

التفسيرُ السَّلَفِي لِبَعْضِ الآيَاتِ
الَّتِي يُذَكَّرُ فِيهِنَّ خَلْقُ الأَرْضِ وَوَصْفُهَا

The *Salafī tafsīr* of the verses in which the creation and description of the **earth** is mentioned



AL - AQEEDAH

Contents

Introduction	3
General principles with regards to the knowledge about the creation.....	4
The <i>manhaj</i> of the <i>Salaf</i> regarding the chains of narration in <i>tafsīr</i>	9
The rules of <i>tafsīr</i> differs from the rules in other types of knowledge	10
The <i>tasāhul</i> (leniency) of the <i>Salaf</i> in <i>tafsīr</i>	12
The reasons for being lenient in the narration from those deemed <i>da'īf</i> in narration in <i>tafsīr</i>	14
An example of when leaving the path of the <i>Salaf</i> in <i>tafsīr</i> goes wrong	20
The <i>tafsīr</i> of some verses from the Qurān.....	23
His words: "The One who made the earth a bed for you..." (Al-Baqarah 2:22)	26
His words: "He is the One who created everything..." (Al-Baqarah 2:29)	29
His words: "And hasten towards forgiveness..." (Ālu 'Imrān 3:133)	34
His words: "And it is He Who spread out the earth..." (Ar-Ra'd 13:3)	36
His words: "And We spread out the earth..." (Al-Hijr 15:19).....	39
His words: "They said: 'O Dhul-Qarnayn. Verily Yajūj..." (Al-Kahf 18:94)	40
His words: "Did those who disbelieve not see that..." (Al-Anbiyā 21:30)	42
His words: "Is not He who has made the earth..." (An-Naml 27:61).....	46
His words: "Verily Allāh grasps the heavens and the earth..." (Fātir 35:41)	47
His words: "Allāh is the One Who created seven heavens..." (At-Talāq 65:12)	49
His words: "Nūn. And the pen and what they inscribe." (Al-Qalam 68:1).....	58
His words: "Have We not made the earth as a bed." (An-Naba 78:6).....	60
His words: "And He spread out the earth after that." (An-Nāzi'āt 79:30).....	62
The agreement of the scholars.....	64
That which points towards the earth being flat.....	65

Introduction

بِسْمِ

In the Name of Allāh, the Most Merciful the Most Beneficent

An issue of great disagreement which some Muslims occupy themselves with today is the issue of whether the earth is flat or shaped like a globe. Many people today – and this is a great catastrophe upon this *Ummah* and the reason for much disagreement and division – do not take the time to investigate an issue in the religion from its beginning, not to mention to take the time to sit down and read more than quotes and short texts and translations which are nowhere sufficient in giving a basis and an answer in the given issue. They furthermore do not follow the rule, that everything which they read and believe must be compared with the beliefs of the *Salaf* before the Muslim approves of it and believes in it.

This deficient way of seeking knowledge produces Muslims with superficial knowledge, weak understanding and worst of all Muslims who waver in their beliefs, doubting and changing their beliefs very often.

Allāh – the Exalted- said:

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضَلِلِ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا

“(They are) **wavering between this and that, belonging neither to these nor to those. And whoever Allāh misguides, then you will not find a way for him** (to the truth).”

(An-Nisā 4:143)

Firmly establishing one’s self in knowledge and *yaqīn* (certainty) demands from the slave that he takes his time in seeking the proper knowledge by rectifying his intention, dedicating the time for seeking knowledge, acknowledging his own ignorance and asking Allāh to guide him to the truth. Furthermore he must seek knowledge from the correct sources, and always remember that the truth lies in what has come in the Qurān, the *Sunnah* and the first three blessed generations of the Muslims (the *Sahābah*, *tābi’ūn* and *tābi’ tābi’in*) and whoever followed what they were upon.

Allāh is asked for guidance, firmness and protection in the religion.

General principles with regards to the knowledge about the creation

The Shaykh Abū Al-Muhammad – may Allāh protect him – presented some general principles which are to be followed when dealing with an issue as the earth and its creation and description, in order not to stray from the truth and adapt sources of knowledge which Allāh has not sent down any authority for. He said in his *risālah* “Haqiqatul-Khalq”:

“**The first principle:** The creation of the heavens and the earth, what is between them, how they were and the details regarding this, is (knowledge) which is from the knowledge of the unseen which cannot be known except through revelation.

Allāh – the Exalted – said:

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

“**I did not make them witness the creation of the heavens and the earth nor to the creation of themselves, and I would not have taken the misguiders as assistants.**”

(Al-Kahf 18:51)

The astrologers and the philosophers – and those who follow them among the physicists – wanted to measure the creation against the rules of the world which they bear witness to with their minds. So they indulged in lies of falsehood and they claimed that they – through their measurements and their calculations – know the beginning of the creation and its end. So they invented a lie against Allāh and they came up with a major statement. Then their opinion became something studied in the schools, academies and universities, and they clothed themselves with the clothes of knowledge while it (i.e. their statement) is from the worst of ignorance and the worst of falsehood; because the realities of the creation are verily derived from the revelation and not from the words of the philosophers and the astrologers.

The second principle: The reality of the creation and the description of the heavens and the earths and what is between them is something which Allāh – ‘azza wa jalla – taught His Prophet (*sallAllāhu ‘alayhi wa sallam*), and the Prophet (*sallAllāhu ‘alayhi wa sallam*) taught it to his Companions (*radiAllāhu ‘anhum*), and the Companions taught it to the *Tābi’ūn*. And by this you will know that whatever has been narrated of clarification of the realities of the creation, (both) in the *Sunnah* and in the narrations, then the foundation for this is the revelation.

It is verily narrated in Sahīh Al-Bukhārī (4/106) from ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) who said:

قَامَ فِينَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامًا، فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ، حَتَّى دَخَلَ أَهْلُ الْجَنَّةِ مَنَازِلَهُمْ، وَأَهْلُ النَّارِ مَنَازِلَهُمْ، حَفِظَ ذَلِكَ مَنْ حَفِظَهُ، وَنَسِيَ مَنْ نَسِيَهُ.

“The Prophet (*sallAllāhu ‘alayhi wa sallam*) stood up among us on one occasion. Then he informed us about the beginning of the creation and until the people of Paradise will enter their abodes and the people of the fire will enter their abodes. Then whoever remembered this remembered it and whoever forgot it forgot it.”

So Allāh – ‘azza wa jalla – is the One who taught His Prophet (*sallAllāhu ‘alayhi wa sallam*) about the beginning of the creation, and the Messenger (*sallAllāhu ‘alayhi wa sallam*) is the one who taught this to the Companions (*radiAllāhu ‘anhu*). So in this case the statement of the one who claims that the Companions took the information which are connected with the creation of the heavens and the earth from Banū Isrāīl, or that it (i.e. what the Companions said regarding this issue) is merely a mention of the widespread perception of their time, it is not accepted. Verily this is from the most false and abhorrent of statements.

The third principle: It is not allowed for a Muslim to take his perception of the creation from the *kuffār* and the *zanādiqah*, and throw the Book, the *Sunnah* and the narrations behind his back, and arguing (for this) with the fact that what these doers of falsehood say has become established knowledge (in the world).

Allāh – the Exalted – said:

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مَن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

“Follow that which has been revealed to you by your Lord, and do not follow besides Him any *awliyā* (protectors, helpers, guardians). Little do you remember.” (Al-A’rāf 7:3)

And Allāh – the Exalted – said:

وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

“And verily the *shayātīn* inspire their allied (among mankind) to dispute with you. And if you follow them, then you are verily *mushrikūn*.” (Al-An’ām 6:121)

The fourth principle: The Muslim does not believe the *kāfir* in any information when there is no evidence for it, and the basic principle is that the *kāfir* is accused¹ with the Muslim in what he informs about. Then what is your opinion when his information directly opposes the Book, the *Sunnah* and the narrations.

Allāh – the Exalted – said:

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ

“Verily those who do not believe in the verses of Allāh invent lies, and those are the liars.” (An-Nahl 16:105)

The fifth principle: Believing in the philosophers, the astrologers and the *zanādiqah* is from the *muwālāh* (alliance, love, loyalty) to the *mushrikūn*, whom Allāh has prohibited us from having *muwālāh* towards.

Allāh – the Exalted – said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُؤًا مَا عَنْتُمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ

“O you who believe. Do not take *bitānah* (advisors, consultants, friends, etc.) from those outside your religion, since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. We have verily clarified the verses for if you (really) understand.” (Ālu ‘Imrān 3:118)

And He – the Exalted – said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ يُجْعَلُوا اللَّهُ عَلَيْكُمْ سُلْطَانًا مُبِينًا

“O you who believe, do not take the disbelievers as *awliyā* (allies, friends, protectors, helpers etc.) instead of the believers. Do you want to give Allāh a plain authority over you.” (An-Nisā 4:144)

And He – the Exalted – said:

¹ This means that the Muslim always should be skeptical in accepting the information provided by a *kāfir* as long as not evidence has been established to confirm his claim.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“O you who believe, do not take the Jews and the Christians as *awliyā* (allies, friends, protectors, helpers etc.). They are the *awliyā* of each other. And whoever takes them as allies, then he is verily from them. Verily Allāh does not guide the unjust people.”

(Al-Māidah 5:51)

And He – the Exalted – said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ

“O you who believe, do not take those who took your religion as mockery and play from among those who were given the Scripture before you and the *kuffār* as *awliyā* (allies, friends, protectors, helpers etc.). And fear Allāh if you (really) are believers.”

(Al-Māidah 5:57)

So if you have understood this, then after that it will be easy for you to understand what this *risālah*² contains, and the opposition towards what they have taught you and lied to you about for many years – by describing a wrong and distorted perception of the creation – will not be something big for you. It will (also) not be difficult for you to reject the organization of Nasa in its claim that it has reached the stars, sat foot on the moon and that it has sent explorers to the heaven, the existence of which they reject to begin with and they call it space and emptiness.

And if you have understood these principles it will not become something major in your chest to judge as falsehood everything which they narrate of lies and claims, nor will the pictures which they photoshop together scare you, or their fabricated movies which they claim they filmed on the moon or on Mars. They have failed and come to nothing, and they will never exceed their abilities.

So seek the aid of Allāh, do not let their lies frighten you and do not find any objection nor fear in yourself when opposing them, rejecting them and describing their opinions as foolish.

² The Shaykh here is referring to his own *risālah* and not this one. His *risālah* “Haqiqatul-Khalq” covers more aspects of the creation while this one deals mainly with the earth.

When Mūsā came and threw his stick Then the magic of the magician was verily abolished

O Allāh, the Lord of Jibrāil, Mikāil and Isrāfil, the Creator of the heavens and the earth, the Knower of the unseen and the apparent. You judge between Your slaves in that in which they differ. Guide me to what they have differed in of the truth, by Your permission. Verily You guide whomever You Will to the Straight Path.”

(Haqiqatul-Khalq by Abū Al-Muhannad, p. 3-6)

The *manhaj* of the *Salaf* regarding the chains of narration in *tafsīr*³

A person today might read a narration in the books of *tafsīr* – that contain *tafsīr* with the *āthār* (narrations) – such as the *tafsīr* of At-Tabarī, Ibn Abī Hātim, Ad-Durr Al-Manthūr or others, and find out that the narration is *da'īf* (weak) due to one of the men in the chain of narration, and therefore he discards the narration and rejects the meaning of it. This is not correct to do according of the *manhaj* of the *Salaf* when it comes to *tafsīr* of the Qurān.

First of all, whatever has been narrated in the *tafsīr* based upon narrations which have been accepted by the scholars and leaders of this religion among the *Salaf*, then it is not correct to reject it when they accepted it, nor to discard it when they approved of it.

Second of all, the *Salaf* had a specific *manhaj* regarding the *tafsīr* which differed from their *manhaj* when it came to (for example) narrating the *ahādīth* from the Prophet (*sallAllāhu 'alayhi wa sallam*) which dealt with the *ahkām* (judgments) of *halāl*, *haram* etc.

So the *Sunnī* – who is a follower of the *manhaj* of the *Salaf* in all aspects of knowledge – does not deviate from this *manhaj*, nor does he claim that anyone after the *Salaf* were better than them to determine what is to be approved of and what is to be rejected.

The result of deviating from their *manhaj* in all categories of knowledge only leads to ignorance, disagreement and confusion. Because if the *manhaj* of the *Salaf* is rendered inapplicable in the different categories of knowledge, then this destroys the criterion for what is correct and what is not, what is *Sunnah* and what is *bid'ah* and what is knowledge and what is ignorance. It furthermore destroys the place of return for any differences of opinion and opens the doors for new *manāhij* which no longer can be stopped or deemed incorrect due to the invalidation of the *manhaj* of the *Salaf* in the first place.

The seeker of knowledge must therefore, before reading the *tafsīr*, know what the *manhaj* of the *Salaf* in this is, so he doesn't deal with this specific type of knowledge in a way which the *Salaf* did not deal with it, and therefore ends up in misguidance and confusion. It is therefore sought – with the permission of Allāh the Exalted – to point out some points regarding the *manhaj* of the *Salaf* with regards to *tafsīr* of the Qurān, in order to clarify the issue for the reader.

And all success is from Allāh.

³ The three sub-sections in this section are based upon some of what has been written in the book “At-Taqrīr fi Asānīd At-Tafsīr” by ‘Abdul-‘Azīz ibn Marzūq At-Tarīfī

The rules of *tafsīr* differs from the rules in other types of knowledge

The methodology of the scholars when it comes to accepting the *asānīd* (chains of narration) of *tafsīr* differs from others than it of subjects of knowledge. The chain of narrations in a narration containing a *hukm* and a narration of a *tafsīr* might be similar from the beginning of it to the last of it in both its men and in the type of hearing, but the first is described with a flaw while the other is declared *sahīh*. And whoever looks into these ways of the scholars and continuously looks into it, he will realize that the knowledge of *hadīth* and *'ilal* (flaws) is a difficult knowledge, and he will realize the size of dissimilarity that exist between the memorizers and the critics of the first generations and between those who undertook merely the apparent of this knowledge and its principles from the later generations.

The narrations from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) in *tafsīr* are very few and it is the most weak of the narrations. Imām Ahmad – *rahimahullāh* – said:

ثلاثة ليس لها أصل: التفسير والملاحم والمغازي

“Three things have no foundation: tafsīr (interpretation of the Qurān), malāhim (battles) and maghāzī (the military campaigns in which the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) participated).”⁴

And what he means by this is: That the weak narrations in these subjects of knowledge are more in numbers than what is *sahīh*, when being strict and guarding in the same way as it is done with the judgments of Islām derived by the *hadīth* and narrations.

This is how the scholars from the companions of Ahmad interpreted this; just as Az-Zarkashī transmitted this in “Al-Burhān” when he said:

قال المحققون من أصحابه: مراده أن الغالب أنه ليس لها أسانيد صحاح متصلة، والا فقد صح من ذلك كثير كتفسير الظلم بالشرك في آية الانعام، والحساب اليسير بالعرض، والقوة بالرمي وغيره

“The scholars among his companions said: that what he meant was the most of it does not have correct chains of narration which are muttasilah⁵, otherwise then much of it is verily sahīh, such as

⁴ Al-Kāmil by Ibn 'Adī and Al-Jāmi' by Al-Khatīb

⁵ A *muttasil hadīth* refers to a continuous chain of narration in which each narrator has heard that narration from his teacher.

the tafsīr of dhulm with shirk in the verse of Al-An'ām, and the (interpretation of) the light account with the presentation, and the strength with shooting and other than this."

Much of that which is *marfū*⁶ in the section of *tafsīr* is similar to the *da'īf* (weak), *munkar* (rejected) and *mawdū*' (fabricated), and due to this he said: "Three things have no foundation: *tafsīr*, *malāhim* and *maghāzī*." Which means: They do not have chain of narrations which are leaned upon, and if it exist then its existence is the same as its non-existence. And this is different from what some people understand from the apparent of his words; that it can be narrated without a chain of narration. And this is not correct. Because Imām Ahmad verily narrated a number of *hadīth* in his "Musnad" and then said (about the same narration) another place in his questions (which he was asked) and other places: 'Verily it does not have a chain of narration' or 'It does not have any foundation', while he is the most knowledgeable about what he narrated. There are many examples of this.

Among that is what he narrated in his "Musnad" from the *hadīth* of Ibn 'Umar *marfū*' (i.e. ascribed to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*)):

مَنْ اشْتَرَى ثَوْبًا بِعَشْرَةِ دَرَاهِمٍ فِي ثَمَنِهِ دِرْهَمٌ حَرَامٌ أَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً مَا دَامَ عَلَيْهِ

"Whoever buys a garment for ten dirham and among those (ten dirham) there is a harām dirham, then Allāh will not accept his prayer as long as it (i.e. the garment) is upon him."

He said about this in the version of Abū Tālib: "This (narration) is nothing; it does not have any *isnād* (chain of narration)."⁷

Also among this is: What he narrated from Abū Mijlāz, from Ibn 'Umar that the Prophet (*sallAllāhu 'alayhi wa sallam*) made *rukū*' in the first *rak'ah* of the *dhuhr* prayer. Then his Companions saw that he recited Sūrah As-Sajdah. And verily did Ahmad say about this: "It does not have any *isnād*."⁸

And many *hadīth* which have been narrated with an *isnād*, but the scholars do not differentiate between the existence and non-existence of the *isnād*, due its rejection and its weakness.

⁶ A *marfū*' *hadīth* is a *hadīth* which is ascribed directly to the Prophet (*sallAllāhu 'alayhi wa sallam*), meaning that it is his (*sallAllāhu 'alayhi wa sallam*) words.

⁷ Al-Khallāl mentioned this. And Ibn 'Adī Al-Hādī conveyed it in "At-Tanqīh".

⁸ Ibn Rajab narrated this in "Al-Fath"

The *tasāhul* (leniency) of the *Salaf* in *tafsīr*

Despite of the fact that the trustworthy narrators gave great attention to the affairs of the religion and the issues of apparent judgments with which the people are addressed with regards to their lives – and they cared for it, narrated it and searched to establish its correctness – they still showed leniency in other things. When the *Sharī'ah* was established and protected and the writing of it began, then the attention towards the knowledge of the *tafsīr* (interpretation), the *sīrah* (biography), the *tārikh* (history), the *fitan* (tribulations) and the *maghāzī* (battles) appeared. This attention in the time of the *Tābi'ūn* was more spread than in time of the *Sahābah*, and in the time of the followers of the *Tābi'ūn* it was more spread than in the time of the *Tābi'ūn*, and in the time of the followers of the followers of the *Tābi'ūn* it was more spread than in the time of the followers of the *Tābi'ūn*. And such it was until the different types of knowledge was written down.

In most of the cases then the outstanding people of *tafsīr*, *sīrah* and *maghāzī*, they do not reach the ordinary trustworthy narrators of the *hadīth* speaking about the *ahkām* (judgments) in trustworthiness and religious virtue. And due to this there is a lot of *da'īf* (weak), *wāhī* (fragile), *munkar* (rejected) and *ma'wūdū'* (fabricated). Because these narrations were not carried by the early scholars and they did not show much attention to it; such as Shu'ba, Sufyān, Mālik, Ibn Mahdī and others among the established early preservers of the narrations.

And the *aimmah* (leaders) show leniency in *tafsīr*, but they do not show leniency in the evidences of the *ahkām* (judgments).

Abdur-Rahmān ibn Mahdī said:

إذا روينا، عن النبي صلى الله عليه وسلم في الحلال والحرام والأحكام : شددنا في الأسانيد، وانتقدنا الرجال، وإذا روينا في فضائل الأعمال ، والثواب والعقاب، والمباحات والدعوات : تساهلنا في الأسانيد

"When we narrate from the Prophet (sallAllāhu 'alayhi wa sallam) regarding *halāl*, *harām* and the *ahkām* then we are very strict in the *asānīd* (chains of narration) and we look after the fault in the narrators. But when we narrate regarding the benefits of the deeds, the reward and the punishment, and the *mubāh* and the invocations, then we are lenient in the chains of narration." (Al-Mustadrak 'alā As-Sahīhayn)

Yahyā ibn Sa'īd Al-Qattān said:

تساهلوا في أخذ التفسير عن قوم لا يثقون في الحديث

“They were lenient in taking the tafsīr from a people who were not trustworthy in hadīth.”

Then he mentioned some of them such as: Layth ibn Abī Sulaym, Juwaybir ibn Saʿīd, Ad-Dahhāk, and Muhammad ibn Sāib. And he said:

هؤلاء لا يحمد أمرهم ويكتب التفسير عنهم

“The state of these people is not praised, but (still) tafsīr is written from them.”⁹

So writing *tafsīr* from them is possible because they verily showed attention to it (i.e. *tafsīr*), thus they became the leaders of *tafsīr*, and likewise from the leaders of language. And even though some of these are weak in narration and not to be dependent upon in, then it is still allowed to narrate from them.

⁹ Dalāil An-Nubuwwah by Al-Bayhaqī

The reasons for being lenient in the narration from those deemed *da'if* in narration in *tafsir*

In *tafsir* there are several contexts due to which the *Salaf* were tolerant with regards to the narration of *tafsir* and writing it down:

The first context: That the written works and the narrations from the *Sahābah* and the *Tābi'ūn* are verily books which they narrated to each other, and they are not memorizations which were memorized in the chests of men. Due to this there were not many narrations that were memorized in *tafsir*. So there existed copies, and these then became well-known; such as the *tafsir* of 'Alī ibn Abī Talhah from Ibn 'Abbās, the *tafsir* of 'Atiyyah Al-'Awqī from him (i.e. Ibn 'Abbās), the *tafsir* of As-Suddī from his teachers, the *tafsir* of Qatādah which was narrated from him by Ma'mar ibn Rāshid and Sa'īd ibn Abī 'Arūbah, the *tafsir* of Ad-Dahhāk ibn Muzāhim and likewise the *tafsir* of Mujāhid ibn Jabr which Al-Qāsim ibn Abī Bazzah and other narrated from him.

These pages were narrated and conveyed if the one who narrated them were not accused of lying, because it was conveyed on the basis that it was narrated from these pages (and not from memorization). So when the leaders would say that the narrator is *da'if*, then what they would mean – in most cases – is his narrations regarding *hālal* and *hāram*, but when it came to implementation and using his narration as evidence they would differ, because the *ahkām* is what is intended with *Jarh* (criticism) and *Ta'dīl* (praise) and not the person himself.

