



تقييم المعنى لعبارة "استوى على العرش" في الترجمات الفارسية للقرآن الكريم وفق آراء المفسرين

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ملخص البحث:

من أهم المسائل التي تطرح دائماً فيما يتعلق بالقرآن، ترجمته. تتضح أهمية هذا الأمر عندما ندرك أن الدين الإسلامي هو دين شامل وعالمي، ويجب على الجميع أن يكونوا على دراية بمحتوى هذا الكتاب السماوي. لذا، من الضروري أن تُستخدم أقصى درجات الدقة في ترجمة الكلمات والعبارات القرآنية. تزداد أهمية هذا الأمر بصورة خاصة فيما يتعلق بالآيات المتشابهة، لأن تقديم أي نوع من الترجمة في هذا السياق يمكن أن يؤثر على نقل وجهات النظر الكلامية. واحدة من هذه العبارات التي كانت دائماً موضع تحذٍ وتضارب آراء هي "استوى على العرش". هذه المقالة تستخدم منهج البحث المكتبي وتحليل البيانات لدراسة الأبعاد الدلالية المذكورة لهذه العبارة في الترجمات الفارسية للقرآن، وقد توصلت إلى أن معاني مثل "الاستقرار على العرش"، "الاهتمام بالعرش"، "الاستيلاء على العرش"، و"السيطرة على العالم وتدبير أموره" قد قُدمت لتقديمها، ويبدو أن الترجمة الأخيرة تتوافق بصورة أكبر مع التعاليم الدينية.

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Evaluating Semantic Scope of Phrase "istawaa 'alal 'arsh" in Persian translations of Glorious Quran in Opinions of Interpreters

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Abstract:

One of the most pivotal issues perpetually raised concerning the Qur'an is the matter of its translation. The significance of this endeavor becomes manifest when considering that Islam is a comprehensive and universal religion; thus, it is imperative that its message be accessible to a global audience. Consequently, the highest degree of linguistic precision should be exercised when translating Quranic lexis and phrasing. This requirement is particularly critical regarding the "similar Ayats" (Al-Ayat al-Mutashabihat), as any translational choice in this context can profoundly impact the conveyance of specific theological (Kalami) perspectives.

Such a phrase that remains a subject of hermeneutical challenge and divergent scholarly opinion is "Istawā 'alā al-'Arsh" (He established Himself upon the Throne). Employing a library-based research methodology and qualitative data analysis, this article examines the semantic dimensions of this phrase in Persian translations of the Quran. The study concludes that various interpretations have been proposed, including "stability upon the Throne," "attending to the Throne," "seizure of the Throne," and "the dominion over and governance of the universe." Findings suggest that the latter interpretation—emphasizing divine providence and cosmic administration—aligns most accurately with core religious tenets.

1. Introduction

The language of the Holy Quran is a language with multi-layered and multi-dimensional vocabulary and meanings, which in turn is considered one of the miraculous aspects of the Quran and has long attracted the attention of Quran scholars, and many efforts have been made to discover its meanings. In this regard, examining the semantic aspects of Quranic words is very effective in better understanding and comprehending the verses, and among them, Quran translations are one of the most frequent sources for extracting these semantic aspects. Quran translation has had many ups and downs throughout its history, to the point that in the contemporary period it has become one of the topics of Quranic sciences and has occupied a stable position in the discussion of the history of the Quran. The importance of the issue of translating the Quran becomes clear when we know that Islam is a universal religion and the Quran is its constitution, and everyone should be aware of the content of the divine book of Islam. Therefore, the easiest way to achieve such a goal is to translate it accurately. That is why, from the very beginning, many efforts have been made to translate the Quran and convey its unique messages.

In the contemporary period, this issue has been addressed more than ever before, taking into account various translation methods—word-for-word, literal, semantic, free, etc.—in such a way that very valuable translations have been presented to the Islamic world. However, despite many commendable efforts made in this field, there are shortcomings in the translation of some words, the failure to resolve which will affect the accurate understanding of the meaning of the verse.

