



AYATUL KURSI

COURSE FOR CHILDREN



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INTRODUCTION

The Religion al-Islam emphasizes all Muslims, men and women, to learn about Allah as much as one can, and in the process, to increase faith about the Unity, Power and Dominance of The One Allah. There are many views on The Throne and Seat of Allah and this course will take you through almost everything that is out there, and many texts have been translated from Arabic.

GOALS AND OBJECTIVES

The course is designed to please the Mahdi (AS) of The Time, and so we can understand and appreciate the Dominance and Knowledge of Allah.

ACKNOWLEDGMENTS

This entire course was developed, and is a result of reading and researching many books, and lectures by Dr. Bahmanpour. Zahra Foundation takes no credit towards the development of this course. The works of al-Qummi, Faqih Imani, al-Taba Tabai, al-Kashani, al-Qummi, al-Janabadhi, Mir Ahmed Ali, Sadr Al-Muta alihin, and so forth, have all been instrumental towards the development of this course.

Together with the above, and as per the scholars of Islam, this kind of direct knowledge of Allah was only available through The Aimmah and may Allah bless all of them, and include us in these blessings. Dr. Bahmanpour remarks in one of his lectures on ARSH - *As I said that you will find none of the companions of the Prophet, and if you find any teaching in this vein, then you will have to take the claim of Imamah and Wilayah from Hazrat Ali. No one could ever go into such conversation in this manner except Hazrat.*

Al-Taba Tabai (AR) writes - *We know fully well that till date none of these scholars have left any explanation about this. The only people who discussed and explained this were Imam Ali and his progeny of the Holy Imams.*

AYATAL KURSIY

Al-Muta-alihin (AR)

The entire proofs, intelligent or otherwise are conducive that,

- Ayatal Kursi is the leader of all verses and
- it has the meanings of leadership that are proofs for it and for others
- it is the proof of prominence.

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The prominence of Ayatal Kursi is proven in the sense that its meanings have a great station and this is the essence of Qur'an. It has a great purpose and secret and it is that to which the Supreme Lord invites us and we all will return to Him. This meaning reverts to the material and human creations and the most important tenets are incorporated in it in which some are literal and huge and are reverted to God. It is because they have

- great attributes,
- His great names and deeds and
- some of them a related to Sirat Mustaqim and
- some are the present realization that are divided into three kinds:

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Surah Fatiha is the most prominent part of the Qur'an. The Messenger has said that Surah Ikhlas is equal to one third of the Qur'an and Surah Yasin is its heart.

There are Hadiths that describe the prominence of some verses have over others. The Messenger has said that Ayatal Kursi is the leader of all verses.

Among the signs that have been shown some Surahs are highlighted and some verses have been specified for they should be recited regularly for greater rewards in the hereafter. These Hadiths can be found in all sects and most of them refer to the numerous sayings and explanations given by the infallible Imams.

The person who pauses to ponder about some Surahs and verses, after studying the literal meanings and the thoughtful analysis, and feels his conception weaken after studying the difference between Ayatal Kursi and Surah Zariyat. He may not differentiate between Surah Ikhlas that has been revealed for the realization of the Lord and Surah Tabbat Yada, then this person should not enter the realm of deep meditation and realization for it is compulsory that the Mercies of God be hidden from him.

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Surah Fatiha describes His attributes that are further explained in Ayatal Kursi.

The same meanings are conveyed in the end of Surah Hashar and the beginning of Surah Hadid that speaks of the names and attributes of God. There is not just one, but numerous verses and when you compare them and their meaning you will realize as the hadith from the Messenger says,

Ayatal Kursi is the leader of all verses in the Qur'an.

The Messenger said,

The house in which Ayatal Kursi is recited regularly will be safe from Shaitan. He will not come near it for thirty days and for forty nights; no magician male or women can trespass into it.

Hazrat Ali is reported to have said, I heard your Messenger speak from the Mimbar,

Nothing will stop the person who recites the Ayatal Kursi from entering Paradise excepting death. No one adheres to it but the truthful ones and the great worshippers. God will declare peace for the person who recites this daily and even to his neighbors and the neighbors of his neighbors.

The Companions of the Messenger were discussing the revealed verses of the Qur'an and Hazrat Ali asked them - What you know about the Ayatal Kursi? The Messenger has said,

O Ali! Adam is the leader of all men; and Muhammad is the leader of all Arabs; and no one has precedence over him. Qur'an is the leader of all revelations, Baqarah is the leader of all Surahs, and O Ali the Ayatal Kursi is the leader within Baqarah, it has fifty sentences and every sentence has fifty graces.

Ibn Abi Ka'ab narrates that the Messenger said - O Abu Manzar! Which is the great verse in the book of God?" I said,

No one has the right to be worshipped but God - The Messenger then put his hands on my chest and said, *You are felicitated for this knowledge. By the one who has the control of my life this verse has a tongue and two lips and the angels recite it in the heavens.*

Tabrisi in Majmaul Bayan has narrated this same Hadith.

Imam Muhammad Baqir is reported to have said,

Who ever recites the Ayatal Kursi once God saves him from one thousand hardships in this world and a thousand in the hereafter. The weakest hardship in this world is poverty and the weakest hardship in the hereafter is the grave.

Abu Abdullah has said,

Everything has a zenith and the zenith of Qur'an is Ayatal Kursi.

This verse contains His names “ the ever living” and the “Sustainer” and you will soon realize its divinity and secret. The proof of this is the hadith that says, *The special name of god is contained in the beginning of Ayatal Kursi and Al Imran.*

Hazrat Ali is reported to have said,

On the day of Badr when I went to the Messenger during Jihad to see how he was, I found him in prostration and he was reciting *O Eternal One and O Sustainer*. I went back to Jihad and returned and I found him reciting the same words. I kept coming and going and saw him recite nothing but this till God gave him victory.

I would like to remind you about this order that remembrance and knowledge follow this declaration. And, the best declaration and knowledge belong to God, for He is above all things and cannot be compared to anything or elevated, for this can be done only when things are equal. The verses all disrobe His uniqueness and glory. Now you have reached the end of realization towards which I was taking you and it has been proved.

Before we enter the discussion whether it is due to these specialties that Ayatal Kursi is the leader of the verses in the Qur'an in the composite form of all verses and that it contains all the meaning that are secreted in the Qur'an regarding the names and attributes of God; and are not found in other verses. These words of God are about Wajub and charity and these are personal attributes the Word” *Ilahiya*” benefits others.

The words,

- *None but he*, refers to the Unity of God and denies that any partners can be connected with Him.
- *The Ever Living and Sustainer*, tells us about His divine glory, it contains the meaning of life, power and all things that are connected to them.
- *The ever living*, is that entity that knows and acts.

- *Qayyum*, denies every possibility of discrepancy and mistake. It means He who is all controlling and all things exist because of Him. He is not in existence because of anything. He is the center of all good attributes and glory. This is His omnipotence.

The words,

- *Neither sleep nor slumber over takes Him.* This describes His ever knowing capacity and this also describes that His pure and devoid of any weakness.
- *To Him belongs whatever is in the heavens and whatever there is on earth.* This refers to the creation and all other activity that sustains the universe. All actions and orders start from Him and everything will ultimately return to Him also.
- *Who is it that can intercede with Him without His permission?* This is about His unique existence and His Oneness. Everything will be destroyed excepting Him. Whoever is given the right to intercede has been given the power to do so by God.

This is about the ones who will be the intermediaries between mankind and God for they hear his words in their hearts. When he says, “Kun” and His decree enter the realm of activity and existence. *All things pay heed to it and obey it.*

God says in verse 38 of Surah Naba, *The day that the Archangel and other angels will stand in a row. None shall speak excepting him whom the most Beneficent allows. And he will speak what is right.*

He knows what will happen to them in this world and what will happen to them in the hereafter.

This points towards His ultimate knowledge of the past, present and future. It denies that any knowledge can emanate from any other but Him and can be bestowed only by His permission.

His Kursi extends over the earth and the heavens. This is about His omnipotence, for His rule exists over all that which is created whether manifest or hidden. This statement is full of secrets and it will soon be clear to you. We discuss the vastness of the heavens and earth when we discuss the Kursi.

And He feels no fatigue in guarding them. He protects and then takes the things out of darkness towards light and this is His divine glory.

He is the Most High and the Most Great. This is about His names and attributes and we will soon discuss it. He who ponders on the meanings of Tawhid, Divinity, Beauty, glory, prominence, vastness, control, rule and kingdom will be chosen as the intermediary between those who seek God, Who bestows all graces. It will be through such people that men will seek the solutions to their problems and reach their destiny.

We are discussing the meanings and interpretations as per the grace of knowledge that God has bestowed upon us and as per our capacity. We now open the discussion with the permission of God.

The first Issue

The thing that is connected to the name of God, Allah.

- Like in all His names, the alphabet “Lam” is used to describe Him.
- If you take away Hamza, then only the word “Alah” remains.
- In Surah Fath, God says, “ And to God belong the hosts of the heavens and the earth”. If you take the “ Lam” away then the word that remains is Allah like in Surah Ikhlas, “ Say O Muhammad Allah is One or alone”.

We should now look at the piety, purity and omnipotence of this name.

It is said that the Pharaoh claimed to be god, but before that, he had the words “In the name of Allah” written on the main gate of his palace. When he claimed godship and Musa was sent to deal with him but to no avail. So Musa told God, “ How many times have I invited him to the true path but I do not see any well being in him. “ God answered,

O Musa Do you want him dead? You see his disbelief and I see the “ Bismillah” written on his main gate.

The point here is that whoever writes these words on the Main gate of his house is safe from punishment even though he may be a disbeliever. So, what will be the fate of the person who writes these words on his hearts and guards it throughout his life?

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AYATAL KURSIY al-Qummi (AR)

There is a very lengthy Hadith from Imam Muhammad Baqir about the verse, *Verily we have revealed it (Qur'an) in the night of Qadr (power)* in which the Imam has said,

- *The angels have been mentioned with the revelation so if the people say that there is no one who goes from one part of the heavens to another and goes from obedience to disbelief.*
- If some people say that among those who live on this earth there are more dependents, then you tell them it is necessary that He issues decrees for them.
- If they say that undoubtedly it is the Khalifa who rules them then you say, “ On my life there is no representative of God between the earth and the heavens excepting him and he is confirmed. Who ever has not acknowledged him is the enemy of God and he stands humiliated. “
- It is imperative that His decrees descend from the heavens through which He rules the creatures of earth and it is esq. dually so that he must have a Wali on earth.

