

THRONE OF ALLAH



JAMEEL KERMALLI

**BLESSING UPON THE BEARERS OF
THE THRONE**

A Supplication in Calling down Blessings upon the Bearers of the Throne and Every Angel Brought Nigh.

1 O God,
as for the Bearers of Your Throne, who
never flag in glorifying You,
never become weary of calling You holy,
never tire of worshipping You,
never prefer curtailment over diligence in Your command,
and are never heedless of passionate love for You;

2 Seraphiel,
the Owner of the Trumpet,
fixed in his gaze,
awaiting Your permission
and the descent of the Command,
that he may arouse through the Blast
the hostages thrown down in the graves;

3 Michael,
possessor of standing with You,
and a raised up place in Your obedience;

4 Gabriel,
entrusted with Your revelation,
obeyed by the inhabitants of Your heavens,
distinguished in Your Presence,
brought nigh to You;

5 the spirit who is over the angels of the veils;

6 and the spirit
who is of Your command
bless them and the angels below them:
the residents in Your heavens,
those entrusted with Your messages,

7 those who become not wearied by perseverance,
or exhausted and flagged by toil,
whom passions distract not from glorifying You,
and whose magnification of You is never cut off
by the inattention of heedless moments;

8 their eyes lowered,
they do not attempt to look at You;
their chins bowed,
they have long desired what is with You;
unrestrained in mentioning Your boons,
they remain humble before Your mightiness
and the majesty of Your magnificence;

9 those who say when they look upon Gehenna,
roaring over the people who disobeyed You:
'Glory be to You,
we have not worshipped You
with the worship Thou deservest!'

10 Bless them,
and Your angels who are the Reposeful,
those of proximity to You,
those who carry the unseen to Your messengers,
those entrusted with Your revelation,

11 the tribes of angels
whom You have singled out for Yourself,
freed from need for food and drink by their calling You holy,
and made to dwell inside Your heavens' layers,

12 those who will stand upon the heavens' borders
when the Command descends to complete Your promise,

13 the keepers of the rain,
the drivers of the clouds,

14 him at whose driving's sound is heard the rolling of thunder,
and when the reverberating clouds swim before his driving,
bolts of lightning flash;

15 the escorts of snow and hail,
the descenders with the drops of rain when they fall,
the watchers over the treasuries of the winds,
those charged with the mountains lest they disappear,

16 those whom You have taught the weights of the waters
and the measures contained by torrents and masses of rain;

17 the angels who are Your messengers to the people of the earth
with the disliked affliction that comes down
and the beloved ease;

18 the devoted, noble scribes,
the watchers, noble writers,
the angel of death and his helpers,
Munkar and Nakir,
Rumaan, the tester in the graves,
the circlers of the Inhabited House,
Malik and the guardians,
Ridwan and the gatekeepers of the gardens,

19 those who disobey not God in What He commands them
and do What they are commanded;

20 those who say, Peace be upon you, for that you were patient
- and fair is the Ultimate Abode;

21 the Zabaniya, who, when it is said to them,
take him, and fetter him,
then roast him in hell,
hasten to accomplish it,
nor do they give him any respite;

22 him whom we have failed to mention,
not knowing his place with You,
nor with which command You have charged him;

23 and the residents in the air, the earth, and the water,
and those of them charged over the creatures;

24 bless them on the day when every soul will come,
with it a driver and a witness,

25 and bless them with a blessing that will add
honour to their honour
and purity to their purity.

26 O God,
and when You bless Your angels and Your messengers
and You extend our blessings to them,
bless us through the good words about them
which You have opened up for us!
ou are Munificent, Generous.

LECTURE (1) ON
ARSH – Throne Of Allah
Shaykh Bahmanpour

Bismillahir Rahmanir Raheem

In our discussion of the last verse of Surah Taubah, *But if the turn away, say, Allah is sufficient for me, (None has the right to be worshipped but Him). In Him I put my trust and He is the Lord of the Mighty Throne.*

- We came to the concept of Arsh at the end of the Surah and as I said it really deserved an independent discussion to verify what the Arsh means in the Qur'an and the Hadith.
- Of course people have given different views about reality the quality of the Arsh.
- What I will mention here is mainly taken from Al Mizan of Allama Tabatabai.
- His views of course are in line of Shia Ulama and completely different from the line of the Sunni Ulama when they explain such concept mentioned in the Qur'an.

In Sunni exegesis they have mainly mentioned one view about the mutashabihat of the Qur'an; we just believe it and we don't know what is Arsh. Most of the Sahaba and the Tabiun, and afterwards the scholars of the 2nd to 4th century of Islam that have written on Tafsir have taken the line that this concept is not explainable. We just believe in it, we just know that there is an Arsh. However, we don't know what is the explanation for it. And we just believe in it. This is the attitude of every Muslim for Mutashabihat.

In Surah Imran it says, *They believe in it but they do not question.* For they believe it is only a matter of faith.

There are some instances mentioned by a previous scholar, What ever Allah mentioned in His book describing Himself or any thing related to Him - when it comes to explaining them - they just recite and keep silent not mentioning any thing about it. Of course they are very much afraid that whatever they explain they might go astray. In a sense it was a good attitude that they confessed that they did not have the knowledge about it. And they really did not have it. It was a positive attitude.

The negative issue was that they did not refer to Ahlulbait; especially Imam Ali who right from the beginning started to explain all these concepts. They did not refer to him or tried to benefit from his vast knowledge. There is another very famous example of this, which is known to the exegists when they come to such concepts. The great Imam Malik of the school of Jurisprudence - but he was more of Muhaddis than a jurist - therefore spoke about issues concerning faith. One Scholar said,

Some one went to Malik and asked him what is meant by the words *And the Rahman Sat on the Throne.* Of course Malik, since he was a Muhaddis, it was hoped that if he had a Hadith from the Prophet. Malik kept silence till sweat covered his face by anger. He then said, *It is known that Allah is situated above the Arsh. However, how does He situate is not possible to understand by us.*

And then he said, *You should not ask about it because it is a verse of the Qur'an . And I regard anyone who asks such questions to be a Shaitan,* so he had the person sent out.

This explains the whole attitude of the Sunni Muslims. In some reports it is said that he put his fingers in his ears not to hear such a question. Of course, the people who have great faith but not based on rational understanding get very upset on hearing such questions. I have seen the books of Sunni scholars and they even those written much later and they all have the same attitude.

- There were however more rational type of exegetes who tried to make some compatibility with the Qur'an, and the modern knowledge of their times; and therefore they tried to write a meaning for Arsh which would fit the knowledge of people of that time about the whole universe.
- Now, they say that according to Ptolemy, the whole world is created of nine firmaments, each surrounded by the other and the outer one is the biggest is Al Arsh. This was a sphere without any star and which created the time and direction and it was due to its existence that time and space and direction came.
- There was another sphere close to it which was of course a sphere of fixed stars and stars we see belong to this 8th heaven. And according to this scientific explanation of the Qur'an which called it Al Kursi.
- And then there are seven others, that are the spheres of planets and that time it was taken apart from the earth.
- There were other seven planets including the sun and they were the seven skies. Actually these are the seven spheres and they have managed skillfully to somehow bring all the concepts of the Qur'an in the universe into the system of the universe known at the time 4 centuries ago.
- The explanation of Arsh was very fitting into this type of system. It worked because in many Riwaya it says that even Kursi is in Arsh and everything is in Kursi. And, by this system they could explain that what we have is the Arsh of God, beyond which is nothing but God.
- The Shiite scholars were more rational than Sunnis and they spoke of the seventh heaven nicely.
- The system of Ptolemy collapsed and proved to be wrong, that the sun is not the only planet and there are many other planets. The fixed stars, which they see as part of the Kursi, are not fixed for they are moving.
- However, even before that, if we are so fond of seeing scientific happenings, we have to question the Ptolemy system that did not fit into the reality of things. We too have to be very careful about not being carried away by some temporary finding that may seem probable. Because they might one day be refuted for being wrong.
- So apart from them, the many premises did not fit the Qur'anic understanding of Arsh, Kursi and heavens. There were anomalies.
 - ❖ Firstly, according to Ptolemy's Theory there is nothing beyond the defining spheres of space-time and directions, for there is no vacuum even but it is just God after that.
 - ❖ According to the Qur'an and the Hadith, the Arsh is very close to God but beyond it are layers of creation, like Qutub etc. which exist according to many prophets and Imams.

- ❖ If we want somehow to make conformity between the theory and our concept, then we have to ignore this issue as saying this anomaly exists but we ignore it to have an explanation.
- ❖ Secondly according to Ptolemy, it is impossible for the movement of the firmament to stop until the end of the world.
- ❖ They are moving forever and there is no possibility of somehow any disturbances coming.
- ❖ They had a firm philosophy about it.
- ❖ According to the Qur'an, the whole system is going to be wrapped up the way we wrap the book and put it aside.
- ❖ He may end this system and may create another system.
- ❖ Also, there are things mentioned about Arsh having pillars in Hadiths.
- ❖ We have the Hamal of Arsh, those who carry it.
- ❖ Then they say something more problematic - they say these spheres re-touching each other nothing can exist between them.
- ❖ So in the seven skies there is no possibility of any existence according to them but the Qur'an tells us that there are umpteen creations there.
- ❖ This is totally against the Ptolemy Theory.

The Nahjul Balagha tells us,

If you go the heavens you cannot find an empty space for a prayer mat and if you find one then be sure that an angel is praying there.

God has not created anything more numerous than the angel of various kinds and eminence.

- Of course, there are many different issues that do not make sense here. The other thing they said that the space could not be pierced and if you did it, it will be impossible for them to come together again.
- This is the major difference between the Ptolemy Theory and that of the Qur'an and Hadiths.

The discussion by philosophers on how to reconcile that the heavens cannot be pierced through and the sayings of the Prophets about the angels and the different other creations in the heavens.

The angels do not have a fixed place. They come down to earth and go up to God and the doors of the heavens mentioned in the Qur'an, again is impossible to them. If we lived a couple of centuries ago and if we wanted to go according to scientific theory of the universe and also to stick to our rationale from the Qur'an, it would be difficult to reconcile the findings.

As I said, you are now relieved by the theory being totally rejected. Of course some Ulama still stick to it.

I remember when man first landed on the moon, some Ulama said that it is impossible according to the Ptolemy theory and so this whole episode is sham, photographed in a studio. Arsh is not the ninth heaven.

The second explanation is that this is a metaphor Arsh and Kursi are metaphorical and there is no reality outside our conceptual understanding. The metaphor when kings rule, they sit on a throne and use it as a symbol of their rulership and administration. God denotes His rulership and kingdom and this is what we understand from Majmaul Bayan as well. Istawa means to take the rulership. Therefore, taking the administration is a metaphorical concept and in many verses we have that Allah created the heavens and the earth and then took the throne. Allah was always a ruler and when He wants to start and initiate his administration, He sits on the Throne.

According to this idea of metaphorical concept of the Arsh and Kursi, it has been accepted by even the author of Majmaul Bayan, but Allama Tabatabai says that it is impossible for us to take only metaphor and then say it is no reality whatsoever.

He says it is a hint that God takes His rulership.

Allah too has a throne, but what it is we have to find from Qur'an and the Hadiths from Ahlulbait, because the Ahle Sunnah did not have the courage to embark on an explanation.

