

## Lesson 30

[117] والعرشُ والكرسيُّ حقٌّ.

[117] And the Throne (*Al-'Arsh*) and the Footstool (*Al-Kursee*) are true.

The Explanation – Point [117] (continued from Lesson 29)

(Side note added by Translator)<sup>1</sup>

<sup>1</sup> Translator's Side Point: Regarding the statement that before the Day of Judgment the Throne will be carried by four (4) angels and on the Day of Judgment it will be carried by eight (8), Shaykh `Ubayd *hafiz* *abullaah* mentioned that this is a common saying of the people. It is not something established in authentic texts.

In addition to that, there are a couple of *hadeeth* which are not authentic, which mention the like of that – about the angels being four (4) in number before the Day of Judgment and being increased on the Day of Judgment. As we said, this is not authentic; it is just for reference.

The first is a *hadeeth* known as *hadeeth as-Soor*; it is a *Hadeeth* which is famous with the scholars of *hadeeth* – the *hadeeth* of the Horn – the Horn which will be blown for the Resurrection. It's a very long *hadeeth* which goes on for a number of pages, reported by At-Tabaree in his Tafseer, At-Tabaraanee in his book of long narrations: *Al-Aahaadeeth at-Tiwaal* (الأحاديث الطوال), Aboo Ya'laa in his Musnad, and others. And it is quoted as a *hadeeth* of Aboo Hurayrah *radhiy* *Allaahu* *'anh* with the wording attributing it to the Prophet *sall* *Allaahu* *'alayhi* *wa* *sallam*,

إن الله تبارك وتعالى لما فرغ من خلق السماوات والأرض خلق الصور

**“That Allaah, the Blessed are Most High, when He finished the creation of the heavens and the earth, He created the Horn...”**

The *hadeeth* continues and it is a very long *hadeeth*. And some of the scholars, they say, actually this *hadeeth* has been put together from many different *hadeeth* – all been stuck together and ending up being reported as a single *hadeeth*. It contains the wording,

يحمل عرشه يومئذٍ ثمانية، وهم اليوم أربعة،

**“On that Day (the Day of Resurrection) His Throne will be carried by eight, and it is today carried by four.”**

And with regard to this *hadeeth*, it was declared to be weak by Al-Haafiz Ibn Hajar and lately by Shaykh Al-Albaanee *rahimahullaah* – he likewise declared this to be a weak *hadeeth*; not authentic. In his notes to *Sharh* *Al-'Aqeedah At-Tahaawiyyah*, note number 201, he doesn't mention this wording, but it's the same *hadeeth* – *hadeeth as-Soor*. He said it is *da'eef* (weak) because it contains a narrator Ismaa'eel ibn Raafi' al-Madaneer who narrates from Yazeed ibn Abee Ziyaad and he said both of them are weak narrators, and they report it from 'a man from the Ansaar'; so he is unknown because he is not named. And the saying of Ibn Kathir in his Tafseer that “this *hadeeth* is *mas'hoor* (famous),” does not necessitate that it is authentic, as will not be hidden from the people of knowledge. So, this *hadeeth* is weak.

A second *hadeeth* that is also weak - not authentic, is a *hadeeth* of Ibn `Abbaas *radhiy* *Allaahu* *'anhuma*, again attributed to the Prophet *sall* *Allaahu* *'alayhi* *wa* *sallam*,

❧ End of explanation of point [117] ❧

صدق أمية بن أبي الصلت في شيء من شعره قال: رجل وثور تحت رجل يمينه والنسر للأخرى وليث مرصد

*“That Umayyah ibn Abis-Salt spoke truly in something from his poetry (about the bearers of the Throne) when he said,*

*‘A man and a bull beneath the right leg and an eagle beneath the other and a crouching lion...’”*

...and the poem continues. In other words, that the bearers of the Throne are in these forms; they are four (4) in number and their forms are these: one is in the form of a man and one is in the form of a bull on the right hand side, and on the left hand side one in the form of an eagle and another in the form of a crouching lion. Reported by Imaam Ahmad and Al-Bayhaqee in Al-Asmaa' was-Sifaat and ibn Abee `Aasim in his book As-Sunnah. Shaykh Al-Albaanee said about this hadeeth in his checking of As-Sunnah, “Its chain of narration is weak. All its narrators are reliable however, its weakness is that it contains the *an`anah* (عنينة) of Ibn Ishaq.” The narrator Muhammad ibn Ishaq reports it by saying “from” – that’s a weakness in the chain of it.