And if the one who copied the *tafsir* himself is trustworthy, then leniency is showed in conveying what he has copied. And if we were strict in the copied just like we are strict regarding the one copying, then almost nothing of the well-known written works of As-Sunnah would be correct for us, not to speak about other works than these. And verily among those who convey the copies are those who are weak in memorization, but trusted in his religion, and the issue regarding him is easier than a person who has a memorized narration while he is weak in memorization, even if he is trusted in his religion.

This could be problematic for the one who looks into this issue, and be confusing for him from two aspects:

The first: That the scholars would describe a narrator with some criticism such as being weak, and then it becomes a problem for the one who looks in the books regarding the men (i.e. narrators), and *jarh*, *ta'dīl* and *'ilal*. So he asks: *'How can a narration be correct from*

him when the scholars have called him weak in narration?’ And another problem could be an Imām declaring a *hadīth* regarding the *ahkām da’īf* due to a narrator among the narrators of *tafsīr*.

And the clarification of this is: That the words of the scholars regarding this specific narrator are general (and not in detail), and the way the scholars dealt with the chains of narrations in *tafsīr* in practice explain their *manhaj* in detail. And in some cases there is a text explaining the details. So the famous *tafsīr* of Mujāhid ibn Jabr – which is among the most correct in narration in *tafsīr* – if the criticizers applied their very strict *manhaj* which they apply regarding the *ahkām*, then most of the *tafsīr* would have been weak. And this is because it is *munqati’ah* (abrupted) by a book narrated by Al-Qāsim ibn Abī Bazzah from Mujāhid ibn Jabr; no matter if it is from ‘Abdullāh ibn ‘Abbās or from the sayings of Mujāhid ibn Jabr himself. And similar to this is the famous narration of ‘Alī ibn Abī Talhah, from Ibn ‘Abbās which he did not hear from him (himself).

And looking in the text (i.e. *hadīth* or narration) and distinguishing it before giving it a judgment is sound and correct for the leaders of *hadīth*; so the texts of *tafsīr*, *fadāil* and *maghāzī* are all different than the *ahkām*. And even the different parts of the *ahkām* differ from each other. Because among them are *usūl* (fundamental principles), some are *furū’* (branches), some are well-known issues and some are other than these. And every part has its amount of diligence and strictness. So when leaving out looking at the type of text dealt with before judging it overcame the latecomers of the *muhaddithūn*, then the narrations of *tafsīr* were included in their negligence.

The second aspect which could be problematic for the one who looks is: If the *tafsīr* (of a verse) occurs for them in some of the narrations which contain both *ahkām* and *tafsīr*, or that the specific narration of *tafsīr* contains a *hukm shar’ī* in itself.

And the answer to this is: If it contained a *hukm shar’ī* of *halāl* or *harām*, then strictness would be applied regarding it, and if not then the *asl* is that it does not contain a *hukm shar’ī* and that it is dealt with as the *tafsīr* of that meaning which is narrated regarding the words of Allāh. And in most cases then the narrations of the *ahkām* which occur in *tafsīr* if they are *marfū’* (i.e. ascribed to the Prophet (*sallAllāhu ‘alayhi wa sallam*)) then the books of *ahkām* are almost never free from that *hukm* and the clarification of its judgment, and likewise the *mawqūf*¹⁰ and the *maqṭū’*¹¹ if they are the only one of their kind in that subject.

¹⁰ A narration ascribed to a *Sahābī*

¹¹ A narration ascribed to a *Tābi’ī*

The second context: The reason for which the scholars show leniency in the narrations of the *mufasssirūn* (interpreters of the Qurān) is that a person who is a specialist in one skill (i.e. type of knowledge) is preferred over others. Even if another person is among the trustworthy or established memorizers, then the specialist in what he narrates is still preferred over him in most cases. Due to this it became famous and well-known about many of the leaders and narrators that they had become specialist in a given subject and were superior in it, and that he was preferred in this subject over those who were better than him in memorization and narration, and also those better than him in religion and goodness. For example the leaders in the knowledge of the *qirāāt* (ways of reciting the Qurān) among them are those whose narration in the *hadīth* of the *ahkām* is not accepted even if he is trustworthy in other subjects; such as ‘Āsim ibn Abī An-Nujūd, Hafs ibn ‘Umar and Hafs ibn Sulaymān.

Ahmad said regarding Hafs ibn Sulaymān: “*His hadīth are rejected.*”

And Ibn Hajr said regarding him: “*His hadīth are rejected, despite his leadership in the qirāāt.*”

And others said he was trustworthy such as Ibn Ma’īn and Ibn Hibbān.

Similar it is with Nāfi’ ibn Abī Nu’aym Al-Madanī, ‘Īsā ibn Maynā Al-Madanī who is known as Qālūn, and he is one of those who narrated from Nāfi’.

And the specialization (of some people within certain subjects of knowledge) is well-known, and that some of the narrators showed great care to some types of knowledge and not others is well-known. Some narrators are even known for being an expert in a subject of knowledge while he is not known at all in other subjects; such as ‘Uthmān ibn Sa’īd who is known as ‘Warash’, and he is one of the narrators from Nāfi’ regarding the *qirāāt* while he is not known for narrating *hadīth* at all.

So some of them might have specialized in one subject among the subjects, showed great care to it and spent his efforts in it so (as a result of this) he is preferred over others in that subject, even if the one he is preferred over is wider in knowledge and better in virtue than him. So Mujāhid ibn Jabr is preferred in *tafsīr* over others than him among the elders of the *Tābi’ūn*, while he is neither the most knowledgeable among them nor the best of them in religion. But he is a specialist in *tafsīr* and due to this he said about himself:

القرآن قد استفرغ علمي

*"The Quran has taken up all of my knowledge."*¹²

Which means: 'I have placed all of my knowledge in (learning) the Qurān.' And due to his specialization the *aimmah* preferred him over others. So for example Ibn Jarīr At-Tabarī, in his *tafsīr* he depended on the narrations from Mujāhid, and if someone would say that a third of the narrations from the *Tābi'ūn* in the *tafsīr* of Ibn Jarīr At-Tabarī are from Mujāhid ibn Jabr then this would not be far from the truth. And due to this the *tafsīr* of Ibn Jarīr At-Tabarī in general contain the knowledge of Mujāhid ibn Jabr and it doesn't wander away from it except a little. So due to this specialization he surpassed others and was preferred over them.

Yahyā ibn Sa'īd Al-Qattān said:

تساهلوا بالرواية عن بعض الضعفاء

"They were lenient in narrating from some of those deemed weak (in narration)."

Such as Layth ibn Abī Sulaym, Juwaybir, Ad-Dahhāk and Al-Kalbī. And he (i.e. Yahyā) said:

ولا يحمد حديثهم ويكتب عنهم التفسير

"Their hadīth is not praised, but tafsīr can be written from them."

For the *muhaddithūn* this is the case in all subjects of knowledge in which it is possible to specialize in, such as the *sīrah* and *maghāzī*. For example Muhammad ibn Ishāq, Mūsā ibn 'Uqbah, Ziyād Al-Bakkāi and the likes of these are specialist in the *maghāzī* (battles), while in the *ahkām* they are not.

Ahmad ibn Hanbal said:

يكتب عن محمد ابن إسحاق المغازي وشبهها

*"The maghāzī and what is similar can be written from Muhammad ibn Ishāq."*¹³

And Ibn Ma'in said regarding Ziyād Al-Bakkāi:

لا بأس به في المغازي، وأما في غيرها فلا

¹² At-Tārikh by Ibn Abī Khaythamah

¹³ Sharh Al-'Ilal by At-Tirmidhī

“There is no harm in him in the *maghāzī*, but in other things then no (i.e. do not narrate from him).”¹⁴

So whoever applies the methods and ways of the *aimmah* – which they applied regarding the *hadīth* and narration of the *ahkām* (legal judgments) – upon the narrations of *tafsīr*, then he is verily mistaken in this. And this has verily become well-known – among those who show no care among the latecomers – that they apply these principles of *hadīth* which the scholars have mentioned in *‘ulūm al-hadīth* (the science of *hadīth*) and *mustalah al-hadīth* (the terms of *hadīth*) upon the narrations of *tafsīr*. And this is opposite of the *manhaj* of the *aimmah*. Some of the latecomers have verily reached extremism in this subject so they completely reject many of the narrations of the *mufasssirūn*; such as the narrations of As-Suddī Ismā‘īl ibn ‘Abdur-Rahmān, the narrations of Muhammad ibn Ka‘b, the narrations of Layth ibn Abī Sulaym in his narration from Mujāhid ibn Jabr and others than them with the reasoning that the chains of narrations are weak, and this is exaggeration.

It should be known that conveying and narrating is one thing, while depending upon is another thing, and the first does not necessitate the second.

The third context: That the fundamental argumentation and depending in *tafsīr* is verily based upon the Arabic language, and it must be returned to it.

Allāh – the Exalted – said:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ

“And We did not sent any messenger except (speaking) in the language of his people.”
(Ibrāhīm 14:4)

And He – the Exalted – said:

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

“In a clear Arabic language.” (Ash-Shu‘arā 26:195)

And many of the *mufasssirūn* and those who narrated the *tafsīr* before it was written down were among the Arabs. Verily did Al-Bayhaqī mention this when he said:

وإنما تساهلوا في أخذ التفسير عنهم لأن ما فسروا به؛ ألفاظه تشهد لهم به لغات العرب، وإنما عملهم في ذلك الجمع والتقريب فقط

¹⁴ Tārikh Ibn Ma‘īn – the *riwāyah* of Ad-Dārimī

“And they verily showed leniency when taking the tafsīr from them because what they interpreted with, the ways of the Arabic language would testify for them in those words. And verily their work in this was only gathering and aligning.”¹⁵

And so the *Salaf* would consider more factors when accepting the *tafsīr*, in opposition to many latecomers who do not go into the amount of detail that they went in or who do not apply the rules that they applied, and so they make mistakes and lead others into mistakes.

¹⁵ Dalāil An-Nubuwwah (1/35)

An example of when leaving the path of the *Salaf* in *tafsīr* goes wrong

Allāh – the Exalted – said:

وَهَلْ أَتَاكَ نَبَأُ الْخُضُمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ (21) إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ
بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ (22) إِنَّ هَذَا أَخِي لَهُ
تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ (23) قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ
نَعَجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ
مَّا هُمْ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ (24) فَعَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ
وَحُسْنَ مَّآبٍ

“And has there come to you the news of the adversaries, when they climbed over the wall of the prayer chamber (of Dāwūd). When they entered upon Dāwūd and he was afraid of them? They said: ‘Fear not. (We are) two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed (it) and guide us to the straight path. Verily this is my brother, he has ninety-nine sheep, and I have one sheep; so he said: ‘Entrust it to me’, and he overpowered me in speech.’ He (Dāwūd) said: ‘He has verily wronged you in demanding your sheep (in addition) to his sheep. And verily many associates oppress one another, except for those who believe and do righteous deeds – and few are they.’ And Dāwūd became certain that We had tested him, and he asked forgiveness of his Lord and fell down bowing (in prostration) and turned in repentance. So We forgave him that. And verily for him is nearness to Us and a good place of return.” (Sād 38:21-25)

In the *tafsīr* of this verse, the Sahābah, the Tābi’ūn and the followers of the Tābi’ūn accepted and narrated an interpretation which some people claim is taken from the narrations of Banū Isrāīl. This interpretation states that the mistake which Dāwūd (‘alayhi as-salām) committed and later asked for forgiveness for and was forgiven was, that while following a pigeon of gold which appeared to him he came to look at a woman whom he saw while she was washing (i.e. unclothed). Some of the *Salaf* described the details of this story while others mentioned briefly that he was tested by looking.

This interpretation of the mistake (or *fitnah*) of Dāwūd (‘alayhi as-salām) is narrated from ‘Abdullāh ibn Mas’ūd, ‘Abdullāh ibn ‘Abbās, As-Suddī, Al-Hasan Al-Basrī, Mujāhid, Sa’id ibn Jubayr, Ka’b Al-Ahbār, Wahb ibn Munabbih, Al-Kalbī, Muqātil and even in a weak *hadīth* from the Prophet (sallAllāhu ‘alayhi wa sallam) by way of Anas ibn Mālik. And as for

the sources of these statements then they can be found many *tafsīr* of the mentioned verses, such as the *tafsīr* of At-Tabarī, Ibn Abī Hātim, Al-Baghawī, Ad-Durr Al-Manthūr, Ibn Al-Mundhir, Ibn Abī Shaybah and others.

Among these names are the leaders and specialists of *tafsīr* who we are supposed to use as a guideline for what to accept and what not to accept. Furthermore these are closer to the Prophet (*sallAllāhu ‘alayhi wa sallam*) – according to their level of companionship etc. – than us and they understand the religion and what was intended with the Qurān better than we do. Thus, a follower of the *Salaf* will naturally accept the *tafsīr* of the verse which was good enough for these mountains of *tafsīr* – among who were the one given the title ‘*The Interpreter of the Qurān*’ – and not feel any objection in himself with accepting and believing in what they accepted and believed in.

Unfortunately some of the *mufassirūn* (interpreters of the Qurān) from the latecomers left the *manhaj* of the *Salaf* in *tafsīr* – in some aspects – and made up their own criteria for what is accepted and what is rejected. Here – for example – Ibn Kathīr completely discards the *tafsīr* of the *Salaf* with regards to the mistake of Dāwūd (*alayhi as-salām*). He said in his *tafsīr* of the verses:

قَدْ ذَكَرَ الْمُفَسِّرُونَ هَاهُنَا قِصَّةَ أَكْثَرِهَا مَأْخُودٌ مِنَ الْإِسْرَائِيلِيَّاتِ وَلَمْ يَتَّبِعْ فِيهَا عَنِ الْمَعْصُومِ حَدِيثٌ يَجِبُ اتِّبَاعُهُ ، وَلَكِنْ رَوَى ابْنُ أَبِي خَاتِمٍ هُنَا حَدِيثًا لَا يَصِحُّ سَنَدُهُ ؛ لِأَنَّهُ مِنْ رِوَايَةِ يَزِيدَ الرَّقَاشِيِّ عَنْ أَنَسٍ وَيَزِيدٍ - وَإِنْ كَانَ مِنَ الصَّالِحِينَ - لَكِنَّهُ ضَعِيفُ الْحَدِيثِ عِنْدَ الْأُمَّةِ. فَأَلْأَوْلَى أَنْ يُفْتَصَّرَ عَلَى مُجَرَّدِ تِلَاوَةِ هَذِهِ الْقِصَّةِ وَأَنْ يُرَدَّ عَلْمُهَا إِلَى اللَّهِ - عَزَّ وَجَلَّ - فَإِنَّ الْقُرْآنَ حَقٌّ وَمَا تَضَمَّنَ فَهُوَ حَقٌّ أَيْضًا.

“Verily did the (early) *mufassirūn* here mention a story where most of it is taken from *Isrāīliyyāt* (the narrations of Banū Isrāīl) and there is no established *hadīth* from the *Ma’sūm* (i.e. protected in what he narrates, i.e. Muhammad (*sallAllāhu ‘alayhi wa sallam*)) which it is obligatory to follow. And Ibn Abī Hātim here narrated a *hadīth* whose chain of narration is not correct, because it is from the narration of Yazīd Ar-Raqqāshī, from Anas. And Yazīd – even if he was from the righteous – then he is *da’if* (weak) in *hadīth* for the *aimmah*. So it is more correct to restrict this story to being the mere recitation and to refer the knowledge of it to Allāh ‘azza wa jalla. For verily the Qurān is truth and everything it contains is also the truth.”¹⁶

And this statement is very problematic from several angles:

¹⁶ *Tafsīr* Ibn Kathīr – Sūrah Sād

- 1) Whoever does not describe the mistake of Dāwūd (*'alayhi as-salām*) as being the woman has exited from the agreement of the *Salaf* regarding the *tafsīr* of this verse. Because in the first three generations there exist no other opinion than the mistake is the woman.
- 2) Restricting the *tafsīr* of the verse to being merely the recitation of it is a type of *tafwīd*, similar to the *tafwīd* of the Mufawwidah who said: *'We affirm the text of the Attributes of Allāh which have been narrated in the evidences, but we don't know the meaning of them, and that we refer to Allāh.'* And this is an innovation that leaves a great part of the Islamic texts unexplained.
- 3) If it is possible for a latecomer to judge that a *tafsīr* which was narrated by the *Salaf* can be discarded and that it should be disregarded, then that means the latecomers become the criterion for what can be accepted and rejected in this religion, while this is the exact opposite of what the *manhaj* of the *Salaf* is. The *manhaj* of the *Salaf* is the *manhaj* of following and submitting to the first guidance which was presented and established by the three blessed generation, while everything that comes after them is to be measured according to their religion. If the door is opened for disregarding their *manhaj* and their belief, then the religion has become open for change which has caused the *fitnah* which we see today.
- 4) It necessitates the claim that Ibn Mas'ūd, Ibn 'Abbās, Mujāhid, Sa'īd ibn Jubayr etc. etc. – who all among the *Salaf* were known as the leaders of *tafsīr* – were ignorant and that they said something which was either wrong or inappropriate in the issue, while the latecomers had better knowledge and understanding than they did, since they saw something which they didn't. And it becomes even worse if the latecomer claims that describing the mistake of Dāwūd (*'alayhi as-salām*) as the look which he cast upon the woman – and the rest of the story – is in opposition with *'ismah al-anbiyā* (the protection of the prophets from making mistakes), because this makes the 'so-called' opposition of the *Salaf* to the *truth* even worse.
- 5) It leaves the Muslim in confusion when seeking the *tafsīr* of the Book of Allāh. Because how can something be wrong which Ibn 'Abbās, Ibn Mas'ūd, Mujāhid, Sa'īd ibn Jubayr and others all were pleased with believing in and narrating on to their students and the general public, while they are the *Salaf* of this *Ummah*, and then what someone from the 8th century after *hijrah* says is correct? Not to mention the catastrophic claims there is made when someone tries to explain his way out of this.

The safe way is accepting the *'aqīdah* and *manhaj* of the *Salaf* in every big and small issue and then relax due to knowing you have not parted from their way.

The *tafsīr* of some verses from the Qurān

In front of you is a gathering of some narrations from the *Salaf* and what the scholars of *tafsīr* narrated in their *tafsīr* of the verses in which Allāh – the Exalted – mentions the creation of the earth and its description, and at times other related issues.

Before reading this, then be aware of the following regarding what is mentioned in this text:

1) It is not claimed that all narrations are *sahīh* (correct in chain of narration). Rather what is included in this text is what the scholars of *tafsīr* have chosen to narrate in their books and what the *Salaf* believed in and were pleased with.

2) It is not claimed that the narrations included in this text is the only correct *tafsīr* of a given verse. Rather a verse might have different interpretations among the interpreters of the Qurān, and only the narrations which are relevant for the subject of this text have been included. An example of this could be the *tafsīr* of the words of Allāh the Exalted:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

“Did those who disbelieve not see that the heavens and the earth they were joined together, then We parted them? And We have made from water every living thing. Will they not then believe?” (Al-Anbiyā 21:30)

Ibn Jarīr At-Tabarī mentions four different interpretations of the words ‘joined together’:

- 1) That it means that the seven heavens and the seven earths were stuck (or attached) together, and then Allāh separated between them with air.
- 2) That the seven heavens were joined together in layers, and then Allāh made them into seven separate heavens. And likewise the seven earths were joined together in layers, and then Allāh made them into seven separate earths.
- 3) That the heavens were closed so they did not give rain, and the earth was closed so it did give its vegetation, and then Allāh split the heaven open with rain and the earth with vegetation.
- 4) That this was because the night came before the day, so He split open the day.

And in this case only the narrations which are relevant to the subject of this text have been included.

3) In order for the text not to be too long repetitive narrations have been removed. So for example if the same narration has been mentioned with different chains of narrations, then

in most cases only one of them has been included. Likewise if the same narration has been mentioned in the different books of *tafsīr*, then in most cases it has not been included more than one time.

4) The Arabic language is a very rich language and one word might have many different translations into English. When this has been the case several options that fit in the context have been provided in parenthesis in order to have a fair translation in a subject with different opinions.

So let the reader sit down, take his time and read this text and see for himself how the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and the *Salaf* would describe the creation of the earth and its form and shape and then based on this he can form his own beliefs based on the correct sources and the safe way. And let the reader know that this knowledge is not something strange or new which has been made difficult for the Muslims to attain, rather did Allāh – the Exalted – mention the creation of everything in the Qurān and His Messenger (*sallAllāhu 'alayhi wa sallam*) explained this in details to his Companions (*radiAllāhu 'anhum*).

'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said:

قَامَ فِيْنَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَقَامًا، فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ، حَتَّى دَخَلَ أَهْلُ الْجَنَّةِ مَنَازِلَهُمْ، وَأَهْلُ النَّارِ مَنَازِلَهُمْ، حَفِظَ ذَلِكَ مَنْ حَفِظَهُ، وَنَسِيَ مَنْ نَسِيَهُ.

"The Prophet (sallAllāhu 'alayhi wa sallam) stood up among us on one occasion. Then he informed us about the beginning of the creation and until the people of Paradise will enter their abodes and the people of the fire will enter their abodes. Then whoever remembered this remembered it and whoever forgot it forgot it." (Sahīh Al-Bukhārī)

And Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) said:

صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا صَلَاةَ الْعَصْرِ بِنَهَارٍ ثُمَّ قَامَ خَطِيبًا فَلَمْ يَدَعْ شَيْئًا يَكُونُ إِلَى قِيَامِ السَّاعَةِ إِلَّا أَخْبَرَنَا بِهِ حَفِظَهُ مَنْ حَفِظَهُ ، وَنَسِيَ مَنْ نَسِيَهُ

"The Prophet (sallAllāhu 'alayhi wa sallam) prayed the afternoon prayer with us in the day, then he stood up and gave a speech. And he did not leave anything of what exists until the establishment of the Hour except that he informed us about it. Then whoever remembered this remembered it and whoever forgot it forgot it." (At-Tirmidhī – *hasan sahīh*)

We ask Allāh – the Exalted – to show us the truth as the truth and provide us with following it, and to show us the falsehood as falsehood and provide us with staying away from it. *Allāhumma Āmīn.*

His words: "The One who made the earth a bed for you..." (Al-Baqarah 2:22)

Allāh – the Exalted – said:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا
تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

"The One who made the earth a bed (or mattress) for you, and the heaven a ceiling. And He sent down water from the heaven, and brought with it fruits out as a provision for you. So do not ascribe rivals to Allāh while you know." (Al-Baqarah 2:22)

It was narrated in tafsīr Ad-Durr Al-Manthūr:

قَوْلُهُ تَعَالَى : الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً.