Okay, Allah uses our language to talk about kingdom, wilayah and we know what it means. Rulership, ownership, and we know it. When Allah uses these words about Himself we have to differentiate the concept from the humanly attribute or quality. Kingdom on the earth is conventional, given or claimed, but has not loyalty behind it. The property never ever is a part of you. It is just our word and conception that it belongs to us or taken away from us.

But when He speaks, He owns the universe, it means that it cannot be taken away from Him as ours is taken away from us. When we talk about Arsh though symbolized for our benefit, in some part of Ahle Sunnah a group takes the Arsh and Allah sitting on it as very physical; placed somewhere in the 7th heaven; and Allah sits and He stands; and comes to the second sky and calls to the people. But, this is completely rejected by the Shias but partly accepted by the Sunnis. It is very far away from the Qur'an .

Surah Nur says, God is the light of the heavens and the earth. The similitude of His light is a niche in which there is a lamp; the lamp is in a glass ware; the glass ware is as shining and bright star, lit from a blessed tree that is neither eastern nor western; its oil almost glows forth even while no fire touches it; light upon light; God guides to His light whom sever He pleases and He sets forth Parables for people.

Allah is the light of the heavens and the earth. It is just a an example of a very shining light or lamp and its oil is so fluorescent. It needs but a little ignition from your heart and it will delight your soul. It will enlighten the whole environment of your existence. It may not be a real lamp niche or glass but a metaphor.

He says that when we talk about these concepts there is a level of reality that we have to realize with regard to ignition. The reality of earth is a category of creation in which God holds all the administration. Whatever happens is actually an unfolding of that category of creation called Arsh. Every order comes out from it. So Allah is sitting on it.

The description given in the Qur'an.

- The Arsh is created and sustained by Him.
- And that is His Glory.
- It is really a huge creation.
- Then again He says, there are creatures that carry these orders, angels, and they are the carriers of the Arsh.
- The other verses say that you will see them going around the Arsh and it is where orders are issued from.
- In Surah Yunus, Then He sat on the Throne. He is the Administrator. There is no interceder accepted after His permission. This is not as we understand from Qur'an, we understand that one is for better people and the other is to attain an end.

A Shafi that works between us and God e.g. when He created them the rule was that everything was in darkness but He created Arsh, a light through an interceptor, the sun. We need another Shafi to save us from the Sun's heat. What Allah says from that category of creation, however, they will not work until He wants them to. Everything goes back to Him and the Arsh from where He administers.

In another verse in Surah Sajdah, *He does not have a Wali except Him or a Shafi except Him.* We should know that when it comes to the lower level of creation we find but all these interceders will disappear on That Day. So, if the Arsh is this category of creation in which all measurements, all administration, are made, then it is a category in which the complete knowledge should exist.

- In many of the Riwaya, it says Arsh is the knowledge of God.
- The measurement and the destiny of the creation are made there.
- All measures proceed from there through the angels who live there.
- This is what Allama says is the meaning of the verse in Surah Hadid, *He knows what comes down from the heavens to the earth and whatever goes up from it to the heavens.*
- Arsh is that category of knowledge of God in which the measurement of the whole creation is already worked and out and proceeds from.
- Every thing is inside the Arsh.
- Some say that there is an Arsh somewhere in the heavens but it is incorrect.
- It is there before, and after the creations.
- Everything was on water before it.
- Every thing is just between them.
- Every part and particle would cry to praise Him after the final judgment and then all angels will come back and carry the Arsh.
- This is what Allama Tabatabai says; completely in conformity with the explanations by the Imams. Wassalam.

LECTURE (2) ON
ARSH – Throne Of Allah
Shaykh Bahmanpour

Bismillahir Rahmanir Raheem

- We were discussing about the concept of Arsh.
- As you remember, we said that there are mainly four views found that could be found about the concept of Arsh.
 - ❖ One is the view that could not be found in the books written in the early stage of Islam by the companions of the Messenger. This is from the Mutashabihat and we can have no knowledge about such issues and just have to leave the knowledge of it to God. And, the explanation of it is just to believe in it without imagining anything about how this concept is or its qualities and properties.
 - ❖ The second view is attributed to the Mujassima from Islam, by those anthropomorphic, who believe that the throne is really a throne, although there are different properties of throne in this world. Allah is sitting on that throne and the throne carries Him.
 - ❖ The third view was that this is merely metaphorical and there is no reality in it. Allah wants to be known through His knowledge and power by such a thing as throne. The throne itself does not exist at all; it just signifies the knowledge and the power of God.
 - ❖ The fourth view is from the infallible Imams and their Hadith is that although it is metaphorical, but it is a metaphor for a reality it is figurative type of language. However, it signifies something in reality that exists and is a category of creation. These were the four main views.
- Today, we want to go to the traditions and discuss them from the point of view of what we have received from the Imams.
- Before we delve into the traditions, two things are important to notice.
- One is that this type of Riwayat could not be found from anyone but the Ahlulbait. These are the Riwayats that could not be found in books other than that of the Ahlulbait.
- The second view is that these Riwayat are highly figurative in language because those concepts could not be put in plain language. And only those people could take the benefits of these Riwayats; who have high understanding of the type of language the Imams use and secondly, the utmost benefit is given to those who have some sort of knowledge about these issues themselves.
- In fact the Imams are not throwing these Hadiths at anyone, or would not explain these Hadiths to just anyone or those who just came and asked.
- They have told these Hadiths to people who have high knowledge themselves and could understand the figurative nature of their language and could analyze what the Imams had said.
- I have chosen about nine traditions here and ofcourse I don't think we could go through all of them.
- Just to analyze a few of the Hadith about Arsh and this in a way concerns what Allama Tabatabai has mentioned about the concept of Arsh and the figurative language used and the reality behind it.

- Shaykh Saduq in his book al Tawhid mentions the chain of tradition that goes to Salman Farsi who was apparently present when the conversation took place between Amirul Muminin and Jasaliq Catholicus the head of the Christians at the time who had come to discuss such issues with Amirul Muminin.
- I know one of these Jasaliq confessed Islam after discussion with Amirul Muminin, but I do not know whether it is the same person or not but the conversation shows that this man had a high knowledge himself, and Amirul Muminin felt free to put forward the concept understood by the knowledgeable people to this man.
- A part of this Hadith is mentioned in *al Tawhid* and the full details are mentioned in Al Kafi which is reported from Mahasin al Barqi. And the Hadith is very famous in Shiite environments and the Hadith is reported by almost all traditionalists.
- Now in that Hadith from Tawhid, Amirul Muminin said to Jasaliq Catholicus Christian, *The angels carry the Throne.*
- The concept of course was apparently accepted by the Christians of that time although now the old creed and belief system has changed.
- The way Amirul Muminin spoke to him shows that he had an understanding of Arsh and he believed in it just as the Muslims.
- However he had the fixed view of Arsh and God sitting on it and the throne is carrying the laws. Of course Christians are more prone to this type of understanding of God as they believe in the incarnation of God and God coming in human form.
- They were more prone to this than the Muslims so he mentioned, *Arsh is not like what you imagine, like a throne as we see in this world, and it is something that could be defined. It is created and managed by God.*
- Now what I wanted to establish here is that although a figurative language is used in whatever we attribute to the Arsh it means that there is a reality that could be defined, created and managed by God. And you loan it only.
- In a sense it relies completely because it is owned by God and if He takes attention away from it, and it will vanish.
- *It is not like God is sitting on the throne like us.* Of course the Qur'an mentions Istawa and not sitting, and it means to be over something and when God is over it, it means He owns and manages it.
- The same discussion as I said is mentioned in more details in Al Kafi, and the same Jasaliq Catholicus is mentioned.
- As I said that you will find none of the companions of the Prophet, and if you find any teaching in this vein then you will have to take the claim of Imamah and Wilayah from Hazrat Ali.
- No one could ever go into such conversation in this manner except Hazrat.
- It is because of the knowledge that had been passed to him by the Prophet.
- Jasaliq had asked, *Tell me; is the Lord carrying the throne or is Arsh is carrying God?*
- The Imam said, *Of course, Allah is the one who carries the Arsh, the heavens and the earth and all that is in between them.*
- Now this concept of God carrying the Arsh is understandable for us.
- However Arsh means throne in our language, we think that throne is something on which God sits and that it carries Him.
- The whole heaven and the earth is inside the Arsh and it itself is carried by God.
- What do we mean by Allah carrying it?

- And then he mentioned, and of course all knowledge comes from the Qur'an. *Allah is holding the heavens and the earth so that they do not vanish and if He doesn't then they disappear.*
- Apparently this Jasaliq was very versed in the Qur'an and he knew about Arsh being mentioned in the Qur'an. He said, *Don't you have in the Qur'an saying that the throne will be carried that Day by eight beings and you say that Allah carries the Arsh? How can this be for there is contradiction here.*
- Since the man is going into the deeper aspects and more figurative language not understood by everyone, Hazrat Ali answered, *Allah has created the Arsh from four lights; a red light from which redness has come about. A green from which the greenery has come about. And a yellow light through which yellowness has come about and a white light from which whiteness has come about. And that is the knowledge that Allah has bestowed upon me. These are the lights that carry the throne for they are the lights of His Majesty.*
- What he is saying here is that there are two types of carrying; *one is how He carries the heavens and the earth.*
- We shouldn't think that He is something huge with two big hands and he carries them as orbs. When He says He carries them means they depend for their existence on Him; in fact their existence has come about from His Nur.
- The language here is figurative.
- When we say light it is something that repels darkness and whatever comes into existence comes into light. Again it is a figurative language.
- If you have utter darkness you can not see or distinguish but you can only distinguish through light between things.
- Now with respect to God there is utter darkness before the light of existence comes and shed lights on the existing beings and therefore it is from His light that everything exists and there are different categories and level of existence in this world.
- He mentions that light has different colors, not the worldly colors. but he uses figurative language to explain. These lights are mentioned in the Hadith of Meraj.
- The Prophet said, *I reached a level that I saw the green light. The green light is a level of existence of Malakut.* Here is a different aspect or level of creation. He said the two concepts of carrying - one is how humans carry something and, when Allah carries everything including the Arsh.
- But How?
- Your whole existence, your whole being is dependent on His existence and that is how He carries you.
- You are completely reliant on Him as you are holding on to Him and He is carrying you.
- This is the meaning of Allah carrying the heavens and the earth.
- And this is the meaning of Allah carrying the Arsh.
- It means - Hazrat Ali said, it is not a like a being sitting on something, it is that Allah is holding the existence of the universe and Arsh in His hands and they are completely dependent on Him. Him being over it means that Allah is carrying the throne.
- However, we said there are people that carry the Arsh, the light of His Majesty.
- It is not that Allah needs them to carry the Arsh.
- He has bestowed a big favor by putting the light into their hearts and therefore they are carrying the Arsh of Allah.
- This is what Hazrat Ali says, *It is by this light and majesty that He has made the hearts of the Muminin who carry the Arsh.*

- Then you can imagine whether they be angels or people.
- Hazrat says, they have become the carriers of the Arsh and they are enlightened.
- Everything that happens in this world is due to that light.
- Everything is decided at that level of light, and it comes to the Kursi, then comes down to the heavens and the earth.
- Everything that happens in this world is from this light.
- He is the life of everything and completely aloof, purified from what they attribute to Him.
- Now the Catholicus says okay you say that *God is not on the Throne or the heavens, so where are He?*

LECTURE (3) ON
ARSH – Throne Of Allah
Shaykh Bahmanpour

Bismillahir Rahmanir Raheem

- Continuing with the traditions that we were discussing about the Arsh.
- The recap of the traditions from the Imams who said, *Arsh is a category of knowledge of God which belongs to the state of creations of beings. Therefore, that category in which everything is decided about time , dimensions, qualities and properties etc. though not created as yet but it flows from the knowledge of God.*
- *And that is the unseen Arsh of everything.*
- *That is the arrangement God speaks about in the Qur'an, the unseen aspects of the heavens and the Arsh as what we see in the visible aspects of the universe.*

In these Riwayat the differences of Kursi and Arsh are mentioned.

