

# مَنْهَجُ السَّلَفِ فِي أَقْوَالِ الصَّحَابَةِ

The *manhaj* of the *Salaf* regarding the words of the  
*Sahābah (radiAllāhu ‘anhum)*

In it is:

**The status of the words of the *Sahābah (radiAllāhu ‘anhum)***

**The saying of Mujāhid that Allāh will let  
Muhammad (*sallAllāhu ‘alayhi wa sallam*) sit upon the Throne**

**The defense of Ibn ‘Abbās (*radiAllāhu ‘anhu*)**

## Contents

|   |    |
|---|----|
| Introduction.....   | 3  |
| Establishment: The words of the <i>Sahābah</i> ( <i>radiAllāhu ‘anhum</i> ) are a part of the <i>Sunnah</i> and are considered as evidence in the religion, and they are preferred over those who came after them ..... | 4  |
| The <i>athar</i> (narration) of Mujāhid and how the scholars of <i>Sunnah</i> accepted it.....  | 8  |
| The accusation and injustice against Ibn ‘Abbās ( <i>radiAllāhu ‘anhu</i> ) .....   | 13 |
| The words of the <i>Salaf</i> are the scale for accepting and rejecting the words of the latecomer, and NOT the other way around .....  | 21 |

## Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

On the path towards the pleasure of Allāh and His satisfaction, the Muslim must continuously measure and judge himself whether or not what he believes in and what he performs is in accordance with the Qurān and *Sunnah* according to the understanding of the *Salaf*. This is especially when the follower of the *Sunnah* has realized that over the years – from the first blessed generations and until now – the misguided people all have portrayed and disguised their *shirk, kufr, bida'* and opinions which oppose what the *Salaf* were upon, as being a part of Islām.

So whoever Allāh has given a light with which he walks among the people, this person will be able to recognize and distinguish truth from falsehood, right from wrong and justice from injustice. And whoever Allāh did not give any light, then there will be no light for him.

In this text we point to an abhorrent injustice which some latecomers invented against the beloved and respected Companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) – and in this text we specifically focus on Ibn 'Abbās (*radiAllāhu 'anhu*) – when they try to discredit them when they narrate something which opposes their limited understanding, and that which exposes their lack of submittance to the *āthār* (narrations).

And this way of dealing with knowledge that does not agree with the people's lusts and desires have always been used by those who want to invalidate certain narrations. The Rāfidah and whoever hates the *Sunnah* and the *hadīth*, specifically attack Abū Hurayrah (*radiAllāhu 'anhu*) and try to discredit him in order to dismiss his narrations and claim that whatever he (*radiAllāhu 'anhu*) narrated is not valid and cannot be taken as evidence. And with this they do not want to hurt or destroy Abū Hurayrah, rather they wish to hurt and destroy the message which he narrated, and that is the pure *Sunnah* from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).

So let people be aware not to fall in the same mistake when it comes to the *mufasssir* (interpreter of the Qurān) and the scholar of this *Ummah* – Ibn 'Abbās (*radiAllāhu 'anhu*) – by saying that what he narrated and informed about is not to be accepted, simply because it doesn't appeal to their personal opinions and desires.

Establishment: The words of the *Sahābah* (*radiAllāhu ‘anhum*) are a part of the *Sunnah* and are considered as evidence in the religion, and they are preferred over those who came after them

Imām Ahmad said:

أُصُولُ السُّنَّةِ عِنْدَنَا: التَّمَسُّكُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ رَسُولِ اللَّهِ ﷺ وَالْإِفْتِدَاءُ بِهِمْ،

*“The fundamental principles of Sunnah for us are: Adhering to that which the Companions of the Messenger of Allāh (sallAllāhu alayhi wa sallam) were upon.” (Usūl As-Sunnah)*

Ash-Shafi’ī said:

وقد أثنى الله تبارك وتعالى على أصحاب رسول الله ﷺ في القرآن والتوراة والإنجيل، وسبق لهم على لسان رسول الله ﷺ من الفضل ما ليس لأحد بعدهم، فرحمهم الله وهنأهم بما آتاهم من ذلك، ببلوغ أعلى منازل الصديقين والشهداء والصالحين، هم أدوا إلينا سنن رسول الله ﷺ، وشاهدوه والوحي ينزل عليه، فعلموا ما أراد رسول الله ﷺ، عاماً وخاصاً وعزماً وإرشاداً، وعرفوا من سننه ما عرفنا وجهلنا، وهم فوقنا في كل علم واجتهاد، وورع وعقل استدرك به علم واستنبط به، وآراؤهم لنا أحمد وأولى بنا من آرائنا لأنفسنا —والله أعلم

*“And verily did Allāh – tabāraka wa ta’ālā – praise the Companions of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) in the Qurān, the Tawrah and the Injil. And the praise for them has gone forth on the tongue of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) which has been given to no-one after them. So Allāh showed them mercy and congratulated them with what He gave them of this, of reaching the highest degrees of the truthful, the martyrs and the righteous. They conveyed the Sunan of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) to us, and they witnessed it while the revelation was revealed to him. So they knew what the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) intended generally, specifically, what was intended and which guidance was in it. They knew from his Sunnah what we know and what we are ignorant about, and they are above us in every knowledge, ijtiḥād, fear and the intellect with which he comprehends knowledge and with which he derives (judgments). And their opinions are more praised to us and higher prioritized for us than our own opinions for ourselves. And Allāh knows best.” (Manāqib Ash-Shafi’ī)*

Abū ‘Amr Al-Awzā’ī said:

وأنا أوصيك بوحدة، فإنها تجلو الشك عنك، وتصيب بالاعتصام بها سبيل الرشاد إن شاء الله – تعالى -: تنظر إلى ما كان عليه أصحاب رسول الله – صلى الله عليه وسلم – من هذا الأمر، فإن كانوا اختلفوا فيه، فخذ بما وافقك من أقاويلهم، فإنك حينئذ منه في سعة وإن كانوا اجتمعوا منه على أمر واحد لم يشذ عنه منهم أحد، فأين المذهب عنهم، فإن الهلكة في خلافهم، وإنهم لم يجتمعوا على شيء قط

فكان الهدى في غيره، وقد أثنى الله - عز وجل - على أهل القدوة بهم فقال: (وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ) [التوبة: 100] واحذر كل متأول للقرآن على خلاف ما كانوا عليه