"His – the Exalted – words: **"The One who made the earth a bed (or mattress) for you, and the heaven a roof (or ceiling)."**

أَخْرَجَ ابْنُ جَرِيرٍ ، وَابْنُ أَبِي حَاتِمٍ عَنِ ابْنِ مَسْعُودٍ وَنَاسٍ مِنَ الصَّحَابَةِ فِي قَوْلِهِ : الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا قَالَ : هِيَ فِرَاشٌ يُجْمَشَى عَلَيْهَا ، وَهِيَ الْمِهَادُ وَالْقَرَارُ وَالسَّمَاءُ بِنَاءً قَالَ بَنَى السَّمَاءَ عَلَى الْأَرْضِ كَهَيْئَةِ الْقُبَّةِ وَهِيَ سَفْتُ عَلَى الْأَرْضِ.

Ibn Jarīr and Ibn Abī Hātim narrated from Ibn Mas'ūd and people from the Companions, regarding His words: **"The One who made the earth a bed (or mattress) for you."** He said: *"It is a firāsh (bed or mattress) upon which you walk. And it is the mihād (bed or flat land) and the qarār (firm and fixed place). And the heaven is the ceiling."* He said: *'He built the heaven upon the earth in the shape of a dome, and it is the roof of the earth.'*

وَأَخْرَجَ أَبُو دَاوُدَ ، وَابْنُ أَبِي حَاتِمٍ ، وَأَبُو الشَّيْخِ ، وَابْنُ مَرْزُوقٍ وَابْنُ أَبِي حَاتِمٍ فِي " الْأَسْمَاءِ وَالصِّفَاتِ " عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ : جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ جُهِدْتَ الْأَنْفُسَ ، وَضَاعَتِ الْعِيَالُ ، وَتُهَكَّتِ الْأَمْوَالُ وَهَلَكَتِ الْمَوَاشِي ، اسْتَشَقْنَا لَنَا رَبَّنَا ، فَإِنَّا نَسْتَشْفَعُ بِاللَّهِ عَلَيْكَ وَبِكَ عَلَى اللَّهِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : سُبْحَانَ اللَّهِ . فَمَا زَالَ يُسَبِّحُ حَتَّى عُرِفَ ذَلِكَ فِي وُجُوهِ أَصْحَابِهِ ، فَقَالَ : وَيْحَكَ! أَتَدْرِي مَا اللَّهُ؟ إِنَّ شَأْنَهُ أَعْظَمُ مِنْ ذَلِكَ ، وَإِنَّهُ لَا يَسْتَشْفَعُ بِهِ عَلَى أَحَدٍ ، وَإِنَّهُ لَفَوْقَ سَمَاوَاتِهِ عَلَى عَرْشِهِ ، وَعَرْشُهُ عَلَى سَمَاوَاتِهِ ، وَسَمَاوَاتُهُ عَلَى أَرْضِيهِ هَكَذَا - وَقَالَ بِأَصَابِعِهِ مِثْلَ الْقُبَّةِ - وَإِنَّهُ لَيَبِطُ بِهِ أَطْيَبَ الرَّخْلِ بِالرَّاكِبِ .

Abū Dāwūd, Ibn Abī Hātim, Abū Ash-Shaykh, Ibn Mardūyah and Al-Bayhaqī in "Al-Asmā was-Sifāt" narrated from Jubayr ibn Mut'im who said: **"A Bedouin came to the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and said: 'O Messenger of Allāh, the souls have been overexerted, the family has perished, the wealth has been consumed and**

the livestock has died, so ask your Lord for rain for us, because we verily take Allāh as an intercessor with you and you (as an intercessor) with Allāh.’ So the Prophet (sallAllāhu ‘alayhi wa sallam) said: ‘SubhānAllāh.’ And he continued to praise (Allāh) until this was seen in the faces of his companions. Then he said: ‘Woe to you. Do you know who Allāh is? Verily the affair of Allāh is much bigger than that. And verily He is not sought as an intercessor with anyone. And He is verily above His heavens upon His Throne. And His Throne is upon His heavens, and His heavens are upon His earths like this – and he showed with his fingers the shape of a dome – and verily does it (i.e. the Throne) have a creak like the creak of the saddle when the rider mounts it.’”

وَأَخْرَجَ عَبْدُ بْنُ حُمَيْدٍ ، وَأَبُو الشَّيْخِ فِي “ الْعِظْمَةِ ” عَنْ إِيَّاسِ بْنِ مُعَاوِيَةَ قَالَ : السَّمَاءُ مُقَبَّبَةٌ عَلَى الْأَرْضِ مِثْلَ الْقُبَّةِ.

‘Abd Ibn Humayd and Abū Ash-Shaykh in “Al-‘Adhamah” narrated from Iyyās ibn Mu‘āwiyah who said: “The heaven is built as a dome over the earth, just like a dome (as you know it).”

وَأَخْرَجَ أَبُو الشَّيْخِ عَنْ وَهْبِ بْنِ مُنَبِّهٍ قَالَ : شَيْءٌ مِنْ أَطْرَافِ السَّمَاءِ مُخَدِّقٌ بِالْأَرْضِينَ وَالْبِحَارِ كَأَطْرَافِ الْفُسْطَاطِ.

Abū Ash-Shaykh narrated from Wahb ibn Munabbih who said: “A bit of the edges of the heaven is embracing (or enveloping or enclosing) the earths. And the oceans are like the edges of a tent.”

وَأَخْرَجَ ابْنُ أَبِي حَاتِمٍ عَنْ الْقَاسِمِ بْنِ أَبِي بَرَّةٍ قَالَ : لَيْسَتْ السَّمَاءُ مُرَبَّعَةً وَلَكِنَّهَا مُقَبَّبَةٌ يَرَاهَا النَّاسُ خَضْرَاءَ.

Ibn Abī Hātim narrated from Al-Qāsim ibn Abū Bazzah who said: “The heaven is not square, rather it is built like a dome and the people see it (as being) green.”

It was narrated in tafsīr of Ibn Abī Hātim

224 – حَدَّثَنَا أَبُو زُرْعَةَ ، ثنا عمرو بن حماد ، ثنا أسباط ، عن السُّدِّيِّ : وَالسَّمَاءُ بِنَاءٌ " أَمَا وَالسَّمَاءُ بِنَاءٌ فَبِنَاءِ السَّمَاءِ عَلَى الْأَرْضِ كَهَيْئَةِ الْقُبَّةِ وَهِيَ سَعْفٌ عَلَى الْأَرْضِ وَرُوي عَنْ قَتَادَةَ نَحْوَ ذَلِكَ.

224 – Abū Zur‘ah narrated to us, from ‘Amr ibn Hammād, from Asbāt, from As-Suddī (who said): “**And the heaven a ceiling.**” “As for (His words) “**And the heaven a ceiling.**” Then the building of the heaven upon the earth is like the shape of a dome, and it is a roof upon the earth.” And similar to this was narrated from Qatādah.

It was mentioned in tafsīr At-Tabarī:

475 – كَمَا حَدَّثَنِي مُوسَى بْنُ هَارُونَ ، قَالَ : حَدَّثَنَا عَمْرُو ، قَالَ : حَدَّثَنَا أَسْبَاطُ ، عَنِ السُّدِّيِّ فِي حَبْرٍ ذَكَرَهُ عَنْ أَبِي مَالِكٍ ، وَعَنْ أَبِي صَالِحٍ ، عَنِ ابْنِ عَبَّاسٍ ، وَعَنْ مُرَّةَ ، عَنِ ابْنِ مَسْعُودٍ ، وَعَنْ نَاسٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا " فَهِيَ فِرَاشٌ يَمْشَى عَلَيْهَا ، وَهِيَ الْمِهَادُ وَالْقَرَارُ .

475 – Just as Mūsā ibn Hārūn narrated to me and said: ‘Amr narrated to us and said: Asbāt narrated to us, from As-Suddī in an information which he mentioned from Abū Malik and from Abū Sālih, from Ibn ‘Abbās and Murrah and Ibn Mas‘ūd and people from the Companions of the Prophet (sallAllāhu ‘alayhi wa sallam): **“The One who made the earth a bed (or mattress) for you.”** “It is a bed which you walk upon, and it is the mihād (bed or flat land) and the qarār (firm and fixed place).”

476 – حَدَّثَنَا بِيْشْرُ بْنُ مُعَاذٍ ، قَالَ : حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ ، عَنْ سَعِيدٍ ، عَنْ قَتَادَةَ : " الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا " قَالَ : مِهَادًا لَكُمْ .

476 – Bishr ibn Mu‘ādh narrated to us and said: Yazīd ibn Zuray‘ narrated to us, from Sa‘īd, from Qatādah: **“The One who made the earth a bed (or mattress) for you.”** He said: “A mihād (bed or flat land) for you.”

477 – حَدَّثَنِي الْمُثَنَّى ، قَالَ : حَدَّثَنَا إِسْحَاقُ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ ، عَنْ أَبِيهِ ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ : " الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا " أَي مِهَادًا .

477 – Al-Muthannā narrated to me and said: Ishāq narrated to us, from ‘Abdullāh ibn Abī Ja‘far, from his father, from Ar-Rabī‘ ibn Anas: **“The One who made the earth a bed (or mattress) for you.”** “This means: A mihād (bed or flat land).”

His words: “He is the One who created everything...” (Al-Baqarah 2:29)

Allāh – the Exalted – said:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

“He is the One who created everything for you which is in the earth, and then He rose up to the heaven and made them seven heavens. And He is Aware of everything.”

(Al-Baqarah 2:29)

It was narrated in tafsīr Ad-Durr Al-Manthūr:

وَأُخْرِجَ عَبْدُ الرَّزَّاقِ ، وَعَبْدُ بْنُ حُمَيْدٍ ، وَابْنُ جَرِيرٍ ، وَابْنُ أَبِي حَاتِمٍ ، وَأَبُو الشَّيْخِ فِي “ الْعَظْمَةِ ” عَنْ مُجَاهِدٍ فِي قَوْلِهِ : هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا قَالَ : سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ قَالَ : خَلَقَ اللَّهُ الْأَرْضَ قَبْلَ السَّمَاءِ ، فَلَمَّا خَلَقَ الْأَرْضَ نَارَ مِنْهَا دُخَانًا ، فَذَلِكَ قَوْلُهُ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ يَقُولُ : خَلَقَ سَبْعَ سَمَاوَاتٍ بَعْضُهُنَّ فَوْقَ بَعْضٍ ، وَسَبْعَ أَرْضِينَ بَعْضُهُنَّ تَحْتَ بَعْضٍ .

‘Abdur-Razzāq, ‘Abd ibn Humayd, Ibn Jarīr, Ibn Abī Hātim and Abū Ash-Shaykh in “Al-‘Adhamah” narrated from Mujāhid regarding His word: **“He is the One who created everything for you which is in the earth.”** He said: *“He subjected what is in the earth for you, then He rose up to the Heaven.”* He said: *“Allāh created the earth before the heaven. Then when He created the earth smoke emerged from it, and this is (the meaning of) His words: “And then He rose up to the heaven and made them seven heavens.” “He says: He created seven heavens above one another, and seven earths below one another.”*

وَأُخْرِجَ ابْنُ جَرِيرٍ ، وَابْنُ الْمُنَدِيرِ ، وَابْنُ أَبِي حَاتِمٍ ، وَالْبَيْهَقِيُّ فِي “ الْأَسْمَاءِ وَالصِّفَاتِ ” مِنْ طَرِيقِ السُّدِّيِّ عَنْ أَبِي مَالِكٍ ، وَعَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ ، وَعَنْ مُرَّةَ الْهَمْدَانِيِّ عَنِ ابْنِ مَسْعُودٍ ، وَعَنْ نَاسٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ تَعَالَى : هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ قَالَ : إِنَّ اللَّهَ كَانَ عَرْشُهُ عَلَى الْمَاءِ ، وَمِمَّا يَخْلُقُ شَيْئًا قَبْلَ الْمَاءِ ، فَلَمَّا أَرَادَ أَنْ يَخْلُقَ الْخَلْقَ أَخْرَجَ مِنَ الْمَاءِ دُخَانًا ، فَارْتَفَعَ فَوْقَ الْمَاءِ ، فَسَمَا عَلَيْهِ ، فَسَمَاهُ سَمَاءً ، ثُمَّ أَيْبَسَ الْمَاءَ فَجَعَلَهُ أَرْضًا وَاحِدَةً ، ثُمَّ فَتَقَّهَا سَبْعَ أَرْضِينَ فِي يَوْمَيْنِ ، فِي الْأَحَدِ وَالْإِثْنَيْنِ ، فَخَلَقَ الْأَرْضَ عَلَى حُوتٍ ، وَهُوَ الَّذِي ذَكَرَهُ فِي قَوْلِهِ : ن وَالْقَلَمِ [الْقَلَمِ : 1] وَالْحُوتِ فِي الْمَاءِ وَالْمَاءِ عَلَى ظَهْرِ صَفَاةٍ وَالصَّفَاةُ عَلَى ظَهْرِ مَلَكٍ وَالْمَلَكُ عَلَى صَخْرَةٍ ، وَالصَّخْرَةُ فِي الرِّيحِ وَهِيَ الصَّخْرَةُ الَّتِي ذَكَرَهَا نُفْمَانُ ، لَيْسَتْ فِي السَّمَاءِ وَلَا فِي الْأَرْضِ ، فَتَحَرَّكَ الْحُوتُ فَاضْطَرَبَ ، فَتَزَلَّزَلَتِ الْأَرْضُ فَأَرَسَى عَلَيْهَا الْجِبَالَ فَفَرَّتْ ، فَالْجِبَالُ تَفْخَرُ عَلَى الْأَرْضِ ، فَذَلِكَ قَوْلُهُ وَالْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ [النَّحْلِ : 15]

Ibn Jarīr, Ibn Al-Mundhir, Ibn Abī Hātim and Al-Bayhaqī in “Al-Asmā was-Sifāt” narrated by way of As-Suddī, from Abū Malik and from Abū Sālih, from Ibn ‘Abbās. And from Murrah Al-Hamadānī, from Ibn Mas‘ūd, and from people of the Companions of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) regarding His – the Exalted – words: **“He is the One who created everything for you which is in the earth, and then He rose up to the heaven and made them seven heavens.”** He said: *“Verily the Throne of Allāh was upon the water, and He didn’t create anything before the water. Then when He wanted to create the creation He made smoke emerge from the water. It then ascended above the water and rose above it and therefore He called it samā. Then He dried the water and made it into one earth. Then He split (or cut) it into seven earths on Al-Ahad (Sunday) and Al-Ithnayn (Monday). And He created the earth upon the whale, and that is the one He mentioned in His words: “Nūn. And the pen.” (Al-Qalam 68:1) And the whale is in the water, and the water is upon the surface of a stone, and the stone is upon the back of an angel, and the angel is upon a rock, and the rock is in the wind, and it is the stone which Luqmān mentioned. It is not in the heaven nor in the earth. Then the whale moved and shook, so the earth shook. Then He established mountains upon it and it became firm. Therefore the mountains boast to the earth (about this). And this is His words: “And He cast mountains into the earth standing firm, lest it should shake with you.” (An-Nahl 16:15)”*

وَأَخْرَجَ عُثْمَانُ بْنُ سَعِيدِ الدَّارِمِيُّ فِي (كِتَابِ الرَّدِّ عَلَى الْجَهْمِيَّةِ) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ : لَمَّا أَرَادَ اللَّهُ أَنْ يَخْلُقَ الْأَشْيَاءَ إِذْ كَانَ عَرْشُهُ عَلَى الْمَاءِ، وَإِذْ لَا أَرْضَ وَلَا سَمَاءَ، خَلَقَ الرِّيحَ فَسَلَطَهَا عَلَى الْمَاءِ حَتَّى اضْطَرَبَتْ أَمْوَاجُهُ، وَأَثَارَ رُكَامُهُ، فَأَخْرَجَ مِنَ الْمَاءِ دُخَانًا وَطِينًا وَزَيْدًا، فَأَمَرَ الدُّخَانَ فَعَلَا وَسَمَا وَمَا، فَخَلَقَ مِنْهُ السَّمَاوَاتِ وَخَلَقَ مِنَ الطِّينِ الْأَرْضِينَ، وَخَلَقَ مِنَ الزَّيْدِ الْجِبَالَ .

‘Uthmān ibn Sa‘īd Ad-Dārimī narrated in “Kitāb Ar-Radd ‘alā Al-Jahmiyyah” from ‘Abdullāh ibn ‘Amr who said: *“When Allāh wanted to create the things His Throne was upon the water, and there was no heaven and no earth. He created the wind and empowered it over the water until its waves started moving and its heaps awoke. Then He made smoke, clay and foam emerge from the water. Then He ordered the smoke so it ascended and rose and grew in size. Then He created the heavens from it, and He created the earths from the clay, and He created the mountains from the foam.”*

وَأَخْرَجَ أَحْمَدُ، وَعَبْدُ بْنُ حُمَيْدٍ وَأَبُو دَاوُدَ، وَالْبَيْهَقِيُّ وَحَسَنُهُ، وَابْنُ مَاجَةَ وَعُثْمَانُ بْنُ سَعِيدِ الدَّارِمِيُّ فِي " الرَّدِّ عَلَى الْجَهْمِيَّةِ "، وَابْنُ أَبِي الدُّنْيَا فِي " كِتَابِ الْمَطَرِ "، وَابْنُ أَبِي عَاصِمٍ فِي السُّنَّةِ، وَأَبُو يَعْلَى، وَابْنُ حُرَيْمَةَ فِي " التَّوْحِيدِ "، وَابْنُ أَبِي حَاتِمٍ وَأَبُو أَحْمَدَ، وَالْحَاكِمُ فِي " الْكُفَى "، وَالطَّبْرَانِيُّ فِي " الْكَبِيرِ "، وَأَبُو الشَّيْخِ فِي " الْعُظْمَةِ "، وَالْحَاكِمُ وَصَحَّحَهُ، وَاللَّيْلِكَائِيُّ فِي " السُّنَّةِ "، وَالْبَيْهَقِيُّ فِي " الْأَسْمَاءِ وَالصِّفَاتِ " عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، قَالَ : كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : هَلْ تَدْرُونَ كَمْ بَيْنَ السَّمَاءِ وَالْأَرْضِ؟ قُلْنَا : اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، وَمِنْ كُلِّ سَمَاءٍ إِلَى سَمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، وَكُنْتُ كُلِّ سَمَاءٍ خَمْسِمِائَةِ سَنَةٍ، وَفَوْقَ السَّمَاءِ السَّابِعَةِ

بَعْرٌ، بَيْنَ أَعْلَاهُ وَأَسْفَلِهِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ، بَيْنَ رُكْبَيْهِ وَأَطْلَافِهِنَّ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ فَوْقَ ذَلِكَ الْعَرْشُ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى فَوْقَ ذَلِكَ، وَلَيْسَ يَخْفَى عَلَيْهِ مِنْ أَعْمَالِ بَنِي آدَمَ شَيْءٌ .

Ahmad and ‘Abd ibn Humayd Abū Dāwūd narrated – and At-Tirmidhī called it hasan – and Ibn Mājah, ‘Uthmān ibn Sa’īd Ad-Dārimī in “Ar-Radd ‘alā Al-Jahmiyyah”, Ibn Abī Ad-Dunyā in “Kitāb Al-Matar”, Ibn Abī ‘Āsim in “As-Sunnah”, Abū Ya’lā, Ibn Khuzaymah in “At-Tawhīd”, Ibn Abī Hātim, Abū Ahmad, Al-Hākim in “Al-Kunā”, At-Tabarānī in “Al-Kabīr”, Abū Ash-Shaykh in “Al-‘Adhamah” – and Al-Hākim called it *sahīh* – and Al-Lālakāī in “As-Sunnah”, Al-Bayhaqī in “Al-Asmā was-Sifāt” (all also narrated) from ‘Abbās ibn ‘Abdul-Muttalib who said: *“We were with the Prophet (sallAllāhu ‘alayhi wa sallam) when he said: ‘Do you know how far there is between the heaven and the earth?’ We said: ‘Allāh and His Messenger know best.’ He said: ‘Between them is (the travel distance of) five hundred years. And from every heaven to (the next) heaven there is five hundred years. And the thickness of every heaven is five hundred years. And above the seventh heaven is a sea. Between the highest of it and the lowest of it is the same distance as between the heaven and earth. And Allāh – subhānahu wa ta’ālā – is above (all) this. And none of the deeds of the son of Adam are hidden for him.”*

وَأَخْرَجَ إِسْحَاقُ بْنُ رَاهُوَيْهِ فِي " مُسْنَدِهِ " ، وَالْبَزَّازُ ، وَأَبُو الشَّيْخِ فِي " الْعُظْمَةِ " ، وَابْنُ مَرْذُوقِهِ ، وَالْبَيْهَقِيُّ عَنْ أَبِي دَرٍّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ ، وَغِلْظُ كُلِّ سَمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ ، وَمَا بَيْنَ السَّمَاءِ إِلَى الَّتِي تَلِيهَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ كَذَلِكَ إِلَى السَّمَاءِ السَّابِعَةِ ، وَالْأَرْضُونَ مِثْلُ ذَلِكَ ، وَمَا بَيْنَ السَّمَاءِ السَّابِعَةِ إِلَى الْعَرْشِ مِثْلُ جَمِيعِ ذَلِكَ ، وَلَوْ حَفَرْتُمْ لِصَاحِبِكُمْ ثُمَّ دَلَيْتُمُوهُ لَوَجَدَ اللَّهُ تَمَّةً . يَعْنِي عِلْمَهُ .

Ishāq ibn Rāhūyah narrated in his “Musnad”, Al-Bazzār, Abū Ash-Shaykh in “Al-‘Adhamah”, Ibn Mardūyah and Al-Bayhaqī (all narrated) from Abū Dhar who said: *“The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: ‘Between the heaven and the earth is the travel distance of five hundred years. And the thickness of every heaven is five hundred years. And what is between the heaven and the one (heaven) that comes after it is likewise the travel distance of five hundred years, until the seventh heaven. And the earths are just like this. And between the seventh heaven and the Throne is the same as all of this (added together). And if you were to dig for your companion and then lowered him into it, he would verily find Allāh there.”* This means, His knowledge.

