

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 height 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.

Abu Abdullah Ashari has quoted Imam Jafar Sadiq was sitting with his right leg resting on his left leg when a man said to him, *How do we sit in an abhorring fashion and how do we sit normally?* He said,

The Jews says that God after completing the creations of the heavens and the earth sat on His celestial throne in this manner so that He could rest. So God revealed this verse and Imam Jafar Sadiq kept sitting in this fashion.

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.

Hazrat Ali is recorded in Uyun al Ikhbar Arridha to have said,

The Messenger has said, whoever recites the Ayatal Kursiy is like the person who has spent his entire life in obeying and worshipping God.

The book Sawbal A'mal says a person heard Imam Ridha say,

Whoever recites the Ayatal Kursiy once before going to sleep has nothing to fear, and whoever recites it after every prayer will never be harmed by anyone.

In Tawhid Abu Baseer has quoted Imam Jafar Sadiq in which the attributes of the word *Rab* has been explained that,

He will always remain alive without life and has been ever living without death.

The Same Abu Baseer has quoted a hadith from Imam Musi Kazim that says that,

God was ever living without any reason and place. He is alive without ever having to sense death.

Imam Jafar Sadiq has said,

I have heard that God is light that has no darkness, He is the knowledge that has no condition, and is life without death.

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.

Muhammad bin Sanan asked Imam Jafar Sadiq “ Did god recognize His own self before He created the beings?” He said, “Yes” I asked, “ Did He hear and see it?” He replied,

He was not so dependant. There was no question about His Self and He did not call for it. He is the Self Himself; His power is to be installed because He is not dependant on His Self being named. He of course has taken on certain attributes and it is possible to pray to Him through them because if He is not called by those names then His original name that he liked for Himself is [Aliyul Adheem]. This is because he is mightier than all His creations.

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.

Muhammad bin Muslim quotes from the following Imams, Muhammad Baqir, and Imam Sadiq about the words, “ Who ever disbelieves in Taghut and believes in God has grasped the most trustworthy handhold” refers to faith and certitude.

I have taken the requisite meaning from a lengthy Hadith as explained by Imam Sadiq about the words, “ Then He has grasped the most trustworthy handhold” The Imam said it is about *God who has no partners*.

It is recorded in Al Manaqib that Ibn Jarud asked Imam Sadiq about the words, “ Then he has grasped the most trustworthy handhold.” He said it was about the *Ahlulbait*.

In Mahasin Barqi Abu Jarud says he asked Imam Sadiq about the words, “ Then he has grasped the most trustworthy handhold” He said, the most trustworthy handhold is the *Unity of God and Islam*.

According to Hazrat Ali, The Messenger said,

He who befriends boarding the ship of salvation should hold the rope of God very strongly. He should befriend the Ahlul bait after me and be the enemy of their enemies. He should also follow and befriend the Imams that come [In Hazrat Ali’s lineage].

According to Imam Ridha the Messenger said,

The Imams are the sons of Imam Husain . He who obeys them obeys God and he who disobeys them disobeys God. They are the strong rope and the way to achieve the closeness to God.

One day Imam Ridha was speaking about the Qur’an, he spoke about the “strong rope of god” and said,

He is the miracle and the strong rope of God and He walks the straight path of truth.

Imam Ridha wrote to Mamun Rashid about the pure Islam and Shariah that *there will never be a period in which the sign of god is not present*. These people are the strong rope and beacon of guidance, the Imams and are the signs of God for the people of this world till such time that God decides to issue His rewards or punishments.

In Al Khisal Abdullah bin Abbas says,

The Messenger in his last sermon said - we are the signs of piety, the pathway to guidance, the best example and the strong rope.

Hazrat said in one of his sermons,

We are the strong rope of God and the symbol of unflinching belief.

Imam Ridha is quoted in Kamaluddin according to Ibrahim bin Abi Mahmood to have said,

We are the strong rope of God , His sign on this earth and the symbol of certitude.

In Ma'ani Al Akhbar according to Abdullah bin Abbas the Messenger said,

If one wants to befriend the strong rope, which has no loss, then he should befriend my brother and my successor Ali Ibn Abi Talib; because he who befriends him will never be wasted and those who hate him or are his enemies will never get salvation.

In Khisal Hazrat Ali is quoted to have said,

The believer moves in five stages of belief. His heart is full of light, his root is full of light, his knowledge is full of light, his words are enlightened and on the Day of Judgment he will be seen as a light.

In Rauzatal Kafi Himran bin A'in has quoted Imam Sadiq ,

The protectors of those who prefer Satan are the evil ones.

Masada bin Sadaqa is recorded in Tafsir Ayyashi saying that Imam Sadiq spoke about Misaq or the covenant disputed between two groups. He said,

Indeed Goodness and evil are two among God's creation. He has the power to replace or change one for another and He has divided everything between the good and the bad. This is what has been explained in the verse of the Qur'an *Allah is the protector of those who believe. He brings them out from darkness into light.* Here the word Light stands for the progeny of the Messenger and the darkness symbolizes their enemies.

Mahzam al Asadi said, I heard Imam Sadiq say, God said,

Indeed I will punish those subjects who are not sincere with the Imam or Me even though the person is pious and abstaining in nature. Indeed, I will forget all those subjects who are obedient to the Imams even though they may have bad deeds.

I asked, Will he forgive the latter and punished the first?

The Imam said,

Indeed God says, *Allah is the protector of those who believe and He will bring them out of darkness into light.*

He then spoke about the hadith of Ibn Yafur narrated by Muhammad bin Husain and added that *the enemies of Hazrat Ali will reside in hell even though they may adhere strictly with their religious code, be very pious and diligent in worship.*

There is a lengthy Hadith accredited to Imam Sadiq in Usul Kafi that God says,

We will raise the dead. His nature will be different from the nature of the disbelievers. His life will be according to the differentiation God has made between them. In this way god will bring out the believers from darkness into light and take the Kafir from light into darkness even though they may have entered the realm of light.

In a lengthy hadith about *Inna Anzalna* Imam Baqir spoke about the descending of the angels.

- If we say that they travel from stage of heaven to another, but there is none in the heavens who is inclined towards sin.
- Or if we say that they descend to earth and to those who need them the most.
- If it is said *is there any leader to whom the disputes may be presented?*
- They will say that indeed there is the Khalifa.
- Say, *Allah is the protector of the believers and He will bring them out from darkness into light.*
- The Imam said, *I swear by my life that there is no protector in the heavens and on earth except God.*
- He supports.
- And He supports those who commit no sin.
- There is no enemy of god on this earth who is not humiliated.
- No one can save those whom He humiliates.
- So, just as it is important for the word of God to come to earth it is important that there should be a protector.