

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 26

[إِثْبَاتُ اسْتِوَاءِ اللَّهِ عَلَى عَرْشِهِ]

وَقَوْلُهُ: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥] فِي سَبْعَةِ مَوَاضِعَ:

فِي سُورَةِ الْأَعْرَافِ: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾
[الأعراف: ٥٤]

وَقَالَ فِي سُورَةِ يُونُسَ: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾
[يونس: ٣]

وَقَالَ فِي سُورَةِ الرَّعْدِ: ﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾ [الرعد: ٢]

وَقَالَ فِي سُورَةِ طه: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥]

وَقَالَ فِي سُورَةِ الْفُرْقَانِ: ﴿ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ﴾ [الفرقان: ٥٩]

وَقَالَ فِي آيَةِ السَّجْدَةِ: ﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾
[السجدة: ٤]

وَقَالَ فِي سُورَةِ الْحَدِيدِ: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾
[الحديد: ٤]

[AFFIRMING ALLAH'S RISING OVER HIS THRONE]

And His saying: The All-Merciful who has risen over the Throne. [Taha: 5] - Allah has repeated this fact seven times in the Quran.

In Surat al-A'raf: Your Lord is Allah who created the heavens and the earth in six days; then He rose over the Throne. [al-A'raf: 54]

And His saying in Surat Yunus: Your Lord is Allah who created the heavens and the earth in six days; then He rose over the Throne. [Yunus: 3]

And His saying in Surat al-Ra'd: Allah is He who raised the heavens without any supports that you can see; then He rose over the throne. [al-Ra'd: 2]

And His saying in Surat Taha: The All-Merciful who has risen over the Throne. [Taha: 5]

And His saying in Surat al-Furqan: Then He rose over the Throne, the All-Merciful. [al-Furqan: 59]

And His saying in Surat al-Sajdah: Allah is He who created the heavens and earth and everything between them in six days; then He rose over the Throne. [al-Sajdah: 4]

And His saying in Surat al-Hadid: It is He who created the heavens and earth in six days; then He rose over the Throne. [al-Hadid: 4]

**[إِثْبَاتُ اسْتِوَاءِ اللَّهِ عَلَى عَرْشِهِ]
وَقَوْلُهُ: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥] فِي سَبْعَةِ مَوَاضِعَ:**

[AFFIRMING ALLAH'S RISING OVER HIS THRONE]

And His saying: The All-Merciful who has risen over the Throne. [Taha: 5] - Allah has repeated this fact seven times in the Quran.

- In this part of his treatise, the Sheikh mentions the evidences from the Quran which establish Allah's rising and ascending over the Throne. This is an Attribute to His Actions (*Af'aa*l), which is related to His *Mashee'ah* (Will). He does it whenever He wills and however He wills, in a manner befitting His Majesty. The Sheikh mentions that there are seven *ayaat* in the Quran which affirm Allah's rising over the Throne, all with a similar expression.
- These *ayaat* also contain a refutation against those who misinterpret His *Istiwaa'* (Rising) to mean *Istilaa'* (taking over and dominating) and misinterpret the 'Arsh (Throne) to mean His Kingdom. Essentially, they claim that Allah took over His Kingdom and dominated others. This interpretation is falsehood for several reasons.
 1. That this is an innovated interpretation which contradicts the interpretation of the *salaf* upon which there is consensus.
 2. If *Istiwaa'* was to mean *Istilaa'*, there would be no difference between the Throne and the rest of His creation, as He is in control of them all as well.
 3. That there is no evidence from the Quran and Sunnah to suggest that the original meaning of *Istiwaa'* should instead be understood as *Istilaa'*.
 4. That the meaning of *Istilaa'* suggests that there was a struggle for control between Allah and other than Him, and then later Allah gained control and overcame him. This is not a befitting description of Allah.

**فِي سُورَةِ الْأَعْرَافِ: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾
[الأعراف: ٥٤]**

In Surat al-A'raf: Your Lord is Allah who created the heavens and the earth in six days; then He rose over the Throne. [al-A'raf: 54]

- {إِنَّ رَبَّكُمُ اللَّهُ} – 'Your Lord is Allah.' Meaning, He is your Creator, your Sustainer, the One you must only worship.
- {الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ} – 'Who created the heavens and the earth.' Meaning, He originated them from nothing in a perfect and precise manner.
- {فِي سِتَّةِ أَيَّامٍ} – 'In six days.' The length of these days is like the days that we know, because Allah mentioned them as an indefinite noun, so it carries the meaning of what is known. The first of these days was Sunday, and the last of them was Friday.