One of these words is the word "istawaa," which, along with its derivatives, is used to a considerable extent in the Quran. Therefore, given the importance of accurately understanding the meaning of this word in different verses and the fact that the difference in meaning of this word will lead to a difference in the meaning of the verse and, as a result, different theological opinions, this article aims to review and analyze the translations presented regarding this word in the relevant verses, citing dictionaries and basing it on the interpretations and views of the commentators of the sects, and to select the best translation.

2. Literature Review

The word "istawaa" comes from the root "sawaya" which means being right and balanced between two things , and similarity in quantity and price , or equality and parity in weight and measure .

If this word is made transitive with "alaa" it means to be established and established, and if it is made transitive with "ilaa" it means to pay attention and intend .

There are instances in the verses of the Quran related to both types of usage. This is while others, such as Raghīb, believe that this word, with the letter "Ala," means domination . He writes, "Equation is used in two meanings: first, it means equality between two things, and this is when "equivalence" is attributed to two subjects, as in the divine word which says, "aja'altum siqaayatal haajji wa 'imaaratal masjidil haraami kaman aamana billaahi wal yawmil aakhiri wa jaahada fi sabilil laah; laa yastawuna 'indal laah; wallaahu laa yahdil qawmaz zaalimin"(At-Tawbah/19). In this verse, the those who provide water and builders of the Sacred Mosque are compared to the faithful and fighting believers as two subjects of "equality." The meaning of the verse is as follows: Do you compare the giving of water to the pilgrims and the building of the Sacred Mosque to one who believes in God and the Last Day and strives in His way? [These two groups] are not equal. The second use is in the sense of inherent moderation¹.

The word "Arsh" originally refers to a roofed structure and has also come to mean a royal throne. This term has been used in various technical senses, such as: "the canopy of the heavens," "the entire system of existence," "the locus of divine commands," and so forth.

The semantics of the phrase "istawaa 'alal 'arsh" have been explored in numerous research studies. Commentaries (tafsīr) are among the most fundamental sources for such investigations. Lexicographical works have also addressed this topic as relevant to their discussions, with the terms in question—and sometimes even the verse itself—being subjected to semantic analysis. However, to date, no study has evaluated Persian translations of the Quran with respect to the semantic analysis of this phrase. Therefore, the present research addresses this gap.

1 Raghīb Isfahani, Hussein bin Muhammad. *Al-Mufradat Fi Al-Gharib Al-Quran* (Damascus: Dar al-Ilm al-Dar, n.d.), 439.

3. Methodology

This study, adopting a qualitative approach and utilizing content analysis methodology, examines the meanings and translations of the phrase "istawaa 'alal 'Arsh" in Persian Quranic translations.

Initially, through library research, reputable Persian Quranic translations—such as those by Āyatī, Elahi Qomshehi, Khosravi, Foladvand, Mu'izzi, and Makārem Shirāzi—were collected. Subsequently, by referring to lexicographical and exegetical sources (from both Shi'a and Sunni traditions), the meanings of the word "istawaa" and its usage in the Quran were extracted. In the next stage, the translations provided for the verses containing the phrase "istawaa 'alal 'Arsh" in these Persian versions were comparatively analyzed, and both differences and similarities were identified. Ultimately, by analyzing the content of the translations and comparing them with exegetical viewpoints, the semantic scope of this phrase in Persian Quranic translations was evaluated and analyzed based on the opinions of commentators from both traditions.

4. Usage of the word "istawaa" in the Qur'an

Studies have shown that although the derivatives of "**sawaya**" have been used in the Quran 83 times and in various forms such as "**tastawi**" (an-Nisa'/42), "**yastawi**" (an-Nisa'/95), "**sawwaka**" (al-Kahf/37), etc., in most of these cases, there is no difference in translation between translators. Even if a difference is observed in this regard, it does not lead to a difference in meaning that would lead to a difference of opinion. However, regarding the word "istawaa" and its variants, which are used 13 times in the Quran, there are significant translation differences.

Of these, 4 are related to things other than God, which are mentioned in the verses.