My father quoted Hasan bin Khalid about the manner in which Imam Ridha (AS) recited Ayatal Kursi, *None has the right to be worshipped but He, the Ever Living, the one who sustains and protects all that exists. Neither slumber nor sleep over takes Him. To Him belongs whatever is in the heavens and on earth. Who is there to intercede with Him but with His permission?*

He says, *He knows what happens to them*, tells us about the past and, *what will happen to them* about what will come later. *Except that which He wills* the revelations sent to them. *He feels no fatigue*, means the management of the universe is no burden for Him.

In verse 256 He says, *There is no compulsion in religion* means that after clearing the right from the wrong there is no compulsion on religion. Whoever disbelieves in the Taghut (Satan) and this means those who usurp the rights of the Ahlul bait.

Then he has grasped the most trust worthy handhold - and this is the succession of the Messenger. He will never break - means he will never be the loser and this refers to Hazrat Ali and his infallible progeny, the Imams.

In verse 257 He says, God is the protector of those who believe - and this refers to the followers of the progeny of the Messenger. But those who believe in Taghut - are the oppressors of the progeny of the Messenger. They bring them out from light into darkness - are the residents of Hell and they will abide therein forever.

Zurara has quoted Ibn Abdullah about the words *He created the Kursi and the heavens and the earth*. He says, I asked him which is more vast the Kursi, the heavens or the earth? The Imam replied,

Kursi is greater than the heavens and the earth and greater than everything that God has created under the Kursi.

AYATAL KURSIY - SURAH BAQARAH
VERSES 255-257
NUR AL- THAQALAYN – at-Huwaizi (AR)

Abdullah Bin Yahya al Kahili has been quoted in Kharaj and Jarai to have said the Imam Jafar Sadiq said,

What do you say when you face a beast?” I said, “I do not know” He said, “When you meet a beast then recite Ayatal Kursiy before him that I put you under the oath of God, His Messenger and Sulaiman son of Hazrat Daud; Amirul Mu’minin and his progeny of Imams move far away from my path. You do not hurt us and we will not hurt you.

Muhammad bin Abdullah has quoted Yaqub bin Jafar in Tafsir Ali Bin Ibrahim Qummi who said, I have heard Imam Musi Kazim say,

God revealed the verse, *There is no God but God the ever living and eternal* and the names, *Rahman, Rahim, Aziz, and Jabir* too were put before them, and their minds became boggled and they said these are separate personalities and named them as separate beings. They will always be in the deep sea but will neither know its depth nor understand the feeling that comes later.

A Hadith is quoted by Ali bin Ibrahim in Kafi with the ultimate narrator being Imam Jafar Sadiq who said,

A man complained that the people of the soil indulge in frivolities with his kinsmen so he asked “ What is the height of your roof?” He said, “ ten lengths” Then he said, “ Its height should be 8 lengths but now between 8 and 10 lengths write Ayatal Kursiy and as you know in any house where the eight is more than 8 lengths the Jinns come to live there.

Ali bin Ibrahim has quoted his father who has quoted Abu Abdallah to have said,

If the height of the roof of the house is 8 lengths then it is a place worth living in, but if it is more than 8 lengths then write Ayatal Kursiy in the space above.

In the same manner Muhammad bin Ismail has quoted Imam Jafar Sadiq to have said,

When the height of the roof is more than 8 lengths write Ayatal Kursiy in the space above.

In Man La Yahdhu-hurul Faqih the Messenger said to Hazrat Ali,

O Ali, in the person whose stomach has yellow water write Ayatal Kursiy on it and he should drink the water on which Ayatal Kursiy is read. He will be cured.

In the book Khisal Utaiba ibn Umair Al Laity has quoted from Anas and Abu Zar, One day I entered the mosque when the Messenger of God was sitting alone and I asked him, *Which is the greatest verse revealed upon you?* He said, *Ayatal Kursiy* and then said, *O Abuzar the seven heavens in the Kursiy encircle the earth's well being.*

Hazrat Ali taught his companions,

If any complains to you about a stye then recite the Ayatal Kursiy quietly till he is cured, and indeed God will cure him.

In Usul Kafi Muhammad bin Yahya has quoted Hazrat Ali

A man came up to him and complained that he has the yellow water in his stomach - Is there a chance of being cured? he asked. *Yes provided you write Ayatal Kursiy on your stomach and drink the water. God will declare it to be a cure and you will be cured.* The man did as he was told and he was cured.

In Majmaul Bayan Jafar bin Muhammad has quoted a Hadith of the Messenger who said,

When God decided to reveal the Surah Fatiha then He decided to reveal the verse Ayatal Kursiy up to the words *Bighair Hisab* and displayed it on the *Arsh*, and there was no screen between them and God and they were saying, *O Lord! release us from the houses of sin and keep us far away from those who disobey you, We have been purified through Quds.*

God said,

By my supreme authority whoever recites you after his daily prayers I will place him in the world of 'Quds' and every day I will look at him seventy times, and every time I will solve seventy of their difficulties and the least of them will be "salvation" and I will give them victory against every enemy and nothing can stop them from entering the heaven until the time they die.

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Mahasin Barqi also quotes Imam Sadiq who when asked about the verse, "Who is it that can intercede without His permission?" He said,

Amongst us are those who will intercede.

A lengthy Hadith is there in the book Tawhid about the verse, *Ar Rahman Alal Arsh Istawa* and he explained the meaning of *Arsh* that,

It encircles the heavens with His creations and the heavens are carrying it. and I say that it is He who carries the heavens and keeping it in place. When I say, " And what will happen to them in the hereafter" then I proved the "Arsh" and the "Kursiy" and I have denied that the Arsh is surrounding the Kursiy. He is not dependent on any creation. Every creation is dependant on Him.

There is a lengthy Hadith about the Messenger in which he has explained the Supremacy of God. After describing the seven layers of earth he said, *the seven heavens, oceans, mountains are like the encircled animals of the forests*. This Hadith is mentioned in Al Kafi with the same narrators.

In a lengthy Hadith recorded in Tawhid Imam Jafar Sadiq has said, that,

- The *Arsh* is something separate from the Kursiy, but both of them are the doors of the greater gateway and both are unseen.
- Kursiy is that door through which the innovations are emanated and all things are manifest through it and,
- Arsh is that unseen or hidden door in which there is the Oneness and Supremacy of the only God.
- In it are found the attributes, the decisions, the knowledge of the words and the laws.
- Both of these are the doors to knowledge because the Lord of the Arsh is also the Lord of the Kursiy and,
- His knowledge is the unseen but greater than that of the Kursiy.
- It has been called, *The great Arsh* because its attributes are greater than that of the Kursiy and,

- They are both connected so far as attributes are concerned.

Hafaz bin Ghiyas asked Abu Abdullah asked about the words, “ He knows what happens to the creatures in this world” He said, *It means His knowledge.*

Ali Ibn Ibrahim has quoted his father and he has quoted a few people and Abdullah bin Sanan who asked the Imam about “ He knows what happens to the creatures in this world” and He said, *No One but God has the knowledge of all the creatures that exist between the earth and the heavens.*

Muhammad bin al Hasan has quoted Faisal bin Yasar who asked Imam Sadiq about these words “And He knows what happens to the creatures of this world” and he said, *O Faisal it is about all that exists on earth and in the heavens*, this Hadith is also recorded in Al Kafi.

Al Tawhid records Muhammad Yahya bin Attar who quoted Zararah who said, “I asked Imam Jafar Sadiq about the words “ And He knows all that will happen to the creatures in this world.” And whether the earth and the heavens encompass the Kursiy or the Kursiy encompasses the earth and the heavens. He said,

The Kursiy encompasses the earth and the heavens.

Zararah is recorded to have said that he asked Imam Sadiq about the words “And He knows what will happen to the creatures in this world.” And whether the earth and the heavens encompass the Kursiy or the Kursiy encompasses the earth and the heavens the Imam said,

Every thing is within the Kursiy.

Kafi has also quoted a similar Hadith.

Imam Sadiq has said that,

Kursiy is one of the seventy parts of the Arsh.

Hazrat Ali has said,

Kursiy encompasses all that is between the earth and the heavens and all that are below.

Tafsir Ali bin Ibrahim Qummi records that his father who quoted Husain told him bin Khalid who in turn quoted Imam Ridha about *Allah. None has the right to be worshipped but Him The Ever living, The One who sustains and protects all that is living. To Him belongs whatever is on earth and in the heavens. Neither slumber nor sleep overtakes Him.*

In Rauzatal Kafi Ali Ibrahim has quoted Ahmed bin Muhammad bin Khalid and others like Muhammad bin Obaidallah who said, that Hazrat Ali said,

*The Ayatal Kursiy is The one who sustains all that exists.
Neither slumber nor sleep overtakes Him.*

The Tafsir of Ali bin Ibrahim notes the following: “Who is it that can intercede with Him except with His permission?” This is about the duties of the Apostles of God and that which is after them. “He knows what happens to His creatures in this world and what will happen to them in the hereafter and they will never encompass any of His knowledge except that of which He wills.” The responsibility of protecting the Kursiy does not lie with them.

- “There is no compulsion in religion.” No one should be coerced into religion when the path of God has already been made clear to all.
- “Whoever believes in the Taghut [Satan].” These are the people who have usurped the rights of the Ahlulbait.
- “Then they have grasped the most trustworthy handhold.” They are attached with the true succession.
- “The most trusty handhold.” A rope for support that has no end.
- “Allah is the protector of those who believe.” This refers to Amirul Mu’minin and the Imams.
- “He brings them out from darkness into light.” The Ahlulbait are the ones who will destroy oppression.
- “The believers of Taghut.” These are those who have followed evil and injustice.
- “They will dwell in the fire.” They are the inmates of Hell.

Zararah asked Imam Sadiq about the Kursiy of the heavens and the earth, “Which of them is more encompassing, the Kursiy or the heavens?” He answered,

The Kursiy encompasses the heavens and the earth and all those that God has created.

