

AYATAL KURSIY

Al-Kashani (AR)

“None has the right to be worshipped but He” - It is He only that should be worshipped.

“Al Haiy” - The one with all knowledge and control.

“Al Qayyum” - the eternal one and He is there to manage the affairs of all creatures and to protect them.

He does not “Doze” - a condition that comes before sleep out of tiredness or idleness.

“He does not sleep” - This again refutes any form of sleep and confirms that God has always existed and will always exist.

In Tafsir Ayyashi there is an incident that someone saw Imam Squatting and said it is undesirable to sit like this. He said, “No, because the Jews say that after God had completed the creation of the heavens and the earth, He sat in this form on the Kursi to get some rest.”

Imam remarked, God revealed the verse against it that says,

None has the right to be worshipped but He, the ever living, the one who sustains and protects everything. Neither slumber nor sleep overtake Him. He is the ruler and owner of both the heavens and the earth and it is He who manages their affairs.

This is the proof of His omnipotence. And all that exists between them means, the things that are within them and upon them and are connected with both.

Al Kafi and Qummi quote Imam Ridha (AS) that he recited, *To Him belongs whatever is in the heavens and whatever is on the earth (and all that is between them). Who is there that can intercede with Him without His permission?*

It describes the greatness of God; He does what He wills. He knows that which exists and that which will exist later.

Qummi quotes Imam Ridha (AS), *Nothing can encompass His knowledge or even comprehend it. They only know and comprehend that which has been revealed to them.*

The sentences about gaining enough knowledge that can encompass His knowledge or trying to know Him through knowledge both depict His uniqueness and this is the proof of His Oneness.

“His Kursi extends over the heavens and the earth” and His Oneness is the same unreachable.

Both Al Kafi and Ayyashi quote Imam Sadiq (AS) about the time when he was asked whether the heavens and the earth are more vast than the Kursi or is it vice versa - he said, “ Kursi is more vast” and everything exists within it.

Qummi records that Hazrat Ali was asked about this verse and he said,

The heavens, the earth and the creatures between them,
are within the Kursi. Four angles carry it with the
permission of God

Sometimes the Kursi is taken to be the body that exists below the Arsh and is something other than the heavens and the earth. It encompasses them both and the Arsh is a canopy above them.

A Hadith of the Messenger says that he said the earth and its seven layers and the seven layers of heaven are like a wrinkle in the sand when compared to Kursi. And the Arsh is prominent over the Kursi the way the vast desert is prominent over a dune. Ayyashi through Imam Sadiq has narrated this and Arsh has been taken to be a crucible or container.

In Tawhid it is recorded that when Imam Sadiq (AS) was asked about the Arsh and the Kursi he said,

- Arsh has a manifest countenance that is all the creation and the Kursi is its container.
- The other side of Arsh is the knowledge that has been revealed by God to His chosen Prophets and representatives.
- Kursi is the knowledge that has not been given by God to any of His Prophets or representatives.

The creations are related to physical knowledge and are connected to the manifest world under His rule and it is through this that He is firm.

It is also said that the Kursi being inside the Arsh does not refute the Arsh being inside the Kursi too because both are interdependent. One is connected with intelligence and other with observation. Some times the Kursi symbolizes His total control by saying that Kursi is the symbol of His great control. It is symbolization, for He has never sat on it nor will He ever do so.

God says, that on the Day of Judgment His control over everything will be manifest. This is the stand of those who take it literally and whatever we have said earlier is the stand of those He trusted with knowledge.

It is not a burden on God to protect both (the heavens and the earth). There is no example for it and it cannot be understood. He is omnipotent and what ever we add to this is irrelevant. Intelligence cannot perceive Him.

In Al Khisal the Messenger is quoted saying,

That the most prominent verse in the Qur'an is the Ayatal Kursi.

In Al Majma and Al Jawamah, Hazrat Ali has been recorded to say,

I have heard your Prophet speaking from the Mimbar. He said, Any person who recites the Ayatal Kursi after compulsory prayers will enter heaven and cannot be stopped excepting through death, and no one adheres to it excepting the truthful ones and the great worshipper. God will bestow His protection on His neighbor and the soul of the neighbor of the person who recites it regularly and even the houses in his vicinity.