the human. There are some similarity but not by way of comparison. Just as the first group of people to enter into paradise have some similarity with the moon but not by way of comparing. And this is in accordance what *Ahl As-Sunnah wal-Jamā'ah* say: That all of the Attributes of Allāh – Praise and Exalted is He – are not comparable with the attributes of the creation.

The same can be said regarding the *ahādīth* regarding the appearance of Allah and the *ahādīth* regarding lifting the created things upon His Fingers.

Abū Hājar