



early *DAYS*

Ibn Ktheer

**Stories of The Beginning
of Creation and The Early
Prophet Adam To Yoonus**

from
Al-Bidayah wan-Nihayah



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

Early Days

Stories of the beginning of Creation and the early Prophet from Adam to Yoonus

(Peace and Blessings of Allah be upon them)

Taken from

Al-Bidayah wan-Nihayah

By: Ibn Katheer

Translation & Researched By: Darussalam Research Center

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Preface to the Revision

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah’s leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O, Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things. To proceed:

Among the blessings which Allah has bestowed upon us, the community of Muslims is that He has made it easy for us to follow the path of guidance, and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan-Nihayah*, by the Imam, the Hafiz, the master scholar of hadeeth, ‘Imaduddeen Isma‘eel Ibn Katheer Al-Qurashi – may Allah have mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (Footstool), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam (Peace be upon him) was created, and told the stories of the prophets up to the days of the Children of Isra’eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hell-fire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: *An-Nihayah Fil-Fitan Wal-Malahim* (The Ending in Trials and Battles). As for the book which is in our hands today, it is *Al-Bidayah*.

By Allah’s Grace, I came to know brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarized version of this wonderful book. I prayed for Allah’s Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections,

until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.
4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the hadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of hadeeth – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.
5. We summarized the asaneed present in the book, in most cases mentioning only the Companion who narrated the hadeeth, or the person who reported it from him.
6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the All-Powerful, the Most Wise, the Most High, the Almighty.
7. In some instances, we have referred back to the original manuscript in order to verify the wording of a hadeeth from its source. In some cases, the author has combined two narrations of the same hadeeth together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.

8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.

9. We vowelised the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.

10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,

The humble slave of Allah.

Damascus, Ash-Sham (Syria).

2nd of Dhul-Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah (SWT). We seek His aid and we ask forgiveness of Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah and His Messenger erred from it and gone far astray. To proceed:

The book *Al-Bidayah* (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation (Peace be upon him). He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad (Peace be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he, lived. He then wrote a separate volume called *An-Nihayah Fil – Fitān Wal-Malahim* (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

‘Abdul Malik Mujahid

Jumadal-Oola 1431 A.H.

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

Biography of Al-Hafiz Ibn Katheer

He is the Shaikh, the Imam, the Hafiz, ‘Imaduddeen Abul Fida’ Isma‘eel Ibn ‘Umar Ibn Katheer Ibn Daw’ Ibn Katheer Ibn Dir‘, originally Al-Busrawi, then Ad-Dimashqi Ash-Shafi‘i.

He was born in Mijdal, a village on the outskirts of Busra, in the year 701 A.H., where his father was a khateeb.

In the year 706 A.H., he moved to Damascus where he studied Islamic Jurisprudence (fiqh) under Shaikh Burhanuddeen Al-Fazari and others. He married the daughter Al-Hafiz Al-Mizzi and reported many traditions from him. He delivered formal legal verdicts, was a teacher and debated with other scholars. He was a leading scholar of Islamic Jurisprudence, tafseer and Arabic grammar, in addition to which he applied himself assiduously to the study of rijal and weaknesses or discrepancies in ahadeeth.

He was appointed as head of Umm As-Salih School and At-Tankaziyyah School, after Adh-Dhahabi.

Adh-Dhahabi referred to him in the explanatory notes of Tabaqat Al-Huffaz, and in Al-Mu‘jam Al-Mukhtass he said: “He is a sound scholar of Islamic Jurisprudence, a verifier of hadeeth, a scholar of tafseer and a critic. He has written many beneficial works.”

Among his written works are:

1. At-Takmeel Fee Ma‘rifatith-Thiqat Wal-Majaheel (The Complete Book of Criticism and Praise and Knowledge of the Trustworthy Reporters and the Unknown Reporters). It combines Kitab ut-Tahdheeb and Al-Meezan and consists of five volumes.

2. Jami‘ Al-Masaneed Was-Sunan Al-Hadi Li-Aqwam Sunan (The Combined Musnads and the Sunan Which Guide to the Most Precious Sunan); this is said to be one of Ibn Katheer’s finest works in the field of hadeeth and it is one of the last books that he wrote, though not the very last one. He died before completing it – may Allah have mercy on him. In it, he combined the musnads of Imam Ahmad, Al-Bazzar, Abu Ya‘la and Ibn Abi Shaibah with the Six Books.

Shaikh Muhammad Abdur-Razzaq Hamzah said in the introduction to the book Al-Ba‘ith Al-Hatheeth:

His lineage, his birth, his teachers and his upbringing:

‘Imaduddeen Abul Fida’ Isma‘eel Ibn Ash-Shaikh Abu Hafs Shihabuddeen ‘Umar – the khateeb of his village – Ibn Katheer Ibn Daw’ Ibn Katheer Ibn Dir‘ Al-Qurashi, originally from Al-Busrawi, then Ad-Dimashqi.