Then, with regard to the angels being mentioned as eight (8) before the Day of Resurrection, is there is a weak hadeeth in that regard as well. The hadeeth is not authentic and it’s the famous hadeeth called Hadeethul-Am`aal – the hadeeth of the mountain goats. It’s the hadeeth reported by Aboo Daawood from a hadeeth of Al-`Abbaas ibn `Abdul-Muttalib radhiyAllahu `anh where the hadeeth describes the different heavens – the heavens one above the other and the distance between them being seventy-one (71), seventy-two (72) or seventy-three (73) years. And then the hadeeth mentions, **“And then above the seventh heaven there is an ocean; between the bottom of it and the top of it, is the like of what is between each heaven. And then above that, are eight (8) mountain goats (the explainers say, ‘meaning: eight (8) angels in the form of mountain goats’) and between their shoulders and their knees is a distance like that between each heaven and on their backs is the Throne.”** Again, Shaykh Al-Albaanee said *da`eef* (this hadeeth is weak) and he mentioned its chain of narration contains `Abdullaah ibn `Umayrah who Adh-Dhahabee said is unknown. And Al-Bukhaaree said, “He is not known to have heard from the person he narrates it from.” In other words, that hadeeth is weak as well.

Finally, there is a narration from one of the Taabi`een that has an authentic chain of narration. Reported by Aboo Ash-Shaykh in his book Al-`Azamah (العظمة) and Adh-Dhahabee in his book Al-`Uloow (العلو); he reports from Hassaan ibn Al-`Atiyyah (one of the Taabi`een) that he said, “The bearers of the Throne are eight (8).” Then he mentions, “They respond with a voice which is a fine voice and four of them say, ‘Subhaanaka wa bi-hamdika (سبحانك وبحمدك)’...” and he mentions that the other four say something else. So this narration mentions there being eight (8) all together. Adh-Dhahabee said its chain of narration is strong; Shaykh Al-Albaanee said this chain of narration is strong, just as he said.

Wallaahu a`lam.

[118] وَهُوَ مُسْتَعْنٍ عَنِ الْعَرْشِ وَمَا دُونَهُ.

[118] And He (Allaah) has no need of the Throne and whatever is beneath it.

The Explanation – Point [118]

Do not imagine that the meaning of His saying, He the Most High,

﴿ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ﴾

Explanation: **And then He (Allaah) ascended upon the Throne**

(Sooratul-A`raaf (7), *ayah* 54)

...is that He has need of the Throne just as someone from the creation would mount something from the creation. Rather, Allaah, the Mighty and Majestic ascended upon the Throne and He has no need of the Throne, nor of whatever is beneath the Throne.

All of the created beings are in total need of Allaah.

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ﴾

Explanation: **Allaah holds the heavens and the earth so that they do not fall away from their places; and if they moved away, then none besides Him could hold them.**

(Soorah Faaṭir (35), *ayah* 41)

So, He (Allaah) holds and supports the Throne and He holds and supports the heavens and He holds and supports the earth and all the created beings by His Power and His Might. So, they are in need of Him and He has no need of them, He the One free of all imperfections and the Most High.

And the fact that something is above something else does not necessitate that the thing which is higher has need of the thing which is beneath. So the heavens are above the earth, and they are not in need of the earth.

❧ End of explanation of point [118]<sup>2</sup> ❧

<sup>2</sup> Translator's Side Point: From Shaykh Al-Albaanee *rahimabullaah*, he said in his small notes,

“The explainer (Ibn Abil-`Izz) *rahimabullaah ta`aala* said, “The Shaykh (At-Tahaawee) *rahimabullaah*, mentioned this speech here having already mentioned the *`Arsh* (Throne) and the *Kurse* (Footstool); so then afterwards he mentions that He, the Perfect, has no need of the Throne and whatever is beneath the Throne, to make clear that His creating the Throne to ascend over it is not because He had any need of it; rather, for a great wisdom which was necessitated. And the fact that something above is above the thing which is beneath, does not necessitate that the lower thing contains or encompasses or carries the higher thing; nor does it mean that that thing which is higher is in need of that which is lower. So look at the heaven how it is above the earth and yet it is not in need of it.

