

# **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.