Asbagh bin Nabata has said that,

When Hazrat Ali was asked about the words “He knows what will happen to them in this world and the hereafter.” He said,

- All the creations in heavens and on earth are within the Kursiy and four angels carry it on God's orders.
- One of the angels is like a human being, which is the best form.
- He prays and pleads to God asking for the forgiveness and the sustenance of mankind.
- The second angel is the form of a bull and he is the leader of all quadrupeds.
- He too prays and pleads with God asking for sustenance and forgiveness for all animals.
- The third angel is the form of a an eagle and is the leader of all birds.
- He prays too and pleads to God for the forgiveness and sustenance of all flying creatures.
- The fourth angel is in the form of a lion and is the leader of all beasts.
- He prays and pleads with God for the sustenance and forgiveness of all beasts.

The bull is the most beautiful among all the four forms and no one is more steadfast than him. The people of Israel were so enchanted with this form that they started worshipping the calf and when this angel saw what they did he hung his head in shame and in fear that God may punish him.

...

In Rauzatal Kafi Muhammad bin Khalid and others have quoted Imam Sadiq to have said, "The words, "Except with His permission" and "And He is the Most High and Most great. All praises are for the sustainer of the worlds" are words that were revealed later.

In the book Al Khisal says that Imam Sadiq said, The Holy Messenger, in a very lengthy Hadith has said,

There are three types of deeds.

- One is that through which you are guided, so you should follow it.
- The second teaches you about those deeds that misguide you, so that you should avoid them.
- The third is that which has been disputed, so let the matter rest with God.

There are five sayings in Majmaul Bayan regarding the words, "The right Path has become distinct from the wrong path" but the best among them says, that it refers to Satan and Imam Sadiq has confirmed this.

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AYATAL KURSIY Al-Janabadhi (AR)

“None but He has the right to be worshipped” are the beginning of this revelation and is unconnected with the previous verse. It is the beginning of His Tawhid.

His creativity and His control is depicted in the words “None but He”. It shows Him as the Lord of all creations to whom we plead; or relates to His power to the creation and for His other attributes. It says, that what will be the situation if there was no other creator? Or it is being said why is there no other creator but Him?

Whatever is said about reciting the Ayatal Kursi says that it has great relevance and value and should be recited after compulsory prayers. In a Hadith the Messenger was asked which was the greatest verse in the Qur’ah.

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A Hadith of the Messenger is recorded in Al Majma with good authority to have said,

Whoever recites the Ayatal Kursi after the compulsory prayers his soul will be taken by God Himself and he will be included among those who died fighting the Jihad under the Prophets of God.

There is a Hadith from Ali Ibn Abi Talib who said,

I have heard your Prophet say, Any person who recites the Ayatal Kursi after compulsory prayers will not be obstructed from entering Paradise. No one does so regularly except the Truthful and righteous ones. God will be kind to the one who recites it when he dies even his neighbors will be protected by God.

There is another Hadith in which Hazrat Ali says,

I have heard the Messenger say, Ya Ali, the leader of all mankind is Adam; the best among the books is Qur’an; and best Surah in the Qur’an is the Baqarah; and the Best in Baqarah is Ayatal Kursi. Ya Ali, in it are fifty sayings and each one of them has five graces.

There is a Hadith from Abu Jafar,

God will save the person who recites the Ayatal Kursi once from a thousand hardships and save him from a hundred torments in the hereafter. The smallest hardship in this world is poverty and the weakest punishment in the hereafter is the punishment in the grave.

There is a hadith from Abu Abdullah that says,

Everything has its peak and the zenith of Qur'an is the Ayatal Kursi, and the secret is that it contains the attributes and their causes and the centers of His omnipotence.

...

Knowledge for God is like information and here knowledge and information are united. We know that all that we discern in our souls is the knowledge from God and this is the point of glory for mankind. He will be resurrected with His knowledge whether it is bestowed by God or gained by him. Knowledge too, has a span of life and everything that has limited life comes after God. The only knowledge that is eternal is with God.

...

- For God, it is Arsh and for mankind it is Kursi.
- The eight layers of heavens is symbolized as Kursi and the heavens beyond it is the Arsh.
- All the attributes are centered on Him.
- It is permissible for Kursi to be taken as knowledge and Arsh to be taken as the entire creation.
- The knowledge that is news comes from understanding both.

This is why the Messenger said,

The seven heavens and the seven layers of earth are like a wrinkle on the dune of a vast desert. The prominence that Arsh has over Kursi is like the sand dune in a desert.

Imam Jafar Sadiq is reported to have said when he was asked about Kursi and Arsh,

Arsh means the entire creation and Kursi is its container. In another view Arsh is the knowledge from which God has ordained his Prophets and His chosen ones and Kursi is the knowledge that God has not given to His Prophets and chosen ones. . It is no burden for Him to protect both. He is the most elevated and the omnipotent.

AYATAL KURSIY at-Tusi (AR)

The word “Allah” is the beginning and is detailed in the words, “ And none has the right to be worshipped but Him”.

The word “ Al Haiy” means that entity. One who is alone with no partners for He is the knowledgeable one and the controlling or ruling authority. You can also say that He has the attributes that should be researched upon.

There are four views about the word “ Qayyum”:

- Hasan; that He is there in everything that the soul attains till the day when it is rewarded, has narrated the first . This is because He is the one who knows all and nothing is hidden from Him.
- Secondly; Saeed bin Jabeer has narrated that it means the entity that is eternal.
- Thirdly; Futada has said, it means He who is the creator and manager of the affairs of all creations.
- And fourth, one group has said it means the arranger of all affairs , the one who knows everything . This is also confirmed by Umiah bin Abi Salat.

Qur’an says, “ neither slumber nor sleep overtake Him” - There is no dispute that the word *Sinnah* here means sleep. Addi bin Raqqah has confirmed the same.

“ To Him belongs whatever is in the heavens and whatever is on earth.” This refers to the entity that has the right to intercede (for forgiveness) but it does not do so without the permission of God. He it is who allows or permits and as we believe that this intercession is not the kind that takes place amongst us, for no one is allowed to do so.

The Book says, “ He knows what happens to His creatures in this world and what will happen to them in the hereafter”. Ibn Jarir, Mujahid and Siddi have narrated that it means that which has happened in the past and that which is still left or those who have lived earlier and those that are yet to come.

Qur’an says, “ And they will never encompass any atom of His knowledge.” This does not refer to His knowledge because it is said, “ Lord forgive through your knowledge”.

His Kursi; Ibn Abbas said that the Kursi here means His knowledge and the same is the opinion recorded from Abu Jafar and Abu Abdullah.

Hasan had said Kursi here means Arsh. It is said that it is His throne and this has been taken from Abu Abdullah.

It is said, the reality behind it is “Rule” and it encompasses everything.

For the Ulama it is Alkursi or the “Word” because they are relied upon . The Ulama have been described as the foundation stones of knowledge because they are trusted and everything that is trusted is Kursi.

Some others say : Everything that is in layers is called Kursi for its words are like layers upon each other.

Aijaj has said, “ It has been hidden with clay” and it is said that His rule is likened to Kursi and this is well known.

If we reason that God has a physique that this is the reason for the creation of the Kursi that is carried by the angels, but God has not created it to sit upon as is opined by the general Muslims and accepted by Tabari. God is far elevated, because this describes a body, and if God is dependant to sit upon it then He too is a temporary and dependant body - but God is eternal and it is proven.

The Book says, “ He feels no fatigue in guarding and preserving them” - It means it is not difficult for Him to do so. It reverts both to God and to the Kursi.

Qur’an says, “ He is the Most High the Most Great” - It means He has the highest and never ending control. It is also said that He is elevated because of His supremacy. No one and nothing elevates Him. He is elevated because of His supremacy. God is the all controlling and powerful and He is elevated because of His supremacy. Nothing can supercede Him.

“Al Ali” is the raised walls of a tent. This is also used to describe the elevated status of a person, that he is best or most superior. “ Most great” here refers to the Omnipotent. Sometimes old wine is also termed as the strongest but the first example is more suitable because we should not say that He is great for His omnipotence is the all encompassing.

VERSE OF THE THRONE

MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: *Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist:*

In the chapter of the Opening, some explanation was given of the name, "Allah", and it was mentioned that it ultimately means "The Being Who concentrates in Himself all the attributes of perfection"; it makes no difference whether it is derived from alaha 'r-rajul (the man was bewildered; yearned for) or from alaha (worshipped). "He besides Whom there is no god": It has been explained under verse 2:163. Its literal translation is, "there is no god except He". It shows that other deities worshipped besides Allah, in fact have no existence at all.

- "Ever-living": "al-hayy" is on a paradigm which denotes perpetuity; the word, therefore, means not only living but Ever-living. Man, in the very beginning, found out that there were two kinds of things around him:
 - ❖ first, those things whose condition do not change as long as they exist, like stones and other such materials;
 - ❖ second, those which go on changing, like trees, animals and man himself.
- He also found that after sometime such things start to deteriorate, and even lose consciousness; still they exist:
- until at a certain point when their existence come to an end.
- Thus he realized that there was something else, besides the senses, which keeps one alive and which is the source of all the senses and their perceptions.
- He called it "life", and its absence was named "death".
- It is life which is the source of knowledge (perception) and power.

Allah has mentioned this life in many places as an accepted fact:

- Know that Allah gives life to the earth after its death (29:17);
- And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells; most surely He who gives it life is the Giver of life to the dead (41:39);
- Neither are the living and the dead alike (35:22);
- We have made of water every thing living (21:30).

These verses describe all three kinds of living things, the vegetable, the animal and the human being.

Likewise, Allah describes various types of life;

- . . . and are pleased with the world's life and are content with it . . . (10:7);
- They shall say: "Our Lord! twice didst Thou make us subject to death and twice hast Thou given us life. . . ." (40:11),

The two lives referred to in this verse are the life of al-barzakh = the period after death in this world and before the Day of Resurrection) and the life on the Day of Resurrection. Thus, there are various types of life, as there are various types of living things.

Although Allah mentions the life of this world as an accepted fact, in various other verses of the Qur'an He describes it as an unsound, imperfect and insignificant thing, as He says:

- . . . this world's life is nothing compared with hereafter but (only a) means (13:26);
- . . . coveting the (transitory) goods of this world's life . . . (4:94);
- . . . desiring the adornments of this world's life . . . (18:28) ;
- And this world's life is naught but a play and an idle sport . . . (6:32);
- . . . and this world's life is naught but means of deception (57:20).

