

فِي

مَذَاهِبِ السَّلَفِ

ENGLISH

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Ash-Shawkaany rahimahullaah

أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
وَأَنَّ الْإِسْلَامَ دِينِي
وَأَنَّ الْيَوْمَ نِعْمَ الْيَوْمُ

THE TREATISE OF TREASURES

IN THE POSITIONS OF THE PIOUS PREDECESSORS

The Treatise of Treasures in the Positions of the Pious Predecessors

Ash-Shawkaany, rahimahullah

The Treatise of Treasures in the Positions of the Righteous Predecessors “At-tuhaf fee madhaahib as-Salaf”, by the great Islamic sheikh, the judge, the immensely knowledgeable Muhammad ibn Ali Ash-Shawkaany, rahimahu Allah.

Bismillaahirrahmaanirraheem. In the Name of Allah, the Most Entirely Merciful, the Especially Merciful. All praise be to Allah, Lord (deficient translation of the Name of Allah “Rubb”, meaning Creator, Cherisher, Protector, Provider and Sustainer. Hereafter referred to simply as “Lord”) the worlds, and the Mercy and blessings be upon the best of people (i.e., the Prophet ﷺ) and his kind family, and may Allah be pleased with his great companions. And so, a question has been received from a few people living in Makkah, and this is how it goes:

Question – *Bismillaahirrahmaanirraheem.* In the Name of Allah, the Most Gracious, the Most Merciful. All praise be to Allah, Lord the worlds. What do the jurists of the religion and the knowledgeable scholars and the people of Tawheed (Islamic Monotheism) say regarding the Ayat (verses of the Quran) of the Attributes [of Allah] of what is mentioned in the Great Book (i.e. the Quran) and of what is made clear in the Sunnah of he who guides to a straight path (i.e. the Prophet ﷺ); Is the authentic affirmation of these verses through their apparent meaning without takyeef (explaining the howness), or tamtheel (likening Allah [to His creation]), or ta'weel (distorting the meaning), or ta'teel (denying the apparent meaning), the creed of the people of tawheed, and the [full] belief of the Quran, and the correct following of the Salaf (i.e. righteous predecessors), or is this (i.e. this aforementioned affirmation as per the Salaf) the creed of the Mujassimah (i.e. the Anthropomorphists)? And what is the ruling on whoever distorts the meaning and negates what Allah and His Prophet ﷺ has described Allah with, and supported with texts as approved by the specific elite, that Allah SWT (i.e. Subhaanahu Wa Ta'aala (free and far from all imperfections what the deviants and disbelievers false attribute to Him)) is in the Heavens (i.e. above them), above His Arsh (i.e. Throne), distinct from His Creation, and His Knowledge is everywhere (i.e. encompasses everything), and the evidence for that is the verses of istiwa' (i.e. being above the Throne) and ascension and raising. And His Saying in the Quran, “Do you feel secure that He who is above...” (Quran, 67:16), and from the Sunnah, the hadeeth of the slave woman, the Descending [of Allah [to the nearest Heaven]], and of Imran ibn Huṣayn. And the saying of the Prophet ﷺ, “Do you not trust me, when I am the trustee of the One Who is above the heaven?...”, and more of the like from the mass-transmitted ayat and abundant ahadeeth. And he (i.e., the one who distorts) distorts the ayat of istiwa' (i.e., being above the Throne) to istilaa' (i.e. seizing it [with power]), and that Descending is only

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of Mercy, and he (i.e. the one who distorts) made distortion what expels the rest of the texts on the Attributes [of Allah]. He (i.e., the one who distorts) lives in the darkness of the mind and ignorance and doubts. If it is said to him (i.e. the one who distorts), "Where is Allah?" He (i.e. the one who distorts) will answer by saying that this question should not be asked and that Allah never had a place – such is the answer of the deviant groups. Is that the answer of the Jamites and the Murji'ah and the people of kalam (i.e., philosophy)? Or is that the answer of the scholars upon the Sunnah? Benefit us with an answer in the sake of [earning] good deeds; as "On the Day when every soul will come disputing [i.e., pleading] for itself" (Quran, 16:111), and so, this position has endured much quarrelling, and minds have been confused, and [steadfast] feet have slipped, and everybody claims to be correct with ornated and ornamented answers, so, clearly show that which is requested with evidence and clarify the path of Truth with lengthened details. May Allah multiply your rewards and prevent you from evils, and as-salaamu alaykom wa-rahmatullaahi wa-barakaatuhu (may the peace, blessings, and mercy of Allah be upon you).