وَأَخْرَجَ عُثْمَانُ بْنُ سَعِيدِ الدَّارِمِيُّ فِي " الرَّدِّ عَلَى الْجَهْمِيَّةِ " ، وَابْنُ الْمُنْدَرِ ، وَالطَّبْرَانِيُّ ، وَأَبُو الشَّيْخِ ، وَابْنُ مَرْذُوقِهِ وَاللَّالِكَايِيُّ ، وَالْبَيْهَقِيُّ عَنْ ابْنِ مَسْعُودٍ قَالَ : مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ خَمْسِمِائَةِ عَامٍ وَمَا بَيْنَ كُلِّ سَمَاءٍ خَمْسِمِائَةِ عَامٍ ، وَبُصُرُ كُلِّ سَمَاءٍ وَأَرْضٍ - يَعْنِي غِلْظُ ذَلِكَ -

مَسِيرَةُ خَمْسِمَائَةِ عَامٍ، وَمَا بَيْنَ السَّمَاءِ السَّابِعَةِ إِلَى الْكُرْسِيِّ مَسِيرَةُ خَمْسِمَائَةِ عَامٍ، وَمَا بَيْنَ الْكُرْسِيِّ وَالْمَاءِ مَسِيرَةُ خَمْسِمَائَةِ عَامٍ، وَالْعَرْشُ عَلَى الْمَاءِ، وَاللَّهُ فَوْقَ الْعَرْشِ، وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ .

‘Uthmān ibn Sa’īd Ad-Dārimī narrated in “Ar-Radd ‘alā Al-Jahmiyyah” and Ibn Mundhir, At-Tabarānī, Abū Ash-Shaykh, Ibn Mardūyah, Al-Lālakāī, Al-Bayhaqī (all narrated) from Ibn Mas’ūd who said: *“Between the heaven and the earth there is (a travel distance of) five hundred years. And between every two heavens there is five hundred years. And the depth – i.e. the thickness of this – is the travel distance of five hundred years. And between the seventh heaven and the Kursī is a travel distance of five hundred years. And between the Kursī and the water is the travel distance of five hundred years. And the Throne is upon the water, and Allāh is above the Throne. And He knows what you are upon.”*

وَأَخْرَجَ ابْنُ أَبِي حَاتِمٍ ، وَأَبُو الشَّيْخِ ، وَابْنُ مَرْدُوَيْهِ عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ مَا هَذِهِ السَّمَاءُ؟ قَالَ : هَذَا مَوْجٌ مَكْفُوفٌ عَنْكُمْ .

Ibn Abī Hātim, Abū Ash-Shaykh and Ibn Mardūyah narrated from Ibn ‘Abbās who said: *“A man said: ‘O Messenger of Allāh, what is this heaven? He said: ‘It is waves (i.e. water) which are withheld from you.’”*

وَأَخْرَجَ إِسْحَاقُ بْنُ رَاهَوَيْهِ فِي " مُسْنَدِهِ " ، وَابْنُ الْمُنْدَرِ ، وَابْنُ أَبِي حَاتِمٍ ، وَالطَّبْرَانِيُّ فِي " الْأَوْسَطِ " ، وَأَبُو الشَّيْخِ عَنِ الرَّبِيعِ بْنِ أَنَسٍ قَالَ : السَّمَاءُ الدُّنْيَا مَوْجٌ مَكْفُوفٌ وَالثَّانِيَةُ مَرْمَرَةٌ بَيْضَاءُ وَالثَّلَاثَةُ حَدِيدٌ، وَالرَّابِعَةُ نُحَاسٌ، وَالْخَامِسَةُ فِضَّةٌ، وَالسَّادِسَةُ ذَهَبٌ، وَالسَّابِعَةُ يَاقُوتَةٌ حَمْرَاءُ، وَمَا فَوْقَ ذَلِكَ صَحَارِي مِنْ نُورٍ، وَلَا يَعْلَمُ مَا فَوْقَ ذَلِكَ إِلَّا اللَّهُ وَمَلَكَ مُوَكَّلٌ بِالْحَجَبِ يُقَالُ لَهُ : مَيْطَاطُرُوشُ .

Ishāq ibn Rāhūyah narrated in his “Musnad” and Ibn Al-Mundhir, Ibn Abī Hātim, At-Tabarānī in “Al-Awsat” and Abū Ash-Shaykh (all narrated) from Ar-Rabī’ ibn Anas who said: *“The lowest heaven is withheld waves. And the second (heaven) is of white marble. The third is of iron. The fourth is of copper. The fifth is of silver. The sixth is of gold. And the seventh is of red ruby. And above that there are deserts of light. And no-one except Allāh knows what is above that and the angel who is appointed to the veil (also knows), who is called: Maytāturūsh.”*

وَأَخْرَجَ أَبُو الشَّيْخِ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ : السَّمَاءُ الدُّنْيَا مِنْ زُمْرَدَةٍ خَضْرَاءَ، وَاسْمُهَا رَقِيعَاءُ، وَالثَّانِيَةُ مِنْ فِضَّةٍ بَيْضَاءَ وَاسْمُهَا أَزْفَلُونُ، وَالثَّلَاثَةُ مِنْ يَاقُوتَةٍ حَمْرَاءَ، وَاسْمُهَا فَيْدُومٌ، وَالرَّابِعَةُ مِنْ دَرَّةٍ بَيْضَاءَ وَاسْمُهَا مَاعُونَا، وَالْخَامِسَةُ مِنْ ذَهَبَةٍ حَمْرَاءَ وَاسْمُهَا دِبْقَا، وَالسَّادِسَةُ مِنْ يَاقُوتَةٍ صَفْرَاءَ وَاسْمُهَا دِفْنَاءُ، وَالسَّابِعَةُ مِنْ نُورٍ، وَاسْمُهَا عَرِيْبَا .

Abū Ash-Shaykh narrated from Salmān Al-Fārisī who said: *“The lowest heaven is of green emerald and it is called Riqī’ā. And the second is of white silver and it is called Arqilūn. The third is*

of red ruby and it is called Qaydūm. The fourth is of white pearl and it is called Mā'ūnā. The fifth is of red gold and it is called Dīqā. The sixth is of yellow ruby and it is called Diqnā. And the seventh is of light and it is called 'Uraybā."

وَأُخْرِجَ عُثْمَانُ بْنُ سَعِيدِ الدَّارِمِيِّ فِي كِتَابِ "الرَّدِّ عَلَى الْجَهْمِيَّةِ"، وَابْنُ الْمُنْذِرِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَيِّدُ السَّمَاوَاتِ السَّمَاءُ الَّتِي فِيهَا الْعَرْشُ، وَسَيِّدُ الْأَرْضِينَ الْأَرْضُ الَّتِي أَنْتُمْ عَلَيْهَا.

'Uthmān ibn Sa'īd Ad-Dārimī narrated in the book "Ar-Radd 'alā Al-Jahmiyyah" and (also) Ibn Al-Mundhir from Ibn 'Abbās who said: "The master of the heavens is the heaven which the Throne is (upon), and the master of the earths is the earth which you are upon."

وَأُخْرِجَ ابْنُ أَبِي حَاتِمٍ عَنِ الشَّعْبِيِّ قَالَ: كَتَبَ ابْنُ عَبَّاسٍ إِلَى أَبِي الْجُلْدِ يَسْأَلُهُ عَنِ السَّمَاءِ، مِنْ أَيِّ شَيْءٍ هِيَ فَكَتَبَ إِلَيْهِ: إِنَّ السَّمَاءَ مِنْ مَوْجٍ مَكْفُوفٍ.

Ibn Abī Hātim narrated from Ash-Sha'bī who said: "Ibn 'Abbās wrote to Abū Al-Jald asking him about the heaven; what it is made of. So he wrote to him (saying): 'Verily the heaven is of withheld waves.'"

وَأُخْرِجَ ابْنُ أَبِي حَاتِمٍ عَنِ حَبَّةِ الْعُرَيْبِيِّ قَالَ: سَمِعْتُ عَلِيًّا ذَاتَ يَوْمٍ يَخْلِفُ: وَالَّذِي خَلَقَ السَّمَاءَ مِنْ دُخَانٍ وَمَاءٍ.

Ibn Abī Hatim narrated from Habbah Al-'Uranī who said: "I heard 'Alī one day swearing: 'By the One who created the heaven from smoke and water.'"

وَأُخْرِجَ عَبْدُ الرَّزَّاقِ، وَابْنُ أَبِي حَاتِمٍ، عَنِ سُفْيَانَ الثَّوْرِيِّ قَالَ: تَحْتَ الْأَرْضِينَ صَخْرَةٌ بَلَعْنَا أَنَّ تِلْكَ الصَّخْرَةَ مِنْهَا حُضْرَةُ السَّمَاءِ.

'Abdur-Razzāq and Ibn Abī Hātim narrated from Sufyān Ath-Thawrī who said: "Below the earths there is a rock. It has reached us that the greenness of the heaven is from that."

وَأُخْرِجَ أَبُو الشَّيْخِ فِي "الْعَظْمَةِ"، وَالْبَيْهَقِيُّ فِي "الْأَسْمَاءِ وَالصِّفَاتِ" عَنِ ابْنِ عَبَّاسٍ قَالَ: تَفَكَّرُوا فِي كُلِّ شَيْءٍ وَلَا تَفَكَّرُوا فِي ذَاتِ اللَّهِ، فَإِنَّ بَيْنَ السَّمَاءِ السَّابِعَةِ إِلَى كُرْسِيِّهِ سَبْعَةَ آلَافِ نُورٍ، وَهُوَ فَوْقَ ذَلِكَ.

Abū Ash-Shaykh narrated in "Al-'Adhamah" and Al-Bayhaqī in "Al-Asmā was-Sifāt" from Ibn 'Abbās who said: "Think about everything but do not think about the Being of Allāh. Because verily between the seventh heaven and His Kursī are thousands of lights. And He is above that."

His words: “And hasten towards forgiveness...” (Ālu ‘Imrān 3:133)

Allāh – the Exalted – said:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

“And hasten towards forgiveness from your Lord and a Paradise, the width of which is the heavens and the earth, prepared for the God-fearing.” (Ālu ‘Imrān 3:133)

It was narrated in *tafsīr Ad-Durr Al-Manthūr*:

وَأَخْرَجَ ابْنُ أَبِي حَاتِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ فِي قَوْلِهِ : وَسَارِعُوا يُقُولُ : سَارِعُوا بِالْأَعْمَالِ الصَّالِحَةِ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ قَالَ : لِدُنُوبِكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ يَعْنِي : عَرْضُ سَبْعِ سَمَاوَاتٍ وَسَبْعِ أَرْضِينَ لَوْ لُصِقَ بَعْضُهُنَّ إِلَىٰ بَعْضٍ فَالْجَنَّةُ فِي عَرْضِهِنَّ

Ibn Abī Hātim narrated from Sa’id ibn Jubayr regarding His words: **“And hasten.”** *“He says: Hasten with good deeds. “Towards forgiveness from your Lord.” He said: (Forgiveness) for your sins. “And a Paradise the width of which is the heavens and the earth.” This means: The width of the seven heavens and the seven earths if they were glued together, then the Paradise is in their widths.”*

وَأَخْرَجَ ابْنُ جَرِيرٍ مِّن طَرِيقِ السُّدِّيِّ عَنِ ابْنِ عَبَّاسٍ فِي الْآيَةِ قَالَ : تُفْرَنُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ كَمَا تُفْرَنُ الثِّيَابُ بَعْضُهَا إِلَىٰ بَعْضٍ، فَذَاكَ عَرْضُ الْجَنَّةِ

Ibn Jarīr narrated by way of As-Suddī, from Ibn ‘Abbās regarding the verse. He said: *“(If) the seven heavens and the seven earths are joined together just like clothes are joined together. Then that is the width of the Paradise.”*

وَأَخْرَجَ سَعِيدُ بْنُ مَنْصُورٍ، وَابْنُ الْمُنْدَرِ، وَابْنُ أَبِي حَاتِمٍ عَنْ كُرَيْبٍ قَالَ : أَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَىٰ رَجُلٍ مِّنْ أَهْلِ الْكِتَابِ أَسْأَلُهُ عَنْ هَذِهِ الْآيَةِ : وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ فَأَخْرَجَ أَشْفَارَ مُوسَىٰ فَجَعَلَ يَنْظُرُ، قَالَ : سَبْعُ سَمَاوَاتٍ وَسَبْعُ أَرْضِينَ تُلْفَقُ كَمَا تُلْفَقُ الثِّيَابُ بَعْضُهَا إِلَىٰ بَعْضٍ، هَذَا عَرْضُهَا، وَأَمَّا طُولُهَا فَلَا يَقْدِرُ فَلا يَقْدِرُ إِلَّا اللَّهُ.

Sa’id ibn Mansūr, Ibn Al-Mundhir and Ibn Abī Hātim narrated from Kurayb who said: *“Ibn ‘Abbās sent me to a man from the people of the Book in order for me to ask him about this verse: “And a Paradise, the width of which is the heavens and the earth.” So he brought out the scriptures of Mūsā and began to look. He said: ‘Seven heavens and seven earths are folded just like clothes are folded together. That is its width. But as for its length, then no-one can estimate its estimate except Allāh.”*

At-Tabarī said in his *tafsīr* of the verse:

وَأَمَّا قِيلَ : "وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ" ، فَوَصَفَ عَرْضَهَا بِالسَّمَاوَاتِ وَالْأَرْضَيْنِ ، وَالْمَعْنَى مَا وَصَفْنَا : مَنْ وَصَفَ عَرْضَهَا بِعَرْضِ السَّمَاوَاتِ وَالْأَرْضِ ، تَشْبِيهًا بِهِ فِي السَّعَةِ وَالْعِظَمِ ، كَمَا قِيلَ : (مَا خَلَقْتُمْ وَلَا بَعْتُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ) [سُورَةُ لُقْمَانَ : 28] ، يَعْنِي : إِلَّا كَبَعْتِ نَفْسٍ وَاحِدَةٍ ،

“And it was verily said: “And a Paradise the width of which is the heavens and the earth.” So He described the width of the heavens and the earths. And the meaning is what we have described: That the description of its width is equal to width of the heavens and the earth, similar to it in extent (or breadth, distance, spaciousness) and largeness. Just as it was said: “Your creation and your resurrection is not except as one soul.” (Al-Luqmān 31:28) This means: Except the same as resurrecting one soul.”

His words: “And it is He Who spread out the earth...” (Ar-Ra'd 13:3)

Allāh – the Exalted – said:

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رَوْجَيْنِ اثْنَيْنِ يُغِشِي اللَّيْلَ
النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

“And it is He Who spread out the earth, and placed therein firm mountains and rivers. And in every kind of fruit He made two pairs. He brings the night as a cover over the day. Verily, in these things, there are *ayāt* (proofs, evidences, lessons, signs, etc.) for people who reflect.” (Ar-Ra'd 13:3)

It was narrated in *tafsīr* Ad-Durr Al-Manthūr:

أَخْرَجَ أَبُو الشَّيْخِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حِينَ أَرَادَ أَنْ يَخْلُقَ الْخَلْقَ خَلَقَ الرِّيحَ فَتَسَحَّبَتِ الرِّيحُ الْمَاءَ فَأَبْدَتْ عَنْ حَشْفَةٍ فَهِيَ تَحْتَ الْأَرْضِ ، وَمِنْهَا دُحِيتِ الْأَرْضُ حَيْثُ مَا شَاءَ فِي الْعَرْضِ وَالطُّولِ فَكَانَتْ تَمِيدُ فَجَعَلَ الْجِبَالَ الرَّوَاسِيَ .

Abū Ash-Shaykh narrated from Ibn ‘Abbās who said: “Verily Allāh – *tabāraka wa ta’ālā* – when He wanted to create the creation, He created the wind who then pulled the water, so it revealed a sea rock and that is below the earth. And from it the earth was spread out as long as He wanted in width and length. Then it used to move (or sway) so He made the mountains affixations.”

وَأَخْرَجَ ابْنُ جُرَيْرٍ ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ : لَمَّا خَلَقَ اللَّهُ الْأَرْضَ قَمَصَتْ وَقَالَتْ : أَيُّ رَبِّ بَجَعَلُ عَلَيَّ بَنِي آدَمَ يَعْْمَلُونَ عَلَيَّ الْخَطَايَا وَيَجْعَلُونَ عَلَيَّ الْحَبْثَ فَأَرْسَلَ اللَّهُ فِيهَا مِنَ الْجِبَالِ مَا تَرَوْنَ وَمَا لَا تَرَوْنَ فَكَانَ إِفْرَازُهَا كَاللَّحْمِ تَرَجْرُجُ .

Ibn Jarīr narrated from ‘Alī ibn Abī Tālib who said: “When Allāh created the earth it shook in protest and said: ‘O Lord, will You place the son of Ādam upon me, so they perform sins upon and they will place upon me the unclean. So Allāh sent the mountains that you see into it, and also what you do not see. Then its fixation was like meat that shakes.”

At-Tabarī said in his *tafsīr* of the verse:

قَالَ أَبُو جَعْفَرٍ : يَقُولُ تَعَالَى ذِكْرُهُ : وَاللَّهُ الَّذِي مَدَّ الْأَرْضَ ، فَبَسَطَهَا طُولًا وَعَرْضًا .
وَقَوْلُهُ : (وَجَعَلَ فِيهَا رَوَاسِيَ) يَقُولُ جَلَّ ثَنَاؤُهُ : وَجَعَلَ فِي الْأَرْضِ جِبَالًا ثَابِتَةً .

“Abū Ja’far (At-Tabarī) said: He – exalted is His mention – says: And Allāh is the One who spread out the earth, so He stretched it out in length and width.

And His words: **“And placed therein firm mountains.”** He – *jalla thanāuhu* – says: *And he placed in the earth fixed mountains.”*

It was narrated in tafsīr of Ibn Abī Hātim

12101 – حَدَّثَنَا أَبِي ، ثنا أَبُو صَالِحٍ كَاتِبُ اللَّيْثِ ، حَدَّثَنِي اللَّيْثُ ، حَدَّثَنِي خَالِدُ بْنُ يَرْبُودٍ ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ مَوْلَى عُفْرَةَ أَنَّ كَعْبًا قَالَ لِعُمَرَ بْنِ الْخَطَّابِ : أَلَا أُحَدِّثُكَ عَنْ عُلوِّ الْجَبَّارِ ، قَالَ عُمَرُ : بَلَى ، فَقَالَ : إِنَّ اللَّهَ جَعَلَ مَسِيرَةَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ حَمْسِمِائَةَ سَنَةٍ ، فَمِائَةٌ سَنَةً فِي الْمَشْرِقِ ، لَا يَسْكُنُهَا شَيْءٌ مِنَ الْحَيَوَانِ ، وَلَا جِنٌّ ، وَلَا إِنْسٌ ، وَلَا دَابَّةٌ ، وَلَا شَجَرَةٌ ، وَمِائَةٌ سَنَةً فِي الْمَغْرِبِ بَيْنَكَ الْمَنْزِلَةَ ، وَثَلَاثُمِائَةَ فِيمَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ يَسْكُنُهَا الْحَيَوَانُ .

12101 – My father narrated to me, from Abū Sālih the writer of Layth (who said): Layth narrated to me (and said): Khālid ibn Yazīd narrated to me, from Sa’id ibn Abū Bilāl, from ‘Umar ibn ‘Abdullāh the *maawlā* of ‘Ghufrah that Ka’b said to ‘Umar ibn Al-Khattāb: *“Should I not narrate to you about the ‘Uluw (aboveness) of Al-Jabbār? So ‘Umar said: ‘Yes verily.’ Then he said: ‘Verily Allāh made the travel distance between the east and the west five hundred years. So hundred years in the east. No living being lives there. No jinn, no human, no animal and no tree. And hundred years in the west in the same condition. And then three hundred (years) in what is between the east and the west, where the living beings live.”*

12102 – حَدَّثَنَا أَبِي ، ثنا الْحُسَيْنُ بْنُ وَقِيعٍ ، ثنا ضَمْرَةُ ، عَنْ الْأَوْزَاعِيِّ قَالَ : قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو : الدُّنْيَا مَسِيرَةُ حَمْسِمِائَةِ عَامٍ أَرْبَعِ مِائَةٍ خَرَابٍ ، وَمِائَةٌ عُمْرَانٍ ، فِي أَيْدِي الْمُسْلِمِينَ مُدَّةُ ذَلِكَ مَسِيرَةُ سَنَةٍ .

12102 – My father narrated to me, from Al-Hasan ibn Wāqi’, from Damrah, from Al-Awzā’ī who said: ‘Abdullāh ibn ‘Amr said: *“The dunyā is the travel distance of five hundred years. Four hundred of those are desolate, and hundred are inhabited. In the hands of the Muslims is the timespan of this (equal to) the travel distance of one year.”*

12103 – حَدَّثَنَا أَبِي ، ثنا نَصْرُ بْنُ عَلِيٍّ ، أَنَّ الْأَصْمَعِيَّ ، ثنا النَّمِرُ بْنُ هِلَالٍ ، عَنْ قَتَادَةَ ، عَنْ أَبِي الْجَلْدِ قَالَ : الْأَرْضُ أَرْبَعَةٌ وَعِشْرُونَ أَلْفَ فَرَسَخٍ فَالسُّودَانَ اثْنَا عَشَرَ وَالرُّومَ ثَمَانِيَةَ وَلِفَارِسٍ ثَلَاثَةَ وَلِلْعَرَبِ أَلْفٌ .

12103 – My father narrated to us, from Nasr ibn ‘Alī, from Al-Asma’ī, from An-Namir ibn Hilāl, from Qatādah, from Abū Al-Jild who said: *“The earth is twenty four thousand farsakh¹⁷. Sūdān is twelwe (farsakh), Ar-Rūm is eight, and Fāris have three and the Arabs have thousand.”*

¹⁷ A *farsakh* is a distance equal to approximately 3 miles, which is approximately 4,8 kilometers.

12104 – حَدَّثَنَا أَبِي ، ثنا أَبُو نَصْرِ التَّمَّارِ ، ثنا حَمَّادُ بْنُ سَلَمَةَ ، عَنْ أَبِي سِنَانٍ ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ قَالَ : مَا الْعِمَارَةُ فِي الدُّنْيَا فِي الْخُرَابِ إِلَّا كَفُسْطَاطٍ فِي الصَّحْرَاءِ .