"wa qila ya 'ardu ibla'i ma'aki wa ya sama'u 'aqli'i wa ghidalma'u wa qudiya al'amru wastawat alaljudiy" (Hud/44). Regarding the ship's location, "wa lam-ma balagha 'ashuddahu wastawa ataynahu hukman wa 'ilma. " Regarding the coming of age and strengthening of Prophet Moses (pbuh), "fa'idha stawayta 'anta wa man ma'aka 'ala alfulki faqul alhamdu lillahil ladhi najjaanaa minalqawmi z-zalimin" (Al-Mu'minun/28) and "thumma tadhkuru ni'mata rabbikum 'idhaa

stawaytum 'alayh. It is seen in the case of settling on the ship and on livestock.

The other 9 cases are related to God, with the suffix "alaa" and in the form "He rose above the Throne" (7 times) in Surahs Al-A'raf/54, Yunus/3, Al-Ra'd/2, Taha/5, Al-Furqan/54, Sajdah/4, Hadid/4, and with the suffix "ilaa" and in the form "He rose to the heavens" (2 times) in Surahs Baqarah/29 and **Fussilat** /11.

What is discussed in this study are the first 7. What is evident in relation to these verses is that in these verses, before the phrase "He rose above the Throne," the space for talking about the creation of the heavens and the earth in 6 days is given (the creation of the heavens and the earth is described in some of these verses as "khalaq alssamawat w al'ard fi sittat 'ayaamin "(Al-A'raf/54, Yunus/3, Al-Hadid/4). And I have a picture of it "khalaq alssamawat w al'ard w ma baynahuma fi sittat 'ayaam" (Furqan/59, Sajdah/4) has come.

5. The semantic scope of the words "istawaa" and "al-'arsh" in Quranic translations

5-1. Translate the phrase "istawaa 'alal 'Arsh."

"Inna Rabbakumu Allāhu Al-Ladhī Khalaqa As-Samāwāti Wa Al-'Arḍa Fī Sittati 'Ayyāmin Thumma Astawá Alá Al-Arshi Yughshī Al-Layla An-Nahāra Yaṭlubuhu Ḥathīthāan Wa Ash-Shamsa Wa Al-Qamara Wa An-Nujūma Musakhkharātin Bi'amrihi 'Alā Lahu Al-Khalqu Wa Al-'Amru Tabāraka Allāhu Rabbu Al-'Ālamīna" (Araf/54)

Translators have given various meanings to the phrase mentioned in this verse. Ayati and Mu'izzi have explained the meaning of "paying attention to the throne," Elahi Qomshehi's "setting on the throne (sovereignty)," Khosravi's "becoming established, established, and ruling on the throne (which is the realm of the kingdom, the realm, and the environment over all beings and creatures), and Foladvand's "conquest of the throne (of universality)." And Makarim has **used** "dealing with the management of the universe."

"Inaa rabaakumu allaahu alaadhī khalaqa alsamāwāti wāl'arḍa fī sitaati ayaaāmin thummaa astawāā 'alá al'arshi yudabiiru al'amra mā min shafī'in ilaaā min ba'di idhnihi dhaālikumu allaahu rabuukum fā'budūhu afalā tadhakaarūna" (Yunus/3)

Ayati has explained the meaning of "paying attention to the throne," Elahi Qomshehi "being on the throne of power," Khosravi: "setting down and gaining dominion on the throne of the Almighty, that is, on the bed of oneness (which means the entire world of creation, all of the heavens and the earth, and the structure of the universe), Foladvand:conquering the throne," and "Mu'izzi: establishing the throne." And Makarim has mentioned "sitting on the throne (of power)" for the phrase "standing on the throne."

"Allaahu alaadhī rafa'a alsaamāwāti bighayri 'amadin tarawnahā thumaa astawāā 'alā al'arshi wasakhaara alshaamsa wālqamara kulunun yajrī li'ajalin musamananá yudabiiru al'amra yufaṣṣilu al'āyāti la'alaakum biliqā'i rabiikum tūqinūna" (Rad/2).

In relation to this verse, Ayati use "to attend to the Throne," Elahi Qomshehi use "to establish the Throne (power over all existence)," Khosravi use "to become sovereign over the Throne (i.e., over everything besides Allah and all the possible things that He has created) (and He exercised power and sovereignty to protect and manage the affairs of His creatures)," Foladvand use "to gain dominion over the Throne," Mu'izzi use "to become established on the Throne," and Makarem use "to gain dominion over the Throne (and He took the reins of the management of the world).