So these are the attributes used for this world's life. It is a means, and a means is sought to obtain an end and to reach a goal, it is not an end in itself. It is a transitory thing, and transitory things go away soon. It is an adornment, and an adornment is used to attract eyes towards the things adorned: in other words, what catches the eyes is not the real thing, and the real thing does not attract the eyes. It is a play, and a play keeps you oblivious of the really important responsibilities. It is a vain sport, and a vain sport is indulged in for imaginary, not real, reasons. And it is a means of deception, and such a thing deceives man. A comprehensive verse, which also explains the abovementioned ones, is the following:

And this life of the world is nothing but a sport and a play; and as for the next abode, the most surely is the life - did they but know! (29:64).

The life of this world, in comparison to the life hereafter is not a real life, as the above-mentioned verse shows. It is transitory, while the life hereafter is the real life, because that life will not end; death will not reach it. Allah says: . . . in security; they shall not taste therein death except the first death (44:55-56); They shall have therein what they wish and with Us is more yet (50:35).

Thus, there will be no death in the life hereafter, and there shall be no deficiency in that life nor there shall be any annoyance for them. But the first factor, that is, security is the basic characteristic of that real life.

The life hereafter, therefore, is the real life because there is no death in it; and, as Allah Himself has declared in many other verses, it is He Who controls it. Obviously, the life hereafter is also dependent and not independent. It has not got this characteristic of eternity by itself; it is a gift given to it by God.

Going a step further, it will be realized that the real life is only that which 'cannot' be overtaken by death. The life hereafter 'will not' be overtaken by death; but it 'can' be overtaken, if God so pleases. Therefore, that also is not "real" life. Real life is that in which non-existence at any stage is impossible; which is essential being; in other words, where life is not acquired by the person, but the person is life itself and life is the person himself. Allah says: and rely on the Ever-living Who dies not (25:58). Thus, the only real life is Divine Life, Essential Being.

The above discourse shows that the exclusiveness in the verse: He is the Living, there is no god but He (40:65) is real, not relative: In reality, He is the only Living One, because real life, unconquered by death or deterioration, is His alone.

In the verse under discussion, as in a similar verse: Allah there is no god but He, the Ever-living, the Self-subsisting . . . (3:2), the word "Allah" is the subject, "there is no god but He" is its first predicate, "the Ever-living" is the second and "the Self-subsisting . . ." the third predicate. Accordingly, the meaning would be "Allah is the Ever-living. . ." ; and life would be reserved for Allah only; others would get life only when He bestows it on them.

"al-Qayyum" (the Self-subsisting by Whom all subsist) is on the paradigm of fay 'ul from the verb al-qiyam to stand); as is al-qayyam on the paradigm of fay'al, in the same meaning. It is a paradigm which is used to show the maximum degree of a quality. The original meaning of the verb (to stand) has, by association, been extended and now it is used for protecting a thing, accomplishing a task and managing it, bringing up a thing, looking after it and having power over it. Allah clearly said that He "stands" with the affairs of His creation, that is, watches it, looks after it and brings it up and has all power over it.

He says: Is it He then who stands over (i.e., watches) event soul as to what it earns? (13:33). Another verse is more comprehensive: Allah bears witness that there is no god but He (and so do the angels and those possessed of knowledge), standing with (maintaining) justice, there is no god but He, the Mighty, the Wise (3:18). He maintains His creation with justice. He does not give and does not withhold but with justice - and existence is nothing except giving and withholding. He gives to everything what it deserves. Lastly, He declares that this maintaining with justice is according to His two great names, the Mighty, the Wise: by His Might He maintains every thing; and by His Wisdom He does justice to it.

Allah is the origin of every thing. Existence as well as all attributes, qualities and the effects of every thing begin from Him. All other "origins" originates from Him. He stands over every thing in the real and comprehensive sense of "standing", as explained above. There is no weakness or flaw in His "standing": and other things cannot stand except by Him. This attribute is reserved for Him in both ways: "Standing" cannot be found except in Allah, and Allah is never anything but standing. The former is understood by the syntax of the sentence: Allah is the "Standing". The latter is understood by the next sentence: "Slumber does not overtake Him nor sleep".

This discourse leads us to believe that the name al-qayyum (The Standing) is the basis for all the divine names which refer to His attributes of action in any way, like the Creator, the Sustainer, the Originator, the Resurrector, the Bestowal of life, the Giver of death, the Forgiver, the Compassionate, the Affectionate and so on.

QUR'AN: *Slumber does not overtake Him nor sleep:*

"as-Sinah" means drowsiness, "an-nawm" is sleep, the inert condition in which the muscles are relaxed and the consciousness suppressed by natural factors in the body of an animal or a human being. "ar-Ru'ya" (dream) is something else; it is the vision which passes through the mind in sleep.

A criticism has been leveled against this sentence that is contrary to the sequence demanded by rhetoric: when two things are thus mentioned in an affirmative sentence the weaker point is mentioned first and then one progress to the stronger one; for example, we say, "Zayd can carry a load of fifty kilogram, even a hundred." But in a negative sentence the sequence is reversed: it goes from stronger to weaker point: for example, "he cannot carry a load of a hundred kilogram, let alone fifty "he does not spend hundreds of pounds on himself, let alone tens." According to this rule, as the sentence here is negative, it should have been written thus: "Sleep does not overtake Him nor slumber".

REPLY: The sequence does not always follow the affirmativeness or negativeness of the sentence. Look, for example. as the sentence, "he is too weak to carry a load of twenty kilogram or even ten." It is an affirmative sentence, and still the stronger point comes first. It would be against the norms of rhetoric, if the weaker point, that is. 10 kilogram were mentioned first. In fact. the only correct procedure is to look at the context and see what it demands. Now, look at this Qur'anic sentence. Sleep is more contrary to the attribute of "Standing" in comparison to slumber. Therefore, eloquence demanded that, first, slumber be denied, and then the stronger point, sleep, be negated. The meaning, thus will be: The weaker factor (slumber) has no effect on His power and standing, nor does even the stronger one (sleep).

QUR'AN : *Whatever is in the heavens and whatever is in the earth is His, who is he that can intercede with Him but by His Permission?*

The perfect and comprehensive "Standing" of Allah means that He owns, in real ownership, the heavens and the earth and what is in them. That is why His attribute of "Standing" is followed here by a declaration of that ownership. It was for the same reason that the attribute of "Standing" was joined with the declaration of His Oneness: His Oneness would not be complete if He were not "Standing".

There are two sentences here, both of which are followed by other sentences to remove chances of misunderstandings. The sentence, "whatever is in the heavens and whatever is in the earth is His", is followed by the sentence, "who is he that can intercede with Him but by His permission?" And the next sentence, "He knows what is before them and what is behind them", is followed by the words, "and they cannot comprehend anything of His Knowledge except what He pleases."

"Whatever is in the heavens and whatever is in the earth is His": Allah owns everything, and has authority over them all. Things and all their attributes, properties and traits exist because of God and by Him. The verse, from the word "the Self-subsisting" up to this sentence, proves that the total authority is Allah's alone. There is no work connected with anything, right from its existence up to its ultimate end, that is not done by Him and does not proceed from Him.

On realizing this eternal truth, one might wonder about the system of "cause-and-effect" prevalent in this world. What is the significance of these causes? How could they have any influence on any effect when nothing has any effect or power except Allah?

The sentence, "who is he that can intercede with Him but by His permission?" answers this speculation. These causes are intermediaries in such affairs. In other words, they are intercessors who cause the bringing of a thing or effect into being, by the permission of Allah. Intercession means being an intermediary in bringing about a good or averting an evil. There is no doubt that an intercessor has some influence on the affairs of the thing for which he intercedes. Such influence could be contrary to the complete authority and total sovereignty of Allah, had it not been based on the permission of Allah Himself. But every cause draws its effectiveness only from the decree of Allah Himself. There is no cause and no instrument which is independent of the will of Allah. Every cause is a cause, because Allah has made it so. Therefore, whatever effect and influence it has on anything is in fact done by Allah. Ultimately, there is no authority except that of Allah, and no "standing" except His.

As already explained, intercession means being an intermediary in the world of cause and effect - it may be a creative intercession, that is, being an intermediary cause of creation; or a legislative intercession, that is, interceding in the award of recompense on the Day of Judgment, as is clearly mentioned in the Qur'an and sunnah (as was described in the commentary on verse 2:48). The sentence, "who is he that can intercede with Him . . ." is preceded by a description of His "Standing" and total authority; these two attributes cover His power and authority in both creation and legislation. Therefore, the intercession mentioned in this sentence must cover both creative and legislative intercessions.

The context of this verse, so far as intercession is concerned, is like the following verses: Surely your Lord is Allah Who created the heavens and the earth in six periods, and He is firmly established on the Arsh (Throne) regulating the affair; there is no intercessor except after His permission; this is Allah, your Lord; therefore worship Him; will you not then ponder? (10:3); Allah is He Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the Arsh (Throne); you have not besides Him any guardian or any intercessor; will you not then ponder? (32:4). It was described in the topic of intercession that it includes creative causation as well as legislative intercession.

Every cause intercedes with Allah for its effect, and becomes a medium for bestowing the grace of existence on it, by adhering to the divine attributes of grace and mercy. The system of "cause-and-effect" is found in intercession as well as in prayer and invocation. Allah says: All those who are in the heavens and the earth do beseech Him; every day He is in a (new) splendor (55:29); And He gave you of all that you ask Him (14:34). This aspect has been described in the commentary on verse 2:186.

QUR'AN: *He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases:*

The sentence comes after the topic of intercession, and in its context it is like the following verses: Nay! They are honored servants; they do not precede Him in speech and (only) according to His commandment do they act. He knows what is before them and what is behind them, and they do not intercede except for him whom He approves, and for fear of Him they tremble (21:26-28).

Apparently, the pronouns of the third person plural in the verse under discussion refer to the intercessors, who are implied in the preceding sentence. To say that "He knows what is before them and what is behind them" is to say that He encompasses them completely. He has given them permission to intercede: but it does not mean that they can do anything without His prior permission. Nor may others take undue advantage of that intercession.

The following two verses throw light on the same subject: And we do not come down but by the command of your Lord; His is whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful (19:64); The Knower of the unseen! So He does not reveal His secret to any, except to him whom He chooses of an apostle; for surely He makes a guard to march before him and after him, so that He may know that they have indeed delivered the messages of their Lord, and He encompasses what is with them and He takes account of every thing (72:26-28).