12104 – My father narrated to me, from Abū Nasr At-Tammār, from Hammād ibn Salamah, from Abū Sinān, from Wahb ibn Munabbih who said: “The inhabited of the dunyā compared to that of it which is desolate (or uninhabited), is nothing except like a tent in the desert.”

His words: “And We spread out the earth...” (Al-Hijr 15:19)

Allāh – the Exalted – said:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

“And We spread out the earth, and We placed therein firm mountains, and We caused to grow therein all kinds of things in due proportion.” (Al-Hijr 15:19)

It was narrated in *tafsīr* Ad-Durr Al-Manthūr:

أَخْرَجَ عَبْدُ بَنِي حُمَيْدٍ ، وَابْنُ جَرِيرٍ ، وَابْنُ الْمُنْذِرِ ، وَابْنُ أَبِي حَاتِمٍ ، عَنْ قَتَادَةَ فِي قَوْلِهِ : (وَالْأَرْضَ مَدَدْنَاهَا) قَالَ : قَالَ عَزَّ وَجَلَّ فِي آيَةٍ أُخْرَى (وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا) قَالَ : ذَكَرَ لَنَا أَنَّ أُمَّ الْقُرَى مَكَّةُ وَمِنْهَا دُحِيتِ الْأَرْضُ ، قَالَ قَتَادَةُ وَكَانَ الْحَسَنُ يَقُولُ : أَخَذَ طِينَةً فَقَالَ لَهَا انْبَسِطِي ، وَفِي قَوْلِهِ : (وَأَلْقَيْنَا فِيهَا رَوَاسِيَ) قَالَ : رَوَاسِيهَا جِبَاهُهَا (وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ) يَقُولُ : مَعْلُومٌ مَفْسُومٌ .

‘Abd ibn Humayd, Ibn Jarīr, Ibn Al-Mundhir, Ibn Abī Hātim (all) narrated from Qatādah regarding His words: **“And We spread out the earth.”** He said: *“He – ‘azza wa jalla – said in another verse: “And He spread out the earth after that.” He said: “It was mentioned to us that Umm Al-Qurā Makkah, from beneath it the earth was leveled out. So He said to it: ‘Spread out (or flatten out, or expand, or extend).’ So in His words: “And We placed therein firm mountains.” He said: “Its affixations are its mountains.” “And We caused to grow therein all kinds of things in due proportion.” He says: “(Everything) known and apportioned.”*

At-Tabarī said in his *tafsīr* of the verse:

يَعْنِي تَعَالَى ذِكْرُهُ يَقُولُهُ (وَالْأَرْضَ مَدَدْنَاهَا) وَالْأَرْضَ دَحَوْنَاهَا فَبَسَطْنَاهَا (وَأَلْقَيْنَا فِيهَا رَوَاسِيَ) يَقُولُ : وَأَلْقَيْنَا فِي ظُهُورِهَا رَوَاسِيَ ، يَعْنِي جِبَالًا ثَابِتَةً .

“He – exalted is His mention – means with His words: “And We spread out the earth.” And the earth We leveled out and extended (or flattened) it. “And We placed therein firm mountains.” He says: ‘And on its surface we placed affixations, which means firm mountains.’

His words: "They said: 'O Dhul-Qarnayn. Verily Yajūj...'" (Al-Kahf 18:94)

Allāh – the Exalted - said:

قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ
سَدًّا

**"They said: 'O Dhul-Qarnayn. Verily Yajūj and Majūj are doing great mischief in the land. So shall we pay you a price for you erecting a barrier between us and them?'"
(Al-Kahf 18:94)**

It was narrated in tafsīr Ad-Durr Al-Manthūr:

وَأَخْرَجَ ابْنُ أَبِي حَاتِمٍ ، وَأَبُو الشَّيْخِ فِي "الْعِظْمَةِ" ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِي قَالَ : صُوِّرَتِ الدُّنْيَا عَلَىٰ خَمْسِ صُورٍ ، عَلَىٰ صُورَةِ الطَّيْرِ بِرَأْسِهِ وَالصَّدْرِ وَالْجَنَاحَيْنِ وَالذَّنْبِ؛ فَالْمَدِينَةُ وَمَكَّةُ وَالْيَمَنُ الرَّأْسُ، وَالصَّدْرُ مِصْرُ وَالشَّامُ، وَالْجَنَاحُ الْأَيْمَنُ الْعِرَاقُ، وَخَلْفَ الْعِرَاقِ أُمَّةٌ يُقَالُ لَهَا : وَاقٍ . وَخَلْفَ وَاقٍ أُمَّةٌ يُقَالُ : وَفَوَاقٍ . وَخَلْفَ ذَلِكَ مِنَ الْأُمَمِ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ، وَالْجَنَاحُ الْأَيْسَرُ السِّندُ، وَخَلْفَ السِّندِ الْهِنْدُ، وَخَلْفَ الْهِنْدِ أُمَّةٌ يُقَالُ لَهَا : نَاسِكٌ . وَخَلْفَ نَاسِكٍ أُمَّةٌ يُقَالُ لَهَا : مَنْسَكٌ . وَخَلْفَ ذَلِكَ مِنَ الْأُمَمِ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ، وَالذَّنْبُ مِنْ ذَاتِ الْحَمَامِ إِلَىٰ مَغْرِبِ الشَّمْسِ، وَشَرُّ مَا فِي الطَّيْرِ الذَّنْبُ .

Ibn Abī Hātim and Abū Ash-Shaykh in "Al-'Adhamah" narrated from 'Abdullāh ibn 'Amr Al-'Ās who said: "The dunyā was shaped in five shapes. In the shape of a bird with its head, its chest, its two wings and its tail. So Madīnah and Makkah and Yemen are the head. The chest is Misr and Sham. The right wing is 'Irāq, and behind 'Irāq is a nation which is called Wāq. And behind Wāq is a nation which is called Wiqwāq. And behind that there are nations which no-one know about except Allāh. And the left wing is As-Sind (Pakistan). And behind As-Sind is India. And behind India is a nation which is called Nāsik. And behind Nāsik is a nation which is called Mansak. And behind this there are nations which no-one know about except Allāh. And the tail is from Dhāt Al-Hammām until where the sun sets. And the worst part of the bird is the tail."

وَأَخْرَجَ أَبُو الشَّيْخِ فِي "الْعِظْمَةِ" عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ، أَنَّ الدُّنْيَا سَبْعَةُ أَقَالِيمَ؛ فَيَأْجُوجُ وَمَأْجُوجُ فِي سِتَّةِ أَقَالِيمَ، وَسَائِرُ النَّاسِ فِي إِفْلِيمٍ وَاحِدٍ

Abū Ash-Shaykh narrated in "Al-'Adhamah" from 'Abdah ibn Abū Lubābah: "That the dunyā is seven regions. So Yajūj and Majūj are in six regions, and the rest of the people are in one region."

At-Tabarī mentioned in his tafsīr of the verse:

حَدَّثَنَا ابْنُ حُمَيْدٍ ، قَالَ : ثَنَا سَلَمَةُ ، قَالَ : ثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ ، قَالَ : فَحَدَّثَنِي مَنْ لَا أَتَّحِمُ عَنْ وَهْبِ بْنِ مُنَبِّهِ الْيَمَانِيِّ ، وَكَانَ لَهُ عِلْمٌ بِالْأَحَادِيثِ الْأُولِ ، أَنَّهُ كَانَ يَقُولُ : ذُو الْقَرْنَيْنِ رَجُلٌ مِنَ الرُّومِ ، ابْنُ عَجُوزٍ مِنْ عَجَائِرِهِمْ ، لَيْسَ لَهَا وَلَدٌ غَيْرُهُ ، وَكَانَ اسْمُهُ الْإِسْكَانْدَرَ . وَإِنَّمَا سُمِّيَ ذَا الْقَرْنَيْنِ أَنَّ صَفْحَتَيْ رَأْسِهِ كَانَتَا مِنْ نُحَاسٍ ؛ فَلَمَّا بَلَغَ وَكَانَ عَبْدًا صَالِحًا ، قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ : يَا ذَا الْقَرْنَيْنِ إِنِّي بَاعِثُكَ إِلَى أُمَّمِ الْأَرْضِ ، وَهِيَ أُمَّمٌ مُخْتَلِفَةٌ أَلْسِنَتُهُمْ ، وَهُمْ جَمِيعُ أَهْلِ الْأَرْضِ ، وَمِنْهُمْ أُمَّتَانِ بَيْنَهُمَا طُولُ الْأَرْضِ كُلُّهُ ؛ وَمِنْهُمْ أُمَّتَانِ بَيْنَهُمَا عَرْضُ الْأَرْضِ كُلُّهُ ، وَأُمَّةٌ فِي وَسْطِ الْأَرْضِ مِنْهُمْ الْجِنُّ وَالْإِنْسُ وَيَأْجُوجُ وَمَأْجُوجُ . فَأَمَّا الْأُمَّتَانِ اللَّتَانِ بَيْنَهُمَا طُولُ الْأَرْضِ : فَأُمَّةٌ عِنْدَ مَغْرِبِ الشَّمْسِ ، يُقَالُ لَهَا : نَاسِكٌ . وَأَمَّا الْأُخْرَى : فَعِنْدَ مَطْلَعِهَا يُقَالُ لَهَا : مَنَسَكٌ . وَأَمَّا اللَّتَانِ بَيْنَهُمَا عَرْضُ الْأَرْضِ ، فَأُمَّةٌ فِي قُطْرِ الْأَرْضِ الْأَيْمَنِ ، يُقَالُ لَهَا : هَاوِيلٌ . وَأَمَّا الْأُخْرَى الَّتِي فِي قُطْرِ الْأَرْضِ الْأَيْسَرِ ، فَأُمَّةٌ يُقَالُ لَهَا : تَاوِيلٌ

Ibn Humayd narrated to us and said: Salamah narrated to us and said: Muhammad ibn Ishāq narrated to me and said: Someone who I do not accuse (of being a liar or unreliable in narration) narrated to me from Wahb ibn Munabbih Al-Yamānī – and he had knowledge about the early stories – that he used to say: *“Dhul-Qarnayn is a man from the Romans, the son of an elder among their elder who did not have any son besides him. And his name was Al-Iskandar (Alexander). He was verily called Dhul-Qarnayn because the two sides of his head was made of copper. Then when he became of age - and he was a righteous slave – Allāh said to him: ‘O Dhul-Qarnayn. I am verily sending you to the nations of the earth. And they are nations that speak different languages, and they are all of the inhabitants of the earth. Among them are two nations; between them is the full length of the earth. And among them are two nations; between is the full width of the earth. And a nation which is in the middle of the earth, among them are the jinn, the humans and Yajūj and Majūj. As for the two between whom the length of the earth is; then it is a nation where the sun sets which is called Nāsik, and another nation where the sun rises which is called Mansak. As for the two between whom the width of the earth is; then it is a nation on the right side of the earth which is called Hāwīl. And the other one which is on the left side of the earth then it is a nation which is called Tāwīl.”*

His words: “Did those who disbelieve not see that...” (Al-Anbiyā 21:30)

Allāh – the Exalted – said:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

“Did those who disbelieve not see that the heavens and the earth they were joined together, then We parted them? And We have made from water every living thing. Will they not then believe?” (Al-Anbiyā 21:30)

It was narrated in *tafsīr* Ad-Durr Al-Manthūr:

وَأَخْرَجَ ابْنُ جَرِيرٍ ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ : كَانَتَا رَتْقًا قَالَ : مُلْتَصِقَتَيْنِ .

Ibn Jarīr narrated from Ibn ‘Abbās regarding His words: **“They were joined together.”** He said: *“Sticking together.”*

وَأَخْرَجَ ابْنُ أَبِي شَيْبَةَ ، وَعَبْدُ بْنُ حُمَيْدٍ ، وَابْنُ الْمُنْدَرِ ، وَابْنُ أَبِي حَاتِمٍ وَأَبُو الشَّيْخِ فِي " الْعُظْمَةِ " عَنْ مُجَاهِدٍ فِي قَوْلِهِ : كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا قَالَ : فَتَقَّ مِنَ الْأَرْضِ سِتُّ أَرْضِينَ مَعَهَا ، فَبَلَدٌ سَبْعُ أَرْضِينَ بَعْضُهُنَّ تَحْتَ بَعْضٍ ، وَمِنَ السَّمَاءِ سِتُّ سَمَاوَاتٍ مَعَهَا ، فَبَلَدٌ سَبْعُ سَمَاوَاتٍ بَعْضُهُنَّ فَوْقَ بَعْضٍ ، وَلَمْ تَكُنِ الْأَرْضُ وَالسَّمَاءُ مُتَمَسِّكَتَيْنِ .

Ibn Abī Shaybah, ‘Abd ibn Humayd, Ibn Al-Mundhir, Ibn Abī Hātim, Abū Ash-Shaykh in “Al-‘Adhamah” (all) narrated from Mujahid regarding His words: **“They were joined together, then We parted them?”** He said: *“From the earth He cut (or split) six earths more along with it and these are the seven earths which are below one another. And from the heaven (He split or cut) six heavens along with it, and that are the seven heavens which are above one another. And the earth and the heaven did not use to touch one another.”*

وَأَخْرَجَ عَبْدُ بْنُ حُمَيْدٍ ، وَابْنُ الْمُنْدَرِ ، وَابْنُ أَبِي حَاتِمٍ وَأَبُو الشَّيْخِ فِي " الْعُظْمَةِ " عَنْ أَبِي صَالِحٍ فِي قَوْلِهِ : كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا قَالَ : كَانَتِ السَّمَاءُ وَاحِدَةً فَفَتَقَ مِنْهَا سَبْعَ سَمَاوَاتٍ ، وَكَانَتِ الْأَرْضُ وَاحِدَةً فَفَتَقَ مِنْهَا سَبْعَ أَرْضِينَ .

‘Abd ibn Humayd, Ibn Al-Mundhir, Ibn Abī Hātim, Abū Ash-Shaykh in “Al-‘Adhamah” (all) narrated from Abū Sālih regarding His words: **“They were joined together, then We parted them?”** He said: *“The heaven was one and then He cut (or split) from it seven heavens (in total). And the earth was one and then He cut (or split) from it seven earths (in total).”*

وَأَخْرَجَ ابْنُ الْمُنْدَرِ ، وَابْنُ أَبِي حَاتِمٍ عَنِ الْحَسَنِ وَقَتَادَةَ فِي قَوْلِهِ : كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا قَالَا : كَانَتَا جَمِيعًا فَفَصَلَ اللَّهُ بَيْنَهُمَا بِهَذَا الْهَوَاءِ .

Ibn Al-Mundhir, Ibn Abī Hātim (both) narrated from Al-Hasan and Qatādah regarding His words: **“They were joined together, then We parted them?”** They both said: *“They were both together and then Allāh separated between them with this air.”*

وَأُحْرَجَ أَبُو الشَّيْخِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ : كَانَتِ السَّمَاوَاتُ وَالْأَرْضُونَ مُلتَصِفَتَيْنِ ، فَلَمَّا رَفَعَ اللَّهُ السَّمَاءَ وَأَنْبَدَهَا مِنَ الْأَرْضِ ، فَكَانَ فَتْقُهُمَا الَّذِي ذَكَرَ اللَّهُ .

Abū Ash-Shaykh narrated from Sa’id ibn Jubayr who said: *“The earths and the heavens were adjoined. Then when Allāh raised the heaven He removed it from the earth, and this is the parting of them which Allāh mentioned.”*

At-Tabarī said in his tafsīr of the verse:

ثُمَّ اِخْتَلَفَ أَهْلُ التَّأْوِيلِ فِي مَعْنَى وَصْفِ اللَّهِ السَّمَاوَاتِ وَالْأَرْضَ بِالرَّتْقِ وَكَيْفَ كَانَ الرَّتْقُ ، وَبِأَيِّ مَعْنَى فَتَقُ ؟ فَقَالَ بَعْضُهُمْ : عَنَى بِذَلِكَ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا مُلتَصِفَتَيْنِ ، فَفَصَلَ اللَّهُ بَيْنَهُمَا بِالْهَوَاءِ
ذِكْرٌ مَنْ قَالَ ذَلِكَ

“Then the people of interpretation disagreed regarding the meaning of Allāh’s description of the heavens and the earth being adjoined and how the adjoining was, and what was the meaning of splitting (or cutting) is? So some of them said: With this He meant that the heavens and the earth were sticking together and then Allāh separated between them with air. The mention of those who said this:

حَدَّثَنِي عَلِيُّ قَالَ : ثَنَا أَبُو صَالِحٍ قَالَ : ثَنَا مُعَاوِيَةُ عَنْ عَلِيٍّ عَنِ ابْنِ عَبَّاسٍ قَوْلُهُ (أَوْلَمَ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا) يُقُولُ : كَانَتَا مُلتَصِفَتَيْنِ .

‘Alī narrated to me, from Abū Sālih who said: Mu’āwiyah narrated to me from Ibn ‘Abbās (regarding) His words: **“Did those who disbelieve not see that the heavens and the earth they were joined together.”** He says: *“They were sticking together.”*

حَدَّثَنِي مُحَمَّدُ بْنُ سَعْدٍ قَالَ : ثَنَا أَبِي ، قَالَ : ثَنَا عَلِيٌّ ، قَالَ : ثَنَا أَبِي ، عَنْ أَبِيهِ ، عَنْ ابْنِ عَبَّاسٍ قَوْلُهُ (أَوْلَمَ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا) . . . الْآيَةَ ، يُقُولُ : كَانَتَا مُلتَصِفَتَيْنِ ، فَرَفَعَ السَّمَاءَ وَوَضَعَ الْأَرْضَ .

Muhammad ibn Sa’d narrated to me and said: My father narrated to me and said: My uncle narrated to me and said: My father narrated to me, from his father, from Ibn ‘Abbās (regarding) His words: **“Did those who disbelieve not see that the heavens and the earth**

they were joined together, then We parted them?” Until the rest of the verse. He says: *“They were sticking together, and then He raised the heaven and placed the earth.”*

حَدَّثَنَا عَنِ الْحُسَيْنِ قَالَ : سَمِعْتُ أَبَا مُعَاذٍ يَقُولُ : أَخْبَرَنَا عُبَيْدُ بْنُ سُلَيْمَانَ قَالَ : سَمِعْتُ الصَّحَّاحَ يَقُولُ فِي قَوْلِهِ (أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا) كَانَ ابْنُ عَبَّاسٍ يَقُولُ : كَانَتَا مُلتَرَفَتَيْنِ ، فَفَتَقَهُمَا اللَّهُ.

It was narrated to me, from Al-Husayn who said: I heard Abū Mu’ādh say: ‘Ubayd ibn Sulaymān informed us and said: I heard Ad-Dahhāk say regarding His words: **“That the heavens and the earth they were joined together, then We parted them?”** *“Ibn ‘Abbās used to say: ‘They were sticking together and then Allāh split them apart.’”*

حَدَّثَنَا بِشْرٌ قَالَ : ثَنَا يَزِيدٌ قَالَ : ثَنَا سَعِيدٌ عَنْ قَتَادَةَ (أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا) قَالَ : كَانَ الْحُسَيْنُ وَقَتَادَةُ يَقُولَانِ : كَانَتَا جَمِيعًا ، فَفَصَلَ اللَّهُ بَيْنَهُمَا بِهَذَا الْهَوَاءِ.

Bishr narrated to us and said: Yazīd narrated to us and said: Sa’īd narrated to us from Qatādah: **“That the heavens and the earth they were joined together, then We parted them?”** He said: *“Al-Hasan and Qatādah used to say: ‘They were both (joined) together, and then Allāh separated between them with this air.’”*

وَقَالَ آخَرُونَ : بَلْ مَعْنَى ذَلِكَ أَنَّ السَّمَاوَاتِ كَانَتْ مُرتَبَقَةً طَبَقَةً فَفَتَقَهَا اللَّهُ فَجَعَلَهَا سَبْعَ سَمَاوَاتٍ وَكَذَلِكَ الْأَرْضُ كَانَتْ كَذَلِكَ مُرتَبَقَةً ، فَفَتَقَهَا ، فَجَعَلَهَا سَبْعَ أَرْضِينَ . ذَكَرَ مَنْ قَالَ ذَلِكَ :

And others said: Rather the meaning is that the heavens were joined in one layer and then Allāh split it and made it into seven heavens, and likewise the earth was joined and then He split it and made it into seven earths. The mention of those who said this:

حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو قَالَ : ثَنَا أَبُو عَاصِمٍ قَالَ : ثَنَا عِيسَى وَحَدَّثَنِي الْحَارِثُ قَالَ : ثَنَا الْحُسَيْنُ قَالَ : ثَنَا وَرْقَاءُ جَمِيعًا ، عَنْ ابْنِ أَبِي جَحِيحٍ عَنْ مُجَاهِدٍ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى (رَتْقًا فَفَتَقْنَاهُمَا) مِنَ الْأَرْضِ سِتُّ أَرْضِينَ مَعَهَا فَتِلْكَ سَبْعُ أَرْضِينَ مَعَهَا ، وَمِنَ السَّمَاءِ سِتُّ سَمَاوَاتٍ مَعَهَا ، فَتِلْكَ سَبْعُ سَمَاوَاتٍ مَعَهَا ، قَالَ : وَلَمْ تَكُنِ الْأَرْضُ وَالسَّمَاءُ مُتَمَاسَّتَيْنِ.

Muhammad ibn ‘Amr narrated to me and said: Abū ‘Āsim narrated to us and said: ‘Īsā narrated to us and Al-Hārith narrated to me and said: Al-Hasan narrated to us and said: Warqā narrated to all of us, from Ibn Abū Najih, from Mujāhid regarding the words of Allāh *tabāraka wa ta’ālā*: **“Joined together, then We parted them?”** *“From the earth (We made) six earths along with it, so that is seven earths including it (i.e. the original), and from the heaven six heavens along with it, so that is seven heavens including it (i.e. the original).”* He said: *“And the earth and the heaven did not use to touch one another.”*

حَدَّثَنَا ابْنُ عَبْدِ الْأَعْلَى قَالَ : ثنا مُحَمَّدُ بْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ (رَتَّقًا فَفَتَّقْنَاهُمَا) قَالَ : فَتَقَّهِنَّ سَبْعَ سَمَاوَاتٍ ، بَعْضُهُنَّ فَوْقَ بَعْضٍ ، وَسَبْعَ أَرْضِينَ بَعْضُهُنَّ تَحْتَ بَعْضٍ . حَدَّثَنَا الْقَاسِمُ قَالَ : ثنا الْحُسَيْنُ قَالَ : ثَنِي حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ عَنْ مُجَاهِدٍ نَحْوَ حَدِيثِ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي عَاصِمٍ .