Answer – And I (i.e. the author) say: I know that the speech regarding the ayat and ahadeeth mentioning the Attributes [of Allah] have been prolonged and widely-spread-out, and has been embraced by some schools of thought, and paths have missed this, and ways have opposed one-another, and the reason for that is the non-abstinence of the [ignorant] people to associate themselves to knowledge and to stay where Allah has put them (i.e. stay in their lane); and because they enter doors that Allah did not allow them to enter, and because they try to know something that Allah did not Reveal and has made exclusive to Himself in His Knowledge, so, they (i.e. these deviants) divided into sects, departed exponentially, and became into parties, despite beginning their ways trying to reach – what they think – is the optimal achievement and greatest need; so, a sect of them – and it is the lightest of these sects and least sinful and least punished that burden themselves through incorrectly indulging into what Allah did not assign [for us] in light of His Knowledge – is the sect that wanted to reach Truth and that which is correct, but has taken rough ways, and tried to ascend in clarification as if in a one-way shaft where whoever takes it, cannot go back, let alone reach something requested or correct. And despite that, they have set new standards thinking that it was true, falsely justifying it with ayat and authentic ahadeeth, and they have mounted with such narrative to becoming infirm and frail, with mad imaginations, and these are two sects:

- 1- The first sect:** This is the sect that went to extremities in exaltation, so. It reached a boundary that the skin will get goosebumps from, and the

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heart will shiver from, and that is due to their ta'teel (denying the apparent meaning) of the explicitly proven Attributes in the Quran and Sunnah that are more clear than the sun in the day, and more apparent than the daybreak of the morning, and they think what they have done in conformity with truth and in accordance to what Allah wants, so, they have deviated from the straight path, and misguided those who sought the straight path.

- 2- The other sect:** This is the sect that went to such extremes [in ghuluw] in affirming the ability [of Allah] that has reached a limit that nothing else affects it, and has no consideration to anything other than it, and this has lead to absolute Jabr (i.e., from Jabriyyah; the deviant belief that one is forced to do the actions; no freewill), and total [divine] compulsion, so not much benefit has remained in sending of Prophets and Revealing of Scriptures, and there is no [good] return from such on the worshippers with any [good] return, and they have come with distortions and false interpretations to clear ayaat, as well as [created] problems to the clear proofs of Allah, so, they were like the first sect in misguidance and misguiding, despite that both purposes were correct and bright, and had it not been for the ugly extremes and the enmity they have for the others, and [mistakenly] thought that they were the middle nation between the two extremes, so then every sect of these three sects started to argue, dispute, investigate and authenticate, and precisely examine their claims, and then transgress and attack the others with according to what it has inclined to regarding knowledge, "...Every faction rejoicing in what it has." (Quran, 30:32) And before Allah, the foes shall meet. Despite this, they all agree among themselves that the path of the pious predecessors (i.e., the salaf) is safest, however, they have claimed that the path of those whom came after them (i.e., the khalaf) is more knowledgeable. So, the ultimate purpose of their achievement regarding their alleged knowledge is that their scholars and intellectuals wished for the final outcome of their determination to be the religion of the ignorant, and they said, "Congratulations to the laypeople!"

Thus, the realization of this alleged knowledge is such that those who achieve it can congratulate the simple-minded ignorant layperson and wish him to be among their ranks, and of their path. Indeed, this person calls out loudly and represents the clearest evidence that this alleged knowledge that they have requested, ignorance is far better than it. So, what do you think of an alleged knowledge whose possessor believes that ignorance is better than it and when it reaches its peak and achieves its end, it renders him ignorant of it and not acting upon it. In this there is a lesson for those who take heed, and a clear sign for those who observe. Why don't they work towards the ignorance of these matters in which they entered initially, and escape its consequences, relieving themselves from its fatigue? They should say what the poet said:

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I see that the matter leads to an end ... Turns out to be a [new] beginning.