*"And I advise you to one thing, which verily will remove the doubt from you, and by holding on to it you will achieve the Straight Path, if Allāh – the Exalted – wills: You look into what the Companions of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) were upon in this issue. Then if they differed in it, then take whatever agrees with you from their sayings. In that case you will be at ease in the issue. And if they agreed in the issue upon one opinion, and no-one among them deviated from it, then to where is the madhhab that opposes them? Because verily the destruction lies is disagreeing with them. Because they have verily never agreed upon one issue, and then the guidance (i.e. truth) has been in something else than it. And verily did Allāh – ‘azza wa jalla – praise those who followed their example, when He said: **“And those who followed them in goodness.”** (At-Tawbah 9:100). And be aware of everyone who interprets the Qurān to something else than what they were upon." (Al-Ibānah Al-Kubrā by Ibn Battah 2/254)*

Sufyān Ath-Thawrī said:

وبلغني ان أصحاب محمد ﷺ كانوا يتعذون ان يدركو هذا الزمان وكان لهم من العلم ما ليس لنا

*"It has verily reached me that the companions of Muhammad (sallAllāhu ‘alayhi wa sallam) would seek refuge from reaching this time, and they had some knowledge which we do not have." (The letter from Sufyān Ath-Thawrī to ‘Abbād ibn ‘Abbād)*

‘Umar ibn ‘Abdul-‘Aziz said in a letter which he sent to some from the Qadariyyah:

فَسَمِعَهُ الْمُسْلِمُونَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَتَكَلَّمُوا فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَبَعْدَ وَفَاتِهِ ، يَقِينًا وَتَصَدِيقًا وَتَسْلِيمًا لِرَبِّهِمْ وَتَضَعِيفًا لَأَنْفُسِهِمْ : أَنْ يَكُونَ شَيْءٌ مِنَ الْأَشْيَاءِ لَمْ يُحِطْ بِهِ عِلْمُهُ ، وَلَمْ يُخَصِّصْ كِتَابُهُ وَلَمْ يَنْفُذْ فِيهِ قَدْرُهُ ، فَلَمَّا قُلْتُمْ : قَدْ قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ كَذَا وَكَذَا ، وَلَمَّا أَنْزَلَ اللَّهُ تَعَالَى أَنَّهُ كَذَا وَكَذَا ؟ لَقَدْ قَرَأُوا مِنْهُ مَا قَدْ قَرَأْتُمْ ، وَعَلِمُوا مِنْ تَأْوِيلِهِ مَا جَهِلْتُمْ

*"Then the Muslims heard it from the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and they spoke (about it) in the lifetime of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and after his death based upon certainty, belief and submission to their Lord and while ascribing weakness to themselves; that there could be something which he did not know about, or he had not written down and his Qadar had not brought it about. So if you say: ‘Verily Allāh said such and such in His Book’ and ‘Did Allāh not reveal such and such is His Book?’ (Then I answer to you:) Verily did they read from it (i.e. the Qurān) what you also read, and they knew about its interpretations that*

which you are ignorant about." (Ash-Sharī'ah by Al-Ajurri, Al-Bida' by Ibn Al-Waddāh and others)

Al-Barbahārī said:

فقد بين رسول الله ﷺ لأئمة السنة وأوضحها لأصحابه وهم الجماعة وهم السواد الأعظم والسواد الأعظم الحق وأهله فمن خالف أصحاب رسول الله ﷺ في شيء من أمر الدين فقد كفر.

*"Verily did the Messenger of Allāh (sallAllāhu alayhi wa sallam) clarify the Sunnah for his Ummah and he made it clear for his Companions, and they are the Jamā'ah, and they are As-Suwād Al-A'dham, and As-Suwād Al-A'dham is the truth and its people. So whoever opposes the Companions of the Messenger of Allāh (sallAllāhu alayhi wa sallam) in anything from issues of the religion then he has committed kufr."* (Sharh As-Sunnah by Al-Barbahārī)

Al-Ājurri said:

اعلموا - وفقنا الله وإياكم للرشاد من القول والعمل - أن أهل الحق يصفون الله عز وجل بما وصف به نفسه عز وجل، وبما وصفه به رسوله ﷺ، وبما وصفه به الصحابة - رضي الله عنهم -، وهذا مذهب العلماء ممن اتبع ولم يتبدع

*"Know - may Allāh give us and you success to right guidance in speech and deeds - that the people of the truth describe Allāh - 'azza wa jalla - with what He described Himself with and with what His Messenger (sallAllāhu 'alayhi wa sallam) described him with, and with what the Sahābah (radiAllāhu 'anhum) described him with. And this is the madhhab of the scholars who followed and did not invent innovations."* (Ash-Sharī'ah by Al-Ājurri)

So let anyone who prefer anything over the words of the Companions of Muhammad (sallAllāhu 'alayhi wa sallam) revise his *manhaj* in knowledge, and align it with what the *Salaf* were upon. For verily dismissing their words or turning to something else than it is a blameworthy deed in Islām.

Al-Haytham ibn Jamīl said:

قلت لمالك بن أنس : يا أبا عبد الله إن عندنا قوما وضعوا كتباً يقول أحدهم : ثنا فلان عن فلان عن عمر بن الخطاب بكذا وكذا وفلان عن إبراهيم بكذا ، ويأخذ بقول إبراهيم . قال مالك : وصح عندهم قول عمر ؟ قلت : إنما هي رواية كما صح عندهم قول إبراهيم ، فقال مالك : هؤلاء يستتابون ، والله أعلم.

*"I said to Mālik ibn Anas: 'O Abū 'Abdullāh. Verily with us is a people who has written books and one of them say: '(It was narrated) from fulān, from fulān, from 'Umar ibn Al-Khattāb saying this and this, and (it was narrated) from fulān from Ibrāhīm saying this', and then he takes the opinion*

of Ibrāhīm.’ Mālik said: ‘And the opinion of ‘Umar is correct (i.e. the narration is correct) for them?’ I said: ‘It is verily a narration, just like the opinion of Ibrāhīm is correct for them.’ So Mālik said: ‘These people should be asked to make *tawbah*, and Allāh knows best.’” (I’lām Al-Mawaqqi’īn by Ibn Al-Qayyim)

And Abū ‘Abdullāh Al-Qawārīrī said:

سمعت أحمد يذكر رجلاً فقال له الرجل: قال عطاء، فأخذ أحمد نعله وقال: أقول لك: قال ابن عمر، وتقول: قال عطاء، من عطاء؟ !  
ومن أبوه؟!

“I heard Ahmad discuss with a man when the man said to him: ‘Atā said.’ So Ahmad took his sandal and said: ‘I say to you: Ibn ‘Umar said, and you say to me: ‘Atā said. Who is ‘Atā?! And who is his father?!’” (Al-Jāmi’ li-‘Ulūm Al-Imām Ahmad)

And there is much much more than this which could be narrated regarding the precedence and knowledge of the *Sahābah* (*radiAllāhu ‘anhum*), and that the *tābi’ūn* and *tābi’ tābi’īn* acquired their status in this religion by being the students of the *Sahābah* and the conveyors of their knowledge.