- ❖ From Imam Jafar Sadiq we have,

Kursi is the apparent gate of the unseen from which every thing appears, and Arsh is the unseen that is not manifest, and in it are angels which create; although qualities and dimensions, properties that were not existent, of course, but is conveyed through the Kursi as it appears in this world.

And therefore when we talk about God we talk about Arsh, we talk about a category of creation which is original - everything comes out of it and the Riwayat call it the throne but it is not a place where Allah sits but He carries it.

And since every creation is made inside the Arsh, therefore everything including the universe, the seven heavens and the angels except for those around it are inside the Arsh.

One tradition I mentioned last week was very beautiful and I repeat that before the others. Hazrat Ali was asked about the distance between the Arsh and the earth and he said, *The time taken to sincerely say La Illaha Illallah and is the distance traveled by the person to the Arsh.*

It makes sense because if someone really understand the meaning of *La illaha Illallah*, that all these means are not working except through power of God; that is where the Arsh is and everything is created there without any means.

And then when it appears to us it appears through all these means that we see the chain of cause and effects. However, in that state of creation where Arsh is, the cause of chain of effect does not work anymore. The chain of cause and effect is created there by God. So everything is the work of God.

- There is another Hadith mentioned in Man La Yahzurul Faqih, Majalis and Sharaya of Saduq.
- Of course when we talk about Saduq and I think I have mentioned about it before some of his books are more reliable than others for two reasons.

- One is that in some of his books, he is very careful about the chain of transmission of Hadiths because it was a book that he has mentioned in the beginning as an unreliable book.
 - In other books he did not mention, that so we might have to see some that are unreliable in transmission, so he did not mention it, or he mentioned it but he did not want those books as a point of reference for everyone.
 - And secondly, not because of Saduq himself, but the people who have conveyed those books to us, they had more attention and access to those authentic books of Saduq rather than those other ones.
 - So, may be something had happened in between when the books were being reported to us.
 - Now, Man La Yahzurul Faqih is one of those books wherein he mentioned that he relied on the contents as authentic and also all Fuqaha paid great attention to it.
 - So it is quite reasonable to say that when you study this book you should take the Hadiths there to be very serious.
 - Now, here of course in this Hadith in Sharaya, Majalis and Man La Yahzurul Faqih, from Imam Sadiq; now before I mention, I warned you last week that these are very figurative and serious literature told to us in figurative language, because no other language could be used when they wanted to explain to us something that is completely hidden.
 - Speaking about Arsh and Kursi that are completely hidden to us, therefore they use this metaphorical and figurative language.
 - And when we read it, those of us who are stupid people we say okay Imam had said this literally, and then we come to very silly ideas about Arsh and Kursi. However those who are clever, they understand that this is a figurative language. They cannot use plain language because it is not possible to express these things in plain language. So specially this Hadith when we are going to have this in our minds that it is very figurative.
-
- He was asked why Ka'aba was called Ka'aba. He said,
 - *Because it has four sides.* He was asked why was it made in a square shape and not in another shape. He said,
 - *This is because it was made parallel to Bait Al Ma'mur which is also in a square shape.*
 - And, as we gather from the traditions, the angels, when they wanted to worship God they focused their attention to this place or something in heaven in the world of angels .
 - It is a place to us because we do not know what to call it.
 - So he said it is because it is parallel to Bait Al Ma'mur.
 - So he was asked why that Bait was in a square? He said,
 - *Because this itself was parallel to Arsh which is square in that shape.*
 - So they asked why is Arsh in a square shape?
 - He said,
 - *Because the word in which Islam is based is four and these are Subhan Allah, Alhamdulillah, Wa La Illaha Illallah and Wa Allahu Akbar.*
 - Now as I said this is purely figurative language.
 - There is no such square building beside God known as Arsh, because the Imams completely renounced any one thinking about such physical building for Arsh.
 - However here it says, it has four sides but not the physical sides that we think, these are four different concepts about God.

- It actually mentions what we read in the Riwaya in other language. If we go through these four words which of course very easily said every day and we think these are ordinary words.
- These are the most excellent type of prayer that any Prophet has ever mentioned about God.
- Of course, all Prophets were given these types of prayers and they conveyed it to their people.
- If we think about Subhan Allah, they say of course there is a lot of discussion about Subhan Allah and Allhamdulillah.
- What is the difference between the two?
- When we say Allhamdulillah, let us start from here - because it makes us easier to think about Subhan Allah, we praise the Lord and we praise Him why?
- Because we see His work in this world so we connect Him here.
- And we make Him somehow similar to those whom we know and to somehow praise Him.
- We see His grace coming out visible for us so we praise Him.
- The sentence with which we all start our prayers after Takbir is *All praise is for Allah*
- When we say it we are connecting Him to this world, we are creating a link between Him and things which are physical and non physical, though limited, some of them are created through the time and have dimensions.
- But God is very aloof from and above all these things.
- When we say Alhamdulillah, somehow we make a relation between Him and His creation.
- And therefore we have to purify this.
- Although we say there is a connection and He has created these things but He is above all of them.
- He is not affected by them.
- Therefore this Subhan Allah is a mode of purification and it means Allah purifies Himself of all these things.
- He could not be defined by His creations though we understand Him through them, we praise Him for them; but He could not be understood through His creation.
- Whatever we understand by His creation is not God; He is above it.
- So, Subhan Allah is a word of purification for He is purified and distant from His creation.
- And although there is a link as well between His creation and Him, He has created all these things e.g. we talk about the wrath and mercy of God, we understand them through the mercy on His creation.
- He is merciful and has a wrath, He is forgiving He is has great forbearance.
- However, we should not think these are like the qualities found in human beings.
- His mercy does not come from the source of being impressed by happenings.
- His mercy is above all things.
- His mercy does not come from the type of influence put on Him by happenings and creations.
- Although we say, He is merciful; however, His mercy is not our mercy.
- It should be distinguished and differentiated.
- Among the Muslim mystics, Ibn Arabi has based all his philosophy on monotheism and understanding the unity of God.
- On the one hand we know the God through His creation.
- God works in His creation.

- His mercy and actions materialized in His creation.
 - On the other hand we have to say He is above all these and cannot be understood and realized by His creation.
 - So Subhan Allah and Alhamdulillah and why we say the latter before the former?
 - Just to take the precaution what we are saying to praise Him.
 - Be careful, you have to purify it first so that you do not fall into pitfalls comparing Him with His creations...
 - So first we say Subhan Allah and then we say Allhamdulillah.
 - Especially if you read the work of Ibn Arabi you will see it.
 - We are facing a lot of parables.
 - Because on the one hand He is working with His creation and on the other hand He is very distant from them.
 - This is the meaning of *If you go and disbelieve Allah is completely unaffected.*
 - Don't think you could ever affect God by anything you do.
 - It is Tanzih and you don't think He is ever affected by anything you do.
 - However, He doesn't like what you do though He does not like it.
 - Now, He doesn't like it means He is affected by it, but this means He has not created you to disbelieve and so He does not like it.
 - It is impossible if you believe then this is the way He has created you.
 - What He means here is of course that He has created you in a way that if you do not believe then you do not trust.
 - If you are grateful, God is pleased with you, but not in a way that it is state of heart or pleasure for He cannot be affected.
 - The meaning will be of course that if you are grateful He has created you in a way that you prosper.
-
- So here Subhan Allah, and Alhamdulillah, and then La Illaha Illallah is when we mix this Tasbih and Tanzih.
 - I know this is very difficult to grasp, however, gradually after a while when we read the sayings of the Imams, we will know what they wanted.
 - It is very important.
 - The words of Imams are much more difficult and important than the words of the scientists of the physical world because they are the scientists of the spiritual world.
 - They are scientists of arranging them so to speak.
 - They speak about this and it is very difficult to understand.
 - We have to think a lot and compare a lot to go through them to find out what they mean to tell and to understand.

A Discussion on ARSH
THRONE OF ALLAH – at-Taba Tabai (AR)

There are various opinions about Arsh and the words “ He rose above the Throne”. Some commentators opine that these words are among the symbolisms used in the Qur’an and we should refrain from debating about them. These are the commentators who are against crossing limits in discussion on the manifest book and Sunnah and consider it a Bidat. But, the Qur’an and Sunnah enjoin people to ponder about them, to research upon their meanings and to understand them better. How can they ban such debates, and researches on such verses and proofs that are evident to the learned. We too will for the moment from discussing it.

Others however, have debated over the meaning of Arsh. They say:

- Arsh is that ninth stage of heavens,
- that surrounds the entire material worlds,
- and is called Atlas because there are no stars in it.
- This is the heaven that creates and fixes the time through its movements,
- and below it is the 8th layer of heavens,
- which is the station of the fixed stars.
- Below this 8th heaven are the other seven heavens,
- each being the station of the stars like Saturn, Mercury etc.

This idea cannot be termed as the explanation of the Qur’anic verses because in truth, Qur’an is compatible to the explanation of Bethlimus. Those who believe in this idea have explained the Arsh and the seven heavens in this context and those who find it against the Qur’an have refuted it. For instance, this assumption says that the limit of the creation is the ninth heaven and there is nothing existing beyond it. It then says that the movement of the heavens is permanent and unending each layer is connected with the other and all have been created from the same source. There is no gap or interlinking doors between them.

Contrary to this, the verse of the Qur’an and Hadiths speak of the screens between the Arsh and the lower heavens.

- They believe the Arsh to have pillars that are carried by certain carrier and indeed God will soon roll up the skies like a parchment.
- They say that in the heavens, reside creations similar to the angels and there is no space to step into it
- because there are unlimited angels who are prostrating or bowing or are in some other form of obeisance to their Lord.
- The heavens have their doorways and near the Sidratul Muntaha is Paradise to which the deeds of men are taken.
- They are totally against those who believe in the limitation after the ninth heaven wherein they believe is the Arsh.

Their assumption is rejected because it is against the verses of the Qur’an and Hadiths.

We should not be perturbed for they and their ideas are not according to the Qur'an and Hadiths. It may be possible that the description of the Qur'an about the heavens is against it. They have drawn a limitation on the creation and have ignored the sayings of the Qur'an and the Hadiths.

