

AYATAL KURSIY

NUR AL- THAQALAYN – al-Huwaizi (AR)

Abdullah Bin Yahya al Kahili has been quoted in Kharajj 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 eight 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 sty 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.

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.

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,

Everything 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.

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.