They would have gained pure freedom from this wish and safety from this congratulation for the general public. Indeed, a wise person does not wish for a rank similar to his own or lower than his own, nor does he congratulate someone who is below him or similar to him. And this can only be the case for someone whose rank is higher than his own and whose position is higher than his own.

How amazing it is that simple ignorance be considered higher in rank and better in value for someone compared to knowledge? Have listeners ever heard something similar to these strange statements, or have transmitters reported anything like it? And if the condition of this group that we have known is the lightest and the least consequential, what do you think about the other groups in which their corruption has become apparent, and their sources and origins have been proven invalid? Like the groups that intend, through the appearances they show, to plot against Islam and its people, and strive to create doubt in it by presenting doubts and determining matters that lead to defamation of the religion and turning its people away from it. At this point, you should know that the best matters are those that succeed upon the guidance, and the worst matters are the introduced innovations. And the truth that has no doubt or ambiguity is what the best generations were upon, then those who followed them, then those who followed them. And they – may Allah have mercy on them and guide us to emulate them and seek guidance from their guidance – used to accept the proofs of the Attributes of Allah per their apparent meanings, and not indulge in what they did not know, nor did they distort. And this is known from their sayings and actions that are established from their schools of thought, no one doubts it, neither sceptics nor deniers, and no argumentative person argues about it. Even if a divisive person or a shining figure emerges among them, they clarify his matter to people and inform them that he is on the wrong path. They openly declare this in gatherings and forums, warning people against his innovations, just as they did when Ma'bad Al-Juhaniyy and his companions appeared, stating that the matter resumed, and they explained his deviation and the falsehood of his statements to the people, so, they warned them against him – except those whom Allah has sealed their hearts and has placed a covering upon their vision. And thus, it was, after them, became a pattern to clarify to the people the falsehood of the statements of the people of deviance, and warned against them, as the tabi'een (i.e., the companions of the companions), may Allah have mercy on them, did with Al-Ja'd ibn Dirham and those who said what he said, and adopted his false dogma. And they continued to do so, so, the innovator in regards to the Attributes cannot openly show his innovation, rather they concealed it just as the zanadiqah (i.e., disbelieving heretics) conceal their kufr, and thus, other innovators in religion despite the variance in their innovations and the uttered falsehood, but here, we limit to talking about

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the issue that the question was concerning, which is the issue of Attributes, and what was falsely spoken about it by those who spoke without the right of knowledge – unless Allah granted them permission to know – and that passing on the proofs of the Attributes based on its apparent meaning is the creed and methodology of the pious predecessors, including the companions, their followers (tabi'een (i.e., the companions of the companions)), and those who followed them (tabi'ee at-tabi'een (i.e., the companions of the companions of the companions)), and that whosoever wanted [to show] the extremists' disputes, the most odd narrators and distorters regarding contradicts the apparent meaning, they – the Salaf – would rise against them and warned people about them, clarifying to them that it is contrary to what the [correct] people of Islam are upon. And all other innovators in Attributes who utter statements that contradict what the overwhelming majority of the companions, tabi'een, and tabi'ee at-tabi'een, are in the hidden areas and corners, and they are never sought [for contact] except by only an arrogantly selfish person, and no one is deluded by their decorated words except a deceived one.

Despite this, they are in fear of the people of Islam and are anticipating that something bad will descend upon them from the protectors of the religion; the guiding scholars, the rulers, and the sultans; until a star of calamity and a lightning of evil that strikes comes from the Abbasid side, and those whom they have from the greatest authority in commanding, prohibiting, issuing, and attacking, and that is in the Abbasid state because of its judge, Ahmad bin Du'aad; it was there and then that the people who cowered and lowered their heads in those corners raised their heads and he set off against what had been silenced of their tongues, and they announced their false doctrines and misguided innovations, debated for them, calling people to them, and resisted those who opposed them, until good was mixed with evil, and the public became confused between truth and falsehood, and the Sunnah with innovation.

And since Allah has undertaken the care to make His Religion superior over all religions and to preserve it from distortion, alteration and replacement, He has originated scholars of the Quran and Sunnah in every era who will explain to people their Religion and denounce upon the people of innovation their innovations. Praise be to Allah, they had praiseworthy positions and recognized actions in giving victory to the Religion and the unveiling of covers of the innovators.

