47048 - Is the Throne Above the Seventh Heaven?

the question

Is the Throne above the seventh heaven?

Summary of answer

One of the things concerning which there is no doubt is that the Throne is above the seventh heaven; indeed it is the highest of all created things. It is affirmed by all the Muslims that Paradise is above the seventh heaven, so if the Throne is above Paradise, then the Throne must also be above the seventh heaven.

Detailed answer

Praise be to Allah.

Evidence from the Quran and Sunnah on the Throne's Position

One of the things concerning which there is no doubt is that the Throne is above the seventh heaven; indeed it is the highest of all created things.

There is clear evidence that points to this:

It was narrated by Al-Bukhari (2581) that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "In Paradise there are one hundred levels that Allah has prepared for the Mujahidun who strive for the sake of Allah. (The distance) between each two levels is like the distance between the heavens and the earth. When you ask of Allah, ask Him for Al-Firdaws for it is in the middle of Paradise and is the highest part of Paradise. Above it is the Throne of the Most Merciful and from it spring forth the rivers of Paradise.

It is affirmed by all the Muslims that Paradise is above the seventh heaven, so if the Throne is

above Paradise, then the Throne must also be above the seventh heaven.

This idea is further supported by the report narrated by Muslim (4136) from `Abdullah ibn `Abbas (may Allah be pleased with him) who said: A man from among the companions of the Prophet (peace and blessings of Allah be upon him), one of the Ansar, told me that the Messenger of Allah (peace and blessings of Allah be upon him) said: "… But when our Lord, may His name be blessed and exalted, decrees something, the bearers of the Throne glorify Him, then the people of the heaven that is closest to them glorify Him, until the Tasbih reaches this lowest heaven (As-Sama' Ad-Dunya). Then those who are closest to the bearers of the Throne say to the bearers of the Throne: `What did your Lord say?' So they tell them what He said. Then the people of the heavens ask one another until the news reaches this lowest heaven.'" This very clearly indicates that the Throne and its bearers are above all the heavens.

Ibn Khuzaymah narrated (9105) and in Kitab At-Tawhid (no. 594) that Ibn Mas`ud (may Allah be pleased with him) said: "Between the lowest heaven and the one above it is (a distance of) five hundred years, and between each heaven and the next is (a distance of) five hundred years marching." According to another report: "The thickness of each heaven is a distance of five hundred years marching.

Between the seventh heaven and the Footstool (Al-Kursi) is (a distance of) five hundred years. Between the Footstool and the water is (a distance of) five hundred years. The Throne is above the water and Allah is above the Throne, and none of your deeds are concealed from Him." It was classed as authentic by Adh-Dhahabi in Al-`Ulu (p. 64) and by Ibn Al-Qayyim in Ijtima` Al-Juyush Al-Islamiyyah, p. 100.

Statements from the Scholars on the Elevated Throne

Adh-Dhahabi narrated in Al-`Ulu (Al-Mukhtasar, 35) that `Abdullah ibn `Amr (may Allah be pleased with him) said: Allah created the water above the seven heavens, and He created the Throne above the water." Shaykh Al-Albani said: Its chain of narration is authentic.

The scholars (may Allah have mercy on them) have stated that the Throne covers all of creation

and is above it. Ibn Al-Qayyim (may Allah have mercy on him) said in Zad Al-Ma`ad (4/203):

The Throne is the roof of creation and the greatest of created things.

The same was stated by Shaykh Al-Islam Ibn Taymiyah (may Allah have mercy on him) in Majmu` Al-Fatawa, 6/581, 25/1998.

It was also stated by Ibn Kathir in Al-Bidayah wan-Nihayah, 1/9, 11; and by Ibn Abu Al-`Izz in Sharh Al-`Aqidah At-Tahawiyyah, 1/311. (See: Mukhtasar Al-`Ulu by Adh-Dhahabi; At-Tawhid by Ibn Khuzaymah; Ijtima` Al-Juyush Al-Islamiyyah by Ibn Al-Qayyim)