

AYATAL KURSIY Al-Janabadhi (AR)

“None but He has the right to be worshipped” are the beginning of this revelation and is unconnected with the previous verse. It is the beginning of His Tawhid.

His creativity and His control is depicted in the words “None but He”. It shows Him as the Lord of all creations to whom we plead; or relates to His power to the creation and for His other attributes. It says, that what will be the situation if there was no other creator? Or it is being said why is there no other creator but Him?

Whatever is said about reciting the Ayatal Kursi says that it has great relevance and value and should be recited after compulsory prayers. In a Hadith the Messenger was asked which was the greatest verse in the Qur’an.

A Hadith of the Messenger is recorded in Al Majma with good authority to have said,

Whoever recites the Ayatal Kursi after the compulsory prayers his soul will be taken by God Himself and he will be included among those who died fighting the Jihad under the Prophets of God.

There is a Hadith from Ali Ibn Abi Talib who said,

I have heard your Prophet say, *any person who recites the Ayatal Kursi after compulsory prayers will not be obstructed from entering Paradise. No one does so regularly except the Truthful and righteous ones. God will be kind to the one who recites it when he dies even his neighbors will be protected by God.*

There is another Hadith in which Hazrat Ali says,

I have heard the Messenger say, Ya Ali, the leader of all mankind is Adam; the best among the books is Qur’an; and best Surah in the Qur’an is the Baqarah; and the Best in Baqarah is Ayatal Kursi. Ya Ali, in it are fifty sayings and each one of them has five graces.

There is a Hadith from Abu Jafar,

God will save the person who recites the Ayatal Kursi once from a thousand hardships and save him from a hundred torments in the hereafter. The smallest hardship in this world is poverty and the weakest punishment in the hereafter is the punishment in the grave.

There is a hadith from Abu Abdullah that says,

Everything has its peak and the zenith of Qur’an is the Ayatal Kursi, and the secret is that it contains the attributes and their causes and the centers of His omnipotence.

Knowledge for God is like information and here knowledge and information are united. We know that all that we discern in our souls is the knowledge from God and this is the point of glory for mankind. He will be resurrected with His knowledge whether it is bestowed by God or gained by him. Knowledge too, has a span of life and everything that has limited life comes after God. The only knowledge that is eternal is with God.

- For God, it is Arsh and for mankind it is Kursi.
- The eight layers of heavens is symbolized as Kursi and the heavens beyond it is the Arsh.
- All the attributes are centered on Him.

- It is permissible for Kursi to be taken as knowledge and Arsh to be taken as the entire creation.
- The knowledge that is news comes from understanding both.

This is why the Messenger said,

The seven heavens and the seven layers of earth are like a wrinkle on the dune of a vast desert. The prominence that Arsh has over Kursi is like the sand dune in a desert.

Imam Jafar Sadiq is reported to have said when he was asked about Kursi and Arsh,

Arsh means the entire creation and Kursi is its container. In another view Arsh is the knowledge from which God has ordained his Prophets and His chosen ones and Kursi is the knowledge that God has not given to His Prophets and chosen ones. . It is no burden for Him to protect both. He is the most elevated and the omnipotent.