With these few words that we mentioned, you know that the creed of the predecessors of the Companions, Allah be pleased with them, their followers (tabi'een (i.e., the companions of the companions)), and those who followed them (tabi'ee at-tabi'een (i.e., the companions of the companions of the companions)), is to reach the proofs of the attributes as they appear, without

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distorting them, without wrong interpretation of any of them, without comparison, or rejection that leads most wrong interpretation.

When a questioner asked them about any of the attributes, they recited the evidence for them and refrained from hearsay, and said, "Allah said it like this, and we do not know anything other than that, and we do not do takalluf (i.e., to go beyond Shari'ah and do or say what was never legislated), or speak about what we do not know nor of what Allah has not given us permission to go beyond".

If the questioner wants to gain more from them than what is apparent, they will warn him from delving into what does not concern him and forbid him from seeking what cannot be achieved except by falling into an innovation that is different from what they are upon and from what they have memorized from the Messenger of Allah ﷺ and from what the tabi'een have memorized of the Companions and what the tabi'een of the tabi'een have memorized from them.

In these virtuous centuries, the belief regarding the attributes was unified, and the methodology for all of them was consistent, and their preoccupation was with what Allah commanded them to be preoccupied with and with what He assigned them to carry out His obligations of the belief in Allah, establishing prayer, paying zakat, fasting, Hajj, jihad, spending money in all ways of obedience, seeking useful knowledge, and guiding people to all types of goodness, and being steadfast upon the requirements that lead to attaining Paradise and being saved from Hell, enjoining what is right and forbidding what is wrong, and taking the hand of the oppressor according to the capacity and what the limit of ability. They did not preoccupy themselves with anything other than that, which Allah did not charge them with knowledge of, and their worship was not dependent on knowing certain truth, so, the religion at that time was pure from the chaos of innovations, clean from the impurities of the sectarianism's filthiness. And so, the Companions, the tabi'een, and their tabi'een followed this pattern. They were guided by the guidance of the Messenger of Allah ﷺ, and they followed the example of his actions and words. Whosoever says that they (i.e., the predecessors) have fallen into the errors of any of these emerging doctrines in the attributes or in other things, then he has committed a great slander against them, and it is not acceptable to do so, for the sayings of the imams who are familiar with their conditions and who also know them from trustworthy, reliable people with proof refute them directly to their faces, and everyone who has knowledge knows that and every learned person as well. So, hold on to this tightly.

And know that it is the doctrine of the best generation (i.e., the companions), then of those who follow them (i.e. the tabi'een), then of those who follow them (the tabi'l tabi'een), then of those who follow them all.

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Leave behind what has occurred of these doctrinal deviations regarding the Attributes of Allah, and relieve yourself of those expressions that the deviants and philosophers came up with, made it the standard, and made it a principle that rejects the Book of Allah and the Sunnah of His Messenger ﷺ, for if they agree with them, then it is because they have agreed with a principle they have established in their claim, and if they contradict them, then they contradict their claimed principles. They consider whatever agrees with them to be of the accepted and clear category, and that what contradicts it is from the rejected and ambiguous category – even if you brought a thousand verses with explicit proof and clear in apparent meaning, or a thousand ahadeeth (i.e., Prophetic narrations) that were proven to be in the Sahih (i.e., authentic), they would not care about it, nor would they raise their heads to it (i.e., would not care nor have interest to it), nor would they consider it anything at all. And whoever denies this should read the books on these groups classified in the field of philosophy, for he will stand upon on the truth and accept this sentence without hesitation.

And from the strange wonders and odd news that these innovated principles which were issued by a group of philosophers and sophists that has been made as [creedal] fundamentals by those after them, have no basis other than the mere claim of reason and a transgression on the natural innate disposition, and each one of their members has had their minds dispute over it and their understandings differed at it; so and so says the rule of reason in this speech is such and such, while so and so says the rule of reason in this same situation such and such, then after them comes he who makes that which he understands as the one whom he imitates and emulates as a fundamental principle and a source to return to and a standard for the Words of Allah and the words of His Messenger ﷺ, accepting from them what agrees with him and rejecting from them what contradicts him.