His birth, his upbringing and his education:

He was born in Mijdal, a village on the outskirts of the city of Busra, to the east of Damascus, in the year 701 A.H. His father was a khateeb; he died in the year 705 A.H., when Ibn Katheer was just four years old. He was then brought up by his brother, Shaikh Abdul Wahhab, from whom he learned the fundamentals of Islamic Jurisprudence.

Then he moved to Damascus in the year 706 A.H., when he was six years old. There he studied Islamic Jurisprudence under the tutelage of Shaikh Burhanuddeen Ibraheem Ibn Abdur-Rahman Al-Fazari, better

known as Ibn Al-Firkaah (d. 729 A.H.). In Damascus he learned from ‘Eesa Ibn Al-Mut‘im and from Ahmad Ibn Abi Talib, better known as Ibn Ash-Shihnah and Al-Hajjar, who lived for more than a hundred years (d. 730 A.H.). He also learned from Al-Qasim Ibn ‘Asakir, from Ibn Ash-Sheerazi, Ishaq Ibn Al-Amidi and Muhammad Ibn Zarad. He also attended the lectures of Shaikh Jamaluddeen Yoosuf Ibn Az-Zaki Al-Mizzi, the author of Tahdheeb Al-Kamal and Atraf Al-Kutub As-Sittah, who died in the year 724 A.H. He benefited greatly from his association with him and married his daughter. He also learnt and benefited greatly from Shaikh Al-Islam Taqiyyuddeen Ibn Taimiyyah (d. 728 A. H.) with whom he kept company and whom he loved dearly. In addition, he studied under the Shaikh, the Hafiz and historian, Shamsuddeen Adh-Dhahabi Muhammad Ibn Ahmad Ibn Qayimaz (d. 748 A. H.). In Egypt, he was endorsed by Abu Moosa Al-Qarafi, Al-Husaini, Abul-Fath Ad-Dabboosi, ‘Ali Ibn ‘Umar Al-Wani, Yoosuf Al-Khatani and others.

Al-Hafiz Shamsuddeen Adh-Dhahabi said in Al-Mu‘jam Al-Mukhtass: “(He was) the Imam, the muhaddith, the mufti (deliverer of legal verdicts), the outstanding scholar of Islamic Jurisprudence and tafseer; he wrote many valuable works.”

Al-Hafiz Ibn Hajar said in Ad-Durar Al-Kaminah: “He worked on ahadeeth, studying their texts and their chains of narrators and he had a phenomenal memory and was a good-humored man.” During his lifetime, his written works spread throughout the lands and the people benefited from them after his death.”

As-Suyooti commented on this, saying, “(He was) a reliable source of ahadeeth knowledge, of their authenticity or weakness, of the various sources from which they were reported and of their rijal and their strength or weakness...”

The renowned historian, Abul-Mahasin Jamaluddeen Yoosuf Ibn Saifuddeen, better known as Ibn Taghri Bardi Al-Hanafi said in his book Al-Manhal As-Safi Wal-Mustawfa Ba’d Al-Wafi; “(He was) the Shaikh, the Imam, the most erudite, ‘Imaduddeen Abul-Fida’... he was constantly occupied and tireless in writing, compiling, categorizing, studying, narrating ahadeeth and authoring. He possessed huge knowledge of hadeeth, tafseer, Islamic Jurisprudence, Arabic language and other subjects. He delivered legal verdicts and he continued to study until he died.”

He was renowned for his ability to correct and revise and he was acknowledged as a leading historian, scholar of hadeeth and tafseer and it was he who said,

“The days pass us by, one after another,

Only driving onto the appointed times, while the eye watches,

And that youth which has gone will never return,

While this irritating old age remains.”

His Students:

The number of students who heard from Ibn Katheer and reported from him is great; they include Al-Hafiz ‘Alauddeen Ibn Hijji Ash-Shafi‘i – may Allah have mercy on him – who said of him: “He had memorized more hadeeth texts than any other scholar of our acquaintance and he was the most knowledgeable of them regarding the authentication and disparagement of narrations and their rijal. His contemporaries and his teachers all acknowledged this. Every time I met him I gained some benefit from him.”

Ibn Al-‘Imad Al-Hanbali said in his book, ‘Shadharat Adh-Dahab Fee Akhbari Man Dhahab: “(He was) the great Hafiz, ‘Imaduddeen; he memorized At-Tanbeeh and presented it in the year 718 A.H. and he memorized Mukhtasar Ibn Al-Hajib. He had a phenomenal memory and seldom forgot anything. He had good understanding and was a scholar of Arabic language who wrote average poetry." Ibn Habeeb said of him: “He heard (from the scholars), he collected and authored and he delighted the ears of his listeners with his words. He taught and he benefited (his listeners) and the pages of his legal verdicts spread throughout the lands and he became famous for his accuracy and his writing and editing skills.”

