

Al-'Arsh

(The Throne of AllahST)

A Quran Based Analysis

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Abstract:

In the Quran, AllahST states that after creating the heavens and the earth, He established Himself on the Throne (Al-'Arsh). In this paper we explored what are the characteristics of the Throne (al-'Arsh), when was it created, where is it located, and how can we interpret AllahST established Himself on it.

Our analysis of the Quranic verses suggests that:

- It is a physical object and came into existence only after the creations of the heavens and the earth.
- It is located somewhere in the heavens.
- AllahST being imperceptible is independent of space and time and cannot be confined to any segment of the space. As such we cannot say that He is sitting on the Throne (*al-'Arsh*). Being independent of space and time, He is everywhere, even beyond space and time.
- It is the command center from where AllahST regulates and governs all the affairs of the heavens and the earth.
- It is well guarded by angels. As such only they have access to it. They are the ones who receive command from here and implement them.

Introduction:

AllahST states in the Quran that:

025.059 He Who created the heavens (*as-samawaat*) and the earth (*al-ardh*) and all that is between, in six days, and then He established on the Throne (of Authority) (*thumma-stawa 'ala-al-'arsh*):¹

In this paper we will try to understand what are the characteristics of the Throne (al-'Arsh), when was it created, where is it located, and how can we interpret AllahST established Himself on it.

Characteristics of the Throne ('Al-'Arsh):

This Throne (al-'Arsh)², according to the Quran, is supreme (*al-'Arsh-il-Azeem*)³, honorable (*al-'Arsh-il-Kareem*)⁴, and full of Glory (*al-'Arsh-il-Majeed*)⁵. Incidentally, all the three attributes of the Throne (*Al-Azeem*, *Al-Kareem*, and *Al-Majeed*), are not only attributes of AllahST⁶, but also of the Quran.⁷ The term '*Arsh-e-'Azeem* has also been used in the Quran for the throne of the Queen of Saba, but without a definite article.⁸

The Quran calls erecting any tall structure for example the construction of pyramids by Pharaoh '*y'areshoon*'.⁹ The Quran has also used the phrase '*khaway-ya-tun ala 'Uroosheh*' when something is turned upside down i.e. the bottoms come to the top like during an earth quake.¹⁰ The Quran has also used a derivative of this term (*m'arooshat*) for trellises (lattices) of plants.¹¹ The term or its derivatives are thus used in the Quran for any physical structure that is raised up. In the old days, since the kings or queens always sat at a higher level in their court, their seat has been called throne '*arsh*'. However, the throne is not where they sat all the time, only when they held the court. It is from here they conducted their governmental affairs and issued orders. As attested by the Quran, the Throne (*al-'Arsh*) of AllahST is the seat from where all the affairs of the heavens and the earth are regulated and governed:

Verily your Lord is God, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things.¹²

It is the seat of AllahST's power and authority. It is the control center of the heavens (*as-samawaat*) and the earth (*al-ardh*). In a plant, whether it is a nuclear plant, power plant, or chemical plant, the plant is normally spread over a huge real estate, but it is operated from a control room. The signals from the equipment from all over the area come into the control room and the signals for the actions to be taken are sent back from the control room.

Not only the earthly plants are controlled from a control room, even the space programs are controlled from a command center on earth. For example, all the flight control for America's human space program is managed from NASA's Christopher C. Kraft Jr. Mission Control Center at the Johnson Space Center in Houston, Texas, USA (see picture below). Currently, the flight controllers

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from here command, monitor, and plan operations for the International Space Station (ISS).



Inside View of NASA's Christopher C. Kraft Jr. Mission Control Center (Mission Operation Control Room) in Johnson Space Center, Houston, Texas, USA¹³

Not only manned space mission, unmanned spacecraft are also controlled from a control station at earth. For example NASA's Mars and Jupiter program is controlled from the Jet Propulsion Laboratory, California, USA (see picture below).