- Actually there is no physical existence of any Arsh,
- and the words " And He rose over the Throne" or the " Rahman sat on the throne" denote the lordship of God over all the creations.
- Some times the word " Istawa" is used in the sense of "Istila" or predominance.
- The taking control over the throne may denote the manner in which a king sits on the throne when he begins his official work of administration making enquiries about his kingdom.
- But this cannot apply to God,
- because He is the all-knowing and is aware of all that goes on in His created worlds,
- so we can say that He rises over or assumes control to bestow the divine graces on mankind.
- Or we can say that he created mankind gave him life, and then death etc.

There is a doubt about this view, though we confirm the same that it is a symbolism about God taking control of all creations as befits His Lordship, to enforce His control and kingship, His power to implement His orders that are evident in our system of life. It is true that according to our statements the manifest decrees a way of life. God speaks about all these truth for He is the all knowing.

In other words even if kingship and total control have the same meaning as we derive out from the manifest verses of the Qur'an, there is a difference in their meaning and application. They are pure decrees truly applicable to His Divine Presence but for us they are commandments that do not cross the limit for us. We call someone our leader because we follow his guidance and orders and not that this society is our body and he is the head. When we call someone the heart of something or a part of something we do not do so because he is actually a heart but that he acts as the heart and the body part essential for a complete physique or body. He is essential to the welfare of our society and our lives are attached to his importance.

In verse 64 of Surah Ankabut god says, " This life is but a vain sport and play" because our religious aims are connected with our wealth, children, well-being, and rulership together with other vague desires. Our strivings to achieve all this is like the play of children and there is no difference in the two. God criticizes this life of ours spent in achieving our vague and vain desires and calls it a wasteful play of children, because it has become the center of dreams and desires.

The words " He rose above the Throne" are a symbolism that denotes the control and kingship of God over the universe. It also proves that this is truth, and this is a station where all the decrees concentrate despite being various and contradictory. There are other verses that prove the same though they speak only about the Arsh or the Throne attributing only to the One God.

In verse 129 of Surah Taubah He says, " He is the Lord of the great Throne." Verse 7 of Surah Mumin says, " Those who bear the Throne and those around it celebrate the praise of their Lord." Again in verse 17 of Surah Al Haqqah He says, " And the angels shall be on its sides, and above them shall bear the Throne of your Lord." Verse 75 of Surah Zumur says, " You will see the angels surrounding the throne."

As you find, these verses speak of a physical throne and this why we believe in Him sitting on a throne. It has not been said just for imagination but it is the proof that it exists in physical form. This verse like the verse on Nur is not just symbolism but an irrefutable truth just as it is for the celestial tablet and the pen. In verse of Nur we cannot say that the universe is the reflection of God or the olive tree is also a symbolism regarding God, because we believe that all this has been spoken of to describe the truth that shall manifest itself.

Whatever we have said in the context of " He rose over the Throne" is that this Throne is the core, the center where all the deeds are gathered, and from where all the decrees in this universe are issued and we have already discussed it. Verse 3 of Surah Yunus confirms this by saying, " He rose over the Throne disposing the affairs of all creations."

This verse denotes the Arsh in relation to administration and control, and it depicts the divine existence of God and His power to impose His will, so intercession will also be connected to His divine will. " None can intercede without His permission." Everything takes place because it is allowed to do so by God/ like heat that is required for raising the temperature, or the fire that is required to burn things or melt them.

They are not caused by themselves but by the permission of God, because His permission is required.

This sentence takes us to the one-ness of God or to the Unity of One God as in " It is (only) Allah who has created the heavens and the earth." This sentence takes us further where one system of arrangement is replaced by another not by itself but by the will of God, because He says, " No One can intercede without His permission". This means there can be no intercessor between God and the implementation of His will but with His permission, for nothing is permitted to exist contrary to His will. It is just as the sun is the intermediary between the earth and God and thus brightens the earth by its light. A canopy or a portico is also an intermediary that takes the sun's rays and gives us shadow.

When this intercession will be with His permission, then the total system of control in the universe will also be from Him. And so, when man evolves intermediaries of his own they are contradictory to the divine truth and it is just that he wants to escape the truth caused by God.

This is why we find people who disobey and do not accept the truth because their minds are unable to accept them. When man resorts to rebellion due to his ignorance then this deed is like accepting and obeying the will of God. When he denies God then he actually accepts Him. In verse 123 of Surah Anam God says, " But they plot not but against their ownelves, but they perceive not." And in verse 69 of Surah Al Imran God says, " But they shall not lead astray anyone but themselves and they perceive not." In verse 31 of Surah As Shura He says, " And you cannot escape from Allah in this earth and you have no protector besides Him nor any Helper."

His words, " No One can intercede without His permission" is the proof that those who are deemed as intercessors against His will are allowed to be deemed as such because of another will of His. Actually the disobedience is like the other side of the scale and two sides rise and fall against each other and the Lord helps in balancing the scale according to His will.

The verse of Surah Nur proves the control and arrangement of God and negates the existence of any other. Verse 4 of Surah Sajdah that says, " God, it is who created the heavens and the earth and what is in between them in six days and firmly established on His Throne, for you there is none besides Him as guardian, nor any intercessor; will you not then reflect", confirms the verse that says that there is none but Him in total control of all in the universe.

These two verses tell us that Arsh is the station where all the systems of control are created and developed and the Divine Decrees of the Lord are issued from there. The 20th verse of Surah Buruj says the same thing, " While God is encompassing over them." Then in verse 75 of Surah Zumar He says, " The angels surrounding the Throne celebrating the praise of their Lord" and it shall be judged between them with justice. Also pointing towards the same meaning because the angels are His intermediaries and carriers, and establish His decree, for they obey His command only and this is why He has settled them around the Arsh or the Throne.

In verse 7 of Surah Mumin He says, " And those angels who bear His throne and surround it glorify the praises of their Lord and believe in Him and ask for forgiveness for those who believe." In addition to confirming that the angels surround the earth, this verse also tells us that there are some people who are also carrying the throne of their Lord and they should be of the caliber that is compatible to that station which is the center of all decrees of the Lord.

The verse 17 of Surah Haqqah confirms this by saying, " And the angels will be on its sides, the eight angels will that day bear the Throne of your Lord above them."

This confirmation is further strengthened by verse 4 of Surah Al Hadid that says, " And then He rose over the Throne. He knows what goes into the earth and what comes forth from it and what descends from heavens and what ascends thereto."

So,

- God knows all that takes place,
- whatever enters earth and
- what comes out of it,
- what descends from the heavens and
- what ascends to it and
- His knowledge is all encompassing.

The angels too who are the carriers of the throne are under His command and control. He is ever present and existed even before the creation of the universe took place. He himself says in Surah Hud, " God created the heavens and earth and all that exist between them in six days and then He rose above the Throne on Water."

A Discussion on Hadiths

There is no record of any debates or discussion between the companions of the Messenger regarding Arsh and Kursi, the truth in the Qur'an, and the issue of Tawhid or the unity of God. This populace of the Muslims has practiced the literal translation or interpretation of the book. The *Ta'ibain* and the commentators too have followed the same pattern. There is a tradition recorded from Sufyan bin Ainia that it is better to remain silent or just recite the Qur'an about the verses wherein God has explained His attributes.

Imam Malik says that one day a person told him,

O Abu Abdullah tell me what is the meaning of *He rose over the Throne*.

The narrator then says that he had never seen Malik so upset. His forehead was full of perspiration and his students were silent but thinking. Malik then controlled himself and said,

It is improper to use the word "How" about God and there is nothing false about God rising above the water on the Throne. It is imperative to believe in it and it is "Bida" to question about it. I fear about you being led astray.

He then turned the man out from his room.

He used the Hadith of Umme Salma when he said it is untoward to say "How" about God when asked to explain " He rose above the throne on water". Umme Salma had said it is wrong to use the word "How" about it. This ascension is not wrong for he has to believe and deny it is a sin.

This was how the ignorant people explained the Qur'an .

We know fully well that till date none of these scholars have left any explanation about this. The only people who discussed and explained this were Imam Ali and his progeny of the Holy Imams.

We present a few details of what and how they have explained about it.

Shaykh Suduq quotes Salman Farsi in his book Tawhid. Salman said,

One of the answers of Imam Ali to Jailiq was - The angels carry the Arsh and it is not as you deem about it materially but is a creation of God . God is its owner and uses it.

Kafi says the man had asked, *Is God carrying the heavens or the Arsh is carrying God?*

The Imam answered,

God is the creator and sustainer of the heavens and earth and all that exist between them. He has told us about this in His own words.

The man then said , I ask about the words, " And the angels will be on its sides, and eight angels on that Day will bear the Throne of your Lord above them," when you say that God sustains the heavens and the earth. The Imam replied,

God has created the Arsh from four Nur or lights.

- One is red from which everything red has been created,
- the second is green from which all things green have been created,
- the third is yellow from which all things yellow have been created and
- the fourth is white through which all things white have been created.
- By Arsh we mean that knowledge that God has bestowed upon the carriers.
- It is the light of His omnipotence that is lit in the hearts of the believers and this is why the ignorant consider them to be enemies.
- It is because of this light that every creation on this earth and the heavens search for a pathway that leads to Him.
- They have created different ideologies and religions in search of this path.
- And all that exists is sustained through the light of His omnipotence.
- They do not have the power over harm and benefit and
- they have no power over life and death.
- God has prevented the heavens and the earth from disintegrating by encompassing them.
- He is the light and life of everything.

The man then said, " Please tell me where God is." The Imam answered,

He is here, there, above and below. He is with us and away from us, as He has said Himself in verse 7 of Surah Mujadilah, " There is no secret counsel of three and He is the fourth, nor five but He is their sixth. Not of less than that or more but He is with them." In verse 7 of Surah Ta Ha , " He knows the secret and that which is yet more hidden." In verse 255 of Surah Baqarah He says, ' He knows what happens to them in this world and what will happen to them in the hereafter."

- His Kursi or control extends over all the heavens and the earth and all that exists between them, but He never tires.
- He is exalted and almighty and in view of this we can say that the carriers of the Arsh are those learned Ulama on whom He has bestowed His knowledge.
- Nothing is beyond the control of these four lights (Nur).
- This is the light He had bestowed on His dear ones and had showed them to the Prophet Ibrahim. He says, " In this, We showed Ibrahim the Light of both the heavens and the earth, so that He becomes one who has certitude."
- How can the carriers in heaven carry God when they exist because of the life and Nur He has bestowed in their hearts.

The Compiler's Words

When the man asked to know if the Arsh carried God, when God carries the entire creation; what he had understood was that "Hamal" meant a load of one body carried by another. The Imam explained that what it actually meant was the existence of things through God, but this existence was not an independent one, for God sustains them and they do not sustain Him.

When the man heard the reply about the 8 angels and the throne, which meant that the sustenance of the creation is based on God and He has no partners - but this is not compatible with the verse - so the Imam explained it through knowledge, and the meaning of Arsh here is knowledge.

Since there is a contradiction in both these explanations seemingly, so the Imam refashioned his answer; *Knowledge does not mean the normal connotation that comes to the mind. The people understand knowledge for that they can attain it. Here it means the light, greatness and power of God that has been bestowed upon these carriers. The load is both for God and those others upon whom He has bestowed the knowledge because He is the owner of our deeds who has given us the ownership of that knowledge.*

All things therefore exist because of the light, the greatness and the power of God. This is the Arsh that encircles us and this light means the total ownership of God. God is the sustainer of this light and is also the sustainer of those on whom this light has been bestowed together with the light itself.