- {ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ} – ‘Then He rose over the Throne.’ The word *thumma* (then) indicates sequence. That is, He created the heavens and the earth, then He ascended on His Throne in a manner befitting His Majesty. The Prophet ﷺ said:

كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، ثُمَّ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ.
There was Allah and nothing else before Him and His Throne was over the water, and He then created the Heavens and the Earth and wrote everything in the Book. [Bukhari]

- The Throne of Allah is the roof that surrounds and encompasses all the creations. We do not know what it is made from as no authentic evidences exists explaining what the Throne was created from. We do know that it is the greatest of all the creations.
- *Ahlu Sunnah wal-Jama'ah* believe that Allah rose over His Throne, with a rising that befits His Majesty. It is not like the rising of His creation.
- The *Salaf* have mentioned that there are four main meanings which the word *Istiwa'* returns to - elevated, raised ascended and settled. Their evidence is that in the Arabic language, this word only ever occurs in the context of these four meanings. For example, Allah says:

﴿فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ﴾

And when you have embarked (settled) on the ship, you and whoever is with you.

[al-Mu'minoon: 28]

And Allah also says:

﴿وَجَعَلَ لَكُمْ مِنَ الْفُلِكِ وَالْأَنْعَامِ مَا تَرَكِبُونَ ۖ لِيَسْتَوُوا عَلَى ظُهُورِهِ﴾

And has appointed for you ships and cattle on which you ride. In order that you may firmly mount on their back. [al-Zukhruf: 12-13]

وَقَالَ فِي سُورَةِ يُنُوسَ: ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

[يونس: ٣]

And His saying in Surat Yunus: Your Lord is Allah who created the heavens and the earth in six days; then He rose over the Throne. [Yunus: 3]

- This is like the previous *ayah* in Surat al-A'raf.

وَقَالَ فِي سُورَةِ الرَّعْدِ: ﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾ [الرعد: ٢]

And His saying in Surat al-Ra'd: Allah is He who raised the heavens without any supports that you can see; then He rose over the throne. [al-Ra'd: 2]

- {رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا} – ‘Raised the heavens without any support that you can see.’ Meaning, that the heavens do not have any pillars that are seen, nor are there any that cannot be seen. If it had any pillars, then usually they would be visible.
- {ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ} – ‘Then He rose over the Throne.’ This is the point of reference, and is like the two previous *ayaat*.

وَقَالَ فِي سُورَةِ طه: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ﴾ [طه: ٥]

And His saying in Surat Taha: The All-Merciful who has risen over the Throne. [Taha: 5]

- {الرَّحْمَنُ} – ‘The All-Merciful.’ This is an indication that despite His Greatness and Transcendence, He remains the All-Merciful.
- {عَلَى الْعَرْشِ اسْتَوَى} – ‘Who has risen over the Throne.’ In this *ayah*, the ‘Arsh (Throne) is mentioned before the *Istiwa’* (Rising) to indicate restriction. That is, Allah does not rise above anything except the Throne.

وَقَالَ فِي سُورَةِ الْفُرْقَانِ: ﴿ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ﴾ [الفرقان: ٥٩]

And His saying in Surat al-Furqan: Then He rose over the Throne, the All-Merciful. [al-Furqan: 59]

- This is like the previous *ayah* in Surat Taha.

وَقَالَ فِي آيَةِ السَّجْدَةِ: ﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾

[السجدة: ٤]

And His saying in Surat al-Sajdah: Allah is He who created the heavens and earth and everything between them in six days; then He rose over the Throne. [al-Sajdah: 4]

- {وَمَا بَيْنَهُمَا} – ‘And everything between them.’ Meaning, between the heavens and the earth, from the great creations such as the sun, the moon, the stars and the clouds, and other creations which are unknown to us.
- This is like the previous *ayaat* except that it has this addition.

وَقَالَ فِي سُورَةِ الْحَدِيدِ: ﴿هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾

[الحديد: ٤]

And His saying in Surat al-Hadid: It is He who created the heavens and earth in six days; then He rose over the Throne. [al-Hadid: 4]

- This is the seventh and final *ayah* in which Allah mentions His rising over the Throne. It is also like the previous *ayaat*.
- The Sheikh mentioned these seven *ayaat* in the same order as they appear in the Quran. They are the only *ayaat* in which Allah affirms His ascension and rising over the Throne.

Review questions

1. Is Allah’s Attributes of *Istiwa’* related to His Actions or to His Essence? What is the correct methodology of establishing it?
2. What did some deviant groups misinterpret Allah’s *Istiwa’* on His Throne to mean? What are some ways that they can be refuted?
3. ‘Then He rose over the Throne.’ [al-A’raf: 54] – According to the *hadith* of the Prophet ﷺ, what was the sequence of events before Allah ascended on His Throne?
4. ‘The All-Merciful who has risen over the Throne.’ [Taha: 5] – What does the mention of Allah’s Mercy at the beginning of the *ayah* indicate?
5. The All-Merciful who has risen over the Throne. [Taha: 5] – Why is the ‘Arsh (Throne) mentioned before the *Istiwa’* (Rising) in this *ayah*?