The Control Room at Jet Propulsion Laboratory, Pasadena, California, USA¹⁴

Even a country which is generally spread over a vast land is managed from the capital. The capital is not where everybody lives, but it is from there the whole country is managed. The Throne (*al-'Arsh*) is AllahST's command center from where all the affairs of the heavens and the earth are regulated and governed.

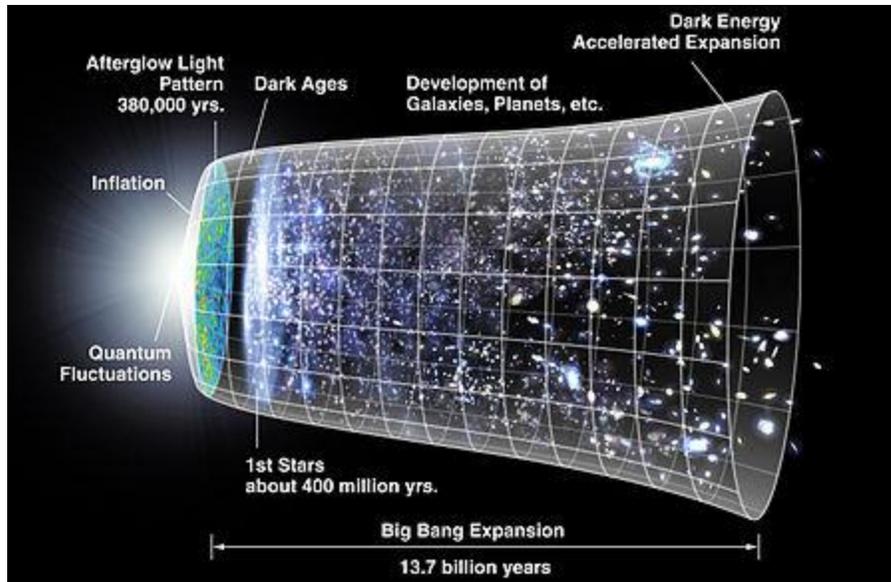
The Quran also states that the Throne is sustained and surrounded by angels.¹⁵ Since angels are the one who are guarding it, only they have an access to it. They are the one who receive orders from this command center and descend (*nazala*) to implement them and it is to this command center they return to (*raja'a*)¹⁶. It is interesting to note that all the space control missions are controlled through radio wave, a part of the spectrum of electromagnetic wave. As explained by the author in one of his publications¹⁷, light (*noor*) of which the angels are made of is also a form of electromagnetic wave.

When was the Throne ('Al-'Arsh) Created?

The use of conjunction '*thumma*' between the creation of the heavens and the earth and the Throne (*thumma-stawa 'ala-al-'arsh*) in almost all the verses suggests that AllahST established His authority on the throne a while after (*thumma*) the creation of the earth and heaven:

025.059 He Who created the heavens (*as-samawaat*) and the earth (*al-ardh*) and all that is between, in six days, and then He established on the Throne (of Authority) (*thumma-stawa 'ala-al-'arsh*):¹⁸

We cannot say that before this event, someone else had the authority over the Throne. Before the creation of the heavens (*as-samawaat*) and the earth (*al-ardh*), except the essence (*wajh*)¹⁹ of AllahST, there was nothing in existence, not even space and time (time is determined by the motion of planetary objects). He, the originator out of nothing (*al-Fatir*), is the one who originated the heavens (*as-samawaat*) and the earth (*al-ardh*).²⁰ Everything else came into existence from them and after their creation. The Quran tells us that it is AllahST who created and expanded the space.²¹ The expanding of space for Him is like un-rolling a scroll. It will keep on un-rolling, also supported by astronomical observation,²² till the *Trumpet* is blown (*nofikha fi-as-Soor*)²³. It will then start rolling back.²⁴ As shown below, scientists also tell us that the whole universe came into existence as a result of Big Bang. Before that event, there was nothing in existence, not even space and time.



