

MIR AHMED ALI

Ayat Kursiy

Imam Ali AS says:

O He! O He whom none knows what He is, nor how He is, nor where He is, nor in what respect He is; except He.
(Dua al-Mashlul)

Aqa Mahdi Puya says:

Qayyum is a magnified form of the adjective qayam - standing, lasting, enduring. It implies He who stands by Himself, and all others stand because of His (eternal) endurance. His relation to His creatures is like the source of light to the rays of the light, or like the mind to the concepts, not like the relation of an architect or a builder to a construction he builds. It is exactly as Ali ibna abi Talib has said-

Everything stands by means of Him.

He is the self-subsisting everlasting, therefore, He is the first and the last, and the apparent and the hidden (Hadid: 2 and 3); and He is the knower of all things, and He is with everything but is not computed with anything (Mujadilah : 7; Ma-idah: 73).

While trying to visualise His attributes, it is necessary not to be misled by the finite inferences. His activity does not at all mean movement to perform an act by employing energy as we do. Awareness of His attributes, based upon reason and contemplation, may appear pure and perfect to us, but, in fact, it remains a shadow of the reality which transcends all faculties of comprehension.

"Slumber does not overtake Him", means that He is not influenced by any change whatsoever. He is beyond time and states, for He encompasses time and all states. He is the ever vigilant, or the true and perfect vigilance itself.

"Whatever is in the heavens and whatever is in the earth is His" means that He is the creator of matter. If the "matter" is not created by Allah, and is said to be eternally existing as He is, then He is only a fashioner of things out of matter, in which case nothing belongs to Him. There is no propriety in this conjecture. It is unreasonable to say that there are two independent eternal equals.

If matter is accepted as an independent and uncreated eternal, then Allah, to prove His existence, will need the matter to carry out His creative plan, otherwise the matter will remain idle. There is no meaning in the idea of two eternal equals, separated from each other. They must be one. If there are two such beings, then there must be a dividing factor which makes the two as two and maintains their two separate entities, in which case the dividing factor, superior in will and authority will be the ever-existing supreme being.

"Who can intercede with Him, except by His permission?" implies that though Allah is the almighty and the absolute sovereign but as He is also the merciful, the

compassionate, He has given permission to "Muhammad and the progeny of Muhammad", the thoroughly purified, to intercede on behalf of the sinners. The issue of intercession has been dealt with in detail in the commentary of verse 48 of this surah. Please refer to it.

"He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases", means Allah's omniscience. The finite beings cannot hide anything from Allah. They cannot comprehend anything except what He pleases, no matter whatever knowledge and intelligence they possess. The facts which are unknown or unknowable to the finite beings are known to the infinite. Allah's knowledge is infinite and absolute. He is the knowing who knows ahead and in advance (in terms of time and space) the origin and causality of knowledge. Although the ordinary human beings do not perceive that which is known to Allah only, but those who have been endowed with the divine knowledge are aware of the secrets of the universe.

In "His kursi (seat of authority and knowledge) extends over the heavens and the earth", although kursi literally means "chair", like arsh (used in other verses of the Qur'an) means "throne", but both these words have been used metaphorically. They refer to the divine knowledge and authority of the supreme, almighty and sovereign Allah, in relation to all that which has been created by Him. His "relation" with His creation, in time and space, remains unconditionally unaffected. His control over everything, created by Him, is perfect, complete and absolute. There is no limitation to the infinity of His existence, because the ever-existing existence is only His and it is He who gives existence to whom He wills. When we say "He is here, there and everywhere", we only make use of our limited and inadequate ability to understand and express His absolute infinity. He is the creator of time and space, therefore, His infinite existence cannot be conceived by the help of the knowledge derived from the system based upon experience and induction.

According to the Ahl ul Bayt kursi or arsh, not connected with any kind of matter, is the manifestation of His knowledge and authority in relation to all that which has been created. It includes all the heavens and the earth. Arsh refers to Allah's hold and sway over all creation.

In other words, the creation as a whole is the kursi or the throne of Allah from which all His divine attributes of knowledge, wisdom, might and glory manifest.

"And the preservation of them does not tire Him" means the creation, as a whole, is sustained by Him, and its continued existence is maintained by Him. The laws (created by Him), governing the operation of creation, produce fatigue, therefore, He is independent of such laws. His absolute existence is eternal and everlasting.

"He is the most high, the great", according to the Holy Prophet, is one of the most important verses of the Qur'an, which deals with the unity of Allah, His attributes, His relation to His creatures, the position of man in the order of creation, his instinctive desire to turn unto Him, his means of salvation and the ultimate reward and punishment.

In order to prevent the total seizure of mind and heart by the greatness of the kursi, mentioned in this verse, it is made clear in the end that Allah alone is the most high, the greatest.