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## Imaam Harb bin Ismaa'eel Al-Karmaanee on the belief in the 'Arsh

Transcribed & compiled by: Akram As-Saylane An-Najdee

Source: Kitab as Sunnah min Masaa'il al Imaam Harb bin Ismaa'eel Al Karmaanee

Version 1.1

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*“There is nothing like unto Him, and He is the All-Hearing, the All-Seeing”*

## Imaam Harb bin Ismaa’eel al Karmaanee on belief in the ‘Arsh (Throne)



**Translated by** Akram as-Saylaanee an-Najdee

Abul Qaasim<sup>1</sup> said: Aboo Muhammad Harb bin Ismaa’eel<sup>2</sup> narrated to us saying: This is the Madhhab (way) of the Aa’imah (Imaams) of knowledge, and the As-haab (companions) of the narrations, and Ahlus Sunnah who are known [to be upon it] and

<sup>1</sup> The Muhaqiq and compiler of the book, Aboo ‘Abdillah Aal Hamdaan, noted in the sanad (chain) of the manuscripts that three of those with the Kunya (nickname) “Abul Qaasim” are: 1) ‘Abdillaah bin Ya’qoob bin Is-haaq Al-Karmaanee, 2) ‘Umar bin Al Husayn bin ‘Abdillaah Al Khiraqee, and 3) ‘Eesaa bin Muhammad bin Sa’eed. The Muhaqiq of Kitaab Al Masaa’il of Al Karmaanee, Faa’iz bin Ahmad Haabis noted that the Abul Qaasim in the chain is ‘Abdillaah bin Ya’qoob bin Is-haaq Al Karmaanee, however he did not mention the reason he stated this.

<sup>2</sup> He is Aboo Muhammad Harb bin Ismaa’eel bin Khalaf Al Karmaanee Al Handhalee As-Sirjaanee. As-Sirjaan is the biggest region in Al-Karmaan, a famous area between Persia, Makraan, Sijistaan, and Khurasaan. He was born in the year 190H.

Imaam Harb Al Karmaanee took knowledge from many of the people of knowledge in his time. From the most notable of his mashayikh: Imaam Ahmad bin Hanbal, Is-haaq bin Rahawayh, Aboo Daawood at-Tayaalisee, ‘Alee bin Al Madeenee, Sa’eed bin Mansoor, Sulaymaan bin Harb, Aboo ‘Ubayd Al Qaasim bin Salaam, Aboo Thawr, Aboo Bakr Al Humaydee ‘Abdullaah bin Zubayr, Aboo Daawood as-Sijistaanee, Ahmad bin Nasr An-Neesabooree, ‘Abbaas bin ‘Abdul Adheen Al Anbaree, Aboo Haatim ar-Raazee, and Aboo Zur’ah ad-Dimashqee.

From the most notable of his students were: Al-Khallaal Ahmad bin Muhammad bin Haaroon, Aboo Muhammad Ibn Abee Haatim Al Maroozee, Al-Qaasim bin Muhammad Al Karmaanee, ‘Eesaa bin Muhammad bin Sa’eed, Nazeel at-Tarsoos, ‘Umar bin Al Husayn bin ‘Abdillaah bin Muhammad Al Khiraqee and other than them.

Imaam Harb Al-Karmaanee was known to have authored two books, 1) Al-Masaa’il (of which this portion of the book “Kitab as Sunnah” is taken from, and 2) As-Sunnah wal Jamaa’ah. Ibnul Qayyim mentioned the book Al Masaa’il and referred to it in his Ijmaa’ al Juyoosh and Haadi al Arwaaah. Adh-Dhababee mentioned it in his biography of Imaam Harb Al Karmaanee. Ar-Raamihirmizee mentioned the book As-Sunnah wal Jamaa’ah, likewise Yaaqoot Al Hamawi, Aboo ‘Abdillah Muhammad bin Ahmad bin Ibraaheem ar-Raazee, and Ibn Hajar as-Asqalaanee.

Imaam Harb Al-Karmaanee was an Imaam of the Sunnah of his time and was known to be strong in defense of the Sunnah and refutation of innovations. This summarized biography was taken from the muhaqiq’s biography in Kitaab as-Sunnah.

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who are followed as an example of it [the Sunnah], from the time of the companions of the Prophet – peace be upon him – until this day of ours. I have reached those who I have reached from amongst the scholar of ‘Iraaq, Hijaz, and Shaam and other than them upon this. So whoever differs in anything from this madhhab (way) or reviles it, or finds fault in those who speak with it [meaning: follow it], then he is a Mukhaalaf (one who differs or opposes), a Mubtadi’ (innovator), left the Jamaa’ah (community of Muslims), fleeing from the Manhaj (methodology) of the Sunnah and the way of the Truth.

And it is the Madhhab of: Ahmad, Is-haaq bin Ibraaheem bin Mukhalad, Abdullaah Ibn Az-Zubayr Al Humaydi, Sa’eed bin Mansoor, and other than them from those whom we have sat with and taken knowledge from, for from their statements:

*[he begins mentioing the issues until reaching]*

49. And Allaah created the seven heavens above one another, and seven earths below one another.

And between the highest earth and the heaven (sky) of the Dunya (this world) is a journey of 500 years. And between every heaven is a journey of 500 years.

50. And the water is above the highest of the 7<sup>th</sup> heaven, and the ‘Arsh (throne) of Ar-Rahmaan (The Most Merciful) is above the waters, and Allaah – Tabaraka wa Ta’aala- is above the ‘Arsh (throne).

51. And the Kursi (footstool) is the place for His Feet.

52. And He knows what is in the seven heavens and what is in the seven earths, and what is between them, below them, and what is beneath the soil, and what is in the depth of the oceans, and in the origin of every hair, tree, crop, plants, and turn of every page, and its exact number, and the number of every pebble, sand, and dust, and the weight of the mountains, and the raindrops, and the actions of the servants, and their effects, speech, souls, and the whispers in their chests and He knows everything, nothing is hidden from Him.

53. And he is over the Arsh (throne), over the seventh heaven, and below him is a barrier of fire and light and darkness, and there is no one more knowledgeable of it than Him.

54. And if the innovator, mukhaalaf (one who differs), or heretic (tries to) use as evidence the statement of Allaah –Tabaarak wa Ta’aala -:

((And We are closer to him than his jugular vein)) [Qaaf: 16]

And His statement:



((And He is with you wherever you are, and Allaah is All-Seeing of what you do))  
[Al-Hadeed: 4]

And His statement:

((There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are.)) [Al-Mujadalah:7]

And the likes of these Ayaat (verses) from the Mutashaabihaat (unclear verses) from the Qur'aan.

So say: Indeed He means by that: Knowledge. Because Allaah –Tabaaraka wa Ta'aalaa- is over the 'Arsh (throne) over the highest of the 7<sup>th</sup> heaven, and He knows all of that, and He is separate from His creation, and nothing escapes His Knowledge.