His Writings, Including Detailed Works and Brief Treatises

1. Tafseer Al-Qur’an Al-‘Azeem (Explanation of the Noble Qur’an), which is one of his most important works. It is considered to be one of the best books of tafseer whose author depended primarily for the interpretation of the Verses of the Noble Book on the ahadeeth of the Messenger of Allah (sall Allahu ‘alaihi wa alihi wa sallam). It was ordained by Allah that this great volume should become accepted and spread throughout the Muslim lands.

2. Al-Bidayah Wan-Nihayah (The Beginning and the End): This is a highly estimable book and scholars through the times have benefited from it and it has passed through the hands of researchers in every corner of the large Islamic world. In it he spoke of Earthly affairs, beginning with the start of creation, touching on the lives of the Prophets (alaihimuss-salatu was-salam) and speaking in depth and at great length about the life story of the Messenger of Allah (sall Allahu ‘alaihi wa alihi wa sallam) and recording in beneficial depth the period that followed the Prophet’s life, from the era of the rightly-guided Caliphs and ending in the year 767 A.H., with a description of the trials that would appear before the Hour.

3. At-Takmeel Ma‘rifati Ath-Thiqat Wal-Majaheel (The Complete Book of Criticism and Praise, and Knowledge of the Trustworthy Reporters and the Unknown Reporters). There is a version of it in Dar Al-Kutub Al-Misriyyah, No. 24227, which is in two volumes, but it is incomplete.(It combines Kitab At-Tahdheeb and Al-Meezan, which consists of five volumes).

4. Jami‘ Al-Masaneed Was-Sunan Al-Hadi Li-Aqwam Sunan (The Combined Musnads and the Sunan Which Guide to the Most Precious Sunan); this is said to be one of Ibn Katheer’s finest works in the field of hadeeth and it is one of the last books that he wrote, though not the very last one. He died before completing it – may Allah have mercy on him. In it, he combined the musnads of Imam Ahmad, Al-Bazzar, Abu Ya‘la and Ibn Abi Shaibah with the Six Books.

5. Tabaqat Ash-Shafi‘iyyah (The Levels of the Shafi‘i Scholars). An evenhanded estimation of the Shafi‘i scholars, including a description of the virtues of Imam Ash-Shafi‘i.

6. Takhreej Ahadeeth Adillah At-Tanbeeh Fee Fiqh Ash-Shafi‘iyyah (Takhreej of the Ahadeeth of "Adillah At-Tanbeeh" in Shafi‘i Jurisprudence).

7. Takhreej Ahadeeth Mukhtasar Ibn Al-Hajib (Takhreej of the Ahadeeth in the original version of Mukhtasar Ibn Al-Hajib); this was published recently with an authentication by Al-Kubaisi and published in Makkah.

8. Sharh Saheeh Al-Bukhari (Explanation of Saheeh Al-Bukhari); unfortunately, it is incomplete.

9. Al-Ahkam Al-Kubra (The Major Rulings); sadly, he did not complete it, reaching as far as the topic of Hajj.

10. Ikhtisar ‘Uloom Al-Hadeeth (An Abbreviated Book on the Science of Hadeeth); it was published in Makkah in the year 1358 A.H., with an authentication by Shaikh Muhammad ‘Abdur-Razzaq Hamzah and an explanation by Shaikh Ahmad Shakir and it was printed in Cairo in the year 1355 A.H. Al-Hafiz Ibn Hajar Al-‘Asqalani said of it, “It contains many benefits.”

11. Musnad Ash-Shaikhain (Musnad of the Two Shaikhs – i.e. Abu Bakr and ‘Umar – may Allah be pleased with them both).

12 & 13. As-Seerah An-Nabawiyyah (Biography of the Prophet (Peace be upon him)) – a full version and a summarised one. He mentioned it in his Tafseer, in the explanation of Soorah Al-Ahzab, in the story of the Battle of the Trench. The summarised version was printed in Egypt in the year 1358 A.H. and was entitled Al-Fusool Fikhtisar Seerah Ar-Rasool (Summarised Chapters of the Biography of the Messenger (Peace be upon him)).

14. Al-Muqaddimat Fee Usool Al-Fiqh (Introductions to the Science of Usool Al-Fiqh [the Principles of Islamic Jurisprudence]). It was referred to in the summary of Muqaddimah Ibn As-Salah.

15. Mukhtasar Kitab Al-Madkhal Ila Kitab As-Sunan Lil-Baihaqi (Abbreviation of The Introduction to the Book of the Sunan by Al-Baihaqi).

16. Risalah Fil-Jihad (A Treatise on Jihad), which is available in print.

His Death

The author of Al-Manhal As-Safi said: “He died on Thursday, the 26th of Sha‘ban, in the year 747 A.H., aged seventy-four years.”

Al-Hafiz Ibn Hajar said: “He had become blind in the latter years of his life, may Allah have mercy on him and be pleased with him.”