These two verses show that Allah encompasses the angels and the prophets, so that they cannot do anything without His permission; they cannot descend unless bidden to do so, and cannot deliver except what He wishes them to deliver. It may be inferred that "what is before them" refers to what is seen by them; and "what is behind them" to what is not seen by them and is far away from them. In other words, the two phrases refer to the seen and the unseen. In short, the sentence says that Allah knows very well what is present with them and what is yet to come to them; and then the talk is completed by the words, "and they cannot comprehend any thing out of His knowledge except what He pleases". He knows them and encompasses what they know, but they cannot comprehend His knowledge except what He pleases.

We have proved that the intercessor, in this verse, means both creative causes and legislative interceders. The pronouns used in three places in this verse are those of the third person plural, masculine gender, normally used for rational beings. Someone might think that these pronouns could not be used for creative causes (as these causes are not "people" or rational beings). It is not so. Intercession, interceding, glorifying the Creator and offering thanks to Him are normally the acts of rational beings; and for this reason the Qur'an mostly uses such pronouns even for inert or lifeless things, when it declares them to perform such deeds.

Allah says: . . . and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification (17:44); Then He directed Himself to the heaven and it was vapor, so He said to it and to the earth; Come both willing or unwillingly. They both said: We come willingly (41:11). In both verses the pronouns of rational beings have been used for "everything" and for the heaven and the earth. There are many similar verses.

The sentence, "and they cannot comprehend anything out of His knowledge except what He pleases", shows total authority and perfect management. Perfect management demands that the subordinate should not know what is to happen next; otherwise, he might try to wriggle out of a forthcoming unpleasant situation, and the plan of the manager might be put in disorder. It is easy to see in the light of the above discussion the import of this sentence: it wants to show that the management of all affairs is in the hands of Allah only, and it is done by His knowledge and by His control of the intermediary causes which He Himself has created.

So far as these intermediary causes are concerned (and especially those with life and intellect), their effectiveness and their knowledge is derived from His knowledge, will and pleasure - and ultimately is a reflection of divine knowledge and power. And none of them can proceed against the will and decree of Allah in any way.

The sentence, moreover, shows that knowledge (not "the thing known") is of Allah only. No creature has any knowledge except what Allah is pleased to bestow upon him. It is the same as when Allah has said that power, honor and life belongs to Him only. For example: ... and O that those who are unjust could see, when they see the chastisement, that the power is wholly Allah's, and that Allah is severe in requiting (evil) (2:165); Do they seek honor from them? Then surely all honor is for Allah (4:139); He is the Living, there is no god but He (40:65). The following verses also may be brought as evidence that knowledge belongs to Allah only: surely He is the Knowing, the Wise (12:83) ; and Allah knows while you do not know (3:66). There are many other verses of the same meaning.

The verb of knowledge in the preceding sentence has been changed to the verb of comprehension here and it has raised the verse to a very high plane of eloquence.

QUR'AN: *His Chair (knowledge) extends over the heavens and the earth:*

"al-Kursi" means chair. Metaphorically it sometimes is used for kingdom; thus the chair of king means the sphere of his authority and the region under his sovereignty.

The preceding sentences show that the whole universe belongs to Allah and is encompassed by His knowledge. This sentence also says that His "Chair" extends over the whole universe. It is reasonable to believe that the extension of the "Chair" refers to all-encompassing divine authority. The "Chair", thus, would mean the divine position by which the heavens and the earth are maintained, possessed, managed and known. Ultimately, the "Chair" would be a degree of divine knowledge. And extension of the chair would mean maintenance and preservation of everything that is in the heavens and in the earth, with all its characteristics; and that is why the sentence is followed by the words, "and the preservation of them both tires Him not."

QUR'AN: *"and the preservation of them both tires Him not, and He is the Most High, the Great":*

"al-Awd" means to tire, to weigh down, to depress. Although, the objective pronoun after the verb "tires" is generally taken to refer to "Allah" (as is seen in the translation), equally correctly it may be taken to refer to the "Chair" and then it would be translated as "tires it not". The declaration at the end of the verse that 'the preservation of the heavens and the earth tires Him not' is befitting to its beginning: "Slumber does not overtake Him nor sleep".

This verse, in short, says that

- there is no god except Allah,
- for Him is Life and
- to Him belongs the attribute of al-qayyumiyah (Standing, Self-subsisting by Whom all subsist),
- in its unrestricted sense without any weakness or defect.
- That is why the verse ends on the words, "and He is Most High, the Great".
- He is Most High:
- the hands of creatures cannot reach Him and
- can in no way weaken His authority or enfeeble His being.
- He is Great:
- the great number of the creatures does not overwhelm Him, and
- the magnitude of the heavens and the earths does not tire Him.

This sentence also shows that eminence and greatness in their true sense are for Allah only. This restriction is real, because eminence and greatness are parts of perfection, and every perfection in its real sense is found in Allah only. Also, the restriction may have been used to strengthen the claim that the eminence and greatness are reserved for Allah only - the heavens and the earth are insignificant before His majesty and greatness.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Ayat-ul-Kursiy, One of the Most Important Verses

Upon the importance and excellence of this verse, the only holy tradition narrated from the holy Prophet (S) , explained in the following, is enough.

Once, the Messenger of Allah (S) asked Ubayy-ibn-Ka'b which verse of the verses of the Qur'an was the most important one, and he answered the verse saying:
"Allah! there is no god but He, the Ever-living, the Self-subsisting (the Sustainer of all things) ;..."

Then the Messenger of Allah (S) touched his chest as a sign of favour and told him,

May your knowledge be wholesome to you. By the One in Whose hand is Muhammad's soul, this verse has two tongues and two lips which glorify the Lord below the Divine throne of authority.

Durr-ul-Manthur, vol. 2, p. 8

Another tradition narrated from Imam Baqir (AS) says:

The one who recites Ayat-ul-Kursiy once, Allah will remove one thousand unbecoming things from his worldly unbecoming affairs, the easiest of which is poverty, and one thousand unbecoming things from his (affairs) in the Hereafter, the easiest one among which is the pain of grave.

(Bihar-ul-Anwar, vol. 92, p. 262)

Commentary:

The verse begins with the Pure Essence of Allah and continues with the subject of Unity, Asma'-ul-Husna, and His attributes. It says:

"Allah! there is no god but He, ... "

" Allah " is the particular appellation for God Which means the Essence that includes all the attributes of Divine Perfection, Glory, and Beauty.

Then, it adds two other attributes of Allah, saying that He is the Lord Who is Alive forever and is self-subsisting so that all other creatures in the universe depend on Him. It says:

"... the Ever-living, the Self-Subsisting (the Sustainer of all things) ; ..."

It is evident that life for Allah is the real life, because His life is the same as His Essence, His Knowledge, and His Power. It is not like that of living creatures whose lives are causal and after a length of time they die.

Allah is completely different from His creatures from the point of life, as verse 58 from Sura Al-Furqan, No. 25 says:

"And rely on the (Ever) Living One Who dies not, ..."

Then, to indicate that neither drowzines, nor deep sleep seizes Him and never He stops managing the world, it continues saying:

"... slumber seizes Him not, nor sleep; ..."

The Arabic term /sanah/ 'slumber' is the sleep which appears first in the eyes, but when it becomes deeper and reaches the mind, it is termed in Arabic /naum/ 'sleep'. This verse, pointing to the latter state, means that the governance of the Absolutely Bountiful, Allah, is perpetual and never ceases, even for a moment.

Then, it refers to the absolute ownership of Allah, saying:

"... to Him belongs whatsoever is in the heavens and whatsoever is in the earth. ..."

This is the fifth attribute from the attributes of Allah mentioned here. Formerly, four other attributes of Allah were referred to : Oneness of Allah, the Everliving, the Self-subsisting, and that He never sleeps.

It is quite clear that this attribute - that everything belongs to Allah, has a great training effect in human beings. When they know that whatever they have does not really belong to themselves and it is temporarily handed over them as a deposit to use for a short time, they will surely avoid transgressing others' rights. These people, with this cognition, will certainly withdraw committing such wrong actions as colonization, hoarding, greed, miserliness, and the like.

For the sixth attribute, it says:

"...Who is it that can intercede with Him save by His leave? ..."

In fact, by a positive interrogation with a negative sense, it says that no person can intercede at His presence but by His leave.

Intercession was discussed fairly vastly when commenting on verse 48, Sura Al-Baqarah, No. 2, in vol. part 1, pp. 174-177.

Referring to the seventh attribute, it says:

"...He knows what is before them and what is behind them, ..."

Therefore, whatever is in the expanse of time and place is entirely manifest in His Knowledge. That is why everything, even intercession, depends upon His command.

In stating His eighth attribute, this fact is pointed out that He has let others know only a small part of His knowledge that has been advisable and proper for them. It says:

"... while they comprehend nothing of His knowledge except what He wills. ..."

Thus, the limited knowledge of others is a beam of the light of His unlimited knowledge.

So, two other points is also understood from the above phrase. The first is that no creature has cognition from his own and all human cognizance is from the source of Allah.

The second is that Allah may award a part of some concealed knowledge and some hidden secrets to those He pleases.

His ninthly and tenthly attributes are stated thus:

"...His Kursiy (knowledge) extends over the heavens and the earth; and preserving them both tires Him not; ..."

Then, power and sovereignty of Allah encompass the totality of the heavens and the earth, and His Knowledge (Kursiy) encompasses all of these expansions wholly, so that nothing is out of His dominion and authority.

It is, even understood from some of the Islamic traditions that the expansion of Kursiy is larger than the heavens and the earth. For example, in a tradition Imam Sadiq has said:

"Heavens and earth, comparing Kursiy, is like a ring in the midst of a desert; and Kursiy, in comparison with 'Arsh, is like a ring in the midst of a desert.

(Al-Burhan fi Tafsir-il-Qur'an, vol. 1, p. 241)

It is true, of course, that science has not discovered the secret of this meaning yet.

Describing His eleventh and twelfth attributes, it says:

"...and, He is the Highest, the Greatest."

The Lord, Who is the Highest and the Infinite, is able to do everything so that nothing is difficult for Him. Never He tires of managing the world of existence. Never He (s.w.t.) remains neglectful, unaware and feable of it. His Knowledge involves all things because He is Omnipotent, Omnipresent.