"Alaadhī khalaqa alsaamāwāti wāl'arḍa wamā baynahumā fī sitaati ayaaāmin thumaa astawāā 'alā al'arshi alraahḥmaānu fās'al bihi khabīran." (Al-Furqan/59)

Following this verse, Ayati has given the same meaning as "to attend to the Throne," Elahi Qomshehi "to sit on the throne (power and rule)," Khosravi, "Supreme Authority and Establishment on the throne" (that is, all possibilities and nothing but Allah), Foladvand, "Conquering the throne," Mu'izzi "Establishment on the Throne," and Makarim "to be seated on the throne (of power)" (and she began to plan the world) use for the phrase in question.

"Allaahu alaadhī khalaqa alsaamāwāti wāl'arḍa wamā baynahumā fī sitaati ayaaāmin thumaa astawāā 'alā al'arshi mā lakum min dūnihi min walīnin walā shafī'in afalā tatadhakaarūna" (As-Sajda/4)

Regarding this verse in Ayati's translation, "to attend to the Throne," Elahi Qomshehi Being on the Throne (Sovereignty), Khosravi "Becoming dominant and ruling on the throne" (ma seye allah ve alam vojud), Foladvand "Conquering the Throne (of Power)" Mu'izz means "to be established on the Throne," and Makarim means "to be established on the Throne (of power)."

" Huwal lazee khalaqas samaawaati wal arda fee sittati ayyaamin Thumaa astawāā 'alā al'arshi ya'lamu mā yaliju fī al'arḍi wamā yakhruju minhā wamā yanzilu mina alsaamā'i wamā ya'ruju fihā wahuwa ma'akum ayna mā kuntum wāllaahu bimā ta'malūna baṣīrun." (Al-Hadid /4)

In connection with this verse, the meanings of "approaching the Throne" in Ayati's translation "Being on the Throne (The Management of the World)" in the divine translation of Elahi Qomshehi, Dominion over the throne That is, His Merciful Mercy surrounds all the bodies. translated by Khosravi, "Conquest of the Throne," translated by Foladvand, "Establishing the Throne" by Mu'izzi And "sitting on the throne of power (and taking charge of the world)" is described as **glorious**.

5-2. The translation of "Ar-Rahmaanu 'alal 'Arsh istawaa"

This phrase is only found in verse 5 of Surah Taha. In connection with this verse, Ayati says, "Imperial over the Throne," Elahi Qomshehi, "The One Who Is Above the Throne (the universe of existence and the entire universe of creation with knowledge and power), Khosravi "Sovereign over all beings. The whole world is under His power'. Foladvand describes "supremacy over the Throne," Mu'izzi describes addressing the Throne and considers it the same as supremacy over the Throne, and Makarim also mentions "dominance over the Throne."

6. The translators' approach to the phrase "istawaa 'alal 'Arsh"

As was observed in the previous section, some translators have translated the phrase "He Who sits on the Throne" according to the co-text before and after the verse, while others have not, and all have adopted a fixed procedure in translating the aforementioned phrase and have not considered the co-text of the verses in this regard. This is why it is seen that some have considered the word to have the same meaning in all verses and have not made any difference in this regard between different verses. In this way:

Ayati, in all the verses that refer to the creation of the heavens and the earth before the phrase "He is seated on the Throne," the verse is interpreted as meaning "to stand on the Throne," and the word "Throne" is not translated. Even in the verse "Ar-Rahman Al Al-Arsh, the Most Gracious is established on the Throne," which takes the word "establishment" to mean "domination," she still does not translate the word "Arsh." She has interpreted this phrase in the same way in all 7 verses where it appears. Only in Surah Taha, where the type of verse and its external structure are different, does it mention the meaning of domination.

Elahi Qomshehi only in Surah Taha, where the type of verse and its external structure are different, does it mention the meaning of domination. To some extent, she went beyond the literal meaning of the verse and went beyond the appearance of the word and addressed its meaning and intent. In this way, the word "Arsh" has been interpreted in one place as meaning the throne of rule, in two places as meaning rule, in another place as power over all existence, in another place as power and dominion, and in another place as meaning the management of the universe.