O what a transgression this is against Allah, the Muslims and scholars of Islam by these grievous calamities the likes of which Islam and its people have never been afflicted with its like. And what is even stranger than this, more astonishing, more hideous, and more horrific is that after they made these alleged rationalities that they inferred, despite their differences in them and contradictions in them as foundations to which the evidence of the Quran and Sunnah would go back to, and they made them a standard for the Attributes of The Almighty Lord. So, what this deviant person alleges of Attributes is done with certainty, and whatever his opponent understood, he asserts with it, so, they affirmed to The Almighty a thing and its opposite, based on what their corrupt minds ruled and contradicted regarding it, and they did not pay attention to what Allah described Himself with or His Messenger ﷺ described. Rather, if they found it to be consistent with what they reasoned, they made it supportive and strengthening it, and said that the evidence of hearing was presented in agreement with the evidence of reason, and if they found it to

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be contrary to what they reasoned, they made it contradictory to the original, similar, and not intelligible in meaning or apparent significance. Then the one who disagreed with them confronted them with the opposite of their statement, so, his reason was contrary to what his opponent reasoned, and made that a basis that brought back to him the evidence of the Quran and the Sunnah, and he made what was similar according to those people as decisive according to him, and what differed from the evidence they had as agreeable to it according to him. The conclusion of these people was that they knew of the attributes of Allah what he did not know, and this is enough for you and there is nothing beyond it. For him the pen errs due to shyness from Allah The Almighty, and he may have ruled this out, and some denounced it and said that what I have said is an exaggeration, overstatement, vulgarity, and exorbitance, and that the matter is simpler than having its outcome as such and its fruit be like this fruit that I have referred to.

So, I say, take the summary of the calamity, leave its details, and listen to what makes you hear [well], and had it not been for this persistence on your part, I would not have heard it, nor would the pen have run through anything like it. This is Abu Ali, and he is one of their heads and one of their pillars. The seniors have spoken about him - and the last person to have said that about him was the author of the commentary of Al-Qala'id – so, take this statement as you are not satisfied with that striking, and look at this transgressive audacity against Allah Almighty, after which there is no greater audacity. Woe to the mother of Abu Ali! Is there a bray like his? For he had entered himself into this strait. So, have the listeners heard of an oath more deviant than this cursed oath? Or have the transmitters conveyed a word that is close in meaning to his tribulations-causing statements? Or has a proud person reached the same level as this self-deluded, boastful person? Or has someone who is immoral in his oaths reached something close to his immorality? Every sane person knows that if one of us swore that his son or father knew nothing of himself except what he himself knew, he would be lying in his oath and wicked in it, because every individual human being contains qualities and instincts that he does not like for anyone else to know about and hates anything from it from others. Who knows what is on the mind of others while residing in his conscience?

Whoever claims to know that and that he knows from other human beings what that other person knows from himself, and that other person does not know from himself except what this claimant knows, then he is either mentally ill, raving about what he does not know and speaking about what he does not understand, or a severe liar with great slander. This is something that no one knows except Allah, Glory be to Him, for He is the one who comes between a person and his heart and knows what his soul whispers to him and what pleases his servants and what they declare, what they reveal and what they conceal, as He told us about that in His Mighty Book in more than one place. Whoever proves to himself knowledge that only Allah knows among His servants has

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been disappointed and lost. What do you think of someone who goes beyond this and transgresses and swears by Allah Almighty that Allah does not know of Himself except what He knows? It is not right for us to hold him to be mentally disturbed, for if he were insane, he would not be a leader whose words would be followed by groups of people of his time and those who came after him, who would quote his words in notebooks and narrate from him in places of disagreement. Perhaps the followers of this and those who imitate his doctrine, if someone said to them and cited to them the source of the words of Allah, may Allah bless him and grant him peace (and they do not encompass any knowledge of Him) and his saying (and they do not encompass any of His knowledge except what He wills) and said to them, this refutes what your friend said and indicates that this oath of his is an immoral and slandered one. They would have said this and something similar, which indicates its meaning and gives its meaning from the similarity mentioned in contradiction to the evidence of reason, which is motivated by the established principles. In short, lengthening the lengths of speech in such a situation is a waste of time and preoccupation with telling woeful myths, not funny ones.

