

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.