In the words " He rose over the Throne", Istawa means the ownership and control of God and in the " carriers of Arsh" it means knowledge and they both are connected to the station from which all things have been created and manifested. In other words, *this is the station of knowledge and from, emanate all the systems of control and this is from where all creations get their existence.*

When the Imam said, " It is the power of this Nur that enlightens the heart", he meant that it not only guides the true believers towards welfare and to God, but it is also regarded as the fountainhead for the destruction of the enemies of God and the ignorant ones. This is the station from which emanates the general system of the universe under which all creations exist whether they exist as the learned or as the ignorant.

And the words of the Imam, " the hearts are enlightened by the light and glory", refers to the awakening that guides the true believers towards God, is the fountainhead, and it is from here that the destruction of the disbelievers emanate It is from here that the system of sustenance for all the universe is issued for all creation to exist whether they be enlightened or ignorant.

The Imam said that the life of everything is the responsibility of God and each creation has a life and a light.

In a nutshell we can say, the entity of God is the sole entity from which every living creation gets its life and existence. It is He who plans and executes everything. None of those who exist do so of their own accord and power for they all exist due to God and His power of creation. He is their king, owner and Lord and it is his deed that gives birth to them.

When the Imam said, " He is here, there, above and below ", he means that everything exists due to Him. He is their protector and there is no place where He does not exist. It is not possible that He is here but not there. When we say that He is here or with someone it does not mean that He is not in another place with another person. It means that He is ever present everywhere. The different directions are mentioned to denote that He is everywhere.

This meaning highlights the knowledge of deeds and His knowledge of deeds compared to those in existence is that everything is in His knowledge and nothing is unknown or unseen for Him. This is why the book says the Throne or Kursi encompasses everything including what there is in their hearts or core. And then He says, " He knows all that is manifest and all that is hidden" to explain that He is all encompassing. The conclusion we now draw is the Kursi is the Arsh and is protected by God and it is the center of all knowledge. This Kursi encompasses all that is in the heavens and on earth.

The Imam said that all that exist do so because God created them and none of them is beyond the encirclement of the four Nur or light that he had mentioned earlier. This will be further discussed when we study the Me'raj.

This is the divine light that God has shown to his apostles or chosen ones. He has symbolized the Arsh as the Nur or light. The word Malkut also means the station of the angels. This is where the Arsh is symbolized surrounded by the angels who also carry it. This is only a symbolism because every station in the known universe is very inferior to be the station of God. We will be discussing this later to show that Arsh means the glorified and great Divine station.

When the Imam said " How the carriers carry the Arsh of God", he was confirming what he had said earlier that Arsh is the place of existence of all creations, and this is a prominence, so the carriers of the Arsh are the carriers of God because they exist only for that purpose. And since the Imam has mentioned the knowledge of creation, here he has likened them to Nur. This is because he says that their hearts are enlightened and this Nur or light guides them.

In the book Tawhid Shaykh Suduq has quoted Hannan bin Sadeer who said that I asked the 6th Imam about the meaning of Arsh and Kursi and he said,

- The Arsh has umpteen and varied attributes.
- In the Qur'an wherever Arsh has been mentioned it has a different but definite attributes like in the words, " The Lord of the great Arsh" wherein it means the great realm.
- In the words, " And the Merciful rose above the Arsh on water" it means that God is all encompassing on His creation.
- This describes the creations but if this sentence had the word Kursi then the meaning would have been other than the Throne, because Arsh and Kursi are the doorways to the unknown.
- They themselves are unknown and unseen and are similar in this.
- Kursi is the evident doorway through which all new creations come into existence.
- Arsh is that hidden and unseen thing that embodies the knowledge about the attributes of the creations, like their, place, their reason, their attributes, their movements and their idleness.
- The beginning and the end of all creations are found in it.
- So the Arsh and Kursi are connected because of knowledge, but the realm of Arsh is separate from the realm of Kursi and the knowledge of Arsh is hidden and more secret than the knowledge of the Kursi.
- So the words, " The Lord of the great Arsh" means that God is protector of the Arsh, that is more prominent than the Kursi though it is connected to it.
- Its attributes are greater than that of the Kursi and embody the conditions of the creations.

- Arsh and Kursi are interconnected and each makes the other create one thing from another creation; like the word Ali that has been used to compliment one another.
- Both are connected with the mercy of God who is all-powerful and almighty.

The Compiler's Words

The saying of the Imam that the

- Arsh has many attributes, confirms our explanation that Arsh is the embodiment of all the activities of the entire universe and his saying that they create one out of another further confirms it.

The words of the Imam " This is the knowledge of the condition of the creation", means the causes and attributes of the creations and the word " Kefiyah" is used even for the creation of things. It is like when we say how someone has done a certain deed and we also say how a certain creature was born or created.

The Imam then said, " If this word (Kursi) has been used in the sentence then it will mean something other than the throne." It means both Arsh and Kursi are part of the unknown and unseen from where the creations come into existence, but if they are both mentioned together then their meanings are different.

- One shows us the path to the unseen or we can say that the center of creation is the same but the doorways are two.
- One is connected with this material world and the other remains in the unseen.

When he said, " The Kursi is actually unseen" but from it all creations are made evident, then it means that the creation comes into existence without having any precedence. Since all the creations are unprecedented, they are all connected with Kursi.

And when this is clear that the creations are unprecedented and is not dependent on the situations or conditions for creativity because if they could create things one after another then those commands and creations would not be unprecedented. So, when they are unprecedented then God creates them one after another and then the conditions are removed to be replaced by other conditions. He causes new reasons from the old. As we have said, all creations are unprecedented, so all causes are unprecedented. All actions of God will be unprecedented and unparalleled.

Yes, above these conflicting causes there is another determination and cause and they negate the others and they encircle the effects e.g. if someone decides to walk a certain distance and then stands still half way through because of another decision that asks for rest, arrests his first action. Now, these two decisions are contradictory but they both obey the command of the almighty Decision-Maker and that which creates them is the greater decision. Both are busy in taking the person to his actual goal. The Kursi has similar meanings to their contradiction and the Arsh is the station of their acting in cohesion. It is now clear that the second decision overrules the first.

If we name the first decision to be Kursi and the second to be Arsh then it is because Kursi is the place from where the kings issue their decrees and his servants are busy with the some work or another. Here, the chair-persons sometimes contradict one another and so one decision ove-rules another and makes it void. But the Arsh, which is the station of the absolute ruler of all the decisions, is above contradictions and it contains all the unseen knowledge and information that were in the Kursi. So it is the center for all creations and they are created in an unprecedented fashion.

And when he said, " All creations come out from this doorway", it means whatever is in Arsh is in Kursi in details and is evident in different forms and the manifestations of both are ancient.

So, the word of the "How" means the concentration of causes; the word "Kaun" means their concentration and "Bida' their beginning and the end. The word "Qadr' means the quantity and condition of things and "Hud" means their comparative existence with others. "Makan" means their station of existence. " Positive ness" or Musbit means its reality and "Sifat" may mean its attributes.

In the words " the knowledge of words, the actions and the idleness", the knowledge of words means the proof of the knowledge through words. The knowledge of action and idleness is the knowledge of the conditions that comes from a certain decision. Action and idleness are opposite one another. Action refers to doing something while idleness refers to the stoppage of that action.

When he said, " The knowledge of the conditions" he was referring to Arsh. He then spoke about the manifest doorways that referred to Kursi. Bida means the control of one cause on another. So, the Arsh and Kursi are like neighbors who instigate one another to do things. The word "Ishtiqaq" has been used as a symbol for it means to split and bring forth.

The words, " The Ulama are the keepers of the truth about both" refers to the Arsh and Kursi and that the Ulama through them search and discern the truth. They should be aware of the details of the arrangements and its conditions.

The Late Shaykh Suduq has quoted Imam Sadiq in his book Tawhid that,

One day some one asked the Imam about " The throne on the water" so he said, " what do the people say about it?" The man said, " They say that the Arsh is on water and God lives on the Arsh." The Imam said,

They lie about God because these words then mean that God has the attributes of the creations and is their protector. But, this is wrong because the result will be that they are stronger than God and are able to carry Him, or that they can create the Jinns, mankind, the sun and the moon and thus thought their knowledge to be superior han the things in existence before them.

The Compiler's words

This tradition proves the existence of the knowledge of Arsh. The real creation was on water when the variety of the creations had not been manifested and God knew about them all.

There is a tradition in the book *Ehtijaj* that a person asked Hazrat Ali about the distance between the earth and the heavens and he replied,

The time it takes to say *La Illaha Illalah*

A Discussion on KURSI
THE CHAIR OF ALLAH – at-Taba Tabai (AR)

al-Ayyashi narrates in his at-Tafsir from as-Sadiq (AS), Abu Dhaka said:

O Messenger of Allah! What is the best of that which has been revealed to you?

He said: The verse of the "Chair".

The seven heavens and the seven earths in the "Chair" are but like a ring thrown in a vast open space.

Then he said: *And surely the excellence of al-Arsh (the Throne) over the chair is like that of the open space over the ring.*

The author says: as-Suyuti has quoted the first part of this tradition in ad-Durrul-Manthur from Ibn Rahwayh (in his al-Musnad) who has narrated it from Awf ibn Malik from Abu Dhaka; and also he has quoted Ahmad, Ibnud-Daris and al-Hakim (who said that it is correct) and al-Bayhaqi (in his Shuabul-iman) who have narrated it from Abu Dharr.

Ahmad and at-Tabarani have narrated from Abu Amamah who said: "I said: 'O Messenger of Allah! Which (verse) revealed to you is the greatest?' He said:

Allah is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist;
the verse of the Chair.
(ad-Durrul-Manthur)

The author says: as-Suyuti has also narrated the same thing through al-Khatib al-Baghdadi (in his Tarikh) from Ana,s from the Prophet.

In the same book he quotes ad-Darimi who has narrated from Ayfa' ibn 'Abdullah al-Kala'i that he said: "A man said: 'O Messenger of Allah! Which verse in the Book of Allah is the greatest?' He said: '*The verse of the Chair; Allah is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist*' "

The author says: This verse was named "the verse of the Chair" in the early period of Islam during the lifetime of the Prophet; and was thus described by the Prophet himself as the traditions quoted from him and the Imams of Ahlu 'I-bayt and the companions prove. That this verse was given a special name shows how much importance was attached to it. It could only be because of the highest nobility of its meaning and the elegance and grace of its style. It establishes the pristine belief of the Oneness of God (Allah is He besides Whom there is no god), and then goes on to the attribute of "standing" which is the foundation of all His names which describe His attributes of action.

Then it gives details of those attributes in all small and big things and affairs of the universe, showing that whatever emanates from His authority is a part of that authority. It is because of these fine points that the traditions have called it "the greatest verse of the Qur'an". It deals in detail with various aspects of monotheism and divine authority. Of course, there are some other verses which deal with this subject, for example; Allah is He besides Whom there is no god; His are the very best names (20:8). But it lacks the details which have been given in this verse of the Chair.