He also considers this word in verse 5 of Surah Taha, which comes after "'alal 'Arsh," to mean the one who is in control and surrounds the world of existence and the entire world of creation.

In general, he mentioned the word "istawaa" in all cases to mean being located, and only in Surah Taha did he mention the meaning of being in control and surrounded.

Khosravi, in most cases, has understood "istawaa" to mean being dominant, established, and ruling, and "arsh" to mean the entire world of creation and all the heavens and earth, examples of which include the world of the kingdom and the kingdom of heaven, all beings and creatures, all of us towards Allah, and all possibilities and the existing world. He also translated verse 5 of Surah Taha as follows: "He is the Lord of all creation, and everything is under His control."

Foladvand also considers the phrase to mean conquest of the throne in all cases. He did not differentiate between any of them and considered them all to be the same. Only in the case of verse 54 of Surah Al-A'raf has the throne been interpreted as the world.

Mu'izzi also left the "Arsh" without meaning in all cases and considered "ist-awaa" to mean "to settle down," "to become established," and "to gain dominion" (verse 5 of Taha). Of course, it seems that he considered paying, establishing, and dominating to be the same thing.

Makarem also explained the meanings of "dealing with the management of the universe," "sitting on the throne in the sense of power," "dominion over the throne, which is interpreted as taking the reins of the management of the universe in the palm of his hand," and "sitting on the throne in the sense of power and ultimately dealing with the management of the universe. He also interpreted this word in verse 5 of Taha as meaning dominion over the throne.

7. Evaluation of the meanings mentioned by the translators

From what translators have mentioned for this phrase, we arrive at the following meanings:

- Addressing the throne
- Dominating the throne
- To be engaged in the management of the world
- To be placed on the throne (of power)
- Being on the Throne (sovereignty, world management, and power)
- Dominance, establishment, and rule over the entire universe.

As can be seen, some of these translations are literal, and the translator has translated only the wording without paying attention to the meaning of the verse. Ayati's translation and later that of Foladvand are of this type. Some other translations are considered semantic translations, in which the translator actually presents the concept and meaning of the word or phrase mentioned in the verse. These types of translations are sometimes referred to as interpretative translations. Mr. Makarem's translation can be placed in this category. Others are free translations, in which the translator has not limited to the wording alone but has also interpreted the verse and, in a way, used her own intellectual orientation. Mr. Khosravi's translation is an example of this type of translation.

In general, considering what use, in terms of providing or not providing meaning for the phrase in question, translators have acted in the following two ways:

7-1. Not mentioning the meaning

As observed in the studies, some translators have not mentioned a specific meaning for either the word "istawaa" or the word "Arsh," and they have not made any effort in this regard. Rather, they have been content with using the word itself or the meaning that explains that word. Although it is possible that this group of translators did not intend this by not mentioning the meaning of these words and not specifying the meaning of the position above the Throne, this type of performance leads the mind to the view that "Standing on the Throne" is one of the Quranic Mutashabihat (ambiguous ayas). And it is impossible for humans to know it; rather, it is necessary to only believe in it and leave the knowledge of it and determining its purpose to God.

A review of the views of early scholars shows this, to the extent that some even considered addressing the meaning of these phrases and words and trying to understand their meaning to be an innovation. Among the predecessors, Malik ibn Anas, Abu Hanifa, and a group of others tended to this view and avoided any comment on the word "Arsh" and how God is established upon it, and they also forbade others from attempting to do so. Some, such as Lalka'i, quoting Muhammad ibn Hassan, consider belief in the Mutashaabihat without its interpretation or comparison to be agreed upon by all scholars from the East to the West.²

At the same time, others believed in separation, and they noted that from these attributes, we interpret what is worthy of God. Fakhr Razi is one of the commentators who initially accepted this view but later turned away from it and said, "What we liked as a religion, and with which we have bound ourselves to the religion of God, is following the predecessors of the nation who did not explain the meanings of these verses."³

Fakhr Razi, in order to justify this silence of the Companions, the followers, and others in proving the attributes of God Almighty, said: They are right. Because if we are to leave the door of interpretation open in such matters, so that everyone can say whatever comes to their mind, we must prescribe the same interpretation

2 Suyuti, Jalal al-Din Abd al-Rahman Abi Bakr. Al-Itaqan Fi Ulum Al-Quran (Beirut: Saeed Mandub Publishing House, n.d.), 1/603.