It is worthy to note that, in spite of what is popular, the verse entitled ' 'Ayat-ul-Kursiy ' is this very single verse alone.

...

MIR AHMED ALI

Ayat Kursiy

Imam Ali AS says:

O He! O He whom none knows what He is, nor how He is, nor where He is, nor in what respect He is; except He.

(Dua al-Mashlul)

Aqa Mahdi Puya says:

Qayyum is a magnified form of the adjective qayam - standing, lasting, enduring. It implies He who stands by Himself, and all others stand because of His (eternal) endurance. His relation to His creatures is like the source of light to the rays of the light, or like the mind to the concepts, not like the relation of an architect or a builder to a construction he builds. It is exactly as Ali ibna abi Talib has said-

Every thing stands by means of Him.

He is the self-subsisting everlasting, therefore, He is the first and the last, and the apparent and the hidden (Hadid: 2 and 3); and He is the knower of all things, and He is with everything but is not computed with anything (Mujadilah : 7; Ma-idah: 73).

While trying to visualise His attributes, it is necessary not to be misled by the finite inferences. His activity does not at all mean movement to perform an act by employing energy as we do. Awareness of His attributes, based upon reason and contemplation, may appear pure and perfect to us, but, in fact, it remains a shadow of the reality which transcends all faculties of comprehension.

"Slumber does not overtake Him", means that He is not influenced by any change whatsoever. He is beyond time and states, for He encompasses time and all states. He is the ever vigilant, or the true and perfect vigilance itself.

"Whatever is in the heavens and whatever is in the earth is His" means that He is the creator of matter. If the "matter" is not created by Allah, and is said to be eternally existing as He is, then He is only a fashioner of things out of matter, in which case nothing belongs to Him. There is no propriety in this conjecture. It is unreasonable to say that there are two independent eternal equals.

If matter is accepted as an independent and uncreated eternal, then Allah, to prove His existence, will need the matter to carry out His creative plan, otherwise the matter will remain idle. There is no meaning in the idea of two eternal equals, separated from each other. They must be one. If there are two such beings, then there must be a dividing factor which makes the two as two and maintains their two separate entities, in which case the dividing factor, superior in will and authority will be the ever-existing supreme being.

"Who can intercede with Him, except by His permission?" implies that though Allah is the almighty and the absolute sovereign but as He is also the merciful, the compassionate, He has given permission to "Muhammad and the progeny of Muhammad", the thoroughly purified, to intercede on behalf of the sinners. The issue of intercession has been dealt with in detail in the commentary of verse 48 of this surah. Please refer to it.

"He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases", means Allah's omniscience. The finite beings cannot hide anything from Allah. They cannot comprehend anything except what He pleases, no matter whatever knowledge and intelligence they possess. The facts which are unknown or unknowable to the finite beings are known to the infinite. Allah's knowledge is infinite and absolute. He is the knowing who knows ahead and in advance (in terms of time and space) the origin and causality of knowledge. Although the ordinary human beings do not perceive that which is known to Allah only, but those who have been endowed with the divine knowledge are aware of the secrets of the universe.

In "His kursi (seat of authority and knowledge) extends over the heavens and the earth", although kursi literally means "chair", like arsh (used in other verses of the Qur'an) means "throne", but both these words have been used metaphorically. They refer to the divine knowledge and authority of the supreme, almighty and sovereign Allah, in relation to all that which has been created by Him. His "relation" with His creation, in time and space, remains unconditionally unaffected. His control over everything, created by Him, is perfect, complete and absolute. There is no limitation to the infinity of His existence, because the ever-existing existence is only His and it is He who gives existence to whom He wills. When we say "He is here, there and everywhere", we only make use of our limited and inadequate ability to understand and express His absolute infinity. He is the creator of time and space, therefore, His infinite existence cannot be conceived by the help of the knowledge derived from the system based upon experience and induction.

According to the Ahl ul Bayt kursi or arsh, not connected with any kind of matter, is the manifestation of His knowledge and authority in relation to all that which has been created. It includes all the heavens and the earth. Arsh refers to Allah's hold and sway over all creation.

In other words, the creation as a whole is the kursi or the throne of Allah from which all His divine attributes of knowledge, wisdom, might and glory manifest.

"And the preservation of them does not tire Him" means the creation, as a whole, is sustained by Him, and its continued existence is maintained by Him. The laws (created by Him), governing the operation of creation, produce fatigue, therefore, He is independent of such laws. His absolute existence is eternal and everlasting.

"He is the most high, the great", according to the Holy Prophet, is one of the most important verses of the Qur'an, which deals with the unity of Allah, His attributes, His relation to His creatures, the position of man in the order of creation, his instinctive desire to turn unto Him, his means of salvation and the ultimate reward and punishment.

In order to prevent the total seizure of mind and heart by the greatness of the kursi, mentioned in this verse, it is made clear in the end that Allah alone is the most high, the greatest.

A Discussion on ARSH **THRONE OF ALLAH** – at-Taba Tabai (AR)

...

- Actually there is no physical existence of any Arsh,
- and the words “ And He rose over the Throne” or the “ Rahman sat on the throne” denote the lordship of God over all the creations.
- Some times the word “Istawa” is used in the sense of “Istila” or predominance.
- The taking control over the throne may denote the manner in which a king sits on the throne when he begins his official work of administration making enquiries about his kingdom.
- But this cannot apply to God,
- because He is the all-knowing and is aware of all that goes on in His created worlds,
- so we can say that He rises over or assumes control to bestow the divine graces on mankind.
- Or we can say that he created mankind gave him life, and then death etc.

There is a doubt about this view, though we confirm the same that it is a symbolism about God taking control of all creations as befits His Lordship, to enforce His control and kingship, His power to implement His orders that are evident in our system of life. It is true that according to our statements the manifest decrees a way of life. God speaks about all these truth for He is the all knowing.

In other words even if kingship and total control have the same meaning as we derive out from the manifest verses of the Qur’an, there is a difference in their meaning and application. They are pure decrees truly applicable to His Divine Presence but for us they are commandments that do not cross the limit for us. We call someone our leader because we follow his guidance and orders and not that this society is our body and he is the head. When we call someone the heart of something or a part of something we do not do so because he is actually a heart but that he acts as the heart and the body part essential for a complete physique or body. He is essential to the welfare of our society and our lives are attached to his importance.

In verse 64 of Surah Ankabut god says, “This life is but a vain sport and play” because our religious aims are connected with our wealth, children, well-being, and rulership together with other vague desires. Our strivings to achieve all this is like the play of children and there is no difference in the two. God criticizes this life of ours spent in achieving our vague and vain desires and calls it a wasteful play of children, because it has become the center of dreams and desires.

The words “He rose above the Throne” are a symbolism that denotes the control and kingship of God over the universe. It also proves that this is truth, and this is a station where all the decrees concentrate despite being various and contradictory. There are other verses that prove the same though they speak only about the Arsh or the Throne attributing only to the One God.

...

This verse denotes the Arsh in relation to administration and control, and it depicts the divine existence of God and His power to impose His will, so intercession will also be connected to His divine will. “None can intercede without His permission.” Everything takes place because it is allowed to do so by God, like heat that is required for raising the temperature, or the fire that is required to burn things or melt them.

They are not caused by themselves but by the permission of God, because His permission is required.

””

So,

- God knows all that takes place,
- whatever enters earth and
- what comes out of it,
- what descends from the heavens and
- what ascends to it and
- His knowledge is all encompassing.

The angels too who are the carriers of the throne are under His command and control. He is ever present and existed even before the creation of the universe took place. He himself says in Surah Hud, “God created the heavens and earth and all that exist between them in six days and then He rose above the Throne on Water.”

A Discussion on Hadiths

...

God has created the Arsh from four Nur or lights.

- One is red from which everything red has been created,
 - the second is green from which all things green have been created,
 - the third is yellow from which all things yellow have been created and
 - the fourth is white through which all things white have been created.
-
- By Arsh we mean that knowledge that God has bestowed upon the carriers.
 - It is the light of His omnipotence that is lit in the hearts of the believers and this is why the ignorant consider them to be enemies.
 - It is because of this light that every creation on this earth and the heavens search for a pathway that leads to Him.
 - They have created different ideologies and religions in search of this path.
 - And all that exists is sustained through the light of His omnipotence.
 - They do not have the power over harm and benefit and
 - they have no power over life and death.
 - God has prevented the heavens and the earth from disintegrating by encompassing them.
 - He is the light and life of everything.

...

- His Kursi or control extends over all the heavens and the earth and all that exists between them, but He never tires.
 - He is exalted and almighty and in view of this we can say that the carriers of the Arsh are those learned Ulama on whom He has bestowed His knowledge.
 - Nothing is beyond the control of these four lights (Nur).
-
- This is the light He had bestowed on His dear ones and had showed them to the Prophet Ibrahim. He says, “ In this, We showed Ibrahim the Light of both the heavens and the earth, so that He becomes one who has certitude.”
-
- How can the carriers in heaven carry God when they exist because of the life and Nur He has bestowed in their hearts.

...

All things therefore exist because of the light, the greatness and the power of God. This is the Arsh that encircles us and this light means the total ownership of God. God is the sustainer of this light and is also the sustainer of those on whom this light has been bestowed together with the light itself.

...

A Discussion on KURSI

THE CHAIR OF ALLAH – at-Taba Tabai (AR)

al-Ayyashi narrates in his at-Tafsir from as-Sadiq (AS), Abu Dhaka said:

O Messenger of Allah! What is the best of that which has been revealed to you?

He said: The verse of the "Chair".

The seven heavens and the seven earths in the "Chair" are but like a ring thrown in a vast open space.

Then he said: *And surely the excellence of al-Arsh (the Throne) over the chair is like that of the open space over the ring.*

...

at-Tusi has narrated in his al-Amali, through his chains from Abu Amamah al-Bahili that he heard 'Ali ibn Abi Talib (a.s.) say:

"I do not think that a man who enters into Islam on attaining wisdom, or was born in Islam (i.e., in a Muslim family) should pass a night's darkness . . . "

(At this juncture Abu Amamah interrupted by asking, "and what is the meaning of a night's darkness?")

Ali (AS) said:

I have not spent a single night, since I heard it from the Messenger of Allah, without reciting it ... "the whole night" "until he recites this verse: Allah is He besides Whom there is no god. . . ; and he recited the complete verse up to the end: and the preservation of them both tires Him not; and He is the Most High, the Great.