What testifies to this is that *Ahlus-Sunnah* established many of the *Sifāt* (Attributes) of Allāh based upon a narration from only one *Sahābī*, and they even affirmed that Allāh – the Exalted – will let Muhammad (*sallAllāhu ‘alayhi wa sallam*) sit upon the Throne based upon the narration of a *tabi’ī*, which will be dealt with in the next section.

So it is not allowed to dismiss their words. Rather if they disagreed then it is allowed to follow either of their sayings, which only testifies to the worth of their words and their status in this religion.

The *athar* (narration) of Mujāhid and how the scholars of *Sunnah* accepted it  
Allāh – the Exalted – said:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

**“And from (a part of) the night, perform the night prayer as a voluntarily act of worship for you. Perhaps your Lord will resurrect you to *Maqāman Mahmūdan* (a praised position).”** (Al-Isrā 17:79)

This verse was interpreted in two different ways.

The first: That the praised position means the *shafā’ah* (intercession) which the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) will be given of the Day of Resurrection.

The second: That the praised position means that **Allāh – the Exalted – will let the Prophet (*sallAllāhu ‘alayhi wa sallam*) sit upon His Throne** in order to show the people the high status of the Prophet (*sallAllāhu ‘alayhi wa sallam*). And this interpretation is based upon narrations from Mujāhid – *rahimahullāh* – a *tābi’i* and student of Ibn ‘Abbās (*radiAllāhu ‘anhu*).

And there is no problem in interpreting this verse with both interpretations.

Ibn Jarir At-Tabari said:

وَهَذَا لَيْسَ مُنَاقِضًا لِمَا اسْتَفَاضَتْ بِهِ الْأَحَادِيثُ مِنْ أَنَّ الْمَقَامَ الْمَحْمُودَ هُوَ الشَّفَاعَةُ بِاتِّفَاقِ الْأُئِمَّةِ مِنْ جَمِيعِ مَنْ يَنْتَحِلُ الْإِسْلَامَ وَيَدَّعِيهِ لَا يَقُولُ إِنَّ إِيَّاهُ عَلَى الْعَرْشِ مُنْكَرٌ – وَإِنَّمَا أَنْكَرَهُ بَعْضُ الْجُهَمِيَّةِ

*“And this does not contradict what the ahādīth have explained of that the praised position is the intercession, by the agreement of the aimmah among everyone who ascribes to Islām and claims it. No-one says that Him letting him sit upon the Throne is rejected, and verily did a group of the Jahmiyyah reject it.”* (Majmū’ Al-Fatāwā by Ibn Taymiyyah)

Al-Khallāl narrated:

**268** – حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، عَنْ ابْنِ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ {عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا} [الإسراء: 79] قَالَ: يُفْعِدُهُ عَلَى الْعَرْشِ

**“268 – Hārūn ibn Ma’rūf narrated to us, from Ibn Fudayl, from Layth, from Mujāhid (regarding His words): “Perhaps your Lord will resurrect you to *Maqāman Mahmūdan* (a praised**



position).” (Al-Isrā17:79) *He said: ‘He will let him sit upon the Throne.’*” (Kitāb As-Sunnah by Al-Khallāl)

Not only did the scholars of *Sunnah* accept this narration and narrate it, rather they also accused the one who rejected it in his Islām, and of being a *jahmī*. And the narrations regarding this fact are many, but a few has been chosen in order for this text not to be too long.

Al-Khallāl narrated:

**253** – وَسَمِعْتُ أَبَا بَكْرٍ بْنَ صَدَقَةَ، يَقُولُ: حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ الْجَبَلِيِّ، عَنْ إِبْرَاهِيمَ الزُّهْرِيِّ، قَالَ: سَمِعْتُ هَارُونَ بْنَ مَعْرُوفٍ، يَقُولُ: «لَيْسَ يُنْكِرُ حَدِيثَ ابْنِ فُضَيْلٍ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ إِلَّا الْجَهْمِيَّةُ»

“253 – And I heard Abū Bakr ibn Sadaqah say: Abū Al-Qāsim ibn Al-Jabalī narrated to us, from Ibrāhīm Az-Zuhri who said: I heard Hārūn ibn Ma’rūf say: ‘No-one rejects the hadīth of Ibn Fudayl, from Layth, from Mujāhid except the Jahmiyyah.’” (Kitāb As-Sunnah by Al-Khallāl)

Ibn ‘Umayr said:

سمعت أحمد بن حنبل سئل عن حديث مجاهد يقعد محمدًا على العرش فقال: قد تلقتة العلماء بقبول، نسلم الخبر كما جاء

“I heard Ahmad ibn Hanbal while he was asked about the hadīth of Mujāhid (that states) that He will let Muhammad sit upon the Throne. So he said: ‘Verily did the scholars receive it with accept, (and) we submit to the information in the way it was narrated.’” (Ibtāl At-Tawīlāt by Abū Ya’lā)

Al-Khallāl narrated:

**279** – قَالَ عَبْدُ اللَّهِ-أَيُّ ابْنِ أَحْمَدَ بْنِ حَنْبَلٍ: سَمِعْتُ هَذَا الْحَدِيثَ مِنْ جَمَاعَةٍ، وَمَا رَأَيْتُ أَحَدًا مِنَ الْمُحَدِّثِينَ يُنْكِرُهُ، وَكَانَ عِنْدَنَا فِي وَقْتٍ مَا سَمِعْنَاهُ مِنَ الْمَشَائِخِ أَنَّ هَذَا الْحَدِيثَ إِنَّمَا تُنْكِرُهُ الْجَهْمِيَّةُ، وَأَنَا مُنْكَرٌ عَلَى كُلِّ مَنْ رَدَّ هَذَا الْحَدِيثَ، وَهُوَ مُتَّبَعٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“279 – Abdullāh (i.e. ibn Ahmad ibn Hanbal) said: ‘I heard this hadīth from a group (of the scholars) and I did not see anyone among the people of hadīth reject it. And with us in the time when it was narrated there were mashāyikh (pl. shaykh) (who said) that this hadīth was verily rejected by the Jahmiyyah. And I reject everyone who rejects this hadīth, and he is making accusations against the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam).’” (Kitāb As-Sunnah by Al-Khallāl)

Al-Khallāl also narrated:

267 - قَالَ أَبُو بَكْرٍ يَحْيَى بْنُ أَبِي طَالِبٍ: «لَا أَعْرِفُ هَذَا الْجَهْمِيَّ الْعَجَمِيَّ، لَا نَعْرِفُهُ عِنْدَ مُحَدِّثٍ، وَلَا عِنْدَ أَحَدٍ مِنْ إِخْوَانِنَا، وَلَا عَلِمْتُ أَحَدًا رَدَّ حَدِيثَ مُجَاهِدٍ» يُقْعِدُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْعَرْشِ، رَوَاهُ الْخُلُقُ عَنِ ابْنِ فُضَيْلٍ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ، وَاحْتَمَلَهُ الْمُخَدِّثُونَ النَّفَاقُ، وَحَدَّثُوا بِهِ عَلَى رُؤُوسِ الْأَشْهَادِ، لَا يَدْفَعُونَ ذَلِكَ، يَتَلَقَّوْنَهُ بِالْقَبُولِ وَالسُّرُورِ بِذَلِكَ، وَأَنَا فِيمَا أَرَى أَنِّي أَغْلُ مُنْذُ سَبْعِينَ سَنَةً، وَاللَّهُ مَا أَعْرِفُ أَحَدًا رَدَّهُ، وَلَا يَرُدُّهُ إِلَّا كُلُّ جَهْمِيٍّ مُبْتَدِعٍ خَبِيثٍ، يَدْعُو إِلَى خِلَافِ مَا كَانَ عَلَيْهِ أَشْيَاخُنَا وَأَيُّمُنُنَا، عَجَّلَ اللَّهُ لَهُ الْعُقُوبَةَ، وَأَخْرَجَهُ مِنْ جَوَارِنَا، فَإِنَّهُ بَلِيَّةٌ عَلَى مَنْ ابْتَلَى بِهِ، فَالْحَمْدُ لِلَّهِ الَّذِي عَدَلَ عَنَّا مَا ابْتَلَاهُ بِهِ وَالَّذِي عِنْدَنَا، وَالْحَمْدُ لِلَّهِ أَنَّا نُؤْمِنُ بِحَدِيثِ مُجَاهِدٍ وَنَقُولُ بِهِ عَلَى مَا جَاءَ

"267 – Abū Bakr Yahyā ibn Abū Tālib said: "I do not know this foreign jahmī, nor do we know him with any muhaddith (narrator of hadīth), nor among any of our brothers. And I do not know anyone who rejected the hadīth of Mujāhid: 'That He will let Muhammad (sallAllāhu 'alayhi wa sallam) sit upon the Throne.' The people narrated it from Ibn Fudayl, from Layth, from Mujāhid. And the trustworthy narrators of hadīth carried it, and they narrated it in front of the people. And they did not refrain from doing so (and) they received it with accept and pleasure. And according to me then what I have been aware of for sixty years is that by Allāh, I know no-one who rejected it. And no-one rejects it except every dirty jahmī mubtadi' (innovator), who invites to the opposite of what our ashyākh (pl. shaykh) and our aimmah (leaders) have been upon. May Allāh hasten his punishment and expel him from among us. For he is verily a trial for whoever is tested through him. So all praise is due to Allāh who turned away from us that which he has tested him with and for what we have (of guidance). And all praise is due to Allāh for that we believe in the hadīth of Mujāhid, and that we mention it according to how it was narrated.'" (Kitāb As-Sunnah by Al-Khallāl)

Al-Ājurri said:

باب ذكر ما خص الله عز وجل به النبي من المقام المحمود القيامة:

وأما حديث مجاهد (( يقعده معه على العرش )) فقد تلقاه الشيوخ من أهل العلم والتقى لحديث رسول الله ﷺ تلقوها بأحسن تلقى، وقبلوها بأحسن قبول، ولم ينكروها، وأنكروا على من رَدَّ حديث مجاهدٍ إنكارًا شديدًا، وقالوا: من رَدَّ حديث مجاهد فهو رجلٌ سوء.

قلت: فمذهبنا - والحمد لله - قبول ما رسمناه في هذه المسألة مما تقدّم ذكرنا له، وقبول حديث مجاهد، وترك المعارضة والمناظرة في رَدِّه، والله الموفق لكلِّ رشادٍ، والمعين عليه.

"Chapter: The mention of what Allāh – 'azza wa jalla – made specific for the Prophet of praised position on the Resurrection:

Regarding the hadīth of Mujāhid: ‘That He will let him sit with Him upon the Throne.’<sup>1</sup> Then the shuyūkh from the people of knowledge and the narrators of the hadīth of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) verily received it with the best receipt, and they accepted it with the best acceptance. And they did not reject it, rather they rejected those who rejected the hadīth of Mujāhid with a severe rejection. And they said: ‘Whoever rejects the hadīth of Mujāhid he is a bad man.’

I said: So our madhab – and all praise is due to Allāh – is the acceptance of what we outlined in this issue of that which we have already mentioned. And the acceptance of the hadīth of Mujāhid and leaving the opposition and the discussion regarding its rejection<sup>2</sup>. And Allah is the One who gives success to every guidance and the One who helps in it.” (Ash-Sharī‘ah by Al-Ājurri)

And all these sayings show how the scholars would make the acceptance and the narration of the *Salaf* a condition for accepting the information. So what they accepted, then no-one had the right to reject it, and whatever they rejected then only a misguided innovator would accept it.

Furthermore the rejection of the narration of Mujāhid for them was considered an attack of Ibn ‘Abbās (*radiAllāhu ‘anhu*) because Mujāhid was a student of Ibn ‘Abbās and he learned the *tafsīr* from him.

Mujāhid himself said:

عَرَضْتُ الْقُرْآنَ عَلَى ابْنِ عَبَّاسٍ ثَلَاثَ عَرَضَاتٍ أَفْقُهُ عَلَى كُلِّ آيَةٍ أَسْأَلُهُ فِيمَا نَزَلَتْ وَكَيْفَ كَانَتْ ؟

“I presented the complete Qurān to Ibn ‘Abbās three times, where I stopped him at every verse asking him regarding what, it was revealed and how it was?” (Hilyah Al-Awliyā by Abū Nu‘aym)

So the dismissal of the words of Mujāhid in reality is either accusing him of lying, or a dismissal of the words of Ibn ‘Abbās (*radiAllāhu ‘anhu*) which in reality is the dismissal of the words of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam).

<sup>1</sup> Some said that Allāh will let the Prophet (sallAllāhu ‘alayhi wa sallam) sit upon the Throne, while other used the wording that Allāh – the Exalted - will let the Prophet (sallAllāhu ‘alayhi wa sallam) sit with Him upon the Throne. Both wordings are accepted by the *Salaf*.