It is for this reason that some traditions have said that the verse of the Chair is the chief of all the verses of the Qur'an. See for the proof the tradition narrated in ad-Durrul-Manthur from Abu Hurayrah from the Prophet. Some other traditions say: *Every thing has a summit, and the summit of the Qur'an is the verse of the Chair*. It has been narrated in at-Tafsir of al-Ayyashi from 'Abdullah ibn Sinan from as-Sadiq (a.s.).

at-Tusi has narrated in his al-Amali, through his chains from Abu Amamah al-Bahili that he heard 'Ali ibn Abi Talib (a.s.) say:

"I do not think that a man who enters into Islam on attaining wisdom, or was born in Islam (i.e., in a Muslim family) should pass a night's darkness . . . "

(At this juncture Abu Amamah interrupted by asking, "and what is the meaning of a night's darkness?"

Ali (AS) said:

"the whole night") "until he recites this verse: *Allah is He besides Whom there is no god. . . ;* and he recited the complete verse up to the end: *and the preservation of them both tires Him not; and He is the Most High, the Great.*

Then he said:

If you but knew what it is (or, as another version says, "what is in it") you would not leave it on any condition. Surely, the Messenger of Allah (S) said,

I have been given the verse of the Chair from the treasure (that is) below al-'Arsh (the Throne) ; and no prophet before me was given it.

Then Ali (AS) continued:

I have not spent a single night, since I heard it from the Messenger of Allah, without reciting it . . . "

The author says: This has been narrated in ad-Durrul-Manthur quoting 'Ubayd, Ibn Abi Shaybah, ad-Darimi, Muhammad ibn Nasr, Ibnu 'd-Darts and ad-Daylami, all from Ali (AS) is a multitude of traditions, from both Sunni and Shiite sources, about the excellence of this verse. The tradition of the Prophet quoted in this tradition ("*I have been given the verse of the Chair from below the Throne*") has been narrated in ad-Durrul-Manthur on the authority of al-Bukhari (in his at-Tarikh) and Ibnu 'd-Daris from the Prophet. It may be inferred from it that the Chair is below al- Arsh and is encompassed by it. We shall describe it later.

Zurarah said: "I asked Abu Abdillah (AS) about the words of Allah: His Chair extends over the heavens and the earth - whether the heavens and the earth encompass the Chair or the Chair extends over the heavens and the earth? He said: '*Verily, every thing is in the Chair.*' " (al-Kafi)

The author says: In many traditions the same point has been emphasized in reply to similar questions. This question looks strange, because nobody has ever recited the verse in a way which could justify such confusion. Apparently, the questions were based not on the recital of the Qur'an but on the common understanding that the Chair was a particular body kept over the heavens or over the seventh heaven (i.e. above the material world), and from there the affairs of the material world were managed.

That being the picture of the Chair in their minds, it was reasonable to suppose that the heavens and the earth encompassed the Chair because it was placed over the heavens as a wooden or iron chair is placed over a floor. And with this background it would seem more appropriate to say that the heavens and the earth encompassed the Chair. And that gave rise to the question as to why Allah, instead, said: "His Chair extends over the heavens and the earth?" A question of the same type was asked about the Arsh and the reply was given that the extension (or encompassing) was not as a material thing encompasses another material thing.

Hafs ibn al-Ghiyath said: I asked Abu 'Abdillah (a.s.) about the words of Allah: His Chair extends over the heavens and the earth. He said:

His knowledge.
(Ma'anil-akhbar)

There is another tradition in the same book from the same Imam about this verse which says:

The heavens and the earth and whatever is between them is in the Chair, and the Throne is that knowledge which no one can measure.

The author says: These two traditions show that the Chair is one of the levels of the knowledge of Allah. Many other traditions supports this interpretation.

As will be explained later, there exists a level of knowledge which is not limited or measured. In other words, there is a world, on a higher plane than ours, whose constituents are not bound by material dimensions. They exist and at the same time are known to Allah. And that knowledge also is unlimited. God willing, we shall describe it in detail when commenting on the verse 10:61: . . . and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor any thing than that nor greater, but it is in a clear book.

This boundless knowledge has been referred to in the tradition of the Imam in these words, "and the Arsh is that knowledge which no one can measure."

The import of the tradition is not to show the great number of the known things, because number is not unlimited and anything which is created is finite. What the tradition wants to say is that the limitations and restrictions of this material world are not found in that world. Existence, on that level, is perfect and the conditions, dimensions and distinctions of this material world are not found there. It is as Allah says: And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure (15:21).

When those existing things are known by unlimited knowledge, that is, when they exist without any limitation attached to them, that knowledge is called al-Arsh (The Throne); and when they exist in the world of limitations and known with those limitations, that knowledge is called al-Kursi (The Chair).

At this stage we may probably say that the words, "He knows what is before them and what is behind them" allude to this plane of knowledge. What is before them (i.e. the future) and what is behind them (i.e. the past) is not what is with them (i.e. the present). It refers to a plane where past, present, and future loose their limitations of time, and are all equally present.

Hannan said: I asked Abu 'Abdillah (AS) about the Throne and the Chair. He replied:

- Verily, the Throne has many diverse attributes.
- Allah uses in the Qur'an various adjectives to describe its various aspects.
- He says: the Lord of the great Throne (9:129).
- It means; Lord of the great kingdom or authority.
- And He says: The Beneficent (God) on the Throne is firm (20:5).
- It means that He is firm in His kingdom.
- And it is the knowledge of the "how" of the things.
- Also, the Throne, although together with it, is distinct from the Chair;
- because they are two of the greatest doors of the unseen, and they both are unseen.
- And they are together in the unseen, because the Chair is the manifest door of the unseen, from which appears creation and from which all the things come.
- And the Throne is the concealed door of the unseen
- in which is found the knowledge of the states,
- conditions and
- existence;
- of measure and limit;

- of will and intention;
 - as well as the knowledge of words,
 - actions and omissions, and
 - the knowledge of the beginning and the return.
- Thus, the two are two gates of knowledge joined together,
 - because the dominion of the Throne is other than the dominion of the Chair, and
 - its (the Throne's) knowledge is more hidden than the knowledge of the Chair.
 - That is why Allah said, "the Lord of the great Throne";
 - that is, its attribute is greater than that of the Chair,
 - and both are joined in it.

(Hannan says) I said: May I be your ransom, then why did it become associated with the Chair in excellence?' He (the Imam) said:

- It was associated with it because the knowledge of the state and condition is found in it.
- And in it are found the manifest doors of al-bada' (the decree hidden from other);
- as well as its reality and
- the dimensions of its joining and separating.
- Therefore, they are two neighbors,
- one of which contains the other in itself.
- And by similitude are turned those who know,
- and so that they may offer proof for the truth of their claims.
- Because He chooses especially whom He pleases for His mercy,
- and He is the Mighty, the Powerful.
(at-Tawhid)

The author says: The words of the tradition, "the Chair is the manifest door of the unseen", may be understood in the light of the short explanation given earlier. The level of the knowledge of measured things is nearer to our material world than infinite knowledge which has no limits. Further explanation will be given under verse 7:54: Surely your Lord is Allah Who created the heavens and the earth in six periods of time, and He is firm on the Throne. "And by similitude are turned those who know": It is an indication that the words, throne, chair and similar other expressions, are similitude which have been given to people for their understanding, and only those who have knowledge understand this.

as-Sadiq (AS) said, inter alia, in a tradition:

Every thing which Allah has created is in the receptacle of the Chair, except His Throne, because that is too great for the Chair to encompass.
(al-Ihtijaj)

The author says: Its meaning may be understood from the earlier discourse. And it is in conformity with other traditions. Contrary to it there is a tradition which says that the Throne is that knowledge which Allah gave to His prophets and apostles and the Chair is that knowledge which no one was made aware of. It has been narrated by as-Saduq through Mufaddal from as-Sadiq (AS). But in view of all other traditions, it can only be surmised that the narrator was confused and changed the names, Throne and Chair, from their proper places. If this is not accepted then the tradition will have to be discarded like the one that is attributed to Zaynab al-'Attarah.

al-'Ayyashi narrates in his at-Tafsir from Ali (AS) that he said:

Verily the heavens and the earth and whatever is between them is created in the hollow of the Chair; and it has four angels who bear it by the order of Allah.

The author says: as-Saduq has narrated it from Ali (AS) through Asbagh ibn Nubatah. It is the only tradition narrated from Ahlu'l-bayt which says that there are angels who bear the Chair. But other traditions mention such bearers only for the Throne; and it is in conformity with the Book of Allah, as He says: Those who bear the Throne and those around it celebrate the praise of their Lord . . . (40:7); and above them eight shall bear on that day the Throne of your Lord (69:17). It may be said that the Chair is somewhat joined with the Throne, as a manifest side of a thing is joined with its hidden side; and in this way the bearers of one may be called the bearers of the other.

al-'Ayyashi narrates in his at-Tafsir from Mu'awiyah ibn 'Ammar that he asked as-Sadiq (AS) about (the verse), Who is it that can intercede with Him but by His permission? He said:

We are those intercessors.

The author says: It has also been narrated by al-Barqi in al-Mahasin. You know that the intercession in this verse is common to creative and the legislative interceding, and therefore includes the intercession of the Prophet and the Imams. This tradition, thus, gives an example of the intercessors.

THE FOUR PILLARS OF ARSH

In the Hadith of the Aimmah (a.s.) there is a great deal of emphasis on reciting this effective tasbih of Fatima Zahra (a.s.).

Perhaps one of the secrets behind the merits of reciting this tasbih is as he has been mentioned in a hadith in which we are told that a man came to Imam Ja'far ibne Muhammad as-Sadiq (a.s.) and asked him: "*What is the secret behind the Ka'bah having four rukn (corners) and it being cubic square (in shape)?*"

The Imam (a.s.) replied, "*It is because the baitul Ma'mur has four rukn.*"

The person then asked, "*Why does the Baitul Ma'mur has four rukn?*"

The Imam (a.s.) said, "*Because the 'Arsh has four rukn.*"

The man further asked: "*Why the 'Arsh has four rukn?*"

The Imam (a.s.) replied:

Due to the fact that every Arsh is dependent upon (or made firm by) the rukn (as its supports). The first of these is Allahu Akbar; the second is Subhanallah; the third is Alhamdulillah and the fourth is La Ilaha Illallah.

This hadith also means that whatever is in this material world has a secret which is linked to the spiritual realms.

With this hadith in mind, if the Prophet (s) taught this tasbih to Fatima Zahra (a.s.) and attributed her name to it, and if Imam Ja'far ibne Muhammad as-Sadiq (a.s.) said that:

For us, to recite this tasbih is better than 1,000 Rak'at of Salat

then it means that this tasbih has the ability to take a person up to the Arsh of Allah (s.w.t.)! Perhaps it is for this reason that some of the conditions for the tasbih are that: *one should face the Qiblah, and be in a state of Wudu while engaged in its recitation.*

The tasbih, just like the Salat, also has the power to spiritually uplift a person. If one makes a sincere intention to recite these three important dhikr, and ends it off with the recitation of 'La Ilaha Illallah', then could he see other than Allah (s.w.t.) as Great and Powerful, or would he even think of praising anyone other than Him?

Therefore with the passing of time and continuous recitation of this tasbih, such a person will have very few chances of going astray because he has taken hold of something which has nothing stronger to it, and he has grasped onto the Arsh of Allah (s.w.t.).