Then he said:

If you but knew what it is (or, as another version says, "what is in it") you would not leave it on any condition. Surely, the Messenger of Allah (S) said,

I have been given the verse of the Chair from the treasure (that is) below al-'Arsh (the Throne) ; and no prophet before me was given it.

Then Ali (AS) continued:

I have not spent a single night, since I heard it from the Messenger of Allah, without reciting it . . ."

...

Hafs ibn al-Ghiyath said: I asked Abu 'Abdillah (a.s.) about the words of Allah: *His Chair extends over the heavens and the earth*. He said:

His knowledge.
(Ma'anil-akhbar)

There is another tradition in the same book from the same Imam about this verse which says:

The heavens and the earth and whatever is between them is in the Chair, and the Throne is that knowledge which no one can measure.

...

Hannan said: I asked Abu 'Abdillah (AS) about the Throne and the Chair. He replied:

- Verily, the Throne has many diverse attributes.
- Allah uses in the Qur'an various adjectives to describe its various aspects.
- He says: the Lord of the great Throne (9:129).
- It means; Lord of the great kingdom or authority.
- And He says: The Beneficent (God) on the Throne is firm (20:5).
- It means that He is firm in His kingdom.
- And it is the knowledge of the "how" of the things.

- Also, the Throne, although together with it, is distinct from the Chair;
- because they are two of the greatest doors of the unseen, and they both are unseen.
- And they are together in the unseen, because the Chair is the manifest door of the unseen, from which appears creation and from which all the things come.

- And the Throne is the concealed door of the unseen
- in which is found the knowledge of the states,
- conditions and
- existence;
- of measure and limit;

- of will and intention;
 - as well as the knowledge of words,
 - actions and omissions, and
 - the knowledge of the beginning and the return.
- Thus, the two are two gates of knowledge joined together,
 - because the dominion of the Throne is other than the dominion of the Chair, and
 - its (the Throne's) knowledge is more hidden than the knowledge of the Chair.
 - That is why Allah said, "the Lord of the great Throne";
 - that is, its attribute is greater than that of the Chair,
 - and both are joined in it.

(Hannan says) I said: May I be your ransom, then why did it become associated with the Chair in excellence?' He (the Imam) said:

- It was associated with it because the knowledge of the state and condition is found in it.
- And in it are found the manifest doors of al-bada' (the decree hidden from other);
- as well as its reality and
- the dimensions of its joining and separating.
- Therefore, they are two neighbors,
- one of which contains the other in itself.
- And by similitude are turned those who know,
- and so that they may offer proof for the truth of their claims.
- Because He chooses especially whom He pleases for His mercy,
- and He is the Mighty, the Powerful.

(at-Tawhid)

...

as-Sadiq (AS) said, inter alia, in a tradition:

Every thing which Allah has created is in the receptacle of the Chair, except His Throne, because that is too great for the Chair to encompass.

(al-Ihtijaj)

THE FOUR PILLARS OF ARSH

In the Hadith of the Aimmah (a.s.) there is a great deal of emphasis on reciting this effective tasbih of Fatima Zahra (a.s.).

Perhaps one of the secrets behind the merits of reciting this tasbih is as he has been mentioned in a hadith in which we are told that a man came to Imam Ja'far ibne Muhammad as-Sadiq (a.s.) and asked him: *“What is the secret behind the Ka’bah having four rukn (corners) and it being cubic square (in shape)?”*

The Imam (a.s.) replied, *“It is because the baitul Ma’mur has four rukn.”*

The person then asked, *“Why does the Baitul Ma’mur has four rukn?”*

The Imam (a.s.) said, *“Because the ‘Arsh has four rukn.”*

The man further asked: *“Why the ‘Arsh has four rukn?”*

The Imam (a.s.) replied:

Due to the fact that every Arsh is dependent upon (or made firm by) the rukn (as its supports). The first of these is Allahu Akbar; the second is Subhanallah; the third is Alhamdulillah and the fourth is La Ilaha Illallah.

This hadith also means that whatever is in this material world has a secret which is linked to the spiritual realms.

With this hadith in mind, if the Prophet (s) taught this tasbih to Fatima Zahra (a.s.) and attributed her name to it, and if Imam Ja'far ibne Muhammad as-Sadiq (a.s.) said that:

For us, to recite this tasbih is better than 1,000 Rak'at of Salat

then it means that this tasbih has the ability to take a person up to the Arsh of Allah (s.w.t.)! Perhaps it is for this reason that some of the conditions for the tasbih are that: *one should face the Qiblah, and be in a state of Wudu while engaged in its recitation.*

The tasbih, just like the Salat, also has the power to spiritually uplift a person. If one makes a sincere intention to recite these three important dhikr, and ends it off with the recitation of ‘La Ilaha Illallah’, then could he see other than Allah (s.w.t.) as Great and Powerful, or would he even think of praising anyone other than Him?

Therefore with the passing of time and continuous recitation of this tasbih, such a person will have very few chances of going astray because he has taken hold of something which has nothing stronger to it, and he has grasped onto the Arsh of Allah (s.w.t.).

We ask Allah (s.w.t.) that He gives us – His sinful servants – the ability to reach His Arsh and hold onto the firmest of all handles!

BLESSING UPON THE BEARERS OF THE THRONE

A Supplication in Calling down Blessings upon the Bearers of the Throne and Every Angel Brought Nigh

1 O God,
as for the Bearers of Your Throne - 47, who
never flag in glorifying You,
never become weary of calling You holy,
never tire of worshipping You,
never prefer curtailment over diligence in Your command,
and are never heedless of passionate love for You;

2 Seraphiel,
the Owner of the Trumpet,
fixed in his gaze,
awaiting Your permission
and the descent of the Command,
that he may arouse through the Blast
the hostages thrown down in the graves;

3 Michael,
possessor of standing with You
and a raised up place in Your obedience;

4 Gabriel,
entrusted with Your revelation,
obeyed by the inhabitants of Your heavens,
distinguished in Your Presence – 48,
brought nigh to You;

5 the spirit who is over the angels of the veils – 49;

6 and the spirit
who is of Your command - 50
bless them and the angels below them:
the residents in Your heavens,
those entrusted with Your messages,

7 those who become not wearied by perseverance,
or exhausted and flagged by toil,
whom passions distract not from glorifying You,
and whose magnification of You is never cut off
by the inattention of heedless moments;

8 their eyes lowered,
they do not attempt to look at You;
their chins bowed,
they have long desired what is with You;
unrestrained in mentioning Your boons,
they remain humble before Your mightiness
and the majesty of Your magnificence;

9 those who say when they look upon Gehenna,
roaring over the people who disobeyed You:
'Glory be to You,
we have not worshipped You
with the worship Thou deservest!'

10 Bless them,
and Your angels who are the Reposeful,
those of proximity to You,
those who carry the unseen to Your messengers,
those entrusted with Your revelation,

11 the tribes of angels
whom You have singled out for Yourself,
freed from need for food and drink by their calling You holy,
and made to dwell inside Your heavens' layers,

12 those who will stand upon the heavens' borders - 51
when the Command descends to complete Your promise,

13 the keepers of the rain,
the drivers of the clouds,

14 him at whose driving's sound is heard the rolling of thunder,
and when the reverberating clouds swim before his driving,
bolts of lightning flash;

15 the escorts of snow and hail,
the descenders with the drops of rain when they fall,
the watchers over the treasuries of the winds,
those charged with the mountains lest they disappear,

16 those whom You have taught the weights of the waters
and the measures contained by torrents and masses of rain;

17 the angels who are Your messengers to the people of the earth
with the disliked affliction that comes down
and the beloved ease;

18 the devoted, noble scribes – 52,
the watchers, noble writers – 53,
the angel of death and his helpers,
Munkar and Nakir – 54,
Rumaan, the tester in the graves – 55,
the circlers of the Inhabited House – 56,
Malik - 57 and the guardians,
Ridwan - 58 and the gatekeepers of the gardens,

19 those who disobey not God in What He commands them
and do What they are commanded – 59;

20 those who say, Peace be upon you, for that you were patient
- and fair is the Ultimate Abode – 60;

21 the Zabaniya, who, when it is said to them,
take him, and fetter him,
then roast him in hell – 61,
hasten to accomplish it,
nor do they give him any respite – 62;

22 him whom we have failed to mention,
not knowing his place with You,
nor with which command You have charged him;

23 and the residents in the air, the earth, and the water,
and those of them charged over the creatures;

24 bless them on the day when every soul will come,
with it a driver and a witness – 63,

25 and bless them with a blessing that will add
honour to their honour
and purity to their purity.

26 O God,
and when You bless Your angels and Your messengers
and You extend our blessings to them,
bless us through the good words about them
which You have opened up for us!
You are Munificent, Generous.

47. The bearers of the Throne are said to be four angels, one on each corner of the Throne, who will be aided by four more on the Day of Resurrection. Hence the Qur'an says: Upon that day eight shall bear above them the Throne of Your Lord (69: 17). On the various kinds of angels, see S. Murata, 'The Angels,' in S.H. Nasr (ed.), *Islamic Spirituality: Foundations* New York, 1987, pp. 324-44.

48. Cf. 81:20.

49. The veils meant here are those referred to in the hadith often quoted in Sunni sources: 'God has seventy' - or 'seventy thousand' - 'veils of light and darkness; were they to be removed, the glories of His face would incinerate everything perceived by the creatures' eyes.' Shi'ite sources add several parallel hadith from the Prophet and the Imams (see *Bihar al-Anwar* v, 39-47, Bab al-hujub wa l-astar wa l-suradiqat). Cf. Supplication 50.5, where mention is made of God's 'splendour masked by the veils'.

50. Cf. 17:85.

51. Cf. 69:17.

52. Cf. 80:16.

53. i.e., the scribes and writers who record peoples' deeds in this world, cf. 82:11.

54. The two angels, mentioned in many hadith who question the dead on the first night in the grave.

55. An angel who, according to some hadith is the first to enter the grave with the dead person, telling him to write out his deeds on his shroud with his saliva as ink and his finger as pen.