So the Lord, the Most High is far greater and more tremendous than His ‘Highness’ should necessitate this. Rather, Allaah’s being High (His ‘Highness’) results in qualities particular to Him and in His bearing and carrying whatever is beneath, by His Power. And it necessitates the total need of the lower things for Him and the fact that He, the Perfect, has no need whatsoever of what is beneath Him. And it necessitates His encompassing everything, He the Mighty and Majestic. So He is above the Throne and He, by His Power, supports the Throne and its carriers and He has no need of the Throne. And the Throne is in need of Him and He encompasses the Throne and the Throne does not encompass Him; and He confines the Throne and it does not confine Him; and all of these things are not possible for the creation.

And those people who deny *al-`ulm* (Allaah’s Highness) – the people who deny His Attributes, if they only accepted this detailed explanation, then they would be guided to the correct path, and they would know that intellect is in accordance with the texts and they would be proceeding behind the proof. However, they depart from the proof so they go astray from the correct way. And the affair in that regard is just as Imaam Maalik *rahimabullaah* said when he was asked about the saying of Allaah, the Most High,

﴿ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ﴾

Explanation: **And then He (Allaah) ascended over the Throne**

(Sooratul-A`raaf (7), *ayaah* 54)

...and other things, (someone asked him), “How did He ascend?” So Imaam Maalik replied, “*Istivaa* (ascending) is known and how is unknown.””

Translator's Side Point: Likewise, Shaykhul-Islam Ibn Taymiyyah in Dar' at-Ta`aarud al-`Aql wan-Naql ( *درء تعارض العقل والنقل*) makes the same point – that it is from Allaah’s tremendous Power that He supports the Throne and whoever is carrying the Throne, and they only support the Throne because of power given to them by Allaah.

[119] مُحِيطٌ بِكُلِّ شَيْءٍ وَفَوْقَهُ.

[119] He (Allaah) encompasses everything and is above it.

The Explanation – Point [119]

He encompasses with His Knowledge, everything. And He is above the creation. So His Knowledge encompasses everything.

﴿ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴾

Explanation: **Nothing is hidden from Allaah – nothing in the earth nor in the heavens**

(Soorah Aali `Imraan (3), *aaayah* 5)

And His encompassing everything is His having Knowledge of that. And apart from that, then Allaah, the Mighty and Majestic, is above.

﴿ End of explanation of point [119] ﴾

[120] وَقَدْ أَعْجَزَ عَنِ الْإِحَاطَةِ خَلْقَهُ.

[120] And He has rendered His creation incapable of encompassing (everything).

The Explanation – Point [120]

So Allaah the Perfect and Most High, knows whatever is in front of them and whatever was behind them; and they do not encompass Him in knowledge. Allaah the Mighty and Majestic said,

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ﴾

Explanation: **And they do not encompass anything from His Knowledge, except that which He wishes. His Footstool extends over the heavens and the earth.**

(Sooratul-Baqarah (2), *ayah* 255)

So, Allaah encompasses everything in Knowledge.

﴿لِنَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

Explanation: **So that you should know that Allaah has full Power over everything, and that Allaah has encompassed everything with Knowledge.**

(Sooratut-Talaaq (65), *ayah* 12)

❧ End of explanation of point [120] ❧

[121] وَنَقُولُ: إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا، إِيْمَانًا وَتَصَدِيقًا وَتَسْلِيمًا.

[121] And we say that Allaah took Ibraaheem as an especially beloved one (*Khaleel*) and that Allaah spoke directly to Moosaa, saying that with *eemaan* (true faith) and testifying to the truth and with full submission.

The Explanation – Point [121]

From the *`aqeedah* (creed and belief) of the Muslims, is that the Messengers (*Rasul*) are the most excellent of the creation and that the Messengers (*Rasul*) vary in levels of excellence. So they hold as their creed and belief, that Allaah took Ibraaheem as a *Khaleel* (an especially beloved one) just as Allaah, the Most High, said,

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾

Explanation: **and Allaah took Ibraaheem as a *Khaleel* (an especially beloved)**

(Sooratum-Nisaa: (4), *ayaah* 125)

And this word '*al-khullah*' (الخلّة), it means: the highest of the levels of love. So Allaah, the Majestic and Most High, has love for His believing servants and for the *muttaqeen* (المتقين - the people of *taqwa* – those are dutiful to Him) and He has love for the *muhssineen* (المحسنين - the doers of good) and He loves those who frequently repent (التوابين - *at-tanmaabeen*) and He loves *al-muttaabbihreen* (المتطهرين – those people who purify themselves). However, *al-khullah* is a special degree which has not been attained except by two of the creation: Ibraaheem and Muhammad *`alayhis-salaatu was-salaam*. Just as he *`alayhis-salaatu was-salaam* said,