<sup>2</sup> This means not to discuss with those who reject it. And this is the way of the *Salaf*. They would leave discussions, arguing and debate. The truth is presented, and whoever wants to accept it may accept, and whoever wants to leave it can do so.

Hārūn ibn Ma'rūf – who was one of the teachers of Imām Ahmad – said regarding the one who rejects the narration of Mujāhid:

حدثنا مُحَمَّد بن فضيل عن ليث عن مجاهد في قول الله تبارك وتعالى عسى أن يبعثك ربك مقاما محمودا قال يجلسه على العرش فبلغني أن مسلوبا من الجهال أنكر ذلك فنظرت في إنكاره فإن كان قصد مجاهدا فابن عباس قصد وإن كان لابن عباس قصد فعلى رسول الله رد وإن كان على رسول الله رد فبالله كفر

*“Muhammad ibn Fudayl narrated to us, from Layth, from Mujāhid regarding Allāh’s – tabāraka wa ta’ālā – words: “Perhaps your Lord will resurrect you to Maqāman Mahmūdan (a praised position).” He said: ‘He will let him sit upon the Throne.’ So it reached me that a deviant group of ignorant people rejected this. So I looked into his rejection: If he intended (to discredit) Mujāhid, then he intended (to discredit) Ibn ‘Abbās. And if he intended (to discredit) Ibn ‘Abbās then he has verily rejected the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam). And if the rejection is against the Messenger of Allah, then he is kāfir billāh (disbeliever in Allāh).” (As-Sunnah by Al-Khallāl)*

These are strong words which the reader should have in mind when he reads the next section of this text. Because if these are the words regarding the one who rejects the words of the student of Ibn ‘Abbās (*radiAllāhu ‘anhu*), then how about the one who rejects the words of Ibn ‘Abbās himself?!

And whoever wants to read more about the issue of Allāh letting the Prophet (*sallAllāhu ‘alayhi wa sallam*) sit upon the Throne, can return to the *risālah* “Kitāb Al-Maqām Al-Mahmūd war-Radd ‘alā man radda hadīth Mujāhid” by Abū Bakr Al-Marrūdhī.

### The accusation and injustice against Ibn ‘Abbās (radiAllāhu ‘anhu)

Currently the issue of the shape of the earth is being discussed among the Muslims on social media and elsewhere (**and this issue is not the topic of this text**). And when someone presented the following words of Ibn ‘Abbās (radiAllāhu ‘anhu) the catastrophes started to emerge.

Allāh – the Exalted – said:

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

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

Ibn ‘Abbās (radiAllāhu ‘anhu) said in his *tafsīr* of this verse:

أول ما خلق الله من شيء القلم ، فجرى بما هو كائن ، ثم رفع بخار الماء ، فخلقت منه السماوات ، ثم خلق " النون " – يعني الحوت – فبسطت الأرض على ظهر النون ، فتحركت الأرض فمادت ، فأثبتت بالجلال ، فإن الجبال لتفخر على الأرض ، قال : وقرأ : (ن وَالْقَلَمِ وَمَا يَسْطُرُونَ)

*“The first thing Allāh created was the pen. And it wrote what is going to be (or exist). Then the smoke from the water rose up, and the heavens were created from it. Then He created the Nūn (i.e. the whale) and the earth was spread out upon the back of the Nūn, and the earth moved and shook. Then it was made steady by the mountains, and verily the mountains boast to the earth (over this). He (i.e. the narrator) said: And he (i.e. Ibn ‘Abbās) recited: “Nun. And the pen and what they inscribe.””*

This was narrated by ‘Abdur-Razzāq in his “Tafsīr (2/307)” and Ibn Abī Shaybah (14/101) and Ibn Abī Hātim. And likewise it is in the *tafsīr* of Ibn Kathīr (8/210) and At-Tabarī in “Jāmi’ Al-Bayān (23/140)”, and Al-Hākim in “Al-Mustadrak (2/540) and many others. All of them narrate it by way of Al-A’mash, from Abū Dhabyān Husayn ibn Jundub, from Ibn ‘Abbās. And the *isnād* (chain of narration) is *sahīh* (correct). Al-Hākim said: “This is a *sahīh* *hadīth* according to the two shaykhs (i.e. Al-Bukhārī and Muslim) and they did not narrate it.” And Adh-Dhahabī said in “At-Talkhīs”: “It is (correct) according to the conditions of Al-Bukhārī and Muslim.” Just as this was narrated from Mujāhid, Muqātil, As-Suddī and Al-Kalbī. And see “Ad-Dar Al-Manthūr (8/240)” and “Tafsīr ibn Kathīr (8/185)” in the beginning of the *tafsīr* of Sūrah Al-Qalam.

And this narration obviously opposes much of the information which people believe in today regarding the earth and the creation, so instead of accepting it some turned to

dismissing it by the claim that Ibn ‘Abbās (*radiAllāhu ‘anhu*) had this information from Banū Isrāīl – i.e. that it is based upon *Isrāīliyyāt* – and thus it is not taken into consideration, while other claims that the narration is odd or strange in order to dismiss the words of Ibn ‘Abbās (*radiAllāhu ‘anhu*).

But far away is this claim from the *manhaj* of the *Salaf*. And the follower of the *Sunnah* and the believer in the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) stubbornly refuses to accept such a claim.

First of all in order to make such a claim, the claimer must have a predecessor from the *Salaf* in this. It is under no circumstances allowed for anyone today to dismiss something which the *Salaf* chose to accept and narrate, and thereby say that he knows better about the religion than they did.

Therewith, if anyone today can claim that the narrations which the *Salaf* narrated with acceptance can be dismissed, then to where goes the border? Is it then every time something is not in agreement with what we ourselves believe in, or it opposes our lust and desires then we reject, distort or dismiss? Verily this is the way of the Jews by the Text of the Qurān. Verily Allāh – the Exalted – says:

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِقًا كَذَّبْتُمْ وَفَرِقًا تَقْتُلُونَ

**"Is it every time a messenger comes to you with something which your souls do not desire then you become arrogant? So a group of them you rejected and a group you kill."** (Al-Baqarah 2:87)

And this claim – by the permission of Allāh – will be refuted through several points that leave no doubt whatsoever for the reader, that what is correctly narrated from Ibn ‘Abbās is not allowed to dismiss under any claim, excuse or explanation.

### **1. The Prophet (*sallAllāhu ‘alayhi wa sallam*) informed the Sahābah (*radiAllāhu ‘anhum*) about these types of issues, such as the reality of the creation.**

‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) 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 نَسِيَ.