The verses thus imply that the Throne came into existence only after the creation of the heavens (*as-samawaat*) and the earth (*al-ardh*) to manage and govern them.

Where is the Throne ('Al-'Arsh) Located?

The Quran also states that His Throne was (*kana*) on water:

- He it is Who created the heavens and the earth in six Days - and His Throne was (*kana*) over the waters.²⁵

A survey of the Quranic verses suggests that the verb '*kana*' is not only used for the past but also for the present and future:

- 003.067 Abraham was not (*ma kana*) a Jew nor yet a Christian; but he was (*kana*) true in Faith, and bowed his will to God's (Which is Islam), and he joined not (*ma kana*) gods with God.
- 002.185 Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if anyone is (*fa munn kana*) ill, or on a journey, the prescribed period (should be made up) by days later. God intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.
- 002.143 Thus, have We made of you an Ummah justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on

their heels (from the Faith). Indeed it was (a change) momentous, except to those guided by God. And never would (wa ma kana) God make your faith of no effect. For God is to all people most surely full of kindness, Most Merciful.

It is very much possible that His Throne (*al-'Arsh*) is still on water. We, however, do not know the nature of this water.

We made a case that it is the angels who take command from the Throne (*al-'Arsh*) to implement it throughout the heavens and the earth. However, as far as we the inhabitants of the earth are concerned, the angels do it by descending (*nazala*) on the earth²⁶. As explained by the author in one of his publications²⁷, '*nazala*' is used in the Quran for a decent from the heavens; a decent from a higher elevation on the earth to a lower elevation is termed as '*habata*'. When the Prophet^{SAW} looked for guidance, he used to look up.²⁸ The Throne (*al-'Arsh*) must be located somewhere up in the heavens from where they descend.

Is AllahST Sitting on the Throne (Al-'Arsh)?

We have established the following about the Throne (Al-'Arsh):

- The Throne (Al-'Arsh) came into existence after the creation of the heavens (*as-samawaat*) and the earth (*al-ardh*);
- It is sustained and surrounded by angels (a physical being made of light);
- It is (or was) on water;

In view of the above understanding, we can infer that the Throne (Al-'Arsh) is a physical object which occupies space. Is AllahST permanently sitting on it?

AllahST is not a physical being. Had He been so, the scientist would have found Him by now. He is imperceptible.²⁹ Although our soul is also imperceptible, we can feel its presence in our body. When it is in our body, we interact with our external surrounding, and when it is not, we do not. AllahST is beyond the imperceptibility of the soul. Being imperceptible, He does not need any space to exist. Since time is based on motion of the objects in space (even atomic clocks are based on the movement of electron)³⁰, He is not only space independent, He is also time independent. He is thus beyond the bounds of space and time. We can only feel His presence by freeing ourselves up from the bounds of space and time. Mystics have been able to do this by employing certain meditative techniques. Neurological studies have shown that when mystics reach the highest meditative state, all the thoughts and the external sensory signals are completely blocked. They find themselves in a state where nothing of physical nature seems to exist.³¹ Iqbal, the poet of the East, has said in one of his poems that "the mind has worn the holy thread of time and space."³² The Prophet^{SAW} has also stated that "the closest that a servant is to his Lord is when he is in prostration."³³ Had AllahST been up in the heaven or seated on the Throne (*al-'Arsh*), prostration would have been a wrong direction to look for Him. Prostration is probably a means for blocking some of the

external sensory signals, thus getting closer to AllahST. It probably leads to the stairs that can take us to higher levels of meditative states. AllahST is thus beyond the bounds of space and time, we cannot localize Him in any segment of the space, even if it is His Throne, His command center.

We must therefore conclude that though the Throne (*al-'Arsh*) is the command center from where AllahST regulates and governs all the affairs of the heavens and the earth, it is not where He is sitting. Being independent of space and time, He is everywhere, even beyond space and time.