Ibn ‘Abdul-A’lā narrated to us and said: Muhammad ibn Thawr narrated to us, from Ma’mar, from Ibn Abū Najīh, from Mujāhid: **“Joined together, then We parted them?”** He said: *“He split it into seven heavens, each one above the other, and seven earths each one below the other.”* Al-Qāsim narrated to us and said: Al-Husayn narrated to us and said: Al-Hajjāj narrated to me, from Ibn Jurayj, from Mujāhid similar to the *hadīth* of Muhammad ibn ‘Amr from Abū ‘Āsim.

حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَيَانَ قَالَ : أَحْبَبْنَا مُحَمَّدُ بْنُ يَزِيدَ عَنِ إِسْمَاعِيلَ قَالَ : سَأَلْتُ أَبَا صَالِحٍ عَنْ قَوْلِهِ (كَانَتَا رَتَّقًا فَفَتَّقْنَاهُمَا) قَالَ : كَانَتِ الْأَرْضُ رَتَّقًا وَالسَّمَاوَاتُ رَتَّقًا ، فَفَتَّقَ مِنَ السَّمَاءِ سَبْعَ سَمَاوَاتٍ ، وَمِنَ الْأَرْضِ سَبْعَ أَرْضِينَ .

‘Abdul-Hamid ibn Bayan narrated to us and said: Muhammad ibn Yazīd informed us, from Isma’il who said: *“I asked Abū Salih about His words: **“Joined together, then We parted them?”** He said: ‘The earth was joined together and the heavens were joined together, and then from the heaven seven heavens were split, and from the earth seven earths.’”*

حَدَّثَنَا مُوسَى قَالَ : ثنا عَمْرٍو قَالَ : ثنا أَسْبَاطُ عَنِ السُّدِّيِّ قَالَ : كَانَتْ سَمَاءً وَاحِدَةً ثُمَّ فَتَّقَهَا ، فَجَعَلَهَا سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ ، فِي الْخَمِيسِ وَالْجُمُعَةِ ، وَإِنَّمَا سُمِّيَ يَوْمَ الْجُمُعَةِ لِأَنَّهُ جَمَعَ فِيهِ خُلُقَ السَّمَاوَاتِ وَالْأَرْضِ ، فَذَلِكَ حِينَ يَقُولُ (خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ) يَقُولُ (كَانَتَا رَتَّقًا فَفَتَّقْنَاهُمَا)

Mūsā narrated to us and said: ‘Amr narrated to us and said: Asbāt narrated to us, from As-Suddī who said: *“The heaven was one and then He split it and made it into seven heavens in two days; on Al-Khamīs (thursday) and Al-Jumu’ah (friday). And it was verily called Al-Jumu’ah because He jama’a (gathered) the creation of the heavens and the earth on that day. And this is when He says: **“He created the heavens and the earth in six days.”** He says: **“They were Joined together, then We parted them.”**”*

His words: “Is not He who has made the earth...” (An-Naml 27:61)

Allāh – the Exalted – said:

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَهْجَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَتْلَهُ مَعَ اللَّهِ بَلْ
 أَكْثَرُهُمْ لَا يَعْلَمُونَ

“Is not He (better than your gods) who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any *ilāh* (god) with Allāh? Rather most of them do not know.” (An-Naml 27:61)

Ibn Abī Hātim mentioned in his *tafsīr* of the verse:

16511 – أَحْبَبْنَا أَبُو عَبْدِ اللَّهِ الطَّهْرَانِيُّ، فِيمَا كَتَبَ إِلَيَّ، أَنَّ أَبَا إِسْمَاعِيلَ بْنِ عَبْدِ الْكَرِيمِ، حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ مَعْقِلٍ، قَالَ: سَمِعْتُ وَهْبَ
 بَنَ مُنْبِهِ، قَالَ: قَالَ: جُرْجَيْشٌ: هُوَ الَّذِي وَضَعَ الْأَرْضَ فَسَطَحَهَا، وَنَصَبَ فِيهَا جِبَالَهَا، وَفَتَقَ فِيهَا أَهْجَارَهَا وَنَطَقَهَا بِبِحَارِهَا، وَأَنْبَتَ فِيهَا
 أَشْجَارَهَا، وَأَجْرَى فِيهَا لَيْلَهَا وَنَهَارَهَا وَلَهُ سَبَّحَتْ بِمَنْ عَلَيْهَا وَاسْتَقَامَتْ عَلَى قَرَارِهَا.

16511 – Abū ‘Abdullāh At-Tihirānī informed us in what he wrote to me: Ismā’īl ibn ‘Abdul-Karīm narrated to us (and said): ‘Abdus-Samad ibn Ma’qil narrated to me and said: I heard Wahb ibn Munabbih say: Jurjaysh said: “He is the one who placed the earth and stretched it out (or flattened it, or made it a plane) and set up mountains in it. Then he split in it its rivers and articulated it with its oceans, and made its trees grow on it, and made its night and day run on it. And it praised Him by those who are upon it, and it remained upon its fixed place.”

His words: “Verily Allāh grasps the heavens and the earth...” (Fātir 35:41)

Allāh – the Exalted – said:

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

“Verily Allāh grasps the heavens and the earth lest they move away (from their places), and if they were to move away from their places, then no-one that could grasp them after Him. Verily He is Ever Most Forbearing, Oft-Forgiving.” (Fātir 35:41)

It was narrated in tafsīr Ad-Durr Al-Manthūr:

وَأَخْرَجَ ابْنُ أَبِي شَيْبَةَ ، وَعَبْدُ بْنُ حُمَيْدٍ ، وَابْنُ الْمُنْذِرِ ، وَابْنُ أَبِي حَاتِمٍ وَأَبُو الشَّيْخِ مِنْ طَرِيقِ أَبِي مَالِكٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ : الْأَرْضُ عَلَى حُوتٍ، وَالتَّيْلَسُلَةُ فِي أُذُنِ الْحُوتِ، وَالْحُوتُ فِي يَدِ اللَّهِ تَعَالَى، فَذَلِكَ قَوْلُهُ : إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا .

Ibn Abī Shaybah, ‘Abd ibn Humayd, Ibn Al-Mundhir, Ibn Abī Hātim and Abū Ash-Shaykh by way of Abū Mālik, (all) narrated from Ibn ‘Abbās who said: *“The earth is upon a whale, and the chain is in the ear of the whale, and the whale is in the Hand of Allāh the Exalted, and that is His words: “Verily Allāh grasps the heavens and the earth lest they move away.””*

وَأَخْرَجَ عَبْدُ بْنُ حُمَيْدٍ ، وَابْنُ جَرِيرٍ عَنْ قَتَادَةَ فِي قَوْلِهِ : إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا قَالَ : مِنْ مَكَانِهِمَا .

‘Abd ibn Humayd and Ibn Jarīr (both) narrated from Qatādah regarding His words: **“Verily Allāh grasps the heavens and the earth lest they move away.”** He said: *“From their places.”*

وَأَخْرَجَ عَبْدُ بْنُ حُمَيْدٍ عَنْ قَتَادَةَ أَنَّ كَعْبًا كَانَ يَقُولُ : إِنَّ السَّمَاءَ تَدُورُ عَلَى نُصْبٍ مِثْلِ نُصْبِ الرَّحَى، فَقَالَ حَدِيقَةُ بْنُ الْيَمَانِ : كَذَبَ كَعْبٌ، إِنَّ اللَّهَ يَقُولُ : إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا .

‘Abd ibn Humayd narrated from Qatādah, that Ka’b used to say: *“Verily the heaven spins around a pole, just like the pole of a hand-mill.”* So Hudayfah ibn Al-Yamān said: *“Ka’b has lied. Allāh verily says: “Verily Allāh grasps the heavens and the earth lest they move away.””*

وَأَخْرَجَ سَعِيدُ بْنُ مَنْصُورٍ ، وَعَبْدُ بْنُ حُمَيْدٍ ، وَابْنُ جَرِيرٍ ، وَابْنُ الْمُنْذِرِ عَنْ شَقِيقٍ قَالَ : قِيلَ لِابْنِ مَسْعُودٍ : إِنَّ كَعْبًا يَقُولُ : إِنَّ السَّمَاءَ تَدُورُ فِي قُطْبَةٍ مِثْلِ قُطْبَةِ الرَّحَى فِي عَمُودٍ عَلَى مَنْكَبِ مَلِكٍ . فَقَالَ : كَذَبَ كَعْبٌ؛ إِنَّ اللَّهَ يَقُولُ : إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَكَفَى بِهَا زَوَالًا أَنْ تَدُورَ .

Sa'īd ibn Mansūr, 'Abd ibn Humayd, Ibn Jarīr, Ibn Al-Mundhir (all) narrated from Shaqīq who said: *"It was said to Ibn Mas'ūd: 'Verily Ka'b says: Verily the earth spins around a pole, just like the pole of a hand-mill, in a pillar which is on the shoulder of an angel.'* So he said: *'Ka'b has lied. Verily Allāh says: "Verily Allāh grasps the heavens and the earth lest they move away."* And it is enough moving away for them if they were to spin."

And At-Tabarī also mentioned another similar narration in his tafsīr of the verse:

حَدَّثَنَا ابْنُ بَشَّارٍ قَالَ : ثنا عَبْدُ الرَّحْمَنِ قَالَ : ثنا سُفْيَانُ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي وَائِلٍ قَالَ : جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ ، فَقَالَ : مِنْ أَيْنَ جِئْتَ ؟ قَالَ : مِنَ الشَّامِ ، . قَالَ : مَنْ لَقِيتَ ؟ قَالَ : لَقِيتُ كَعْبًا . فَقَالَ : مَا حَدَّثَكَ كَعْبٌ ؟ قَالَ : حَدَّثَنِي أَنَّ السَّمَاوَاتِ تَدْوُرُ عَلَى مَنْكِبِ مَلِكٍ . قَالَ : فَصَدَّقْتَهُ أَوْ كَذَّبْتَهُ ؟ قَالَ : مَا صَدَّقْتُهُ وَلَا كَذَّبْتُهُ . قَالَ : لَوَدِدْتُ أَنَّكَ افْتَدَيْتَ مِنْ رِجْلَيْكَ إِلَيْهِ بِرَاحِلَتِكَ وَرِجْلَيْهَا ، وَكَذَّبَ كَعْبٌ ، إِنَّ اللَّهَ يَقُولُ (إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ) .

Ibn Bashār narrated to us and said: 'Abdur-Rahmān narrated to us and said: Sufyān narrated to us, from Al-A'mash, from Abū Wāil who said: *"A man came to 'Abdullāh (ibn Mas'ūd), so he said: 'Where did you come from?' He said: 'From Shām.'* He said: *'Who did you meet?' He said: 'I met Ka'b.'* So he said: *'What did Ka'b narrate to you?' He said: 'He narrated to me that the heavens spins around the shoulder of an angel.'* He said: *'Did you believe him or disbelieve in him (i.e. what he said)?'* He said: *'I did not believe him nor did I disbelieve in him.'* He said: *'I wish that you had protected yourself from your travel to him with your riding animal and its baggage. And Ka'b has lied. Verily Allāh says: "Verily Allāh grasps the heavens and the earth lest they move away (from their places), and if they were to move away from their places, then no-one that could grasp them after Him."'*

His words: “Allāh is the One Who created seven heavens...” (At-Talāq 65:12)

Allāh – the Exalted – said:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

“Allāh is the One Who created seven heavens and of the earth the like thereof. The Command descends between them, in order for you to know that Allāh has power over all things, and that Allāh encompasses all things in (His) Knowledge.” (At-Talāq 65:12)

It was narrated in *tafsīr* Ad-Durr Al-Manthūr:

أَخْرَجَ عَبْدُ بْنُ حُمَيْدٍ ، وَابْنُ الْمُنْذِرِ ، مِنْ طَرِيقِ أَبِي رَزِينٍ قَالَ : سَأَلْتُ ابْنَ عَبَّاسٍ ، هَلْ تَحْتَ الْأَرْضِ خَلْقٌ؟ قَالَ : نَعَمْ ، أَلَمْ تَرَ إِلَى قَوْلِهِ : خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ ؟ .

‘Abd ibn Humayd and Ibn Al-Mundhir narrated, by way of Abū Razīn who said: “I asked ibn ‘Abbās: Is there a creation under the earth? He said: ‘Yes, did you not look at His words: **“(Allāh is the One Who) created seven heavens and of the earth the like thereof. The Command descends between them.”?’**”

وَأَخْرَجَ عَبْدُ بْنُ حُمَيْدٍ ، وَابْنُ الْمُنْذِرِ ، مِنْ طَرِيقِ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ ، أَنَّهُ قَالَ لَهُ رَجُلٌ : اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ إِلَى آخِرِ السُّورَةِ؟ فَقَالَ ابْنُ عَبَّاسٍ لِلرَّجُلِ : مَا يُؤْمِنُكَ أَنْ أُخْبِرَكَ بِهَا فَتَكْفُرَ؟

‘Abd ibn Humayd and Ibn Al-Mundhir narrated, by way of Sa’id ibn Jubayr, from Ibn ‘Abbās that a man said to him: **“Allāh is the One Who created seven heavens and of the earth the like thereof.”** Until the end of the *Sūrah* (i.e. asking about the *tafsīr* of the verse)? So Ibn ‘Abbās said to the man: *“It is not safe for you that I inform you about it, so that you commit kufr.”*

وَأَخْرَجَ عَبْدُ الرَّزَّاقِ ، وَعَبْدُ بْنُ حُمَيْدٍ ، وَابْنُ الْمُنْذِرِ ، عَنْ قَتَادَةَ فِي قَوْلِهِ : خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ قَالَ : فِي كُلِّ سَمَاءٍ وَفِي كُلِّ أَرْضٍ خَلْقٌ مِنْ خَلْقِهِ ، وَأَمْرٌ مِنْ أَمْرِهِ ، وَقَضَاءٌ مِنْ قَضَائِهِ .

‘Abdur-Razzāq, ‘Abd ibn Humayd and Ibn Al-Mundhir (all) narrated from Qatādah regarding His words: **“(Allāh is the One Who) created seven heavens and of the earth the like thereof.”** He said: *“In every heaven and in every earth there is a creation from His creation, a command from His command and a decree from His decree.”*

وَأَخْرَجَ عَبْدُ بَنٍ حُمَيْدٍ ، وَابْنُ الْمُنْدِرِ ، عَنْ مُجَاهِدٍ فِي قَوْلِهِ : يَنْزَلُ الأَمْرُ بَيْنَهُنَّ قَالَ : مِنَ السَّمَاءِ السَّابِعَةِ إِلَى الأَرْضِ السَّابِعَةِ .

‘Abd ibn Humayd and Ibn Al-Mundhir narrated from Mujāhid regarding His words: **“The Command descends between them.”** He said: *“From the seventh heaven to the seventh earth.”*

وَأَخْرَجَ ابْنُ الْمُنْدِرِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ فِي قَوْلِهِ : يَنْزَلُ الأَمْرُ بَيْنَهُنَّ قَالَ : السَّمَاءُ مَكْفُوفَةٌ ، وَالأَرْضُ مَكْفُوفَةٌ .

Ibn Al-Mundhir narrated from Sa’id ibn Jubayr regarding His words: **“The Command descends between them.”** He said: *“The heaven is withheld and the earth is withheld.”*

وَأَخْرَجَ عَبْدُ بَنٍ حُمَيْدٍ ، عَنِ الحَسَنِ فِي الآيَةِ قَالَ : بَيْنَ كُلِّ سَمَاءٍ وَأَرْضٍ خَلْقٌ وَآمْرٌ .

‘Abd ibn Humayd narrated from Al-Hasan regarding the verse. He said: *“Between every heaven and earth there are a creation and a command.”*

وَأَخْرَجَ ابْنُ الْمُنْدِرِ ، عَنِ ابْنِ جُرَيْجٍ فِي قَوْلِهِ : خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الأَرْضِ مِثْلَهُنَّ قَالَ : بَلَغَنِي أَنَّ عَرْضَ كُلِّ سَمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ ، وَأَنَّ عَرْضَ كُلِّ أَرْضٍ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ ، وَأَنَّ بَيْنَ كُلِّ أَرْضَيْنِ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ ، وَأُخْبِرْتُ أَنَّ الرِّيحَ بَيْنَ الأَرْضِ الثَّانِيَةِ وَالثَّلَاثَةِ ، وَالأَرْضِ السَّابِعَةِ فَوْقَ الثَّرَى وَاسْمُهَا تُحُومٌ ، وَأَنَّ أَرْوَاحَ الكُفَّارِ فِيهَا ، وَلَهَا فِيهَا أَيُّومٌ حَيِّنٌ ، فَإِذَا كَانَ يَوْمُ القِيَامَةِ أُلْفَتْهُمْ إِلَى بَرَهُوتٍ ، فَاجْتَمَعَ أَنفُسُ المُسْلِمِينَ بِالجَابِيَةِ ، وَالثَّرَى فَوْقَ الصَّخْرَةِ ، الَّتِي قَالَ اللهُ : (فِي صَخْرَةٍ) وَالصَّخْرَةُ حَضْرَاءُ مُكَلَّلَةٌ ، وَالصَّخْرَةُ عَلَى الثَّوْرِ ، وَالثَّوْرُ لَهُ فَرْزَانِ ، وَلَهُ ثَلَاثُ فَوَائِمٍ ، يَبْتَلِعُ مَاءَ الأَرْضِ كُلِّهَا يَوْمَ القِيَامَةِ ، وَالثَّوْرُ عَلَى الحُوتِ ، وَدَنَبُ الحُوتِ عِنْدَ رَأْسِهِ ، مُسْتَدِيرٌ تَحْتَ الأَرْضِ السُّفْلَى ، وَطَرْفَاهُ مُنْعِقِدَانِ تَحْتَ العَرْشِ ، وَيُقَالُ : الأَرْضُ السُّفْلَى عَمْدٌ بَيْنَ فَرْزَيْ الثَّوْرِ ، وَيُقَالُ : بَلَّ عَلَى ظَهْرِهِ ، وَاسْمُهُ بَهْمُوثٌ ، يَأْتُرُونَ أَهْمًا نُزُلًا أَهْلِ الجَنَّةِ ، فَيَشْبَعُونَ مِنْ زَائِدِ كَبِدِ الحُوتِ وَرَأْسِ الثَّوْرِ .

Ibn Al-Mundhir narrated from Ibn Jurayj regarding His words: **“(Allāh is the One Who) created seven heavens and of the earth the like thereof.”** He said: *“It has reached me that the width of every heaven is the travel distance of five hundred years, and that the width of every earth is the travel distance of five hundred years, and that between every two earths the is the travel distance of five hundred years. And I was informed that the wind between the second and third earth, and the seventh earth is above the soil and its name is Takhūm and that the souls of the kuffār are in it and that they have regretful memories in it. Then when it is the Day of Resurrection it throws them toward Barahūt. Then the souls of the Muslim gather in Jābiyah. And the soil is above the rock which Allāh mentions: “In a rock.” (Luqmān 31:16) And the rock is green and surrounded by light. And the rock is upon the bull which has three feet and it will swallow all of the water of the earth on the Day of Resurrection. And the bull is upon the whale, and the tail of the whale is by its head (in a) circular (shape) below the lowest earth. And its flippers are meeting*

under the Throne. And it is said: The lowest earth is a pillar between the two horns of the bull. And it is said: No, rather upon its back. And its name (i.e. the bull) is Bahamūt. And they narrated that these two are entertainment of the people of Paradise. So they will become full from the liver of the whale and the head of the bull.”

وَأُحْيِرْتُ بِأَنَّ عَبْدَ اللَّهِ بْنَ سَلَامٍ سَأَلَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : عَلَى مَا الْحَوْثُ؟ قَالَ : «عَلَى مَاءٍ أَسْوَدَ، وَمَا أَخَذَ مِنْهُ الْحَوْثُ إِلَّا كَمَا أَخَذَ حَوْثٌ مِنْ حَيْتَانِكُمْ مِنْ بَحْرٍ مِنْ هَذِهِ الْبِحَارِ .»

And I was informed that ‘Abdullāh ibn Salām asked the Prophet (sallAllāhu ‘alayhi wa sallam): ‘What is the whale upon?’ He said: ‘Upon black water. And the whale has not taken from it, except what the whale from your whales take from an ocean among these oceans (of the dunyā).’

وَحَدَّثْتُ أَنَّ إِبْلِيسَ تَغَلَّغَلَ إِلَى الْحَوْثِ فَعَظَّمَ لَهُ نَفْسَهُ، وَقَالَ : لَيْسَ خَلْقٌ بِأَعْظَمَ مِنْكَ عِزًّا وَلَا أَقْوَى، فَوَجَدَ الْحَوْثُ فِي نَفْسِهِ فَتَحَرَكَ، فَمِنْهُ تَكُونُ الزَّلْزَلَةُ إِذَا تَحَرَكَ، فَبَعَثَ اللَّهُ حَوْثًا صَغِيرًا فَأَسْكَنَهُ فِي أُذُنِهِ، فَإِذَا ذَهَبَ يَتَحَرَّكُ تَحَرَكَ الَّذِي فِي أُذُنِهِ فَسَكَنَ.

And it was narrated to me that Iblīs infiltrated the whale and magnified the whale to itself and said: ‘There is no creation bigger than you in honor nor anyone stronger than you.’ So the whale found dismay in this and moved. And from this is the earthquake when it moves. Then Allāh sent a small whale and made it live in its ear, so when it starts to move, then the one in its ear also moves, and then it becomes still.”

وَأَخْرَجَ عَبْدُ بْنُ حُمَيْدٍ ، وَابْنُ جَرِيرٍ ، وَابْنُ الضَّرِيرِ ، مِنْ طَرِيقِ مُجَاهِدٍ ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ : وَمِنَ الْأَرْضِ مِثْلَهُنَّ قَالَ : لَوْ حَدَّثْتُمْ بِتَفْسِيرِهَا لَكَفَرْتُمْ، وَكُفْرُكُمْ تَكْذِيبُكُمْ بِهَا.