Our intention here is only to guide the questioner to the fact that the true doctrine regarding attributes is to impose them as they appear without interpretation, distortion, affectation, arbitrariness, force, comparison, or delay, and that this is the doctrine of the righteous predecessors among the Companions, the Successors, and their followers. If you say: What do you want by disrupting such phrases that you repeat? The people of the Islamic schools of thought turn away from this and avoid it, and we do not believe its meaning and its meaning is not found except in a group of infidels, and they are those who deny the Creator. I said: Oh this! If you are one of those who are familiar with the science of theology, which has been agreed upon by groups of people of Islam, then you will inevitably have seen what many of them say and mention in their writings and narrate from their elders. Indeed, Allah Almighty, Glorified, is neither a body nor a substance nor an accident nor inside or outside of the world, so I adjure you by Allah. Which statement is equivalent to this statement in the negative? What exaggeration in evidence of this denial can take the place of this exaggeration? So, these people were fleeing from the suspicion of the likeness to this disruption, as the one who said: I was like one seeking a snake... sheltering from the paths of thunder, or like one seeking refuge from the rain of fire, fleeing from the sting of a wasp to the sting of a snake, and from the sting of an ant to the bite of a lion! These and those like them from the pretentious theologians may sing of two words from the Book of Allah Almighty with which He described Himself and revealed them to His Messenger, and they are: "And they do not encompass him in knowledge" and "There is nothing like him." These two words included the chapter on the discourse and included what helps those of understanding who are walking in those paths.

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So, the word from it there is clear evidence that everything that humans speak about Allah's essence and attributes in the form of scrutiny and claims of investigation is tinged with a branch of ignorance, mixed with mixtures that are incompatible with knowledge and contradictory to it. Allah Almighty has told us that they do not have knowledge of Him. So, whoever claims that his essence is such-and-such, or his attribute is such-and-such, there is no doubt that the validity of that depends on knowledge, and knowledge has been denied from every individual. Every statement of the theologians comes from ignorance, either from every angle or another. Or in some ways, what comes from ignorance is added to ignorance, especially if it concerns the essence of Allah and His attributes, for this is a risk in religion if it is not in other matters. This is known to every person with knowledge and every knowledgeable person knows it. No one understood the benefit of this verse, stopped at it, and extracted from its fruits except those who passed on the attributes on their apparent meaning, who relieved themselves of affectations, arbitrariness, interpretations, and distortions, and they are the righteous predecessors, as you know. They are the ones who admitted their lack of knowledge and stopped themselves where Allah stopped them, and said: Allah knows best what He is and what His attributes are, but rather all knowledge belongs to Him, and they said, as someone said who was busy seeking this impossible and did not achieve anything other than gossip:

Knowledge belongs to the Most Merciful, the Majestic. And others in their ignorance mumble about what is for dust and knowledge, but rather... they seek to know that they do not know. Rather, many of these arrogant people admitted that they did not benefit from their affectation and lack of contentment with what the righteous predecessors were convinced of, except just the confusion in which they found other arrogant ones, so he said: And I was relieved. I looked between those landmarks and saw nothing but a confused palm on my chin or a regretful tooth knocking. And here I am telling you about myself and explaining to you what I fell into last evening, for in the days of seeking and the youthful heyday I occupied myself with this science which they sometimes called the science of theology, sometimes the science of monotheism, and sometimes the science of fundamentals. Religion, and I devoted myself to the writings of the various sects of them, and I hoped that returning with interest and returning with return, but I achieved nothing but disappointment and confusion from that, and that was one of the reasons that endeared me to the doctrine of the Salaf, although before that I had been in it, but I wanted to increase my insight and passion for it, and I said at that time In these schools of thought: The ultimate goal of what I achieved in my investigations... and from my view after a long contemplation, is the pause between the two paths... and those who have encountered nothing but confusion know that I have gone through the depths of it... and I have not satisfied myself with anything other than understanding.

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As for the word, which is (there is nothing like it) Through it, the denial of resemblance in everything is benefited, so this verse is refuted in the face of anthropomorphism and the definition of speech when describing Him, Glory be to Him, as the All-Hearing, the All-Seeing, and when mentioning hearing, sight, hand, equanimity, and other things included in the Quran and Sunnah, so it is decided to prove those qualities, not in the way of resemblance and resemblance to creatures, so it is refuted. The two sides of exaggeration and negligence, which are exaggeration in affirmation leading to anthropomorphism and exaggeration in denial leading to obstruction. From between the two sides and the exaggeration of both sides emerges the validity of the doctrine of the righteous predecessors, which is their statement of affirming the attributes that He has proven for Himself in a way that only He knows, for He is the one who said (There is nothing like Him, and He is the All-Hearing, the All-Seeing).