Summary:

Our analysis of the Quranic verses suggests that:

- It is a physical object and came into existence only after the creations of the heavens and the earth.
- It is located somewhere in the heavens.
- AllahST being imperceptible is independent of space and time and cannot be confined to any segment of the space. As such we cannot say that He is sitting on the Throne (*al-'Arsh*). Being independent of space and time, He is everywhere, even beyond space and time.
- It is the command center from where AllahST regulates and governs all the affairs of the heavens and the earth.
- It is well guarded by angels. As such only they have access to it. They are the ones who receive command from here and implement them and that is where they return to.

About the Author:

The author is a chemical engineer by profession and a writer and a poet by avocation. He is the published author of:

1. *"Secrets of Angels, Demons, Satan, and Jinns – Decoding their Nature through Quran and Science,"*
2. *"Atom to Adam – How, When and Where in the Light of Quran, Bible and Science (A Study of Human Origin),"*
3. *"Hunting to Cloning – Unearthing Civilizations through Quran,"*
4. *"Lessons from the Qur'an,"*
5. *"Lessons from the Qur'an Volume II,"*
6. *"Quranic Knowledge - Basic Information about the Holy Quran with Questions and Answers,"*
7. *"A Scientific Approach to the Quran,"*
8. *"The Qur'an – What's in it for me? An Action Driven Commentary,"* and
9. *"Divided We Prosper – A Humorous Reflection on Muslim Cultural Practices."*

He has published quite a few papers on Islamic issues in Academia.edu, the Charleston Gazette, Charleston, West Virginia, and Houston Chronicle, Houston, Texas. He possesses Master of Science degrees in Chemical Engineering and has Professional Engineers license from the State of Texas. His web address is MahmoodJawaid.com and e-mail address is mnejawaid@yahoo.com.

References:

¹ 007.054 Your Guardian-Lord is God, Who created the heavens and the earth in six days, then He established Himself on the Throne (of authority) (thumma-stawa 'ala-al-'arsh); He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be God, the Cherisher and Sustainer of the worlds!

025.059 He Who created the heavens and the earth and all that is between, in six days, and then He is firmly established Himself on the Throne (of Authority) (thumma-stawa 'ala-al-'arsh); God Most Gracious: ask thou, then, about Him of any acquainted (with such things). (the wording of the two verses are the same: (thumma-stawa 'ala-al-'arsh)

032.004 It is God Who has created the heavens and the earth, and all between them, in six Days, then He is firmly established Himself on the Throne (of Authority) (thumma-stawa 'ala-al-'arsh); ye have none, besides Him, to protect or intercede (for you): will ye not then receive admonition?

010.003 Verily your Lord is God, who created the heavens and the earth in six days, and then He is firmly established Himself on the throne (of authority) (thumma-stawa 'ala-al-'arsh), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is God your Lord; Him therefore serve ye: will ye not receive admonition?

013.002 Allah is He Who raised the heavens without any pillars that ye can see; then He established Himself on the throne (of authority) (thumma-stawa 'ala-al-'arsh); He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord.

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020.004 A revelation from Him Who created the earth and the heavens on high. 020.005 (God) Most Gracious is firmly established on the throne (of authority) ('ala-al-'arsh-stawa).

057.004 He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority) (thumma-stawa 'ala-al-'arsh). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And God sees well all that ye do.

² 017.042 Say: If there had been (other) gods with Him, as they say, - behold, they would certainly have sought out a way to the Lord of the Throne (al-'arsh)! 017.043 Glory to Him! He is high above all that they say!- Exalted and Great (beyond measure)!

021.022 If there were, in the heavens and the earth, other gods besides God, there would have been confusion in both! but glory to God, the Lord of the Throne (al-'arsh): (High is He) above what they attribute to Him!