Author's Preface

The Shaikh, the Imam, the scholar, the most erudite, Abul Fida' 'Imaduddeen Isma'eel – may Allah have mercy on him – said: “All praise and thanks be to Allah, the First and the Last, Az-Zahir, Al-Batin, Who has complete knowledge of all things. He is the First, because there was nothing before Him and He is the Last, because there will be nothing after Him. He is Az-Zahir, because there is nothing above Him and He is Al-Batin, because there is nothing below Him. He is the Eternal, Who is continuously and permanently present with all of His perfect and complete Attributes, forever, without end and without interruption. He is Aware of even the crawling of a black ant on a solid rock on a dark night, and He knows the exact number of the grains of sand. He is the Sublime, the Greatest, Who created everything and ordered them in due proportions. He erected the heavens without any supports and adorned them with the shining heavenly bodies and He placed therein a lamp (the sun) and a luminous moon. Above them He created an elevated seat, which is wide, domed and circular and that is the Mighty Throne, which has legs borne by noble angels known as the Karoobiyyoon - may the Blessings and Peace of Allah be upon them all. They sing Allah's praises and glorify Him. Likewise, all corners of the heavens are filled with angels and every day seventy thousand of them arrive in Al-Bait Al-Ma'moor in the Seventh Heaven. When they leave it after completing their saying la ilaha illallah, praise, glorification, prayers and greetings etc., they never return to it (but always a fresh batch comes). He placed in the Earth rivers and streams for the animals and He placed therein tall mountains and blessed them, and provided nourishment of every kind for mankind and their livestock both in summer and in winter.

He began the creation of man from clay and He made his offspring from his semen, composed of worthless water, in a safe lodging (womb). Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person), and He gave him hearing (ears), sight (eyes) and hearts, after he had been nothing to be mentioned and He honored him with knowledge and teachings. He created Adam (Peace be upon him), the father of the mankind, fashioned his body and breathed into it His Spirit. He made the angels prostrate before him and created from him his spouse, Eve, the mother of the mankind for his company. He placed them in His Paradise and showered His Blessings upon them. Then, in His Wisdom, He sent them down to the Earth and He produced from them numerous men and women and in His infinite Wisdom, He made some of them kings and others subjects, some of them poor and some of them wealthy, some of them free and some of them slaves. He made them reside in all corners of the Earth, throughout the length and breadth of it. He made them in generations, succeeding one another until the Day of Reckoning, when they will be presented to their Lord, the All-knowing, Most Wise. He blessed them with rivers in all the lands. These rivers varied from large to small, according to the needs of the people. He caused springs and wells to flow for them. He sent them rainclouds and brought forth for them all manner of plants and fruits and gave them all that they requested: And if you count the blessings of Allah, never will be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extra ingrate who denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad. He gave you of all that you asked for. (Soorah Ibraheem 14:34). Glorified be He, the Most Generous, the Self-Sufficient, Most Forbearing. One of the greatest blessings which He bestowed upon them – after He created them, gave them provision, made the path easy for them and gave them speech – was that He sent Messengers to them and revealed to them Scriptures which made clear what He had made lawful and what He had made unlawful, His communications, His Rulings and details of everything from the beginning until the return to Allah on the Day of Resurrection. The happy man is the one who believes in these communications and submits to them and complies with His Commands and extols His Prohibitions. Such a person succeeds in attaining eternal bliss and will avoid the abode of the rejecters in Hell, where Az-Zaqqoom is located, along with hameem and a painful punishment.

I praise Him abundantly with pure and blessed praises, filling the expanses of the Earth and the heavens for all time until the Day of Resurrection, as befits His Great Majesty, His Eternal Dominion and His Beneficent Countenance. I bear witness that none is worthy of worship except Allah, Alone, without partners, without offspring, without any female companion, without peer, without minister, without adviser, without equal, without rival and without sharer. I bear witness that Muhammad is His slave and His Messenger, His beloved, His Khaleel, Al-Mustafa, of Arab origin, the Seal of the Prophets, who has been given the great Hawd of sweet water and who will be permitted by Allah to intercede on behalf of the Muslims on the Day of Resurrection. He will hold the banner which Allah will send to Al-Maqam Al-Mahmood, a banner under which all of mankind will desire to gather, even Allah's Khaleel, Ibraheem – may Allah's Blessings and Peace be upon him and all of his brothers among the Prophets and Messengers and may He be well pleased with all of his esteemed, noble and excellent Companions, who are the best of all people after the Prophets.

