

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.

So the leader of man is he who is reliable as a person and in whom the realization of God and obedience to Him will be at its zenith like our Messenger. The leader of the Prophets will be one who will have the best attributes like the Messenger. The leader of the stars will be one who is stronger than all other stars because the sole existence of the stars is in the light they shed. Our sun has more light than other stars that surround it.

The same conditions will apply to everything in which the person is prominent or perfect even though the leadership may be attributed to all who are not matured.

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:

The first is the condition of those who love and realize the Message and finer points of His creations.

The second are the stories of those who denied and the manifestation of their reformation. The comparison between the truth and the evil and ignorance. The description of the path, the sustenance for it and the way to attain it. The first purpose is the establishment of eagerness, the inclination, the dependence, and fear. Secondly the things that establish the truth and those that adhere to the evil.

Third is to reach or attain the actual tenets and discard the doubts and evils, and to move towards the one who has established the truth and who is the creator of all things.

The three kinds of tenets that revert to the three kinds of realization.

- Firstly, the realization of the self.
- Secondly, the realization of the attributes and
- Thirdly, the realization of the deeds.

In the first kind the Lordship is highlighted and excepting the few kings of the hereafter, no one is successful and they are the Prophets and saints of Islam. This is because, other than them the people are devoid of the realization and are distant from His remembrance. The Prophets and the saints have the knowledge, one after another, and no one else. They destroy their self because the Qur'an does not accept it until one destroys the defects of the soul.

Secondly, the field of attributes is vast and needs a great discussion but is easy to discuss because the meanings are complete and the reasoning is general in which there is a commonality between the creator and the created. Then, there is the possibility to realize the inner attributes to rigorous practice and abstinence or to understand the creation in their different stages. Among them are the angels of the earth who are the observers of mankind. They are the ones who had prostrated before Adam. Among them are the disobedient Shaitans who misguide all but the righteous. They are the ones who disobeyed the order to prostrate.

Among them are the angels of the heavens and some are so elevated that they are stationed on Quds. They do not attend to this knowledge because they are busy observing the divine glory of God.

It should be known that most creatures are found through the senses and perceptions and this is the last result from the material world. The person who does not go beyond this is a person who has seen nothing but the manifest world. Whatever we have written about the uniqueness of man over his human form from the Qur'an is just a prelude. All the hidden information is there in the Qur'an and is related to the angel's journey towards God. Some verses of the Qur'an have precedence over others and this is known from the Hadiths of the Messenger that describe them to be so.

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 Ayat al 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.

Such a person is oblivious of the Qur'an and is only attentive to the words. He discerns the knowledge of the Shariah from the verses of the Qur'an, the rules for Talaq, the linguistic nuances, and the style of the verses to be able to argue with the dissidents. Every person knows about his religion as per his capacity just like the birds are endowed with flight according to their capacity.

He who turns towards the hidden and the real purpose and meaning and is attentive to the verse that everything will return to God. He realizes that everything has weaknesses as well as might and prominence and who appreciates the stages of education and the prominence that they result in moves from one feature to another. He does so to attain a balance in his speech and so that he is not mentally or orally weak.

For every person there is a method according to his mental equilibrium just as he has a definite physical form and shape, like the horses, donkeys, and camels that are different in their behavior. One must realize the greatness of the Qur'an lies not in mere words but the in-depth meaning that it contains for the soul or self and not for others. The best form of education or knowledge is that which rules over other knowledge for it the knowledge that comes from God. It is not the purpose, but the purpose of purposes, and the result of ultimate ponderence and actions. The other kind of knowledge are subservient to it and it is their leader for they follow.

When the person who ponders looks upon and studies the purpose on which Ayatal Kursi is based, and which contains the words of God's full of meaning and guidance, then he finds no verses in the Qur'an equal to it. So we include no other verse is the leader among the verses of the Qur'an like Ayatal Kursi.

Verse 18 of Surah Al Imran deals with the Unity of God by saying *None has the right to be worshipped but He.*

In Surah Ikhlas too is Tawhid and purity.

Verse 26 of Al Imran declares - *O Allah! The Possessor of the kingdom.*

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 Arab; 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?

The Glorious quality of the name “Allah.”

The great reciters have considered it good to recite the “Lam” in Allah lightly and the “Lah” in a grave voice. Not pronouncing the “ Alif” in Namaz will make it void, but according to our Ulama, an oath will not be void because the name will not be specific. But for the Shafaei who have two kinds of Qasam: Alfarih: This is related one to the oath by this name and Alkanai: which requires intention and the man who takes the oath will intend to do so on the divine name. It is the same as in Hai, Samih, and Baseer.

According to our Ulama, the oath can only have two conditions, the intention and being one of the specific names of God but editing “Alif” will render it void.

The Third issue is whether the name Allah is in Arabic, cyriac, is it a name or a attribute and whether it is collective or individual.

- The learned men have different opinions about this.
- They have different interpretations of the word “ Jalalahu”.
- It is said that it is Cyriac word.
- It is said that the real word is “Laha” and it has been later changed to Allah in Arabic.
- Some others have said that it is an Arabic word and the real word is “Ilah”.
- When we call out we say, “Ya Allah”.
- The word “ Ilaha” refers to animals like horse that has to be ridden.
- It is just like the Lord having the powers of truth.
- It is the way “Najam” rides the Thuraya, Sinnah on Qahat and Albait on Ka’aba.
- The Word Allah is specific to God and is not used for others.
- There is a dispute about whether it is a name or an attribute?

According to some linguists like Khalil and his followers, the word Jalalahu (Allah) is the name of the ever living and there are a few reasons for it:

- Firstly, if the word Allah is derived then it’s meaning will be complete and it will not be possible to add any partners. We say “ there is no God but God”, but it will not be a proof of Tawhid and the disbeliever cannot enter Islam through it but only if he says “ I give witness that there is no God but god” or that there is no other ruler or controlling power in the universe. This idea is unanimously accepted.

Intelligence requires that the remembrance should be for an entity and only then can the attributes be named. It is only after this that we can say “ Allah is Rahman and Rahim” and we cannot say the opposite. We praise Him and not through Him and this is the proof that Allah is the name of knowledge.

Some Ulama opine that nothing will be gained from disputes in words and thus believe in evolvment and say that “Ilalah” is derived from “Ilah”. It is a popper name and is taken for all kinds of gods and then it was used only for the one Truthful God.

Allah is restricted to God only and is not used for anyone else.

It is not misconstrued for anyone else and this is the proof of its being famous.

Verse 33 of Surah Rum says, “ When people age afflicted with harm they call upon their Lord “. This is the condition of the foolish but those who have attained realization are immersed in it. He is their companion and friend.

A follower complained to his Shaykh about continuous doubts and he answered “ I was a blacksmith for ten years, then a washer man for ten years and then a gate keeper for ten years “. The man asked “How? I have never seen you in that form.”

- The Shaykh said the heart is like iron and I tempered it for ten years in the fire of fear.
- For ten years I washed all sins and contaminations from it and then I sat like a gatekeeper at its gate with the sword of “ there is no God but God” and I did not give it up till the love for other had vanished and love for God had entered it.
- Once, when I was purged from the love of others, the love of God became strong in my heart.
- Then a light fell from the sky of the lord and the heart was drowned in it.
- I remained and became oblivious of all things excepting “ There is no God but God” for nothing else remained.