040.015 Raised high above ranks (or degrees), (He is) the Lord of the Throne (of Authority) (al-'arsh): By His Command doth He send the Spirit (of inspiration) to any of His servants he pleases, that it may warn (men) of the Day of Mutual Meeting,-

043.082 Glory to the Lord of the heavens and the earth, the Lord of the Throne (of Authority) (al-'arsh)! (He is free) from the things they attribute (to him)!

³ 009.129 But if they turn away, Say: "God sufficeth me: there is no god but He: On Him is my trust, - He the Lord of the Throne (of Glory) Supreme (al-'arsh-il-azeem)!"

023.086 Say: "Who is the Lord of the seven heavens, and the Lord of the Throne (of Glory) Supreme (al-'arsh-il-azeem)!?" 023.087 They will say, "(They belong) to God." Say: "Will ye not then be filled with awe?"

027.026 "God!- there is no god but He!- Lord of the Throne Supreme (al-'arsh-il-azeem)!!"

⁴ 023.116 Therefore exalted be God, the King, the Reality: there is no god but He, the Lord of the Throne of Honour (al-'arsh-il-kareem)!

⁵ 085.012 Truly strong is the Grip (and Power) of thy Lord. 085.013 It is He Who creates from the very beginning, and He can restore (life). 085.014 And He is the Oft-Forgiving, Full of Loving-Kindness, 085.015 Lord of the Throne of Glory (al-'arsh-il-majeed), 085.016 Doer (without let) of all that He intends.

⁶ Al-Azeem: 2.105, 155; 3.74; 8.29; 42.4; 57.21, 29; 62.4; 69.33, 52; Al-Kareem: 27.40; 44.49; 82.6; Al-Majeed: 111.73

⁷ Al-Azeem: 15.87; Al-Kareem: 56.77; Al-Majeed: 50.1; 85.21

⁸ 027.022 But the Hoopoe tarried not far: he (came up and) said: "I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true. 027.023 "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne ('*Arsh-e-'Azeem*).

027.038 He (Sulaiman) said (to his own men): "Ye chiefs! which of you can bring me her throne ('*Arsh-e-ha*) before they come to me in submission?"

027.041 He said: "Transform her throne ('*Arsh-a-ha*) out of all recognition by her: let us see whether she is guided (to the truth) or is one of those who receive no guidance." 027.042 So when she arrived, she was asked, "Is this thy throne ('*Arsh-o-kee*)?" She said, "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to God (in Islam)."

⁹ 007.137 And We made a people, considered weak (and of no account), inheritors of lands in both East and West--lands whereon We sent down Our blessings. The fair promise of thy Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride) (*y'areshoon*).

016.068 And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations (i.e. tall structures built by men) (*y'areshoon*).

¹⁰ 002.259 Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs (*khaway-ya-tun ala 'Uroosheha*). He said: "Oh! how shall God bring it (ever) to life, after (this) its death?" But God caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: (Perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: And that We may make of thee a Sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that God hath power over all things."

018.042 So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations (*khaway-ya-tun ala 'Uroosheha*), and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!"

022.045 How many populations have We destroyed, which were given to wrong- doing? They tumbled down on their roofs (*khaway-ya-tun ala 'Uroosheha*). And how many wells are lying idle and neglected, and castles lofty and well-built?

¹¹ 006.141 It is He Who produceth gardens, with trellises (*m'arooshat*) and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for God loveth not the wasters.

¹² 010.003 Verily your Lord is God, who created the heavens and the earth in six days, and then He is firmly established Himself on the throne (of authority) (*thumma-stawa 'ala-al-'arsh*), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is God your Lord; Him therefore serve ye: will ye not receive admonition?

¹³ NASA - <http://images.jsc.nasa.gov/lucenewweb/caption.jsp?>

¹⁴ By Alan Mak - w:Image:JPLControlRoom.jpg, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=657761>

¹⁵ 039.075 And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to God, the Lord of the Worlds!"

