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Imam al-Awzai rahimullah (157H)
"When we were, and the tabi'in were still many, we said: Verily Allah is above His Arsy, and we believe in His Attributes that come in the sunnah."

(Al-Asmaa wa sifat li Al-Baihaqi 2/304 no 865, Al-'Uluw li Al-'Aliy Al-'Adziim li Adz-Dzahabi 2/940 no 334, and his sanad was declared jayyid by Al-Hafidz Ibn Hajar in Fathul Baari 13/406-407)

Ibnu Qutaibah rahimullah (276H)

"All the ummah, both Arab and non-Arab, they say that Allah is in the sky as long as they have their fitrah and their fitrah aren't removed from their fitrah by other teachings (influenced by deviant creeds)."

(Takwil Mukhtalafi Hadiits no. 395, tahqiq Muhammad Muhyiiddin Al-Ashfar, the 2nd edition of Al-Maktab Al-Islaami.)

Utsmaan Ibn Said ad-Daarimi rahimullah (280H)

"And it has been agreed that the words from the Muslims and even the disbelievers state that Allah is in the sky, and they have explained Allah that Allah is above the sky, except Bisyr Al-Marrisi and his friends who are misguided.

Even children who are not yet mature, they know this. If a little child is troubled by something he raises his hands to His Rabb praying to Him in the sky, and does not point his hands towards anything other than the sky.

So everyone knows more about Allah and where Allah is than the Jahmiyah." (Rod Ad-Darimi Utsmaan bin Sa'iid alaa Bisyr Al-Mariisi Al-'Aniid pg. 25)

Abu Bakr Ibn Ishaq Ibn Khuzaimah rahimullah (311H)

"As Allah has told us in the Qur'an and through the saying of His Prophet Shallallahu Alaiyhi Wasaalam, and as it was understood in the fitrah of the Muslims, from among the scholars and the ignorant people, (1)

independent people and their slaves, men and women, adults and their little children. All people who pray to Allah jalla wa 'alaa only raise their heads to the sky and extend their hands to Allah, upwards and not downwards" (At-Tauhiid 1/254)

Sheikhul Islam Abu Uthman Ash-Shabuni rahimullah (449H)

"The Hadith experts believe and testify that Allah is above the seven heavens above His' Arsy as stated in the Al Qur'an .... (1)

The scholars and leaders of the ummah from the salaf generation do not dispute that Allah is above His arsy and His arsy is above His heaven." (Aqidatus Salaf wa Ashaabil hadiits p. 44)

Imam adz Dzahabi said, "Shaykhul Islam Ash Shabuni is a faqih, hadith expert, and preaching Sufi. He was the Shaykh of the city of Naisaburi in his day" (Al-'Uluw 2/1317).

10. Imam Abu Nashr as-Sijzi rahimullah (444H)

Imam Adz-Dzahabi said (Siyar A'laam An-Nubalaa '17/656):
"As for our imams such as Sufyan Ats Tsauri, Imam Malik, Sufyan Ibn Uyainah, Hammaad bin Salamah, Hammaad Ibn Zaid, Abdullah bin Mubarak, Fudhoil Ibnu 'Iyyadh, Ahmad bin Hanbal

and Ishaq ibn Ibrahim al Handzoli agreed (ijma') that Allah with His Essence is above Throne and His knowledge covers every space, and He is above Arsy will be seen on the Day of Judgment by sight,

He will come down to the heavens of the world, He is angry and pleased and speaks according to His will."

Imam Abu Nu'aim rahimullah (430H)

In al Itiqod, "Our path is the path of the salaf, namely followers of the Qur'an and Sunnah and the consensus of the ummat. Among the things they believe is that Allah is always the Most Perfect with all His qualities that are qodiimmah
...

and they declare and determine the hadiths that have been valid about the 'Arsy and Istiwa` of Allah above them without doing takyif, and tamtsil. Allah is seperated from His creatures and the creatures are separated from Allah,

Allah does not occupy them and does not mix with them and He lives above His Arsy in the sky, not on earth." (Al-'Uluw by Adz-Dzahabi 2/1305 or mukhtashor Al-'Uluw 261)

Imam Adz Dzahabi on Imam Abu Nu'aim said, "He has quoted the existence of an ijma' regarding this postion, and he was the hafizh of the 'ajam (non-Arab) people of his time without any dispute. He has gathered between history and knowledge of diroyah." (Al-'Uluw 2/1306)

Imam Abu Zur'ah ar Raazi (264H) & Imam Abu Hatim (277H) rahimahumullah
Ibn Abu Hatim said: "I asked my father (Abu Hatim) and Abu Zur'ah about the madzhab of ahlussunnah on ushuluddin

(aqeedah) and the scholars throughout the country whom he met and what he both believed about it

He both said, "We find all scholars throughout the country both in Hijaz, Iraq, Syria and Yemen believe that:

Faith is in the form of words and practices, increasing and decreasing
...

Allah 'azza wa jalla above' His arsy is separated from His creatures as He has affirmed Himself in His book and through the saying of His Messenger sallallahu alaihi wa sallam without asking how, His knowledge covers everything,

"There is nothing similar to Him, and He is the One Who hears and sees" (Syarh Ushuul I'tiqood Ahlis Sunnah wal Jamaa'ah by Al-Laalikaai 1/198)

Imam Ibnu Abdil Bar rahimullah (463H)

"In the hadith there is the argument that Allah is above, namely above 'His Arsy, above the seven heavens, this is as said by the ijma'. This is evidence from them against mu'tazilah and jahmiyah (1)