In this book, I will record – with Allah's Help and Guidance – what Allah, by His Strength and Power, makes easy for me of the beginning of all created things, such as the creation of the Throne and the Kursi, the heavens and the Earth and all that is in them and what lies between them, such as the angels, the jinn and the devils, how Adam (Peace be upon him) was created, the stories of the Prophets and the events that surrounded them, up to the times of the Children of Isra'eel and the Jahiliyyah, which ended with the coming of our Prophet, Muhammad (Peace be upon him). We will give details of his life story, as appropriate, thereby healing hearts, quenching thirsts and banishing the ills of the sick. Then we will report the events which followed that, up to the present time. We will speak of the trials, the battles and the Signs of the Hour. Then we will describe the Sending Forth and the Gathering, the terrors of the Resurrection and its description, including what will occur on that Day. Then we will describe the Fire and after that, the Gardens (of Paradise), the good things therein and other matters relating to this. We will also mention what has been said regarding this in the Qur'an, the Sunnah, and the traditions accepted by the scholars.

We shall not mention the Isra'eeliyyat except what is permissible according to Islamic Law, i.e., which does not contradict the Book of Allah or the Sunnah of His Messenger (Peace be upon him). Such narrations are neither believed in nor rejected and we will only mention those which contain details where all we have is summary or names where our narrations do not supply them, due to there being no benefit for us in providing them. And we only mention them for the purpose of embellishment, not with the intention of citing them as evidence or relying upon them. We only depend upon and have confidence in the Book of Allah and the authentic and sound narrations from the Sunnah of His Messenger (Peace be upon him). As for those narrations in which there are some weaknesses, we have identified them. Allah is the One from Whom we seek aid and upon Whom we depend and there is no strength and no power except with Allah, the Almighty, the Most Wise, the Most High, the Great. Allah says in His Book, Thus We relate to you (O Muhammad) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an) (Soorah Ta Ha 20:99). And Allah has recounted to His Prophet (Peace be upon him) information from the past concerning the creation of all things and He has mentioned the previous nations and what He did to His Awliya' and what He caused to befall His enemies. The Messenger of Allah (Peace be upon him) conveyed all of this clearly to his people and in each chapter, we shall narrate what has come to us from him (Peace be upon him) following the relevant Qur'anic Verses. He informed us of what we need to know in this regard and ignored matters of no benefit. We will only mention a few of such things in brief and we shall point out what is true in them and accords with our information and whatever contradicts that, we shall hold to be rejected.

As for the hadeeth narrated by Al-Bukhari in his Saheeh, on the authority of 'Abdullah Ibn 'Amr Ibn Al-'As (May Allah be pleased with him), in which it is stated that he said: The Messenger of Allah (Peace be upon him) said, "Convey from me even a single Verse. You may relate from the Children of Isra'eel without objection. (Relate from me and do not tell lies about me). If anyone deliberately tells a lie against

me let him prepare his seat in the Hellfire.” This refers to the Isra’eeliyyat on whose authenticity we offer no opinion, for we have nothing with which to confirm or refute them. So it is permissible to relate them for the purpose of reflection and contemplation and that is what we have done in this book. As for those narrations whose authenticity is confirmed by our sources, there is no need to relate them, since we may suffice ourselves with what we have (in the Qur’an and Sunnah). As for those narrations whose falsehood is established by our sources, they are rejected and it is not permissible to relate them, unless it is with the intention of pointing out that they are false and rejected. And since Allah – all praise and thanks be to Him – has sufficed us with His Messenger, Muhammad, against the need to avail ourselves of all other sources and with His Book against the necessity of referring to all other Scriptures, we will not resort to what is in their hands for information, when we know that it contains confusion, mixed-up facts, lies, fabrications, distortions and substitutions and in addition to all that, deletions and alterations.

That which we require has been made clear to us by our Messenger, and he has explained it and elucidated it – some know it, while others are ignorant of it – as ‘Ali Ibn Abi Talib (May Allah be pleased with him) said: “The Book of Allah contains information about what occurred before you and tidings about what will occur after you and rulings on what takes place among you; and it is true, not a thing to be taken lightly. If any tyrant or oppressor who abandons it, Allah will destroy him and if anyone seeks guidance from any other source, Allah will cause him to go astray.” And Abu Dharr (May Allah be pleased with him) said: “When the Messenger of Allah (Peace be upon him) died, no bird flapped its wings in flight except that he had taught us some knowledge about it.”

Al-Bukhari said in the Book of the Beginning of Creation: It was reported on the authority of Tariq Ibn Shihab that he said: I heard ‘Umar Ibn Al-Khattab (May Allah be pleased with him) saying, “The Messenger of Allah (Peace be upon him) stood up among us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he had said, and some forgot it.”