We ask Allah (s.w.t.) that He gives us – His sinful servants – the ability to reach His Arsh and hold onto the firmest of all handles!

AYATAL KURSIY - SURAH BAQARAH VERSES 255-257
NUR AL- THAQALAYN – at-Huwaizi (AR)

Abdullah Bin Yahya al Kahili has been quoted in Kharaij 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 stye 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.

Abu Abdullah Ashari has quoted Imam Jafar Sadiq was sitting with his right leg resting on his left leg when a man said to him, *How do we sit in an abhorring fashion and how do we sit normally?* He said,

The Jews says that God after completing the creations of the heavens and the earth sat on His celestial throne in this manner so that He could rest. So God revealed this verse and Imam Jafar Sadiq kept sitting in this fashion.

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.

Hazrat Ali is recorded in Uyun al Ikhbar Arridha to have said,

The Messenger has said, whoever recites the Ayatal Kursiy is like the person who has spent his entire life in obeying and worshipping God.

The book Sawbal A'mal says a person heard Imam Ridha say,

Whoever recites the Ayatal Kursiy once before going to sleep has nothing to fear, and whoever recites it after every prayer will never be harmed by anyone.

In Tawhid Abu Baseer has quoted Imam Jafar Sadiq in which the attributes of the word *Rab* has been explained that,

He will always remain alive without life and has been ever living without death.

The Same Abu Baseer has quoted a hadith from Imam Musi Kazim that says that,

God was ever living without any reason and place. He is alive without ever having to sense death.

Imam Jafar Sadiq has said,

I have heard that God is light that has no darkness, He is the knowledge that has no condition, and is life without death.

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,

Every thing 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.

Muhammad bin Sanan asked Imam Jafar Sadiq " Did god recognize His own self before He created the beings?" He said, "Yes" I asked, " Did He hear and see it?" He replied,

He was not so dependant. There was no question about His Self and He did not call for it. He is the Self Himself; His power is to be installed because He is not dependant on His Self being named. He of course has taken on certain attributes and it is possible to pray to Him through them because if He is not called by those names then His original name that he liked for Himself is [Aliyul Adheem]. This is because he is mightier than all His creations.

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.

Muhammad bin Muslim quotes from the following Imams, Muhammad Baqir, and Imam Sadiq about the words, " Who ever disbelieves in Taghut and believes in God has grasped the most trustworthy handhold" refers to faith and certitude.

I have taken the requisite meaning from a lengthy Hadith as explained by Imam Sadiq about the words, " Then He has grasped the most trustworthy handhold" The Imam said it is about *God who has no partners*.

It is recorded in Al Manaqib that Ibn Jarud asked Imam Sadiq about the words, " Then he has grasped the most trustworthy handhold." He said it was about the *Ahlulbait*.

In Mahasin Barqi Abu Jarud says he asked Imam Sadiq about the words, " Then he has grasped the most trustworthy handhold" He said, the most trustworthy handhold is the *Unity of God and Islam*.

According to Hazrat Ali, The Messenger said,

He who befriends boarding the ship of salvation should hold the rope of God very strongly. He should befriend the Ahlul bait after me and be the enemy of their enemies. He should also follow and befriend the Imams that come [In Hazrat Ali's lineage].

According to Imam Ridha the Messenger said,

The Imams are the sons of Imam Husain . He who obeys them obeys God and he who disobeys them disobeys God. They are the strong rope and the way to achieve the closeness to God.

One day Imam Ridha was speaking about the Qur'an, he spoke about the "strong rope of god" and said,

He is the miracle and the strong rope of God and He walks the straight path of truth.

Imam Ridha wrote to Mamun Rashid about the pure Islam and Shariah that *there will never be a period in which the sign of god is not present*. These people are the strong rope and beacon of guidance, the Imams and are the signs of God for the people of this world till such time that God decides to issue His rewards or punishments.

In Al Khisal Abdullah bin Abbas says,

The Messenger in his last sermon said - we are the signs of piety, the pathway to guidance, the best example and the strong rope.

Hazrat said in one of his sermons,

We are the strong rope of God and the symbol of unflinching belief.

Imam Ridha is quoted in Kamaluddin according to Ibrahim bin Abi Mahmood to have said,

We are the strong rope of God , His sign on this earth and the symbol of certitude.

In Ma'ani Al Akhbar according to Abdullah bin Abbas the Messenger said,

If one wants to befriend the strong rope, which has no loss, then he should befriend my brother and my successor Ali Ibn Abi Talib; because he who befriends him will never be wasted and those who hate him or are his enemies will never get salvation.

In Khisal Hazrat Ali is quoted to have said,

The believer moves in five stages of belief. His heart is full of light, his root is full of light, his knowledge is full of light, his words are enlightened and on the Day of Judgment he will be seen as a light.

In Rauzatal Kafi Himran bin A'in has quoted Imam Sadiq ,

The protectors of those who prefer Satan are the evil ones.

Masada bin Sadaqa is recorded in Tafsir Ayyashi saying that Imam Sadiq spoke about Misaq or the covenant disputed between two groups. He said,

Indeed Goodness and evil are two among God's creation. He has the power to replace or change one for another and He has divided everything between the good and the bad. This is what has been explained in the verse of the Qur'an *Allah is the protector of those who believe. He brings them out from darkness into light.* Here the word Light stands for the progeny of the Messenger and the darkness symbolizes their enemies.

Mahzam al Asadi said, I heard Imam Sadiq say, God said,

Indeed I will punish those subjects who are not sincere with the Imam or Me even though the person is pious and abstaining in nature. Indeed, I will forget all those subjects who are obedient to the Imams even though they may have bad deeds.

I asked, Will he forgive the latter and punished the first?

The Imam said,

Indeed God says, *Allah is the protector of those who believe and He will bring them out of darkness into light.*

He then spoke about the hadith of Ibn Yafur narrated by Muhammad bin Husain and added that *the enemies of Hazrat Ali will reside in hell even though they may adhere strictly with their religious code, be very pious and diligent in worship.*

There is a lengthy Hadith accredited to Imam Sadiq in Usul Kafi that God says,

We will raise the dead. His nature will be different from the nature of the disbelievers. His life will be according to the differentiation God has made between them. In this way God will bring out the believers from darkness into light and take the Kafir from light into darkness even though they may have entered the realm of light.

In a lengthy hadith about *Inna Anzalna* Imam Baqir spoke about the descending of the angels.

- If we say that they travel from stage of heaven to another, but there is none in the heavens who is inclined towards sin.
- Or if we say that they descend to earth and to those who need them the most.
- If it is said *is there any leader to whom the disputes may be presented?*
- They will say that indeed there is the Khalifa.
- *Say, Allah is the protector of the believers and He will bring them out from darkness into light.*
- The Imam said, *I swear by my life that there is no protector in the heavens and on earth except God.*
- He supports.
- And He supports those who commit no sin.
- There is no enemy of God on this earth who is not humiliated.
- No one can save those whom He humiliates.
- So, just as it is important for the word of God to come to earth it is important that there should be a protector.

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. The narrator says,

I said, None has the right to be worshipped. On hearing this the messenger put his hand on my chest and said; Congratulations. By the entity that has my soul under His command verily this verse has a tongue and two lips and it speaks the truth of the Arsh.

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.

Al Haiyyu is the news after news like *The ever living* and after it is the praise and the life, the realization, the decision, the determination the omnipotence and the activeness with other Godly attributes.

Al Qayyum is an attribute and also news or news after news and is one of the special names of God. This means His power to create and sustain them in their needs. This is a composite attribute among all His attributes. Things will be chaotic if a non-god does them.

Slumber and sleep have been denied and this is the refutation of the idea of the Jews and others who say, God is resting after creating things or that He is lying on His back, then their assumption is refuted by saying *to Him belong all that are in the heavens and on earth and in between them.*

"Who is he that can intercede with Him without His permission?" This re highlights the attributes the omnipotence of God.

"Except by His permission"

"He knows that happens to them in this world and what will happen to them in the hereafter"

This re-highlights His omnipotence for He is all knowledge and has the supreme authority. His authority encompasses both the worlds in totality.

"They will never encompass" the knowledge that He has.

Knowledge means the manifestation of the truth in comparison with something else. What we see overtly is the manifest meaning what we acquire through knowledge is the hidden meaning but there is no manifestation of the unseen. Here. the knowledge and the known are both united and whatever has been said is the truth.

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.

The Book says, "And they will never encompass anything of His knowledge except that which He wills."

Know one will know except when He wants them to know. It is like the sentence where He says, "His Kursi extends over the heavens and the earth."

- 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.

AYATAL KURSIY

Al-Kashani (AR)

"None has the right to be worshipped but He" - It is He only that should be worshipped.

"Al Haiy" - The one with all knowledge and control.

"Al Qayyum" - the eternal one and He is there to manage the affairs of all creatures and to protect them.

He does not "Doze" - a condition that comes before sleep out of tiredness of idleness.

"He does not sleep" - This again refutes any form of sleep and confirms that God has always existed and will always exist.

In Tafsir Ayyashi there is an incident that someone saw Imam Squatting and said it is undesirable to sit like this. He said, "No, because the Jews say that after God had completed the creation of the heavens and the earth, He sat in this form on the Kursi to get some rest."

Imam remarked, God revealed the verse against it that says,

None has the right to be worshipped but He, the ever living, the one who sustains and protects everything. Neither slumber nor sleep overtake Him. He is the ruler and owner of both the heavens and the earth and it is He who manages their affairs.

This is the proof of His omnipotence. And all that exists between them means, the things that are within them and upon them and are connected with both.

Al Kafi and Qummi quote Imam Ridha (AS) that he recited, *To Him belongs whatever is in the heavens and whatever is on the earth (and all that is between them. Who is there that can intercede with Him without His permission?*

It describes the greatness of God; He does what He wills. He knows that which exists and that which will exist later.

Qummi quotes Imam Ridha (AS), *Nothing can encompass His knowledge or even comprehend it. They only know and comprehend that which has been revealed to them.*

The sentences about gaining enough knowledge that can encompass His knowledge or trying to know Him through knowledge both depict His uniqueness and this is the proof of His Oneness.

"His Kursi extends over the heavens and the earth" and His Oneness is the same unreachable.

Both Al Kafi and Ayyashi quote Imam Sadiq (AS) about the time when he was asked whether the heavens and the earth are more vast than the Kursi or is it vice versa - he said, " Kursi is more vast" and everything exists within it.

Qummi records that Hazrat Ali was asked about this verse and he said,

The heavens, the earth and the creatures between them, are within the Kursi. Four angles carry it with the permission of God

Sometimes the Kursi is taken to be the body that exists below the Arsh and is something other than the heavens and the earth. It encompasses them both and the Arsh is a canopy above them.

A Hadith of the Messenger says that he said the earth and its seven layers and the seven layers of heaven are like a wrinkle in the sand when compared to Kursi. And the Arsh is prominent over the Kursi the way the vast desert is prominent over a dune. Ayyashi through Imam Sadiq has narrated this and Arsh has been taken to be a crucible or container.

In Tawhid it is recorded that when Imam Sadiq (AS) was asked about the Arsh and the Kursi he said,

- Arsh has a manifest countenance that is all the creation and the Kursi is its container.
- The other side of Arsh is the knowledge that has been revealed by God to His chosen Prophets and representatives.
- Kursi is the knowledge that has not been given by God to any of His Prophets or representatives.