*‘Abd ibn Humayd, Ibn Jarīr and Ibn Durays (all) narrated by way of Mujāhid, from Ibn ‘Abbās regarding His words: “**And of the earth the like thereof.**” He said: “If I narrated the interpretation of it to you then you would have committed kufr. And your kufr is rejecting it.”*

وَأَخْرَجَ ابْنُ جَرِيرٍ ، وَابْنُ أَبِي حَاتِمٍ ، وَالْحَاكِمُ وَصَحَّحَهُ، وَالْبَيْهَقِيُّ فِي «شُعَبِ الْإِيمَانِ» وَفِي «الْأَسْمَاءِ وَالصِّفَاتِ» مِنْ طَرِيقِ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ : وَمِنَ الْأَرْضِ مِثْلَهُنَّ قَالَ : سَبْعُ أَرْضِينَ، فِي كُلِّ أَرْضٍ نَبِيٌّ كَنَبِيِّكُمْ، وَأَدَمُ كَأَدَمَ، وَنُوحٌ كَنُوحٍ، وَإِبْرَاهِيمُ كَأِبْرَاهِيمَ، وَعِيسَى كَعِيسَى . قَالَ الْبَيْهَقِيُّ : إِسْنَادُهُ صَحِيحٌ، وَلَكِنَّهُ شَادُّ بِمَرَّةٍ، لَا أَعْلَمُ لِأَبِي الضُّحَى عَلَيْهِ مُتَابِعًا.

*Ibn Jarīr, Ibn Abī Hātim, Al-Hākim – and he said it was saḥīh (correct) – Al-Bayhaqī in “Shu’ab Al-Īmān” and in “Al-Asmā was-Sifāt”, by way of Abū Ad-Duhā, from Ibn ‘Abbās regarding His words: “**And of the earth the like thereof.**” He said: “Seven earths. And on every earth there is a prophet, just like your prophet. And an Ādam like (your) Ādam, a Nūh like*

(your) Nūh, an Ibrāhīm like (your) Ibrāhīm and a 'Īsā like (your 'Īsā)." Al-Bayhaqī said: Its chain of narration is *sahīh*, but it is also abnormal at the same time. I do not know of anyone who followed Abū Ad-Duhā in this (narration).

وَأُخْرِجَ ابْنُ أَبِي حَاتِمٍ ، وَالْحَاكِمُ وَصَحَّحَهُ - وَتَعَقَّبَهُ الدَّهْلِيُّ فَقَالَ : مُنْكَرٌ - عَنِ ابْنِ عَمْرٍو قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : «إِنَّ الْأَرْضِينَ بَيْنَ كُلِّ أَرْضٍ وَالَّتِي تَلِيهَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ، وَالْعُلْيَا مِنْهَا عَلَى ظَهْرِ حُوتٍ قَدِ اتَّقَى طَرْفَاهُ فِي السَّمَاءِ، وَالْحُوتُ عَلَى صَخْرَةٍ، وَالصَّخْرَةُ بِيَدِ مَلَكٍ.

Ibn Abī Hātim narrated – and Al-Hākim called it *sahīh* – while Adh-Dhahabī commented upon this and called it munkar (rejected), from Ibn 'Amr who said: The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said: **“Verily the earths, between every earth and the one who follows it there is the travel distance of five hundred years. And the highest one of them is upon the back of a whale whose flippers meet in the heaven. And the whale is upon a rock, and the rock is in the hand of an angel.**

وَالثَّانِيَةُ : مَسَجَرُ الرِّيحِ، فَلَمَّا أَرَادَ اللَّهُ أَنْ يُهْلِكَ عَادًا أَمَرَ حَازِنَ الرِّيحِ أَنْ يُرْسِلَ عَلَيْهِمْ رِيحًا تُهْلِكُ عَادًا، فَقَالَ : يَا رَبِّ، أُرْسِلْ عَلَيْهِمْ مِنَ الرِّيحِ قَدْرَ مَنْحَرِ الثَّوْرِ؟ فَقَالَ لَهُ الْجُبَّارُ : إِذَنْ تُكْفَأُ الْأَرْضُ وَمَنْ عَلَيْهَا، وَلَكِنْ أُرْسِلْ عَلَيْهِمْ بِقَدْرِ حَاتِمٍ، فَهِيَ الَّتِي قَالَ اللَّهُ فِي كِتَابِهِ : مَا تَذُرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ [الدَّارِيَاتُ : 42]

And the second (earth) is a confinement for the wind. So when Allāh wanted to destroy 'Ād, He ordered the keeper of the wind to send a wind upon them which would destroy 'Ād. So he said: 'O my Lord. Should I send a wind upon them at the size of the nostril of the bull?' So Al-Jabbār said to him: 'Then the earth and whoever I upon it would be turned upside down. Rather send upon them a wind at the size of a ring.' And that (ring) is the one about which Allāh said: "It spared nothing that it reached, but blew it into broken spreads of rotten ruins." (Adh-Dhāriyāt 51:42)

وَالثَّالِثَةُ : فِيهَا حِجَارَةٌ جَهَنَّمِ.

And the third: In it are the rocks of Jahannam.

وَالرَّابِعَةُ : فِيهَا كِبْرِيْتُ جَهَنَّمِ» قَالُوا : يَا رَسُولَ اللَّهِ؟ أَلَيْسَ كِبْرِيْتُ؟ قَالَ : «نَعَمْ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ فِيهَا لَأَوْدِيَةً مِنْ كِبْرِيْتٍ، لَوْ أُرْسِلَ فِيهَا الْجِبَالُ الرَّوَاسِي لَمَاعَتْ» .

And the fourth: In it is the sulfur of Jahannam.' They said: 'O Messenger of Allāh? Does Hellfire have sulfur?' He said: 'Yes, by the One in Whose Hand my soul is in. It verily has

a valley of sulfur. If the affixed mountains were thrown into it, they would have become liquid.

وَالْحَامِسَةُ : فِيهَا حَيَاتٌ جَهَنَّمِ، إِنَّ أَفْوَاهَهَا كَالْأُودِيَةِ، تَلْسَعُ الْكَافِرَ اللَّسْعَةَ فَلَا يَبْقَى مِنْهُ لَحْمٌ عَلَى وَضْعِهِ.

And the fifth: In it are the snakes of Jahannam. Verily their mouths are like valleys. They will bite the kāfir with a bite, so none of his meat will remain on the meat block.

وَالسَّادِسَةُ : فِيهَا عَقَابِرُ جَهَنَّمِ، إِنَّ أَدْنَى عَقْرَبَةٍ مِنْهَا كَالْبَعَالِ الْمُوكَفَةِ، تَضْرِبُ الْكَافِرَ ضَرْبَةً يُنْسِيهِ ضَرْبُهَا حَرَّ جَهَنَّمِ.

And the sixth: In it are the scorpions of Jahannam. Verily the smallest scorpion of them is like (the size of) a saddled mule. It will sting the kāfir with a sting, which he will forget due to the heat of Jahannam.

وَالسَّابِعَةُ : فِيهَا سَقَرٌ، وَفِيهَا إِبْلِيسُ مُصَفَّقٌ بِالْحَدِيدِ، يَدٌ أَمَامَهُ وَيَدٌ خَلْفَهُ، فَإِذَا أَرَادَ اللَّهُ أَنْ يُطْلِقَهُ لِمَا يَشَاءُ أَطْلَقَهُ. »

And the seventh: In it is Hellfire. And in it Iblīs is shackled in iron; a hand in front of him and a hand behind him. Then when Allāh wants to free him for whatever (reason) He wants, He sets him free.”

وَأَخْرَجَ أَبُو الشَّيْخِ فِي «الْعُظْمَةِ» عَنْ أَبِي الدَّرْدَاءِ قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : « كُنْتُ الْأَرْضِ مَسِيرَةَ خَمْسِمِائَةِ عَامٍ، وَكُنْتُ الثَّانِيَةَ مِثْلَ ذَلِكَ، وَمَا بَيْنَ كُلِّ أَرْضَيْنِ مِثْلُ ذَلِكَ. »

Abū Ash-Shaykh narrated in “Al-‘Adhamah” from Abū Ad-Dardā who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: *“The thickness of the earth is the travel distance of five hundred years. And the thickness of the second one is the same as that. And the distance between every earth is the same as that.”*

وَأَخْرَجَ عُثْمَانُ بْنُ سَعِيدِ الدَّارِمِيُّ فِي «الرَّدِّ عَلَى الْجَهْمِيَّةِ»، عَنْ ابْنِ عَبَّاسٍ قَالَ : سَيِّدُ السَّمَاوَاتِ السَّمَاءُ الَّتِي فِيهَا الْعَرْشُ، وَسَيِّدُ الْأَرْضِينَ الَّتِي نَحْنُ عَلَيْهَا.

‘Uthmān ibn Sa’īd Ad-Dārimī narrated in “Al-Radd ‘alā Al-Jahmiyyah”, from Ibn ‘Abbās who said: *“The master of the heavens is the heaven in which the Throne is (upon), and the master of the earths is the one which we are upon.”*

وَأَخْرَجَ أَبُو الشَّيْخِ فِي «الْعُظْمَةِ» عَنْ كَعْبٍ قَالَ : الْأَرْضُونَ السَّبْعُ عَلَى صَخْرَةٍ، وَالصَّخْرَةُ فِي كَفِّ مَلِكٍ، وَالْمَلِكُ عَلَى جَنَاحِ الْحُوتِ، وَالْحُوتُ فِي الْمَاءِ، وَالْمَاءُ عَلَى الرِّيحِ، وَالرِّيحُ عَلَى الْهَوَاءِ، رِيحٌ عَقِيمٌ لَا تُلْقِحُ، وَإِنَّ قُرُوقَهَا مُعَلَّقَةٌ بِالْعَرْشِ. »

Abū Ash-Shaykh narrated in “Al-‘Adhamah” from Ka’b who said: “The seven earths are upon a rock, and the rock is in the hand of an angel, and the angel is upon the flipper of the whale, and the whale is in the water, and the water is upon the wind, and the wind is in the air. (It is) a barren wind that does not fertilize. And verily its linkings are attached to the Throne.”

وَأَخْرَجَ أَبُو الشَّيْخِ، عَنْ أَبِي مَالِكٍ قَالَ : الصَّخْرَةُ الَّتِي تَحْتَ الْأَرْضِ مُنْتَهَى الْخَلْقِ، عَلَى أَرْجَائِهَا أَرْبَعَةُ أَفلاكٍ، وَرُءُوسُهُمْ تَحْتَ الْعَرْشِ.

Abū Ash-Shaykh narrated from Abū Malik who said: “The rock which is beneath the earth is the ending of the creation. On its sides there are four angels and their heads are below the Throne.”

وَأَخْرَجَ أَبُو الشَّيْخِ، عَنْ أَبِي مَالِكٍ قَالَ : إِنَّ الْأَرْضِينَ عَلَى حُوتٍ، وَالسَّلسِلَةُ فِي أُذُنِ الْحُوتِ.

Abū Ash-Shaykh narrated from Abū Malik who said: “Verily the earths are upon a whale, and the chain is in the ear of the whale.”

At-Tabarī said in his tafsīr of the verse:

وَقَوْلُهُ : (وَمِنَ الْأَرْضِ مِثْلَهُنَّ) يَقُولُ : وَخَلَقَ مِنَ الْأَرْضِ مِثْلَهُنَّ لِمَا فِي كُلِّ وَاحِدَةٍ مِنْهُنَّ مِثْلَ مَا فِي السَّمَاوَاتِ مِنَ الْخَلْقِ .

ذِكْرٌ مَنْ قَالَ ذَلِكَ :

“And His words: “**And of the earth the like thereof.**” He says: And He created of the earth the same as them (i.e. the heavens), due to in every one of them there is the same as there is in the heavens of the creation.

The mention of those who said this:

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى ، قَالَا ثنا مُحَمَّدُ بْنُ جَعْفَرٍ ، قَالَ : ثنا شُعْبَةُ ، عَنْ عَمْرُو بْنِ مَرْثَةَ ، عَنْ أَبِي الصُّحْحَى ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ فِي هَذِهِ آيَةِ : (اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ) قَالَ عَمْرُو : قَالَ : فِي كُلِّ أَرْضٍ مِثْلُ إِبْرَاهِيمَ ، وَنَحْوَ مَا عَلَى الْأَرْضِ مِنَ الْخَلْقِ . وَقَالَ ابْنُ الْمُثَنَّى : فِي كُلِّ سَمَاءٍ إِبْرَاهِيمٌ .

‘Amr ibn ‘Alī and Muhammad ibn Al-Muthannā both said: Muhammad ibn Ja’far narrated to us and said: Shu’bah narrated to us, from ‘Amr ibn Murrah, from Abū Ad-Duhā, from Ibn ‘Abbās who said regarding this verse: “**Allāh is the One Who created seven heavens and of the earth the like thereof.**” ‘Amr said: He (i.e. Ibn ‘Abbās) said: “In every earth there is (a man) like Ibrāhīm and similar to what is on this earth of creation.” And Ibn Al-Muthannā said: “And in every heaven there is an Ibrāhīm.”

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ ، قَالَ : ثنا وَكَيْعٌ ، قَالَ : ثنا الْأَعْمَشُ ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ ، عَنْ مُجَاهِدٍ ، عَنْ ابْنِ عَبَّاسٍ ، فِي قَوْلِهِ : (اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ) قَالَ : لَوْ حَدَّثْتُكُمْ بِتَفْسِيرِهَا لَكَفَرْتُمْ وَكُفْرُكُمْ تَكْذِيبُكُمْ بِهَا .

‘Amr ibn ‘Alī narrated to us and said: Wakī’ narrated to us and said: Al-A’mash narrated to us, from Ibrāhīm ibn Muhājir, from Mujāhid, from Ibn ‘Abbās regarding His words: **“Allāh is the One Who created seven heavens and of the earth the like thereof.”** He said: *“If I narrated its interpretation to you, then you would have committed kufr. And your kufr is your rejection of it (i.e. the interpretation).”*

حَدَّثَنَا أَبُو كُرَيْبٍ ، قَالَ : ثنا أَبُو بَكْرِ ، عَنْ عَاصِمٍ ، عَنْ زَيْدٍ ، عَنْ عَبْدِ اللَّهِ ، قَالَ : خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ غَلَطُ كُلِّ وَاحِدَةٍ مَسِيرَةُ خَمْسِ مِائَةِ عَامٍ ، وَبَيْنَ كُلِّ وَاحِدَةٍ مِنْهُنَّ خَمْسُ مِائَةِ عَامٍ ، وَفَوْقَ السَّبْعِ السَّمَاوَاتِ الْمَاءُ ، وَاللَّهُ جَلَّ ثَنَاؤُهُ فَوْقَ الْمَاءِ ، لَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِ بَنِي آدَمَ . وَالْأَرْضُ سَبْعٌ ، بَيْنَ كُلِّ أَرْضَيْنِ خَمْسُ مِائَةِ عَامٍ ، وَغَلَطُ كُلِّ أَرْضٍ خَمْسُ مِائَةِ عَامٍ .

Abū Kurayb narrated to us and said: Abū Bakr narrated to us, from ‘Āsim, from Zirr, from ‘Abdullāh who said: *“Allāh created seven heavens, the thickness of each one of them is the travel distance of five hundred years. And between every one of them there is five hundred years. And above the seven heavens there is the water. And Allāh – exalted is His mention – is above the water. Nothing from the deeds of the sons of Adam is hidden from Him. And there are seven earths. Between every two earths there is (the travel distance of) five hundred years, and the thickness of each earth is five hundred years.”*

حَدَّثَنَا ابْنُ حُمَيْدٍ ، قَالَ : ثنا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدِ الْقَمِيّ الْأَشْعَرِيّ ، عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ الْحَزَاعِيّ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، قَالَ : قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ (اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ) . . . الْآيَةَ ، فَقَالَ ابْنُ عَبَّاسٍ : مَا يُؤْمِنُكَ أَنْ أُخْبِرَكَ بِهَا فَتَكْفُرَ .

Ibn Humayd narrated to us and said: Ya’qūb ibn ‘Abdullāh ibn Sa’d Al-Qummī Al-Ash’arī narrated to us, from Ja’far ibn Abū Al-Mughīrah Al-Khuzā’ī, from Sa’īd ibn Jubayr who said: *“A man said to Ibn ‘Abbās: “Allāh is the One Who created seven heavens and of the earth the like thereof.” Until the end of the verse.’ So Ibn ‘Abbās said: ‘It is not safe for you that I inform you about it, so that you commit kufr.’”*

قَالَ : ثنا عَبَّاسٌ ، عَنْ عَبْسَةَ ، عَنْ لَيْثٍ ، عَنْ مُجَاهِدٍ ، قَالَ : هَذِهِ الْأَرْضُ إِلَى تِلْكَ مِثْلُ الْمُسْتَطَاطِ ضَرْبَتُهُ فِي فَلَاةٍ ، وَهَذِهِ السَّمَاءُ إِلَى تِلْكَ السَّمَاءِ ، مِثْلُ حَلْقَةٍ رَمِيَتْ بِهَا فِي أَرْضٍ فَلَاةٍ .

He said: 'Abbās narrated to us, from 'Anbasah, from Layth, from Mujāhid who said: *"This earth compared to the next is like a tent which was erected in a desert. And this heavens compared to the next heaven is like a ring which was thrown in a desert."*

حَدَّثَنَا ابْنُ حُمَيْدٍ ، قَالَ : نَنَا حَكَّامٌ ، عَنْ أَبِي جَعْفَرٍ ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ ، قَالَ : السَّمَاءُ أَوْلَاهَا مَوْجٌ مَكْفُوفٌ ، وَالثَّانِيَةُ صَحْرَةٌ ، وَالثَّلَاثَةُ حَدِيدٌ ، وَالرَّابِعَةُ نُحَاسٌ ، وَالخَامِسَةُ فِضَّةٌ ، وَالسَّادِسَةُ ذَهَبٌ ، وَالسَّابِعَةُ يَافُوتَةٌ .

Ibn Humayd narrated to us and said: Hakkām narrated to us, from Abū Ja'far, from Ar-Rabī' ibn Anas who said: *"The first heaven is withheld waves. The second is a rock. The third is iron. The fourth is copper. The fifth is silver. The sixth is gold. And the seventh is ruby."*

حَدَّثَنِي يُونُسُ ، قَالَ : أَخْبَرَنَا ابْنُ وَهْبٍ ، قَالَ : نَنَا جَرِيرُ بْنُ حَازِمٍ ، قَالَ : نَبِيُّ حُمَيْدُ بْنُ قَيْسٍ ، عَنْ مُجَاهِدٍ ، قَالَ : هَذَا الْبَيْتُ الْكَعْبَةُ رَابِعُ أَرْبَعَةَ عَشَرَ بَيْتًا ، فِي كُلِّ سَمَاءٍ بَيْتٌ ، كُلُّ بَيْتٍ مِنْهَا خَدْوٌ صَاحِبِهِ ، لَوْ وَقَعَ وَقَعَ عَلَيْهِ

Yūnus narrated to me and said: Ibn Wahb informed us and said: Jarīr ibn Hāzim narrated to us and said: Humayd ibn Qays narrated to me, from Mujāhid who said: *"This House Al-Ka'bah is the fourth of fourteen houses. In every heaven there is a house. Every house (of these fourteen houses) is equal to its companion (in appearance and position). If it would fall down, it would fall down upon it (i.e. the house beneath it)."*

حَدَّثَنَا بَشِيرٌ ، قَالَ : نَنَا يَزِيدُ ، قَالَ : نَنَا سَعِيدٌ ، عَنْ قَتَادَةَ ، قَوْلُهُ : (اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ) خَلَقَ سَبْعَ سَمَاوَاتٍ وَسَبْعَ أَرْضِينَ ، فِي كُلِّ سَمَاءٍ مِنْ سَمَائِهِ ، وَأَرْضٍ مِنْ أَرْضِهِ ، خَلَقَ مِنْ خَلْقِهِ وَأَمْرٌ مِنْ أَمْرِهِ ، وَقَصَاءٌ مِنْ قَصَائِهِ .

Bishr narrated to us and said: Yazid narrated to us and said: Sa'id narrated to us, from Qatadah (regarding) His words: **"Allāh is the One Who created seven heavens and of the earth the like thereof."** *"He created seven heavens and seven earths. In every heaven of His heavens, and (every) earth from His earths there is a creation from His creation, a command from His command and a decree from His decree."*

حَدَّثَنَا ابْنُ عَبْدِ الْأَعْلَى ، قَالَ نَنَا ابْنُ ثَوْرٍ ، عَنْ مَعْمَرٍ ، عَنْ قَتَادَةَ قَالَ : بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ مَرَّةً مَعَ أَصْحَابِهِ ، إِذْ مَرَّتْ سَحَابَةٌ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَتَدْرُونَ مَا هَذَا؟ هَذِهِ الْعَنَانُ ، هَذِهِ رَوَايَا الْأَرْضِ ، يَسُوفُهَا اللَّهُ إِلَى قَوْمٍ لَا يَعْبُدُونَهُ" قَالَ : "أَتَدْرُونَ مَا هَذِهِ السَّمَاءُ؟" قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ : "هَذِهِ السَّمَاءُ مَوْجٌ مَكْفُوفٌ ، وَسُفٌّ مَحْفُوظٌ" ثُمَّ قَالَ : "أَتَدْرُونَ مَا فَوْقَ ذَلِكَ؟" قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ : "فَوْقَ ذَلِكَ سَمَاءٌ أُخْرَى" حَتَّى عَدَّ سَبْعَ سَمَاوَاتٍ وَهُوَ يَقُولُ : "أَتَدْرُونَ مَا بَيْنَهُمَا؟ حَمْسٌ مِائَةِ سَنَةٍ" ثُمَّ قَالَ : "أَتَدْرُونَ مَا فَوْقَ ذَلِكَ؟" قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ : "فَوْقَ ذَلِكَ الْعَرْشُ" قَالَ : "أَتَدْرُونَ مَا بَيْنَهُمَا؟" قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ : "بَيْنَهُمَا حَمْسٌ مِائَةِ سَنَةٍ" ثُمَّ قَالَ : "أَتَدْرُونَ مَا هَذِهِ الْأَرْضُ؟" قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ : "تَحْتَ ذَلِكَ أَرْضٌ" قَالَ : "أَتَدْرُونَ

كَمْ بَيْنَهُمَا؟ قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : "بَيْنَهُمَا مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ ، حَتَّىٰ عَدَّ سَبْعَ أَرْضِينَ ، ثُمَّ قَالَ : "وَالَّذِي نَفْسِي بِيَدِهِ لَوْ دُلِّيَ رَجُلًا بِجَبَلٍ حَتَّىٰ يَبْلُغَ الْأَرْضِينَ السَّابِعَةَ لَهَبَطَ عَلَى اللَّهِ" ثُمَّ قَالَ : (هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ) .