Imam Ahmad Ibn Hanbal reported in his Musnad, on the authority of Abu Zaid Al-Ansari (May Allah be pleased with him) that he said: “The Messenger of Allah (Peace be upon him) led us in the Fajr prayer, then he ascended the pulpit and he delivered a sermon to us until midday, then he descended and offered the Zuhr prayer. Then he ascended the pulpit once again and delivered a sermon to us until it was time for the ‘Asr prayer. Then he descended and offered the ‘Asr prayer. After that, he ascended the pulpit once more and delivered a sermon to us which lasted until the sun set. In these sermons, he spoke to us about what had been, what was (at that time) and what would be (in the future) and the most knowledgeable of us (regarding these things) was the one with the best memory.” Muslim also recorded it in his Saheeh, with a different chain, narrating on the authority of Ya‘qoob Ibn Ibraheem Ad-Dawraqi and Hajjaj Ibn Ash-Sha‘ir, who both reported on the authority of Abu ‘Asim Ad-Dahhak Ibn Makhlad An-Nabeel, who reported on the authority of ‘Azrah, who in turn reported on the authority of ‘Ilba’, who in turn reported on the authority of ‘Amr Ibn Akhtab Ibn Rfa‘ah Al-Ansari (May Allah be pleased with him), who reported it from the Prophet (Peace be upon him).

Imam Ahmad reported on the authority of Abu Sa‘eed Al-Khudri that he said: “The Messenger of Allah (Peace be upon him) delivered a sermon to us after the ‘Asr prayer which lasted until sunset. Some of us remembered it and others forgot it.” ‘Affan said: “Hammad said: To the best of my recollection, he said: (it was about) the events that would take place up until the Day of Resurrection.” Then he praised and thanked Allah and said, “Verily, the life of this world is green and beautiful, and Allah made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of the life of this world and beware of women.” Then he reported the rest of the sermon and he said: Then when it was sunset, he said, “Verily, the likeness of what remains of the life of this world, compared to what has passed of it, is as the likeness of what remains of this day, compared to what has passed of it.”

Then Imam Ahmad narrated on the authority of Abu Sa‘eed Al-Khudri (May Allah be pleased with him) that the Messenger of Allah (Peace be upon him) led us in the ‘Asr prayer one day and then he stood up and delivered a sermon to us which lasted until sunset; during this sermon, he did not neglect to mention anything of the events which will occur up until the Day of Resurrection. Some of us memorized it and others forgot it. One of the things that he said was, “O people! Verily, the life of this world is green and beautiful and verily, Allah has made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of the life of this world and beware of women.” Then he reported the rest of the sermon and he said, “Then as the sun was about to set, he said, “Verily, what remains of the life of this world, in comparison with what has already passed of it is like what remains of this day, in comparison with what has already passed of it.” This is what has been recorded and Allah knows better.

A Description of the Creation of the Throne, the Kursi, Al-Lawh, the Heavens and the Earth

Chapter On The Words of Allah, Most High: Allah is the Creator of all things...

Allah, the Most High, says in His Noble Book: Allah is the Creator of all things and He is the Wakeel (Trustee, Disposer of affairs, Guardian, etc.) over all things (Soorah Az-Zumar 39:62). So everything besides Allah was created by Him, is under His Dominion and His Disposal, and was brought into being, having previously not existed.

The Throne, which is the ceiling of all created things, including everything that lies beneath the Earth and all that exists between it and the Throne – whether animate or inanimate – all of it is His Creation, His Kingdom, His slaves and all are under His Subjugation and His Power and they are subject to His Disposal and His Will. He it is Who created the heavens and the Earth in six days and then rose (istawa) over the Throne. He knows what goes into the Earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allah is the All-Seeing of what you do. (Soorah Al-Hadeed 57:4).

The scholars of Islam, without exception, are in complete agreement – and no Muslim has the slightest doubt of this – that Allah created the heavens and the Earth and all that lies between them in six days, as proven by the Noble Qur'an. But they differed as to whether these days are like Earthly days, or whether each day is equivalent to a thousand years of what you reckon. In this matter, the scholars are divided into two camps, as we have made clear in the tafseer of this Verse and we shall explain this in the relevant place.

They also differed regarding the question of whether or not there existed any creation before the formation of the heavens and the Earth. Some groups among the rationalist theologians supported the idea that nothing existed before them and that they were created from absolute nothingness. Others said that no, before the creation of the heavens and the Earth there were other creations; and they based this claim on the Words of Allah, Most High, And He it is Who has created the heavens and the Earth in six days and His Throne was over the water. (Soorah Hood 11:7). In the hadeeth narrated by 'Imran Ibn Husain it was stated that "Nothing existed before Allah and His Throne was over the water. He wrote everything in the Tablet, then He created the heavens and the Earth."

These people disagreed regarding which of them was created first:

Some said that the Pen was created before all of these things and this was the preferred view of Ibn Jareer At-Tabari, Ibn Al-Jawzi and others. Ibn Jareer said: "After the Pen, the fine clouds, and after it, the Throne." They cited as proof for this the hadeeth narrated by Imam Ahmad, Abu Dawood and At-Tirmidhi, on the authority of 'Ubadah Ibn As-Samit (May Allah be pleased with him), who said: The Messenger of Allah (Peace be upon him) said, "The first thing that Allah created was the Pen, then He said to it, 'Write.' In that very hour all that was to occur (was written) up to the Day of Resurrection." This is the wording of Ahmad's narration and At-Tirmidhi said of the hadeeth, "(It is) hasan-saheeh-ghareeb."