إن الله اتخذني خليلًا كما اتخذ إبراهيم خليلًا

**“Allaah took me as an especially beloved one (*Khaleel*) just as He took Ibraaheem as an especially beloved one (*Khaleel*).”<sup>3</sup>**

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

Explanation: **And Allaah spoke directly to Moosaa**

(Sooratum-Nisaa: (4), *ayaah* 164)

<sup>3</sup> Reported by Muslim as a *hadeeth* of Jundub *radīy>Allaahu `anh*, and something similar occurs in Al-Bukhaaree but not with this particular wording.

So, He (Allaah) gave excellence to some of the Prophets over others, even though all of them were upon a very high level. However, Allaah, the Majestic and Most High, gave excellence to some over others.

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ﴾

Explanation: **Those are the Messengers; We gave excellence to some of them over others. From them are those to whom Allaah spoke directly and He raised some in degrees of excellence.**

(Sooratul-Baqarah (2), *aayah* 253)

So, every Prophet was given by Allaah, the Mighty and Majestic, a degree of excellence particular to him. So he gave to Ibraaheem and Muhammad *`alayhimas-salaatu was-salaam, al-khullab* (that He made them His specially beloved). And He gave to Moosaa the excellence that He spoke to him directly, without an angel in-between. And Moosaa heard His Speech; so He the Perfect called to him (ناداه - *naadaah*) and spoke privately to him (ناجاه - *naajaahu*). And the term '*al-munaadaat*' (المنادات) means 'a raised voice' and '*al-munaajaat*' (المناجات) is 'speaking with a low voice'. Both of these occurred for Moosaa *`alayhis-salaatu was-salaam* and this was a virtue not attained by anyone besides him. And He said at the end of the *aayah*, "*takleemaa* (تكلّما – with Speech)" for emphasis so that no one could say that this was something metaphorical. So when He has emphasized it with this verbal noun, this proves that it is true and real Speech from Allaah, the Mighty and Majestic. So this contains affirmation of *al-Kalaam* (الكلام – Speech) for Allaah, the Mighty and Majestic. And it contains affirmation of the virtue of Moosaa *`alayhis-salaatu was-salaam* over other Prophets with regard to this characteristic. And the fact that a Prophet had a particular quality special to him does not necessitate that he is better than the others unrestrictedly. Rather, it means that he was more excellent than other Prophets with regard to this particular quality.

❧ End of explanation of point [121]<sup>4</sup> ❧



<sup>4</sup> Translator's Side Point: The explainer, Ibn Abil-`Izz, in his explanation of At-Tahaawiyah, he said, "And just as the station of *al-khullab* (being an especially beloved one of Allaah) which is confirmed for Ibraaheem *salawaatullaahi `alayhi* he is shared in that by our Prophet *sallAllaahu `alayhi wa sallam*, as has already preceded. And likewise, the status of being spoken to directly which is confirmed for Moosaa *salawaatullaahi `alayhi*, then he is shared with that by our Prophet *sallAllaahu `alayhi wa sallam*, as well, as occurs in the *hadeeth* of the *Israa'* (the Ascent through the heavens).

**At-Ta`leeqaat Al-Mukhtasarah `alaa Matn Al-`Aqeedah At-Tahaawiyah**

By **Shaykh Saalih ibn Fawzaan al-Fawzaan *hafizahullaah***

**Pages 125-128 (Points 118-121)**

**Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, in 1426AH**

Transcribed by Sideeqa Ali

Points discussed in this excerpt include:

- The saying that on the Day of Judgment the *`Arsh* of Allaah will be carried by eight angels and weakness of the saying that prior to that it is carried by four
- Allaah is not in need of the Throne nor what is beneath it
- Allaah supports the Throne, the heavens, the earth and all the created beings by His Power and Might
- Allaah is above, and He encompasses everything with His Knowledge
- The creation do not encompass Him in knowledge
- The belief that the Messengers are the most excellent of creation and they vary in levels of excellence
- The Prophets whom Allaah took as a *Khaleel*
- The Prophets to whom Allaah spoke directly