040.007 Those who sustain the Throne (of God) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!

069.015 On that Day shall the (Great) Event come to pass. 069.016 And the sky will be rent asunder, for it will that Day be flimsy, 069.017 And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them. 069.018 That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden.

081.019 Verily this is the word of a most honourable Messenger, 081.020 Endued with Power, with rank before the Lord of the Throne (al-'arsh-e-makeen)", 081.021 With authority there, (and) faithful to his trust.

¹⁶ 002.210 Will they wait until God comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? But to God do all questions go back (turj'a-ul-omoor) (for decision).

003.109 To God belongs all that is in the heavens and on earth: To Him do all questions go back (for decision).

008.044 And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to God do all questions go back (for decision).

022.076 He knows what is before them and what is behind them: and to God go back all questions (for decision).

057.005 To Him belongs the dominion of the heavens and the earth: and all affairs are referred back(turj'a-ul-omoor) to God.

035.004 And if they reject thee, so were messengers rejected before thee: to God back for decision all affairs.

011.123 To God do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision): then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.

097.004 Therein come down the angels and the Spirit by God's permission, on every errand (*amr*):

070.004 The angels and the spirit ascend (*ta'ruj*) unto him in a Day the measure whereof is (as) fifty thousand years:

¹⁷ Jawaid, M. , "Secrets of Angels, Demons, Satan, and the Jinns – Decoding thuiier Nature through Quran and Science ," InstantPublisher.com, 2007, Chapter 17.

¹⁸ 007.054 Your Guardian-Lord is God, Who created the heavens and the earth in six days, then He established Himself on the Throne (of authority) (thumma-stawa 'ala-al-'arsh): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be God, the Cherisher and Sustainer of the worlds!

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out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And God sees well all that ye do.

¹⁹ 055.026 All that is on earth will perish: 055.027 But will abide (forever) the Face (*wajh*) of thy Lord,- full of Majesty, Bounty and Honour.

028.088 And call not, besides God, on another god. There is no god but He. Everything (that exists) will perish except His own Face (*wajh*). To Him belongs the Command, and to Him will ye (all) be brought back.

²⁰ The Quran: (6.14; 6.79; 12.101; 14.10; 21.56; 35.1; 39.46; and 42.11).

²¹ 051.047 With power and skill did We construct the Firmament: for it is We Who create the vastness of space.

²² "The **metric expansion of space** --- is an intrinsic expansion whereby *the scale of space itself changes*. It means that the early universe did not expand "into" anything and does not require space to exist "outside" the universe - instead *space itself changed*, carrying the early universe with it as it grew. This is a completely different kind of expansion than the expansions and explosions seen in daily life. It also seems to be a property of the entire universe as a whole rather than a phenomenon that applies just to one part of the universe or can be observed from "outside" it. ---- Based on a huge amount of experimental observation and theoretical work, it is now believed that ---- *space itself is expanding*, and that it expanded very rapidly within the first fraction of a second after the Big Bang."

https://en.wikipedia.org/wiki/Metric_expansion_of_space

²³ 006.073 It is He Who created the heavens and the earth in true (proportions): the day He saith, "Be," behold! it is. His Word is the Truth. His will be the dominion the day the trumpet will be blown. He knoweth the Unseen as well as that which is open. For He is the Wise, well acquainted (with all things).

018.099 On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.

020.102 The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, blear-eyed (with terror)

023.101 Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!

027.087 And the Day that the Trumpet will be sounded - then will be smitten with terror those who are in the heavens, and those who are on earth, except such as God will please (to exempt): and all shall come to His (Presence) as beings conscious of their lowliness.

036.051 The trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Lord!

039.068 The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please God (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!

050.020 And the Trumpet shall be blown: that will be the Day whereof Warning (had been given).

069.013 Then, when one blast is sounded on the Trumpet, 069.014 And the earth is moved, and its mountains, and they are crushed to powder at one stroke,-

078.018 The Day that the Trumpet shall be sounded, and ye shall come forth in crowds;

²⁴ 021.104 The Day that We roll up (*natwee*) the heavens like a scroll rolled (*ka-tayy*) up for books (completed),- even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.