The opinion of the majority of scholars, according to what has been transmitted by Al-Hafiz Abul-'Ala' Al-Hamdani and others, is that the Throne was created before that and this is what was narrated by Ibn Jareer via Ad-Dahhak, on the authority of Ibn 'Abbas (May Allah be pleased with him), as proven by the hadeeth narrated by Muslim in his Saheeh, in which it was reported on the authority of 'Abdullah Ibn

‘Amr Ibn Al-‘As (May Allah be pleased with him) that he said: I heard the Messenger of Allah (Peace be upon him) say, “Allah ordained the measures of the creation fifty thousand years before He created the heavens and the Earth – while His Throne was over the water.” They said that this taqdeer was His writing of the measures with the Pen. This hadeeth proves that this took place after the creation of the Throne, so it is confirmed that the creation of the Throne preceded that of the Pen, with which the measures were written – and this is the opinion of the majority of scholars. The hadeeth of the Pen must therefore be understood to mean that it was the first of the created things in this world and this is supported by the narration of Al-Bukhari, on the authority of ‘Imran Ibn Husain (May Allah be pleased with him) that he said: The people of Yemen said to the Messenger of Allah (Peace be upon him), “We have come to you to learn the Religion and to ask you about the beginning of this universe.” The Prophet (Peace be upon him) said: “There was Allah and nothing else before Him...” In another narration, he said, “There was nothing else with Him...” In a narration transmitted elsewhere, it was reported that he said, “His Throne was over the water and He wrote everything in the Record; and He created the heavens and the Earth.” In another version, it was reported that he said, “Then He created the heavens and the Earth.” They asked him about the beginning of the creation of the heavens and the Earth and that is why they said: “We have come to you... to ask you about the beginning of this universe.” So he answered only what they had asked, which is why he did not inform them about the creation of the Throne.

Section Regarding What Has Been Said Concerning the Description of the Creation of the Throne and the Kursi

Allah, Most High, says,

Owner of high ranks and degrees, the Owner of the Throne) (Soorah Ghafir 40:15)

He, Most High, says,

So Exalted be Allah, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! (Soorah Al-Mu'minoon 23:116)

He, Most High, says,

Allah, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! (Soorah An-Naml 27:26)

He, Most High, says,

And He is Oft-Forgiving, full of love (toward the pious who are real true believers in Islamic Monotheism). Owner of the Throne, the Glorious (Soorah Al-Burooj 85:14,15)

He, Most High, says,

The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty) (Soorah Ta Ha 20:5)

He, Most High, says in a number of Verses of the Qur'an,

And then He Istawa (rose over) the Throne (really in a manner that suits His Majesty) (Soorah Al-A'raf 7:54)

Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying), "Our Lord! You comprehend all things in mercy and knowledge..." (Soorah Ghafir 40:7)

He, Most High, says,

And eight angels will, that day, bear the Throne of your Lord above them (Soorah Al-Haqqah 69:17)

He, Most High, says,

And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth, and it will be said, "All praises and thanks be to Allah, the Lord of the 'Alameen (mankind, jinn and all that exists)." (Soorah Az-Zumar 39:75)

In the supplication against distress narrated in an authentic hadeeth, it was said: "None has the right to be worshipped except Allah, the Great, the Most Forbearing. None has the right to be worshipped except Allah, the Lord of the Noble Throne. None has the right to be worshipped except Allah, the Lord of the heavens and the Lord of the Earth, the Lord of the Noble Throne."

It has been established in an authentic hadeeth in Saheeh Al-Bukhari from the Messenger of Allah (Peace be upon him) that he said: "When you ask Allah for Paradise, ask for Al-Firdaus, because it is the highest and best place in Paradise and above it is the Throne of the Most Beneficent."

It has also been reported in one tradition that "The inhabitants of Al-Firdaws listen to the groaning of the Throne and it is its glorification and extolling of Allah." And that can only mean that they are near to it.

It has also been authentically reported that the Messenger of Allah (Peace be upon him) said: "The Throne of the Most Beneficent shook due to the death of Sa'd Ibn Mu'adh."

Al-Hafiz Ibn Al-Hafiz Muhammad Ibn 'Uthman Ibn Abi Shaibah wrote in his book "The Description of the Throne" on the authority of one of the Salaf: "The Throne was created from a red ruby and the distance between its two sides would take fifty thousand years to traverse." We mentioned when citing the Words of Allah, Most High, The angels and the Rooh (Jibrael/Gabriel) ascend to Him in a day the measure whereof is fifty thousand years (Soorah Al-Ma'arij 70:4) that the distance between the Throne and the seventh Earth would take fifty thousand years to traverse and its breadth is also fifty thousand years.

