

Explanation of "Allaah is above the Throne"

Shaykh Zayd bin Muhammad bin Haadee al-Madkhalee (May Allaah have mercy on him)

[Source: Awdhah Al Ma'aani Sharh Muqaddimah Risalah ibn Abi Zayd Al Qayrawani (Explanation of the Introduction of Risalah of Ibn Abi Zayd Al Qayrawani) Page 195. Translation by Athaar Media.]

Article taken and slightly adapted from: Salafi-Dawah.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Ibn Abee Zayd al-Qayrawanee said:

"Upon the Throne He has Ascended"

Shaykh Zayd bin Muhammad bin Haadee al-Madkhalee (May Allaah have mercy on him):

Explanation:

"The statement of the author, (May Allaah have Mercy upon him),: "Upon the Throne He has Ascended" means: That ascension over the throne is from the attributes (related to actions) of Allaah, (*The Blessed and the Most High*), and the throne is from the creations. Allaah has the attribute of loftiness, and He has the attribute of ascension. He has ascended upon the throne in with a ascension of reality that befits His Majesty. Whoever distorts this speech has opposed the Salaf, oppressed himself, and spoken with falsehood.

The students of knowledge know the sects that differed with this attribute and its peers. They are the Jahmeeyah, Mu'atillaah, Ashaa'irah, Kullaabiyah, and Maatooridiyyah. All of them have differed in regards to this attribute and interpreted it with falsehood.

There are those from them who completely negated the names and attributes of Allaah, such as the Jahmeeyah and Mu'atillaah, and clarification of that has already preceded.

There are those that affirmed the names and negated the attributes, like the Mu'tazillaah upon misguidance.

As for the Ashaa'irah and those who turn to their understating, then they interpret "Istiwa'" (ascension) with "Istayla'" (control) and dominance. Additionally, they interpret the other attributes, and due to that they've become the people of partial negation. Even though some of the scholars agreed with them in their reprehensible interpretations. However, they are not to be coupled with the people of innovations, such as the author of Al-Fath (Ibn Hajar al-Asqalaanee) or Ash-Shawkaanee in some of their books agreed with the Ashaa'irah in their interpretation of this attribute and its peers. They are not to be classed with the Ashaa'irah that have established principles in this methodology that opposes the methodology of Ahlus Sunnah wal Jamaa'ah. Due to this, we do not warn from their books,

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not from Al-Fath (Al-Baree)¹ and not from Fath al-Qadeer, nor from the books of Al-Qurtubee, or the remainder of the books of those who have profuse knowledge that is benefited from in their books. What they have erred in regarding interpretation should be clarified to the people so that they do not follow them in that."

¹ Haafidh Ibn Hajr al-Asqalanee (*May Allaah have mercy on him*) wrote the famous explanation of Saheeh al Bukhaaree called Fath ul-Baaree.