*"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 اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا صَلَاةَ الْعَصْرِ بِنَهَارٍ ثُمَّ قَامَ خَطِيبًا فَلَمْ يَدَعْ شَيْئًا يَكُونُ إِلَى قِيَامِ السَّاعَةِ إِلَّا أَخْبَرَنَا بِهِ حِفْظُهُ مِنْ حِفْظِهِ ، وَنَسِيَهُ مِنْ نَسِيهِ

*"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)

So the basic standpoint is that whatever Ibn 'Abbās (radiAllāhu 'anhu) said, then this is from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam).

## **2. The du'a of the Prophet (sallAllāhu 'alayhi wa sallam) for Ibn 'Abbās**

Ibn 'Abbās (radiAllāhu 'anhu) said:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْخَلَاءَ، فَوَضَعْتُ لَهُ وَضُوءًا قَالَ: مَنْ وَضَعَ هَذَا فَأُخْبِرْ فَقَالَ اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ.

*"That the Prophet (sallAllāhu 'alayhi wa sallam) entered the khalā<sup>3</sup>, so I put water for him to perform the wudū with. He said: 'Who put this?' So he was informed. Then he said: 'O Allāh give him understanding in the religion.'"* (Sahīh Al-Bukhārī)

And in a version from Imām Ahmad:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَيْتِ مَيْمُونَةَ فَوَضَعْتُ لَهُ وَضُوءًا مِنَ اللَّيْلِ قَالَ : فَقَالَتْ مَيْمُونَةُ : يَا رَسُولَ اللَّهِ وَضَعَ لَكَ هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَقَالَ اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ

*"That the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) was in the house of Maymūnah, so I placed some water to perform the wudū with in the night. He said: So Maymūnah said: 'O Messenger of Allāh, 'Abdullāh ibn 'Abbās has put this for you.' So he*

<sup>3</sup> An empty space used as lavatory.



said: 'O Allāh, give him understanding in the religion and teach him the interpretations (of the Quran).'" (Musnad Ahmad – *sahīh isnād*)

### 3. The source of the knowledge of Ibn 'Abbās

First of all Ibn 'Abbās was always close to the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and this increased even more when the Prophet (*sallAllāhu 'alayhi wa sallam*) married Maymūnah bint Hārith, because she was the maternal aunt of Ibn 'Abbās, which enabled him to come into the house of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).

Furthermore he took his knowledge from the Sahābah (*radiAllāhu 'anhum*).

Ibn Kathīr gathered some narrations regarding Ibn 'Abbās (*radiAllāhu 'anhu*):

وقال أحمد : عن عبد الرزاق ، ، عن معمر ، قال : عامة علم ابن عباس من ثلاثة من عمر ، و علي ، و أبي بن كعب . وقال طاوس : عن ابن عباس أنه قال : إن كنت لأسأل عن الأمر الواحد ثلاثين من أصحاب رسول الله ﷺ . وقال مغيرة ، عن الشعبي قال : قيل لابن عباس : أئني أصبت هذا العلم ؟ قال : بلسان سئول ، وقلب عقول . وثبت عن عمر بن الخطاب أنه كان يجلس ابن عباس مع مشايخ الصحابة ، ويقول : نعم ترجمان القرآن عبد الله بن عباس ، وكان إذا أقبل يقول عمر : جاء فتى الكهول ، وذو اللسان السئول والقلب العقول . وثبت في الصحيح أن عمر سأل الصحابة عن تفسير إذا جاء نصر الله والفتح فسكت بعض وأجاب بعض بجواب لم يرتضه عمر ، ثم سأل ابن عباس عنها فقال : أجل رسول الله ﷺ نعي إليه ، فقال : لا أعلم منها إلا ما تعلم . وأراد عمر بذلك أن يقرر عندهم جلالة قدره ، وكبير منزلته في العلم والفهم .

"And Ahmad said: 'From 'Abdur-Razzāq, from Ma'mar who said: Most of the knowledge of Ibn 'Abbās is from three (persons). From 'Umar, 'Alī and Ubay ibn Ka'b.' And Tāwūs said: From Ibn 'Abbās that he said: 'I used to ask about one issue thirty of the Companions of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*).' And Al-Mughīrah said: From Ash-Sha'bī who said: 'It was said to Ibn 'Abbās: How did you acquire this knowledge? He said: With a tongue that asks a lot and a wise heart.' And it is narrated from 'Umar ibn Al-Khattāb that he used to have Ibn 'Abbās sit with the elders among the Sahābah, and he would say: 'What a good interpreter of the Qurān 'Abdullāh ibn 'Abbās is.' And he used to say when he would come: 'Here comes the boy of maturity, who has a tongue that asks a lot and a wise heart.' And it is narrated in the Sahīh that 'Umar asked the Sahābah regarding the tafsīr of **"When the victory of Allāh comes, and the opening."** So some were quiet and other gave answers which 'Umar was not pleased with. Then he asked Ibn 'Abbās regarding it so he said: 'The death of the Messenger of Allāh was declared him.' So he (i.e. 'Umar) said: 'I do not know about it, except that which you know.' And by this 'Umar wanted to



establish with them his (i.e. Ibn ‘Abbās) high status and his lofty degree in knowledge and understanding.” (Al-Bidāyah wan-Nihāyah)

Ubay ibn Ka’b (radiAllāhu ‘anhu) said regarding Ibn ‘Abbās while he was with him:

هذا يكون خبر هذه الأمة ، أرى عقلا وفهما . وقد دعا له رسول الله - ﷺ - أن يفقهه في الدين.

“This one will be the scholar of this Ummah. I see (in him) intellect and understanding. And verily did the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) make du‘ā for him that (Allāh) gives him understanding in the religion.” (Siyar Al-A‘lām An-Nubalā by Adh-Dhahabī)

Sa‘īd ibn Jubayr said:

وَلَمْ يَبْلُغْ فِي الْفَقْهِ وَالْتَفْسِيرِ شَأْوَ ابْنِ عَبَّاسٍ , وَكَانُوا يَقُولُونَ : حَدَّثَنَا الْبَحْرُ , يَعْنُونَ ابْنَ عَبَّاسٍ , وَمَاتَ بِالطَّائِفِ , فَضَرَبَ ابْنُ الْحَنَفِيَّةِ عَلَى قَبْرِهِ فُسْطَاطًا , وَقَالَ : الْيَوْمَ مَاتَ رَبِّي هَذِهِ الْأُمَّةَ.