3 Suyuti, Al-Itaqan Fi Ulum Al-Quran.

in all religious teachings and legal rulings. Then it is clear that nothing remains of the religion of Islam for us, just like for the esotericists.

His words are unacceptable. Because the dear reader knows that comparing the interpretation of similar verses to the interpretation of other sciences is in fact finding a way out and trying in vain. Because similar things have become similar because proof of their similarity has been provided. There are also solid verses that can be applied to those similarities and eliminate their similarity. And if we do not do this and leave the Mutashabih as it appears so that the door of interpretation in other (firm and non-Mutashabih) sciences is not opened, we have killed the truth. Because the reference to the definite is not an interpretation at all, for the interpretation to be true⁴.

Sayyid Qutb is also one of the other commentators who has chosen the view of non-interpretation. He even rejected the question of what and how God ascended to the throne and considered searching for answers to such questions more futile than asking about it and forbade them⁵.

7-2. Mention of meaning

Some other translators have taken the opposite approach and have tried to understand the meaning of the words "istawaa" and Arsh. "The meaning of domination, establishment, being in power, etc., is one of these categories, which we will evaluate below.

7-2-1. "istawaa" means to gain dominion (istila)

One of the meanings used by translators for the word "istawaa" is domination. This word means to overcome. But it seems that applying this meaning to God is unacceptable for two reasons. One is that God is sovereign over the two worlds, Paradise and Hell, and their inhabitants. So what benefit can there be in this domination being assigned to the Arsh? Unless we say that the exclusiveness of dominion over the throne is due to emphasis. The second reason is that domination occurs when one is defeated by another, while God is far from this. Ibn Arabi's statement confirms this statement. Lalka'i (**From the Sunni hadith schol-**

4 Fakhr al-Din Razi, Abu Abdullah Muhammad ibn Omar. Mafatih Al-Ghayb (Beirut: Dar al-Ehya al-Turath al-Araby, n.d.), 22/6 and 7.

5 Qutb, Sayyid. Fi Zelal Al-Quran, 35th ed. (Egypt: Dar al-Shoroq, n.d.), 3/1396.

ars) narrates in this regard that he was asked about the meaning of "istawaa" and whether it meant "stoli." He replied, Be silent. "Stoli" is used when it has an opponent and that opponent overcomes it⁶.

7-2-2. "istawaa" means to settle down.

Another meaning associated with this phrase is to settle on a throne. Given that this meaning also implies physicality, it cannot be relied upon. Rather, it must be interpreted. Some translators have done this. And to get rid of the belief in the physicality of God, they have interpreted the throne as power. Therefore, the meaning of being on the throne is understood to be being in power.

It is worth mentioning that in addition to settling down, which is the illusion of physicality, the meaning of "ascending" is seen in some interpretations, which is also an illusion of this physicality. Of course, this meaning was not seen in the translations. Among the commentators who mentioned this meaning, we can mention Ali Ibn Ibrahim Qomi and Tabari. Ali ibn Ibrahim Qummi, in his commentary, has mentioned the phrase "Alaa Bi Qodratihi Al Al-Arsh" under the relevant verse in Surah Al-A'raf ⁷. Tabari also considered the meaning of this phrase in verse 2 of Surah Ra'd to be "Alaa Alayyhe (he became exalted over it) ⁸ He has also used the same meaning in his interpretation of the aforementioned phrase in Surah Al-Furqan⁹. This meaning is also used by him in his interpretation of Surah Hadid as "Fartifah Alayyhe wa Alaa"(he ascended upon it and became supreme).

Considering that this meaning is also an illusion of God's physicality, it is not acceptable.