²⁵ 011.007 He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct. But if thou wert to say to them, "Ye shall indeed be raised up after death", the Unbelievers would be sure to say, "This is nothing but obvious sorcery!"

²⁶ 097.004 Therein come down (*tanazzal*) the angels and the Spirit by God's permission, on every errand:

003.124 Remember thou saidst to the Faithful: "Is it not enough for you that God should help you with three thousand angels (Specially) sent down (*munzeleen*)?"

006.111 Even if We did send (*nuzzulna*) unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in God's Plan. But most of them ignore (the truth).

015.008 We send (*nuzzalul*) not the angels down except for just cause: if they came (to the ungodly), behold! no respite would they have!

017.095 Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down (*nuzzalna*) from the heavens an angel for an messenger."

023.024 The chiefs of the Unbelievers among his people said: "He is no more than a man like yourselves: his wish is to assert his superiority over you: if God had wished (to send messengers), He could have sent down (*unzela*) angels; never did we hear such a thing (as he says), among our ancestors of old."

025.025 The Day the heaven shall be rent asunder with clouds, and angels shall be sent down (*tanzeela*), descending (in ranks),-

041.014 Behold, the messengers came to them, from before them and behind them, (preaching): "Serve none but God." They said, "If our Lord had so pleased, He would certainly have sent down (*anzala*) angels (to preach). Now we reject your mission (altogether)."

041.030 In the case of those who say, "Our Lord is God", and, further, stand straight and steadfast, the angels descend (*tata nazzala*) on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), that which ye were promised!"

053.004 It is no less than inspiration sent down to him: 053.005 He was taught by one Mighty in Power, 053.006 Endued with Wisdom: for he appeared (in stately form); 053.007 While he was in the highest part of the horizon:

053.008 Then he approached and came closer, 053.009 And was at a distance of but two bow-lengths or (even) nearer; 053.010 So did (God) convey the inspiration to His Servant- (conveyed) what He (meant) to convey.

053.011 The (Prophet's) (mind and) heart in no way falsified that which he saw. 053.012 Will ye then dispute with him concerning what he saw? 053.013 For indeed he saw him at a second descent (*nazlatun ukhra*), 053.014 Near the Lote-tree beyond which none may pass: 053.015 Near it is the Garden of Abode.

²⁷ Jawaid, M. , "Atom to Adam – How, When and Where? – In the Light of Quran, Bible and Science," InstantPublisher.com, 2007, Chapter 5.

²⁸ 002.144 We see the turning of thy face (for guidance to the heavens (*wajheka fiss sama'e*): now shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the Sacred Mosque: Wherever ye are, turn your faces in that direction. The People of the Book know well that that is the truth from their Lord, Nor is God unmindful of what they do.

²⁹ 006.103 No vision can grasp Him, but His grasp is over all vision: He is above all comprehension (*al-Lateef*), yet is acquainted (*al-Khabeer*) with all things.

³⁰ https://en.wikipedia.org/wiki/Atomic_clock

³¹ Jawaid, M., "Wahdat-ul-Wujood, Wahdat-ul-Shuhud, and Mysticism– A Scientific Analysis," Academia.edu.

Aquili, E., and Newberg, A., "The Mystical Mind – Probing the Biology of Religious Experience," Fortress Press, Minneapolis, 1999.

³² *Khird Huwi Hai Zaman-o-Makan Ki Zunnari* (The mind has worn the holy thread of Time and Space like pagans) *Na Hai Zaman Na Makan, La Ilaha Illallah* (Though Time and Space both illusive "No god but True" is true withal.) (from the poem titled "La Ilaaha Illallah" Dr. Sir Muhammad Iqbal).

³³ Muslim 482