56. A house in the celestial spheres mentioned in 52:4 and located directly above the Ka'ba.

57. The angel in charge of the Fire.

58. The angel in charge of paradise.

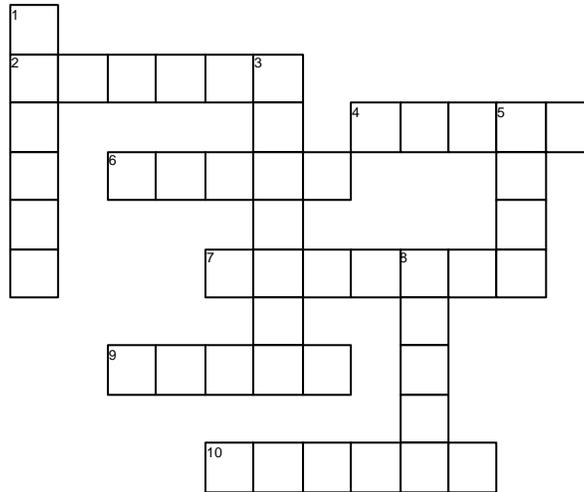
59. 66:6.

60. 13:24.

61. 69:30.

62. Cf. 16:85.

63. 50:21; the driver and witness are also angels.



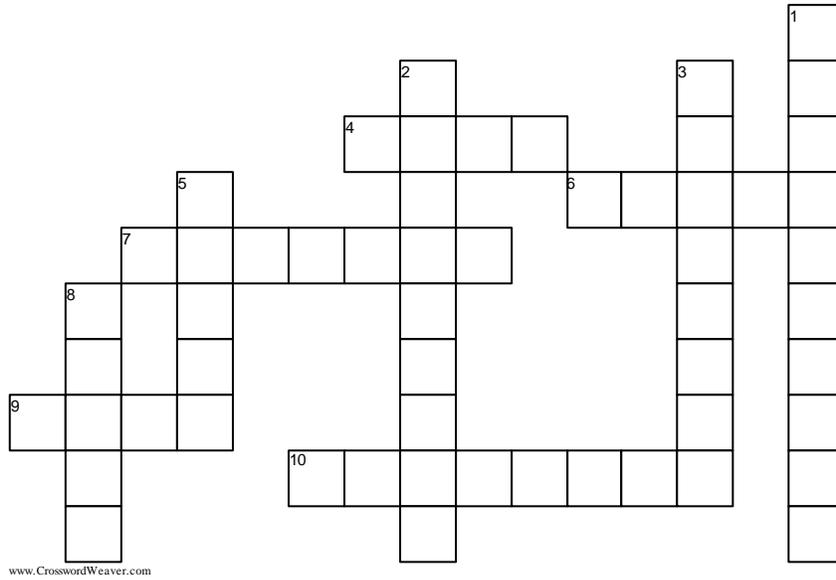
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ACROSS

- 2** We know the only people who discussed and explained THRONE/CHAIR OF ALLAH were Prophet Muhammad (S) and ...
- 4** After clearing the right from the ... there is no compulsion on religion.
- 6** No one has the right to be worshipped but ...
- 7** God is the protector of those who ... - and this refers to the followers of the progeny of the Messenger (S).
- 9** Ayatal ... is the leader of all verses in Qur'an.
- 10** Everything has a ... and the ... of Qur'an is Ayatal Kursi.

DOWN

- 1** It means He who is all controlling and all things exist because of Him.
- 3** Kursi is greater than the ... and the earth..
- 5** It is said that the Pharaoh claimed to be god, but before that, he had the words "In the ... of Allah" written on the main gate of his palace.
- 8** If the height of the roof of the house is ... lengths then it is a place worth living in, but if it is more than ... lengths then write Ayatal Kursiy in the space above.

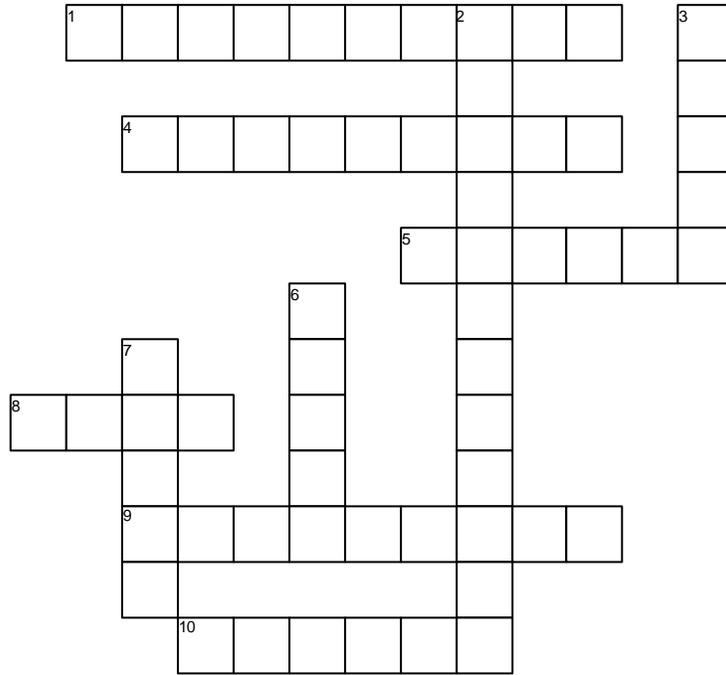


ACROSS

- 4** All the creations in heavens and on earth are within the Kursiy and ... angels carry it.
- 6** Neither slumber nor ... overtakes Him.
- 7** Kursiy is one of the ... parts of the Arsh.
- 9** The ... is something separate from the Kursiy, but both are unseen.
- 10** He feels no fatigue in guarding and preserving His ...

DOWN

- 1** Whoever recites the Ayatal Kursi after the ... prayers his soul will be taken by God
- 2** Arsh means the entire creation and Kursi is its ...
- 3** It is permissible for Kursi to be taken as knowledge and Arsh to be taken as the entire ...
- 5** Know that Allah gives life to the earth after its ...
- 8** He knows what happens to His creatures in this ... and what will happen to them in the hereafter.



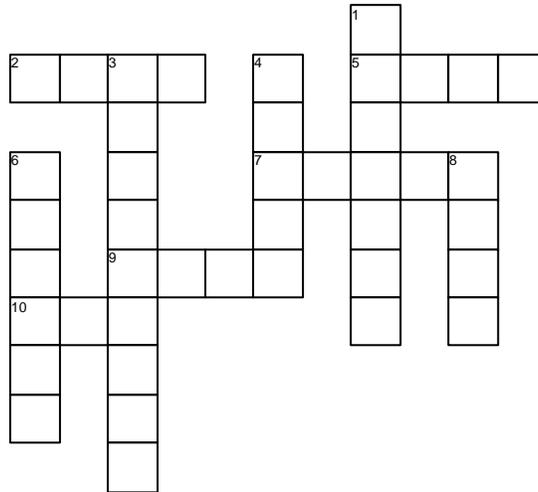
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ACROSS

- 1 ...belongs to Allah, has a great training effect in human beings.
- 4 Life of this world, in comparison to the life ... is not a real life,.
- 5 ... is the origin of every thing.
- 8 ... Allah owns, in real ownership, the heavens and the earth and what is in them.
- 9 Metaphorically KURSI means the sphere of His ... and the region under His sovereignty.
- 10 Allah is The Knower of the ...

DOWN

- 2 ... means being an intermediary in the world of cause and effect.
- 3 ... shows that eminence and greatness in their true sense are for Allah only.
- 6 ... is the only Living One, because real life, unconquered by death or deterioration, is His alone.
- 7 All creatures in the universe depend on ...



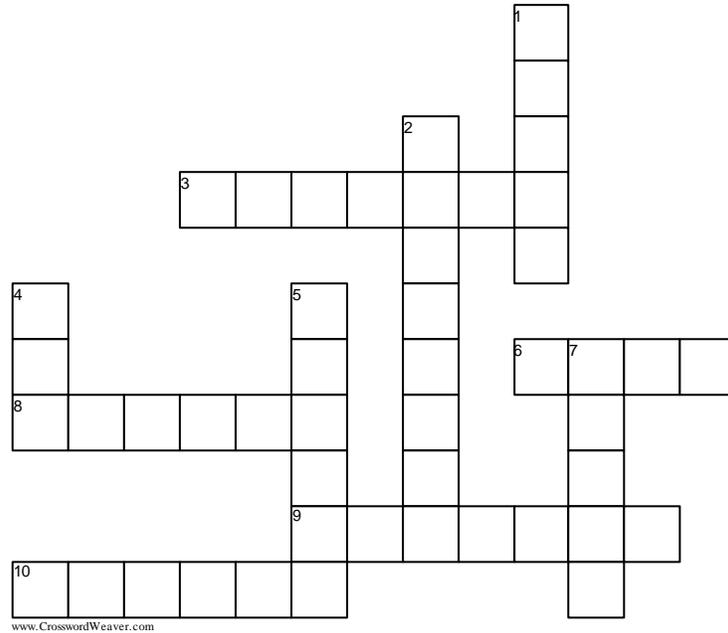
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ACROSS

- 2** The words "He ... above the Throne" are a symbolism that denotes the control of God over the universe.
- 5** Heavens and earth, comparing Kursiy, is like a ... in the midst of a desert.
- 7** Allah is the sustainer of this ... and is also the sustainer of those on whom this ... has been bestowed together
- 9** Actually there is no physical existence of any ...
- 10** ... said, I have not spent a single night, since I heard it from the Messenger of Allah, without reciting it ... (AYATUL KURSIY).

DOWN

- 1** Muhammad and the ... of Muhammad, the thoroughly purified.
- 3** And all that exists is ... through the light of His omnipotence.
- 4** ... alone is the most high, the greatest.
- 6** I have been given the verse of the ... from the treasure (that is) below al-'Arsh (the Throne).
- 8** Allah is beyond ... and states, for He encompasses ... and all states.



ACROSS

- 3** ... taught the tasbih to Fatima Zahra (a.s.) and attributed her name to it.
- 6** Angels are the keepers of the ...
- 8** The tasbih, just like the Salat, also has the power to spiritually ... a person.
- 9** Angel, the gatekeeper of the gardens,
- 10** O Allah, ...never prefer curtailment over diligence in Your command.

DOWN

- 1** O Allah! Angels are Your messengers to the people of the ...
- 2** For us (Aimmah), to recite this tasbih of FATIMA ZAHRA is better than ... Rak'at of Salat.
- 4** O Allah, Angels magnification of ... is never cut off.
- 5** O Allah! Angels are those whom You have taught the weights of the ...
- 7** Tasbih has the ability to take a person up to the Arsh of ...