“And no-one reached the level of Ibn ‘Abbās in understanding and tafsīr. And they used to say: ‘The ocean<sup>4</sup> narrated to us’, and by that they meant Ibn ‘Abbās. And he died in At-Tāif. So Ibn Al-Hanafiyyah raised a tent upon his grave and said: ‘Today a scholar of the Lord died.’” (Al-Irshād fī Ma‘rifah ‘Ulamā Al-Hadīth)

Al-Hasan Al-Basrī said:

أن ابن عباس كان من الإسلام بمنزل، وكان ابن عباس من القرآن بمنزل. قال: وكان يقوم على منبرنا هذا فيقرأ البقرة وآل عمران فيفسرها آية آية.

“That Ibn ‘Abbās was on a special level in Islām. And Ibn ‘Abbās was on a special level with regards to the Qurān. He said: And he used to stand on this pulpit of ours and then recite Al-Baqarah and Ālu ‘Imrān, and then interpret them verse for verse.” (Mukhtasar Tārīkh Dimashq by Ibn Mandhūr)

#### **4. He himself forbade seeking knowledge from Ahlul-Kitāb (the people of the Book)**

Ibn ‘Abbās (radiAllāhu ‘anhu) said in a khutbah:

<sup>4</sup> Due to his vast amount of knowledge.

يَا مَعْشَرَ الْمُسْلِمِينَ، كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ، وَكِتَابُكُمُ الَّذِي أَنْزَلَ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَتْ الْأَخْبَارُ بِاللَّهِ، تَقْرَأُونَهُ لَمْ يُشَبَّ، وَقَدْ حَدَّثَكُمْ اللَّهُ أَنَّ أَهْلَ الْكِتَابِ بَدَّلُوا مَا كَتَبَ اللَّهُ وَعَبَّرُوا بِأَيْدِيهِمُ الْكِتَابَ، فَقَالُوا: هُوَ مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا، أَفَلَا يَنْهَاكُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مُسَاءَلَتِهِمْ، وَلَا وَاللَّهِ مَا رَأَيْنَا مِنْهُمْ رَجُلًا قَطُّ يَسْأَلُكُمْ عَنِ الَّذِي أَنْزَلَ عَلَيْكُمْ.

*"O gathering of Muslims. How do you ask the people of the Book, while your Book which was revealed to His Prophet (sallAllāhu 'alayhi wa sallam) is the latest information about Allāh. You read it and it has not been distorted. And verily did Allāh narrate to you that the people of the Book changed what Allāh wrote and they altered the Book with their hands. Then they said: 'This is from Allāh', in order for them to sell it for a cheap price. Did that which reached you of knowledge not prohibit you from asking them. And verily by Allāh, we never saw any man among them ask you regarding that which was revealed to you."* (Sahīh Al-Bukhārī)

#### **5. The Salaf accepted this narration and narrated it in their tafāsir, and they did not dismiss it as being from Isrā'īliyyāt, as being strange or opposing other narrations.**

Among that which is mentioned in Tafsīr Ad-Dar Al-Manthūr is:

وَأَخْرَجَ ابْنُ جَرِيرٍ ، وَالطَّبْرَانِيُّ ، وَابْنُ مَرْثُومٍ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : - « إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ وَالْحَوْثَ قَالَ : اكْتُبْ ، قَالَ : مَا أَكْتُبُ ؟ قَالَ : كُلَّ شَيْءٍ كَاتِبٍ إِلَى يَوْمِ الْقِيَامَةِ » ثُمَّ قَرَأَ : ن وَالْقَلَمِ وَمَا يَسْطُرُونَ فَالْتَوَى الْحَوْثُ ، 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 بْنُ حُمَيْدٍ ، وَابْنُ الْمُنْذِرِ ، عَنِ ابْنِ جُرَيْجٍ فِي قَوْلِهِ : ن قَالَ : هُوَ الْحَوْثُ الَّذِي عَلَيْهِ الْأَرْضُ.

*"And '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 بْنُ حُمَيْدٍ ، وَابْنُ الْمُنْذِرِ عَنْ مُجَاهِدٍ قَالَ : (ن) : الْحَوْثُ الَّذِي تَحْتَ الْأَرْضِ السَّابِعَةِ ، وَالْقَلَمُ الَّذِي كُتِبَ بِهِ الذِّكْرُ.

*"And '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 is that which the dhikr is written down with."*

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

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 day what will be until the Hour is established. Then the book was folded and the pen was lifted. And His Throne was upon the water. Then the smoke from the water emerged and the heavens were made from it. Then He created the light and the earth was spread out over it. And the earth is upon the back of the Nūn (whale). Then the whale shivered so the earth shook. Then it was made firm with mountains. And verily do the mountains boast to the earth (over this) until the Day of Resurrection.' Then Ibn 'Abbās recited: "Nūn. And the pen and what they inscribe.""*

And 'Abdur-Razzāq narrated a similar narration in his *tafsīr*, and also Al-Hākim narrated it in his "Mustadrak 'alā As-Sahīhayn".

At-Tabarī mentioned it in his *tafsīr* of the first verse in Sūrah Al-Qalam and said:

اِخْتَلَفَ أَهْلُ التَّأْوِيلِ فِي تَأْوِيلِ قَوْلِهِ : ( ن ) فَقَالَ بَعْضُهُمْ : هُوَ الْخَوْثُ الَّذِي عَلَيْهِ الْأَرْضُونَ .

*"The people of interpretation differed regarding the interpretation of His words: "Nūn". So some of them said: 'It is the whale upon which the (seven) earths are upon."*

Then he mentioned the narration from Ibn 'Abbās – which have already been mentioned – and then he also mentioned:

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو ، قَالَ : ثَنَا أَبُو عَاصِمٍ ، قَالَ : ثَنَا عِيسَى وَحَدَّثَنِي الْحَارِثُ ، قَالَ : ثَنَا الْحَسَنُ ، قَالَ : ثَنَا وَرْقَاءُ ، جَمِيعًا عَنْ ابْنِ أَبِي نَجِيحٍ ، أَنَّ إِبْرَاهِيمَ بْنَ أَبِي بَكْرٍ ، أَخْبَرَهُ عَنْ مُجَاهِدٍ ، قَالَ : كَانَ يُقَالُ : النَّوْنُ : الْخَوْثُ الَّذِي تَحْتَ الْأَرْضِ السَّابِعَةِ .