Ibn ‘Abdul-A’lā narrated to us and said: Ibn Ath-Thawr narrated to us, from Qatādah who said: *“One time when the Prophet (sallAllāhu ‘alayhi wa sallam) was sitting with his Companions a cloud passed by, so the Prophet (sallAllāhu ‘alayhi wa sallam) said: ‘Do you know what that is? These are the clouds, these are the water carriers of the earth. Allāh leads them to people who do not worship Him.’ He said: ‘Do you know what this heaven is?’ They said: ‘Allāh and His Messenger know best.’ This heaven is withheld waves, and a preserved roof (or ceiling).’ Then he said: ‘Do you know what is above this?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘Above this there is another heaven.’ Until he counted seven heavens while saying: ‘Do you know what is between them?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘(The travel distance of) five hundred years.’ Then he said: ‘Do you know what is above this?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘Above this the Throne is.’ He said: ‘Do you know what is between these?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘Between them are five hundred years.’ Then he said: ‘Do you know what this earth is?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘Below it is (another) earth.’ He said: ‘Do you know how long is between them?’ They said: ‘Allāh and His Messenger know best.’ He said: ‘Between them is the travel distance of five hundred years.’ Until he counted seven earths. Then he said: ‘By the One in Whose Hand my soul is, if a man was lowered by a rope until he reached the lowest of the earths, then he would verily fall upon Allāh.’ Then he said: **“He is the First, the Last, the Manifest and the Immanent, and He is All-Knowing about everything.”** (Al-Hadīd 57:3).”*

His words: “Nūn. And the pen and what they inscribe.” (Al-Qalam 68:1)

Allāh – the Exalted – said:

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

“Nūn. And the pen and what they inscribe.” (Al-Qalam 68:1)

Among that which is mentioned in tafsīr Ad-Durr Al-Manthūr is:

وَأَخْرَجَ ابْنُ جَرِيرٍ ، وَالطَّبْرَائِيُّ ، وَابْنُ مَرْدُوَيْهِ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : - إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ وَالْحُوتَ قَالَ : أَكْتُبُ ، قَالَ : مَا أَكْتُبُ؟ قَالَ : كُلَّ شَيْءٍ كَائِنٍ إِلَى يَوْمِ الْقِيَامَةِ» ثُمَّ قَرَأَ : ن وَالْقَلَمِ وَمَا يَسْطُرُونَ فَالْتُونُ الْحُوتُ ، وَالْقَلَمُ الْقَلَمُ

And Ibn Jarīr, At-Tabarānī and Ibn Mardūyah narrated from Ibn ‘Abbās who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said: **“Verily the first Allāh created was the pen and the whale. He said: ‘Write.’ It said: ‘What should I write?’ He said: ‘Everything which will be until the Day of Resurrection.’ Then he recited: “Nūn. And the pen and what they inscribe.” So the Nūn is the whale, and the qalam is the pen.”**

وَأَخْرَجَ عَبْدُ بَنُ حُمَيْدٍ ، وَابْنُ الْمُنْدِرِ ، عَنِ ابْنِ جُرَيْجٍ فِي قَوْلِهِ : ن قَالَ : هُوَ الْحُوتُ الَّذِي عَلَيْهِ الْأَرْضُ.

‘Abd ibn Humayd and Ibn Al-Mundhir narrated from Ibn Jurayj regarding His words: **“Nūn.”** He said: **“It is the whale upon which the earth is.”**

وَأَخْرَجَ عَبْدُ بَنُ حُمَيْدٍ ، وَابْنُ الْمُنْدِرِ عَنْ مُجَاهِدٍ قَالَ : (ن) : الْحُوتُ الَّذِي تَحْتَ الْأَرْضِ السَّابِعَةِ ، وَالْقَلَمُ الَّذِي كُتِبَ بِهِ الذِّكْرُ.

‘Abd ibn Humayd and Ibn Al-Mundhir narrated from Mujāhid who said: **“Nūn: is the whale which is beneath the seventh earth. And the qalam (pen) is that which the dhikr is written down with.”**

Ibn Abī Hātim narrated in his tafsīr of the verse:

عن ابن عباس : إن أول شيء خلق الله القلم فقال له : اكتب فقال : يا رب وما اكتب قال : اكتب القدر فجرى من ذلك اليوم ما هو كائن إلى ان تقوم الساعة ثم طوى الكتاب وارتفع القلم وكان عرشه على الماء فارتفع بخار الماء ففتقت منه السماوات ثم خلق النور فبسطت الأرض عليه والأرض على ظهر النون فاضطرب النون فمادت الأرض فاثبتت بالجبال فان الجبال لتفخر على الأرض إلى يوم القيامة ثم قرأ ابن عباس (والقلم وما يسطرون).

From Ibn ‘Abbās who said: **“The first thing Allāh created was the pen. Then He said to it: ‘Write.’ So it said: ‘O my Lord, what should I write.’ He said: ‘Write Al-Qadar.’ So it wrote that**

His words: “Have We not made the earth as a bed.” (An-Naba 78:6)

Allāh – the Exalted – said:

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا

“Have We not made the earth as a bed (or a flat land).” (An-Naba 78:6)

It was narrated in tafsīr Ad-Durr Al-Manthūr:

وَأَخْرَجَ الْحَاكِمُ وَصَحَّحَهُ عَنِ ابْنِ عَبَّاسٍ قَالَ : لَمَّا أَرَادَ اللَّهُ أَنْ يَخْلُقَ الْخَلْقَ أَرْسَلَ الرِّيحَ فَسَحَّتِ الْمَاءَ حَتَّى أَبْدَتْ عَنْ حَشْفَةٍ وَهِيَ الَّتِي تَحْتَ الْكَعْبَةِ ثُمَّ مَدَّ الْأَرْضَ حَتَّى بَلَغَتْ مَا شَاءَ اللَّهُ مِنَ الطُّوْلِ وَالْعَرْضِ وَكَانَتْ هَكَذَا تَمِيدُ وَقَالَ بِيَدِهِ وَهَكَذَا وَهَكَذَا فَجَعَلَ اللَّهُ الْجِبَالَ رَوَاسِي أَوْتَادًا فَكَانَ أَبُو قُبَيْسٍ مِنْ أَوَّلِ جَبَلٍ وُضِعَ فِي الْأَرْضِ .

Al-Hakim narrated – and he called it *sahīh* – from Ibn ‘Abbās who said: “When Allāh wanted to create the creation He sent a wind which caused the water to flow until it revealed a sea rock – and that is the one which is below the Ka’bah. Then He extended (or spread out) the earth until it reached whatever Allāh wanted of length and width. And it would sway like this – and he showed with his hand like this and like this (i.e. let his hand sway from side to side) so Allāh made the mountains affixations and pegs. And Abū Qays was among the first mountains that were placed in the earth.”

وَأَخْرَجَ ابْنُ الْمُنْذِرِ عَنِ الْحَسَنِ قَالَ : إِنَّ الْأَرْضَ أَوَّلُ مَا خُلِقَتْ خُلِقَتْ مِنْ عِنْدِ بَيْتِ الْمَقْدِسِ وَوَضَعَتْ طِينَةً فَقِيلَ لَهَا : اذْهَبِي هَكَذَا وَهَكَذَا وَهَكَذَا وَخُلِقَتْ عَلَى صَخْرَةٍ وَالصَّخْرَةُ عَلَى حُوتٍ وَالْحُوتُ عَلَى الْمَاءِ فَأَصْبَحَتْ وَهِيَ تَمِيغُ، فَقَالَتِ الْمَلَائِكَةُ : يَا رَبِّ مَنْ يَسْكُنُ هَذِهِ فَأَصْبَحَتِ الْجِبَالُ فِيهَا أَوْتَادًا فَقَالَتِ الْمَلَائِكَةُ : يَا رَبِّ أَخْلَقْتَ خَلْقًا هُوَ أَشَدُّ مِنْ هَذِهِ؟ قَالَ : الْحَدِيدُ، قَالُوا : فَخَلَقْتَ خَلْقًا هُوَ أَشَدُّ مِنَ الْحَدِيدِ؟ قَالَ : النَّارُ، قَالُوا : فَخَلَقْتَ خَلْقًا هُوَ أَشَدُّ مِنَ النَّارِ؟ قَالَ : الْمَاءُ، قَالُوا : فَخَلَقْتَ خَلْقًا هُوَ أَشَدُّ مِنَ الْمَاءِ؟ قَالَ الرِّيحُ، قَالُوا : فَخَلَقْتَ خَلْقًا هُوَ أَشَدُّ مِنَ الرِّيحِ؟ قَالَ : الْبِنَاءُ، قَالُوا : فَخَلَقْتَ خَلْقًا هُوَ أَشَدُّ مِنَ الْبِنَاءِ؟ قَالَ : آدَمُ .

Ibn Al-Mundhir narrated from Al-Hasan who said: “Verily the earth was the first which was created. And it was created from (the place of) the Holy House. A piece of clay was placed and it was said to it: ‘Go in this and this and this direction. And it was created upon a rock. And the rock is upon a whale. And the whale is upon the water. Then it would sway (or move), so the angels said: ‘O Lord, who can live there?’ Then the mountains became like pegs in it, so the angels said: ‘O Lord, did you create a creation which is more severe than this?’ He said: ‘The iron.’ They said: ‘Then did you create a creation which is more severe than the iron?’ He said: ‘The fire.’ They said: ‘Then did you create a creation which is more severe than the fire?’ He said: ‘The water.’ They said:

‘Then did you create a creation which is more severe than the water?’ He said: ‘The wind.’ They said: ‘Then did you create a creation which is more severe than the wind?’ He said: ‘The construction (or building).’ They said: ‘Then did you create a creation which is more severe than the construction (or building)?’ He said: ‘Ādam.’”

His words: “And He spread out the earth after that.” (An-Nāzi’āt 79:30)

Allāh – the Exalted – said:

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

“And He spread out the earth after that.” (An-Nāzi’āt 79:30)

It was narrated in *tafsīr* Ad-Durr Al-Manthūr:

وَأَخْرَجَ ابْنُ الْمُنْذِرِ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا قَالَ : دُحِيَتْ مِنْ مَكَّةَ .

Ibn Al-Mundhir narrated from Ibrāhīm An-Nakha’ī (regarding His words): **“And He spread out the earth after that.”** He said: *“It was spread out from Makkah.”*

وَأَخْرَجَ عَبْدُ بَنِي حَمِيدٍ عَنْ عَطَاءٍ قَالَ : بَلَغَنِي أَنَّ الْأَرْضَ دُحِيَتْ دَحِيًّا مِنْ تَحْتِ الْكَعْبَةِ .

‘Abd ibn Humayd narrated from ‘Atā who said: *“It has reached me that the earth was spread out from beneath the Ka’bah.”*

Among that which At-Tabarī mentioned in his *tafsīr* of the verse is:

حَدَّثَنِي عَلِيُّ ، قَالَ : ثَنَا أَبُو صَالِحٍ ، قَالَ : ثَنَا مُعَاوِيَةُ ، عَنْ عَلِيٍّ ، عَنْ ابْنِ عَبَّاسٍ ، قَوْلُهُ حَيْثُ ذَكَرَ خَلْقَ الْأَرْضِ قَبْلَ السَّمَاءِ ، ثُمَّ ذَكَرَ السَّمَاءَ قَبْلَ الْأَرْضِ ، وَذَلِكَ أَنَّ اللَّهَ خَلَقَ الْأَرْضَ بِأَفْوَاتِمَا مِنْ غَيْرِ أَنْ يَدْخُوهَا قَبْلَ السَّمَاءِ ، ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ، ثُمَّ دَحَا الْأَرْضَ بَعْدَ ذَلِكَ ، فَذَلِكَ قَوْلُهُ : (وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا) .

‘Alī narrated to me and said: Abū Sālih narrated to us and said: Mu’āwiyah narrated to me, from ‘Alī, from Ibn ‘Abbās: *“His words when He mentioned the creation of the earth before the heaven, and then mentioned the heaven before the earth. And that is because Allāh created the earth along with its sustenance without He spread it out before (He created) the heaven. Then He rose up to the heaven and made them seven heavens. Then He spread out the earth after that. And thus His words: “And He spread out the earth after that.””*

حَدَّثَنَا ابْنُ حُمَيْدٍ ، قَالَ : ثَنَا يَعْقُوبُ ، عَنْ حَفْصِ ، عَنْ عِكْرَمَةَ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ : وَضَعَ الْبَيْتَ عَلَى الْمَاءِ عَلَى أَرْبَعَةِ أَرْكَانٍ قَبْلَ أَنْ يَخْلُقَ الدُّنْيَا بِالْفِي عَامٍ ، ثُمَّ دُحِيَتْ الْأَرْضُ مِنْ تَحْتِ الْبَيْتِ .

Ibn Humayd narrated to us and said: Ya’qūb narrated to us, from Hafs, from ‘Ikrimah, from Ibn ‘Abbās who said: *“He placed the House on the water upon four pillars two thousand years before He created the dunyā. Then the earth was spread out from beneath the House.”*

حَدَّثَنَا ابْنُ حُمَيْدٍ ، قَالَ : ثنا مَهْرَانُ ، عَنْ سُفْيَانَ ، عَنِ الْأَعْمَشِ ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ ، عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ، قَالَ : خَلَقَ اللَّهُ الْبَيْتَ قَبْلَ الْأَرْضِ بِأَلْفِي سَنَةٍ ، وَمِنْهُ دُحِيتِ الْأَرْضُ .

Ibn Humayd narrated to us and said: Mahrān narrated to us, from Sufyān, from Al-A'mash, from Bukayr ibn Al-Akhnas, from Mujāhid, from 'Abdullāh ibn 'Amr who said: "Allāh created the House two thousand years before the earth, and from (beneath) it the earth was spread out."

حَدَّثَنَا بَشِيرٌ ، قَالَ : ثنا يَزِيدُ ، قَالَ : ثنا سَعِيدٌ ، عَنْ قَتَادَةَ (وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا) : أَيَّ بَسَطَهَا .

Bishr narrated to us and said: Yazid narrated to us and said: Sa'īd narrated to us, from Qatādah: "And He spread out the earth after that." This means: "He extended it (or made it flat or leveled it)."

حَدَّثَنِي مُحَمَّدُ بْنُ خَلْفٍ ، قَالَ : ثنا رَوَّادٌ ، عَنْ أَبِي حَمْرَةَ ، عَنِ السُّدِّيِّ (دَحَاهَا) قَالَ : بَسَطَهَا .

Muhammad ibn Khalaf narrated to me and said: Warrād narrated to us, from Abū Hamzah, from As-Suddī: "He spread out." He said: "He extended it (or made it flat or leveled it)."

حَدَّثَنَا ابْنُ بَشَّارٍ ، قَالَ : ثنا عَبْدُ الرَّحْمَنِ ، قَالَ : ثنا سُفْيَانُ : (دَحَاهَا) بَسَطَهَا .

Ibn Bashār narrated to us and said: 'Abdur-Rahmān narrated to us and said: Sufyān narrated to us: "He spread out." He said: "He extended it (or made it flat or leveled it)."

The agreement of the scholars

This information which has been described in the *tafsīr* is also the belief that went on to be written down in the book of beliefs and ‘*aqīdah*’.

Harb ibn Ismā’īl Al-Karmānī narrated the agreement of *Ahlus-Sunnah* upon this belief regarding the creation in his “As-Sunnah” when he said:

وخلق الله سبع سماوات بعضها فوق بعض وسبع أرضين بعضها أسفل من بعض وبين الأرض العليا والسماء الدنيا مسيرة خمسمائة عام وبين كل سماء إلى سماء مسيرة خمسمائة عام، والماء فوق السماء العليا السابعة، وعرش الرحمن عز وجل فوق الماء، والله عز وجل على العرش، والكُرسي موضع قدميه،

“And Allāh created seven heavens each of them on top of the other, and (He created) seven earths each of them below the other. And between the highest of the earths and the lowest of the heavens there is the travel distance of five hundred years. And between every two heavens there is the travel distance of five hundred years. And the water is above the top seventh heaven, and the Throne of Ar-Rahman – ‘azza wa jalla – is above the water, and Allāh – ‘azza wa jalla – is upon the Throne. And the Kursi is the place of the two Feet.”

And this is what the scholars of *Sunnah* were upon, because in the beginning of his book he said:

هذا مذهب أئمة العلم، وأصحاب الأثر، وأهل السنة المعروفين بها، المقتدى بهم فيها، وأدركت من أدركت من علماء أهل العراق والحجاز والشام وغيرهم عليها. فمن خالف شيئاً من هذه المذاهب، أو طعن فيها، أو عاب قائلها فهو مبتدع خارج من الجماعة، زائل عن منهج السنة، وسبيل الحق. وهو مذهب أحمد، وإسحاق بن إبراهيم بن مخلد، وعبدالله بن الزبير الحميدي، وسعيد بن منصور وغيرهم ممن جالسنا، وأخذنا عنهم العلم

“This is the madhhab (path, way, belief) of the leaders of knowledge, the people of narrations, and the people of Sunnah – those who are known for it (i.e. the Sunnah) and who are followed it in. And I met whom I met from the scholars of the people of ‘Irāq, Hijāz, Shām and others than them. So whoever opposes anything from these madhāhib (pl. madhhab) or speaks badly of it, or criticizes the one who speaks of it, then he is a mubtadi’ (innovator) who has left the Jamā’ah, he has deviated from the manhaj of the Sunnah and the Path of Truth. And this is the madhhab of Ahmad, Ishāq ibn Ibrāhīm ibn Makhlad, ‘Abdullāh ibn Az-Zubayr Al-Humaydī, Sa’id ibn Mansur and others than them, among those whom we sat with and whom we took knowledge from.”

That which points towards the earth being flat

The Book of Allāh – the Exalted – is the most eloquent and clear Book that exist. It was revealed in the Arabic language to Arabs who understood the meaning of what was said in it. It contains simple messages, but also complex knowledge that so-called and real scientists first have discovered many years after the Qurān was revealed. In it Allāh speaks of everything in the clearest way, explained with the most appropriate words and in a level of detail which is sufficient for the reader. Among the scientific issues which Allāh mentions in a clear and detailed way are: The detailed development of the fetus in the uterus of the mother, the sun and the moon running in orbits, the separation of salt and fresh water and how none of them can trespass, how iron was sent down to earth, the alternation of night and day and many other things.

So the One who explained these things to the sons of Ādam, taught them what they did not know and explained these issues with appropriate and sufficient words, He is verily also capable of explaining the shape and creation of the earth in a language and with words that are suitable for the topic.

Abū Al-Muhannad said in his *risālah* “Haqiqatul-Khalq”:

“And notice that the shar’i perception of the earth is not merely that it has been described as being flat, rather it has been affirmed further with details of its length, width, the number of earths, the fact that they are above one another and the distance between them. And the description of the Nūn which is below it. And the mention of Hellfire which is in the seventh earth. And these are established details from the Sahābah who did not disagree regarding it. Then how is it possible that an agreement which is in opposition to the agreement of the Sahābah can be correct? Rather each one of these details are sufficient in refuting this imagined agreement.”

So we say – and Allāh knows best – based upon what has been mentioned in this text so far of verses from the Qurān, *ahādīth* from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) and narrations from the *Sahābah* (*radiAllāhu ‘anhum*) and those who followed them in goodness after them, then the following things all strengthen each other in pointing towards the earth being flat and not shaped like a globe.

1) Allāh – the Exalted – has used words that are used for something flat when He described the earth, such as:

Mihād (noun) – A bed or a flat piece of land

Firāsh (noun) – A mattress or a bed

Dahā (verb) – spread out

Madda (verb) – Extend or stretch out

Basata (verb) – to spread or make flat and even

When speaking about round or circular objects or motions Allāh used the verb *kawwara* (roll or move in a circular way) for the changing of the night into day and the day into night, and He – the Exalted – used the noun *falak* (orbit) when describing the sun and the moon moving around in their fixed tracks. It is therefore not suitable to claim that Allāh repeatedly would use words describing something flat and level for something which in reality is round.

2) The Prophet (*sallAllāhu ‘alayhi wa sallam*), the *Sahābah* (*radiAllāhu ‘anhum*) and others described the heaven as being built like a dome over the earth. And if the earth was shaped like a globe a dome would not cover the whole globe.

3) The earth is described as being much bigger than the way we know it. In some narrations the travel distance of five hundred years between the east and the west, and in others what is equal to approximately 115.200 kilometers. The circumference of the earth according to the *kuffār* is 40.075 kilometers. Furthermore according to the narrations big parts of the earth are unpopulated which also contradicts what we have been told.

4) The thickness of the earth is five hundred years. According to the information provided by the *kuffār* a person would take approximately one year to walk (without breaks) one round around the globe. This is far from the information given in the *hadīth* and narrations. Furthermore a globe is not described with thickness (or depth); rather it would have been described with a diameter.

5) The earth(s) is often compared with the heavens in size and equal to it in width, and that they were glued together in layers (before being separated), or as clothes that is joined together; flat laying on top of each other.

6) The earth is described as being stretched out (or spread out) by Allāh from beneath the Ka’bah in width and length, which are the terms used for a plane, not for a globe.

7) The inhabitants of earth and its nations are not limited to those we know of. Rather there are many nations which we do not know of or have seen, along with Yajūj and Majūj

who outnumber us 1 to 999. All this points to the fact that the earth is much bigger than what is described to us.

8) The rejection of the claim of Ka'b (*radiAllāhu 'anhu*) (i.e. that the heaven is spinning around) is a testimony to the fact that if any of these pieces of information which have been provided in the narrations were unacceptable, then this would have been rejected by the scholars of this *Ummah*.

The truth is from Allāh and we ask Him for guidance towards it. *Allāhumma Āmīn*.

May the peace and Abūndant blessings of Allāh be upon Muhammad, his Family, his Companions and those who follow them in goodness until the Day of Judgment.

Abū Hājar