Some of the rationalists have contended that the Throne is a circular heaven that encompasses the world on all sides and that is why they referred to it as the Ninth Heaven, the Starless Heaven and Al-Atheer (the Ether). But this is not good, because it has been established that it has legs which are borne by the angels and the heaven does not have legs, nor is it held and in addition, it is above Paradise and Paradise is above the heavens and there are a hundred levels between each of its seven levels, the distance between each of which is equivalent to the distance between the heavens and the Earth. And the distance between the Throne and the Kursi is not the same as that between one heaven and another. In addition, the word 'Arsh (Throne) in Arabic refers to the throne of a king, as Allah says, And she (i.e. the Queen of Sheba) has a great throne... (Soorah An-Naml 27:23). It does not mean a heaven and none of the Arabs understands it to mean that; and the Qur'an was sent down in the language of the Arabs and so it is a seat, which has legs that are borne by the angels and it is like a dome over the world and the ceiling of creation. Allah, Most High, says, Those (angels) who bear the Throne (of Allah) and those around it glorify the

praises of their Lord, and believe in Him, and ask for forgiveness for those who believe (in the Oneness of Allah) (saying), “Our Lord! You comprehend all things in mercy and knowledge...” (Soorah Ghafir 40:7)

And He, Most High, says, and eight angels will, that day, bear the Throne of your Lord above them (Soorah Al-Haqqah 69:17)

In the poetry of ‘Abdullah Ibn Rawahah (May Allah be pleased with him) which he recited to his wife, when she accused him of impropriety with his slave-girl (‘Al-Bahr Al-Wafir’), he says:

“I bore witness that Allah’s Promise is true

And that the Fire is the abode of the disbelievers,

And that the Throne is above the water, floating,

And above the Throne is the Lord of the worlds,

And it is borne by noble angels,

The angels of the (one true) Deity (who are) commanded.”

This was recorded by Ibn ‘Abdul-Barr and other scholars.

Abu Dawood narrated on the authority of Jabir Ibn ‘Abdullah that the Prophet (Peace be upon him) said: “I was permitted to speak about one of the angels of Allah, the Almighty, the All-Powerful, who is one of the bearers of the Throne and (to tell you) that the distance between his earlobe and his shoulder is a journey of seven hundred years.” It was also narrated by Ibn Abi ‘Asim with this wording, “(The distance is) like that of a bird flying for seven hundred years.”

And it is reported on the authority of Ibn ‘Abbas (May Allah be pleased with him) and Sa‘eed Ibn Jubair that they said regarding the Words of Allah, Most High, His Kursi extends over the heavens and the Earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great (Soorah Al-Baqarah 2:255), “It means, His Knowledge.” But what is known from Ibn ‘Abbas (May Allah be pleased with him) is that he said, as reported by Al-Hakim in Al-Mustadrak – who said that it is authentic according to the criteria for acceptance cited by Al-Bukhari and Muslim – “The Kursi is the Footstool and no one is able to properly estimate the Throne except Allah, the Almighty, the All-Powerful.”

Ibn Jareer At-Tabari said: Yoonus told me: I was told by Ibn Wahb that he said: Ibn Zaid said: My father told me that the Messenger of Allah (Peace be upon him) said, “In respect to the Kursi, the heavens and the Earth are no more than seven dirhams thrown into a shield.”

Abu Dharr (May Allah be pleased with him) said: I heard the Messenger of Allah (Peace be upon him) saying, “The Kursiyy in relation to the Throne is no more than a ring of iron thrown into an open desert on Earth.”

Section: Regarding What Has Been Said Concerning Al-Lawh Al-Mahfooz

It is reported on the authority of ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) that the Prophet (Peace be upon him) said, “Verily, Allah created a Preserved Tablet from a white pearl; its pages are made from a red ruby and its Pen is light and its record is light. In each day, Allah has three hundred and

sixty moments in which He creates, sustains, causes death and gives life, honors and humbles and does as He wills.”

Ishaq Ibn Bishr reported on the authority of Ibn ‘Abbas (May Allah be pleased with him) that he said: Verily, at the beginning of Al-Lawh Al-Mahfooz, it is written: ‘None has the right to be worshipped except Allah, Alone. His Religion is Islam and Muhammad is His slave and His Messenger. and so whoever has faith in Allah, believes in His Promise and obeys His Messengers, He will admit him to Paradise.” He (Ibn ‘Abbas (May Allah be pleased with him)) said, “And Al-Lawh Al-Mahfooz is a tablet made from white pearl; its length is equivalent to the distance between the heaven and the Earth, its breadth is equivalent to the distance between the East and the West and its edges are pearl and ruby, its two sides are red ruby, its Pen is light, its words are hung upon the Throne and its base is in the lap of an angel.”

Anas Ibn Malik (May Allah be pleased with him) and others from among the Salaf said, “Al-Lawh Al-Mahfooz is on the forehead of Israfeel.”