7-2-3. "istawaa" means God's complete control and encompassing of the entire universe and the management of affairs:

Other meanings mentioned for this phrase in translations include God's dominion and encompassing of the entire universe and His dealing with the management of affairs. This meaning is also used in other terms such as ruling the

6 Suyuti, Al-Itaqaan Fi Ulum Al-Quran.

7 Qomi, Ali ibn Ibrahim. Tafsir Qomi (Qum, n.d.), 1/236.

8 Tabari, Muhammad ibn Jarir. Jami' Al-Bayan Fi Ta'wil Ay Al-Quran, 1st ed. (Beirut: Dar al-Mar'af, n.d.), 13/62.

9 Tabari, Jami' Al-Bayan Fi Ta'wil Ay Al-Quran.

world, ruling and governing, sitting on the throne of power, and ruling. According to the research conducted, it seems that the most complete meaning of the phrase in question is this meaning. The majority of commentators also support this view.

According to this view, both the words "istawaa and 'alal 'Arsh" have been interpreted and deviated from their apparent meaning. For example, the author of Tafsirul-Amthal believes that what is meant by the Throne of God is the entire universe, which is in fact considered to be under the rule of God¹⁰. Meanwhile, some other commentators have distinguished between the word "Arsh" in the verses under discussion and consider its meaning in verse 3 of Surah Yunus to be the heavens and the earth. Because the heavens are His building, and the throne also means building. As for the majestic Throne that God has obligated the angels to circle around and honor and glorify, and which God Almighty also refers to in the verse "Those who bear the Throne and those around it," it is different from this Throne¹¹.

At the same time, Allameh Tabataba'i believes that in the world of creation, despite all the differences in its stages, there is a stage. that He is in charge of all the events and causes that are the cause of those events and the arrangement of the series of causes and causes leading to it, and the name of that stage and position is "Arsh"¹². That is why "He ascended the Throne" is an allusion to His conquest and mastery over His kingdom and His rising to manage its affairs in such a way that no being, small or great, escapes His control. And under a precise system, it brings every being to its true perfection and provides for the needs of every needy person. It is on this basis that in Surah Yunus, verse 3, after mentioning "istawaa" He mentions His plan. And he says, "yodabĩru yodabĩru alāmr"¹³.

10 Shirazi, Makarem. Tafsir Nemne, 10th ed. (Tehran: Dar al-Kutub al-Islamiyah, 1371), 6/204.

11 Tabarsi, Fazl ibn Hassan. Majma' Al-Bayan Fi Al-Tafsir Al-Quran (Tehran: Nasser Khosrow Publications, 1372), 11/255.

12 Tabatabai, Seyyed Mohammad Hossein. Al-Mizan Fi Tafsir Al-Qur'an (Qum: Islamic Publications Office, n.d.), 150/5.

13 Tabatabai, Al-Mizan Fi Tafsir Al-Qur'an.

The words of other commentators also support this. For example, Makarem Shirazi ¹⁴ also considers "standing on the Throne" as an allusion to the complete encompassing of God and His control over the affairs of the heavens and the earth after their creation, and Qureshi¹⁵ considers it to mean having the government in his hands. The author of Atyib al-Bayan also considers it to be the encompassing power and majesty that all beings are under His control. In his view, the fact that in some verses, such as verse 3 of Surah Yunus, verse 2 of Surah Ra'd, and verse 4 of Surah Fussilat, the phrase "yodabīru alamr" appears after this phrase is another support for this statement¹⁶.

8. Conclusion:

9. The examination of the meaning of the phrase "istawaa 'alal 'Arsh" in Persian translations of the Quran has led to the following results:

1. Translators have adopted different approaches towards the phrase "istawaa 'alal 'Arsh". Some have translated it considering the context of the verse, while others have not, and instead followed a fixed pattern for translating the phrase. This difference arises from whether or not translators have paid attention to the narrative context of the verses.
2. Overall, four meanings have been presented for the phrase in Persian translations: "establishing Oneself on the Throne," "dedicated to the Throne," "conquering the Throne," and "dominance over the world and managing its affairs"
3. The translation of "istawaa 'alal 'Arsh" as 'ruling over the world and governing its affairs' aligns more closely with religious teachings. This translation is also endorsed by the majority of interpreters."

14 Shirazi, Tafsir Nemne.

15 Qorashi, Ali Akbar. Ghamous Quran, 6th ed. (Tehran: Dar al-Kutub al-Islamiyah, 1371), 3/423.

16 Tayyeb, Abdul Hussein. Atyab Al-Bayan Fi Tafsir Al-Quran, 2nd ed. (Tehran: Islam Publications, 1378), 5/340.

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