Among the attributes that the predecessors enjoined on their apparent meaning and performed according to what was stated in the Quran and Sunnah without affectation or interpretation is the attribute of being equal that the questioner mentioned. They say, "We confirm what Allah has proven to Himself regarding His being on His Throne in a form that only He knows and in a manner that only He knows, and we do not burden ourselves with anything other than that." There is nothing like Him, neither in His essence nor in His attributes, and His servants do not have knowledge of Him. This is what they say regarding the issue of the party that the questioner mentioned and pointed out some of the evidence for it. The evidence for this is abundant in the Quran and Sunnah. The scholars of knowledge, especially the scholars of hadith, have compiled lengthy discussions by mentioning Quranic verses and authentic hadiths. From that, I came across a simple work in a volume compiled by the historian of Islam, Al-Hafidh Al-Dhahabi, peace be upon him, in which he included everything that indicates the direction, whether a book, a Sunnah, or the words of a madhhab. The issue is too clear to be ambiguous for a knowledgeable person and too clear for it to need to be lengthened, but when those unrest and earthquakes occurred among some Islamic sects, there was much talk about it and the issue of equivalence and for a long time, especially among the Hanbalis and other people of the schools of thought, for they have great temptations and great epics about it. And they continue to do so in era after era.

The truth is what we know of you from the doctrine of the righteous predecessors. The establishment of the throne and the universe in that direction has been stated in the Holy Quran in many places that are enumerated and long to be published, and the Messenger of Allah, peace and blessings be upon him, has also stated it in more than one hadith. Rather, this is something that every individual of the people finds within himself, senses in his nature, and is drawn to by his nature, as we see it in everyone who seeks

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Ash-Shawkaany, rahimahullah

help from Allah Almighty, seeks refuge in Him, and directs his supplications to His sublime side and invincible glory. At that point, he points with his palm or aims to the sky with his tip. This is the same when presenting the reasons for supplication, the occurrence of motives for seeking help, the existence of the necessities of inconvenience, and the emergence of reasons for seeking refuge, the one who knows the people and the ignorant of them, the one who follows the path of the predecessors, and the one who follows the people of interpretation who say that istiwa'a means seizing, as the majority of interpreters and scholars have said, as Ahmad ibn Yahya, Tha'lab, al-Zajaj, and al-Farra and others have said, or as a metaphor. About the kingship and the sultan, as others said.

Safety and salvation is in making this apparent (i.e., affirming the Highness and Ascendancy of Allah above His Throne and all creation), and submitting to the fact that the equator and the universe are as stated in the Quran and Sunnah, without any conditioning, no affectation, no gossip, no he said, and no shortcomings in any of the article. Whoever exceeds this amount through excessive or negligent behavior is not following the example of the predecessors, nor standing on the path of salvation, nor refraining from error, nor following the path of safety and uprightness. And just as we say this about the equator and the universe being in that direction, so we say in the likes of His saying, Glory be to Him (and He is with you wherever you are) and His saying (There is no secret conversation between three but that He is the fourth of them, nor of five but that He is the sixth of them) and in something similar to (Indeed, Allah is with the patient) (Indeed, Allah is with those Fear those who are good-doers) to what is similar to that, similar to it, close to it, and similar to it, so we say in verses like these: This is how the Quran came. Indeed, Allah Almighty is with these, and we do not bother to interpret this as others do, that what is meant by this universe and this coexistence is the universe of knowledge and its accompaniment, for this A branch of interpretation that contradicts the doctrines of the predecessors and contrasts with what the Companions, the Successors, and their followers were upon. If you feel safe within your range, do not exceed it. There is no secret in this truth... So, leave me from the foundations of the path, for those who resort to perseverance have perished, and no one can perish against Allah except one who perishes, and upon itself there are moths gathering.

And in this statement, even if it is few, there is no need for a person who is stingy with his religion and keen on it to lengthen the article, multiply its chapters, expand the scope of its branches and origins, and guidance from Allah, and Allah knows best.