*"Muhammad ibn 'Amr narrated to us and said: Abū 'Āsim narrated to us and said: 'Īsā narrated to us and Al-Hārith (also) narrated to me (and said): Al-Hasan narrated to us and said: Warqā narrated to us – all of them from Abu Najīh – that Ibrāhīm ibn Abū Bakr informed him from Mujāhid who said: 'It used to be said that An-Nūn is the whale which is under the seventh earth.'"*

And Al-Baghawī said in his *tafsīr* of the meaning of Nūn:

اِخْتَلَفُوا فِيهِ فَقَالَ ابْنُ عَبَّاسٍ : هُوَ الْحَوْثُ الَّذِي عَلَى ظَهْرِهِ الْأَرْضُ . وَهُوَ قَوْلُ مُجَاهِدٍ وَمُقَاتِلٍ وَالسُّدِّيِّ وَالْكَلْبِيِّ .

وَرَوَى أَبُو ظَبْيَانَ عَنْ ابْنِ عَبَّاسٍ قَالَ : أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ ، فَجَرَى بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ ، ثُمَّ خَلَقَ النَّوْنَ فَبَسَطَ الْأَرْضَ عَلَى ظَهْرِهِ فَتَحَرَّكَ النَّوْنُ فَمَادَتِ الْأَرْضُ ، فَأُثْبِتَتْ بِالْجِبَالِ وَإِنَّ الْجِبَالَ لَتَفَحَّرُ عَلَى الْأَرْضِ ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ : ( ن وَالْقَلَمِ وَمَا يَسْطُرُونَ . ) وَاحْتَلَفُوا فِي اسْمِهِ ، فَقَالَ الْكَلْبِيُّ وَمُقَاتِلٌ [ : اسْمُهُ ] يَهُمُوثُ . وَقَالَ الْوَاقِدِيُّ : لُيُوثَا . وَقَالَ كَعْبٌ : لُويثا . وَعَنْ عَلِيٍّ : اسْمُهُ بَلْهَوْثُ .

*“They differed regarding it, so Ibn ‘Abbās said: ‘It is the whale upon whose back the earth is. And this is the opinion of Mujāhid, Muqātil, As-Suddī and Al-Kalbī.*

*And Abū Dhabyān narrated from Ibn ‘Abbās who said: ‘The first thing Allāh created was the pen. And it wrote what is going to be (or exist). Then He created the Nūn (i.e. the whale) and the earth was spread out upon the back of the Nūn, so the Nūn moved and the earth shook. Then it was made steady by the mountains, and verily the mountains boast to the earth (over this).’ Then he recited: “Nūn. And the pen and what they inscribe.”*

*And they differed regarding its (i.e. the whale) name. So Al-Kalbī and Muqātil said: ‘Its name is Yamhūt. And Al-Wāqidī said: ‘Luyūthā.’ And Ka’b said: ‘Luwīthā.’ And from ‘Alī: ‘Its name is Balhawth.’”*

So they might have differed whether or not Nūn means the whale, but none of them dismissed the narration as being from *Isrāīliyyāt*, or rejected its meaning or called it strange.

So whoever came after the three praised generations, and he chooses to dismiss some of the knowledge which they acknowledged and narrated, then his dismissal is not taken into consideration, rather this is considered a fault in his beliefs and in his submission to the religion.

The words of the *Salaf* are the scale for accepting and rejecting the words of the latecomer, and NOT the other way around

The manhaj of the *Salaf* is a manhaj of following and submission. If there exist a *hadīth* from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) or a narration from the *Sahābah* (*radiAllāhu ‘anhum*) then it is upon you to adhere to it and believe in it without distorting it or dismissing it. Wherever they disagreed it is allowed for you to take one of their opinions, and wherever they agreed it is not allowed for you to exceed their agreement even by one step.

This religion has been completed in the lifetime of the Messenger (*sallAllāhu ‘alayhi wa sallam*) and Allāh chose and praised the first generations for preserving and conveying the *risālah* of Muhammad (*sallAllāhu ‘alayhi wa sallam*) to the rest of us. We will never reach their level, we will never achieve their knowledge and we will never attain their merits.

The *Sahābah* (*radiAllāhu ‘anhum*) has surpassed the rest of this *Ummah* by a length no-one will ever be able to catch up. So we must know our place in this religion as followers of the religion they conveyed to us, and not consider ourselves those who are reviewing what they brought in order to decide whether or not it is acceptable. Far far away is this from the way of the *Salaf*.

Do you claim to be a follower of the *Salaf*, then do as they did. Stop at the correct narration and believe in it without hesitating. And know that your religion will never be healthy and correct until you prefer the three praised generations (*Sahābah*, *tābi’ūn* and *tābi’ tābi’in*) over anyone else as the source of your knowledge, and make them the scale of what is right and wrong from everything which came after them, **and not the other way around**. It is not the latecomers who came to correct where the three praised generations made mistakes, rather it is the three praised generations that teach us where the latecomers made mistakes. And whoever came after the *Salaf* and blames them in what they narrated or believed in, then he is the one to be blamed, for they knew what we do not know.

One of the biggest reasons of misguidance today is letting the words of the latecomers be the scale for the acceptance of the words of the *Salaf*. So whatever the latecomers approved of from the words and beliefs of the *Salaf*, then it is approved of and accepted, and whatever the latecomers did not believe or accept from the words and beliefs of the *Salaf*, then this is not approved of and accepted. Rather the *manhaj* of the *Salaf* and the *Sunnah* in and of itself is the **exact opposite**.

Al-Barbahārī said:

فانظر رحمك الله كل من سمعت كلامه من أهل زمانك خاصة فلا تعجلن ولا تدخلن في شيء منه حتى تسأل وتنظر هل تكلم فيه أحد من أصحاب النبي ﷺ أو أحد من العلماء فإن أصبت فيه أثرا عنهم فتمسك به ولا تجاوزه لشيء ولا تختار عليه شيئا فتسقط في النار.

*“So look to – may Allāh have mercy upon you – everyone whose words you listen to specifically from the people of your time. Do not hasten and do not believe in anything until you ask and look; did anyone from the Companions of the Prophet (sallAllāhu alayhi wa sallam) speak about this, or anyone from the scholars (of the Salaf)? Then if you find an athar (narration) regarding it from them, then hold on to it and do not deviate from it for anything, and do not chose anything over it, so you (if you do that) would fall in the fire.” (Sharh As-*

So the follower of the *manhaj* of the *Salaf* puts everyone in their right place and remembers who was given the stamp of approval by Allāh and His Messenger (sallAllāhu ‘alayhi wa sallam) and who was not.

The Prophet (sallAllāhu alayhi wa sallam) said:

خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ

*“The best people are those of my generation, then those who come after them, then those who come after them.” (Sahīh Al-Bukhārī and Sahīh Muslim)*

May the peace and abundant blessings of Allāh be upon Muhammad, his family, his Companions and those who follow them in goodness until the Day of Resurrection. *Āmīn.*

Abū Hājar