The creations are related to physical knowledge and are connected to the manifest world under His rule and it is through this that He is firm.

It is also said that the Kursi being inside the Arsh does not refute the Arsh being inside the Kursi too because both are interdependent. One is connected with intelligence and other with observation. Some times the Kursi symbolizes His total control by saying that Kursi is the symbol of His great control. It is symbolization, for He has never sat on it nor will He ever do so.

God says, that on the Day of Judgment His control over everything will be manifest. This is the stand of those who take it literally and whatever we have said earlier is the stand of those He trusted with knowledge.

It is not a burden on God to protect both (the heavens and the earth). There is no example for it and it cannot be understood. He is omnipotent and what ever we add to this is irrelevant. Intelligence cannot perceive Him.

In Al Khisal the Messenger is quoted saying,

That the most prominent verse in the Qur'an is the Ayatal Kursi.

In Al Majma and Al Jawamah, Hazrat Ali has been recorded to say,

I have heard your Prophet speaking from the Mimbar. He said, Any person who recites the Ayatal Kursi after compulsory prayers will enter heaven and cannot be stopped excepting through death, and no one adheres to it excepting the truthful ones and the great worshipper. God will bestow His protection on His neighbor and the soul of the neighbor of the person who recites it regularly and even the houses in his vicinity.

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 Ayatal 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 an 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.

AYATAL KURSIY
al-Qummi (AR)

There is a very lengthy Hadith from Imam Muhammad Baqir about the verse, *Verily we have revealed it (Qur'an) in the night of Qadr (power) in which the Imam has said,*

- *The angels have been mentioned with the revelation so if the people say that there is no one who goes from one part of the heavens to another and goes from obedience to disbelief.*
- *If some people say that among those who live on this earth there are more dependents, then you tell them it is necessary that He issues decrees for them.*
- *If they say that undoubtedly it is the Khalifa who rules them then you say, " On my life there is no representative of God between the earth and the heavens excepting him and he is confirmed. Who ever has not acknowledged him is the enemy of God and he stands humiliated. "*
- *It is imperative that His decrees descend from the heavens through which He rules the creatures of earth and it is esq. dually so that he must have a Wali on earth.*

My father quoted Hasan bin Khalid about the manner in which Imam Ridha (AS) recited Ayatal Kursi, *None has the right to be worshipped but He, the Ever Living, the one who sustains and protects all that exists. Neither slumber nor sleep over takes Him. To Him belongs whatever is in the heavens and on earth. Who is there to intercede with Him but with His permission?*

He says, *He knows what happens to them, tells us about the past and, what will happen to them about what will come later. Except that which He wills the revelations sent to them. He feels no fatigue,* means the management of the universe is no burden for Him.

In verse 256 He says, *There is no compulsion in religion* means that after clearing the right from the wrong there is no compulsion on religion. Whoever disbelieves in the Taghut (Satan) and this means those who usurp the rights of the Ahlul bait.

Then he has grasped the most trust worthy handhold - and this is the succession of the Messenger. He will never break - means he will never be the loser and this refers to Hazrat Ali and his infallible progeny, the Imams.

In verse 257 He says, *God is the protector of those who believe* - and this refers to the followers of the progeny of the Messenger. But those who believe in Taghut - are the oppressors of the progeny of the Messenger. They bring them out from light into darkness - are the residents of Hell and they will abide therein forever.

Zurara has quoted Ibn Abdullah about the words *He created the Kursi and the heavens and the earth.* He says, I asked him which is more vast the Kursi, the heavens or the earth? The Imam replied,

Kursi is greater than the heavens and the earth and
greater than everything that God has created under the
Kursi.

My father has quoted Asbagh bin Nabata that Hazrat Ali said, after he was asked about the creation of the Kursi, heavens and the earth,

- All creatures in the heavens and on earth are under the Kursi.
- Four angels with the permission of God raise the Kursi.
- The first angel has the form of a human being and this existence is respected in the eyes of God.
- This angel asks God for the forgiveness, cure and sustenance for mankind.
- The second angel is in the form of a vulture, the king of the birds, and it asks for forgiveness and sustenance for all creatures that fly.
- The third angel has the form of a Bull and he is the king of all animals. He pleads for forgiveness of all animals and for their sustenance.
- The fourth angel is in the form of a Lion and he is the king of the beasts and he asks for the forgiveness and sustenance of all beasts.
- The best looking among them is the bull.
- The people of Bani Israel declared the calf to be God and then they revered and worshipped it.
- The angel who was in the shape of a bull was ashamed before God so he bowed his head that they were not worshipping God but something else that looks like him.
- He was afraid that the punishment might be imposed.
- The Imam then said that all the trees are not supposed to be chopped down, even though it is taken to be the son of the Merciful, but God is far exalted from what they say.
- The heavens will split before He can be connected with any son, the earth may be rent asunder and the mountains may turn to dust, thorns come out of the trees in fear of the punishment.

What will be the end of those who have changed the Sunnah of the Messenger and denied the right of Hazrat Ali to succeed? Are they not afraid of seeing the punishment descend on them?

The Imam then recited the words, *Those who exchange graces of God for disbelief* and then he said, *We are the great grace of God that He has bestowed upon His believers. It is through us that everyone who is successful shall be successful.*

VERSE OF THE THRONE
MUHAMMAD HUSAIN TABA TABAI (AR)

QUR'AN: *Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist:*

In the chapter of the Opening, some explanation was given of the name, "Allah", and it was mentioned that it ultimately means "The Being Who concentrates in Himself all the attributes of perfection"; it makes no difference whether it is derived from alaha 'r-rajul (the man was bewildered; yearned for) or from alaha (worshipped). "He besides Whom there is no god": It has been explained under verse 2:163. Its literal translation is, "there is no god except He". It shows that other deities worshipped besides Allah, in fact have no existence at all.

- "Ever-living": "al-hayy" is on a paradigm which denotes perpetuity; the word, therefore, means not only living but Ever-living. Man, in the very beginning, found out that there were two kinds of things around him:
 - ❖ first, those things whose condition do not change as long as they exist, like stones and other such materials;
 - ❖ second, those which go on changing, like trees, animals and man himself.
- He also found that after sometime such things start to deteriorate, and even lose consciousness; still they exist:
- until at a certain point when their existence come to an end.
- Thus he realized that there was something else, besides the senses, which keeps one alive and which is the source of all the senses and their perceptions.
- He called it "life", and its absence was named "death".
- It is life which is the source of knowledge (perception) and power.

Allah has mentioned this life in many places as an accepted fact:

- Know that Allah gives life to the earth after its death (29:17);
- And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells; most surely He who gives it life is the Giver of life to the dead (41:39);
- Neither are the living and the dead alike (35:22);
- We have made of water every thing living (21:30).

These verses describe all three kinds of living things, the vegetable, the animal and the human being.

Likewise, Allah describes various types of life;

- . . . and are pleased with the world's life and are content with it . . . (10:7);
- They shall say: "Our Lord! twice didst Thou make us subject to death and twice hast Thou given us life. . . " (40:11),

The two lives referred to in this verse are the life of al-barzakh = the period after death in this world and before the Day of Resurrection) and the life on the Day of Resurrection. Thus, there are various types of life, as there are various types of living things.

Although Allah mentions the life of this world as an accepted fact, in various other verses of the Qur'an He describes it as an unsound, imperfect and insignificant thing, as He says:

- . . . this world's life is nothing compared with hereafter but (only a) means (13:26);
- . . . coveting the (transitory) goods of this world's life . . . (4:94);
- . . . desiring the adornments of this world's life . . . (18:28) ;
- And this world's life is naught but a play and an idle sport . . . (6:32);
- . . . and this world's life is naught but means of deception (57:20).

So these are the attributes used for this world's life. It is a means, and a means is sought to obtain an end and to reach a goal, it is not an end in itself. It is a transitory thing, and transitory things go away soon. It is an adornment, and an adornment is used to attract eyes towards the things adorned: in other words, what catches the eyes is not the real thing, and the real thing does not attract the eyes. It is a play, and a play keeps you oblivious of the really important responsibilities. It is a vain sport, and a vain sport is indulged in for imaginary, not real, reasons. And it is a means of deception, and such a thing deceives man. A comprehensive verse, which also explains the abovementioned ones, is the following:

And this life of the world is nothing but a sport and a play; and as for the next abode, the most surely is the life - did they but know! (29:64).

The life of this world, in comparison to the life hereafter is not a real life, as the above-mentioned verse shows. It is transitory, while the life hereafter is the real life, because that life will not end; death will not reach it. Allah says: . . . in security; they shall not taste therein death except the first death (44:55-56); They shall have therein what they wish and with Us is more yet (50:35).

Thus, there will be no death in the life hereafter, and there shall be no deficiency in that life nor there shall be any annoyance for them. But the first factor, that is, security is the basic characteristic of that real life.

The life hereafter, therefore, is the real life because there is no death in it; and, as Allah Himself has declared in many other verses, it is He Who controls it. Obviously, the life hereafter is also dependent and not independent. It has not got this characteristic of eternity by itself; it is a gift given to it by God.

Going a step further, it will be realized that the real life is only that which 'cannot' be overtaken by death. The life hereafter 'will not' be overtaken by death; but it 'can' be overtaken, if God so pleases. Therefore, that also is not "real" life. Real life is that in which non-existence at any stage is impossible; which is essential being; in other words, where life is not acquired by the person, but the person is life itself and life is the person himself. Allah says: and rely on the Ever-living Who dies not (25:58). Thus, the only real life is Divine Life, Essential Being.

The above discourse shows that the exclusiveness in the verse: He is the Living, there is no god but He (40:65) is real, not relative: In reality, He is the only Living One, because real life, unconquered by death or deterioration, is His alone.

In the verse under discussion, as in a similar verse: Allah there is no god but He, the Ever-living, the Self-subsisting . . . (3:2), the word "Allah" is the subject, "there is no god but He" is its first predicate, "the Ever-living" is the second and "the Self-subsisting . . ." the third predicate. Accordingly, the meaning would be "Allah is the Ever-living. . ." ; and life would be reserved for Allah only; others would get life only when He bestows it on them.

"al-Qayyum" (the Self-subsisting by Whom all subsist) is on the paradigm of fay 'ul from the verb al-qiyam to stand); as is al-qayyam on the paradigm of fay'al, in the same meaning. It is a paradigm which is used to show the maximum degree of a quality. The original meaning of the verb (to stand) has, by association, been extended and now it is used for protecting a thing, accomplishing a task and managing it, bringing up a thing, looking after it and having power over it. Allah clearly said that He "stands" with the affairs of His creation, that is, watches it, looks after it and brings it up and has all power over it.

He says: Is it He then who stands over (i.e., watches) event soul as to what it earns? (13:33). Another verse is more comprehensive: Allah bears witness that there is no god but He (and so do the angels and those possessed of knowledge), standing with (maintaining) justice, there is no god but He, the Mighty, the Wise (3:18). He maintains His creation with justice. He does not give and does not withhold but with justice - and existence is nothing except giving and withholding. He gives to everything what it deserves. Lastly, He declares that this maintaining with justice is according to His two great names, the Mighty, the Wise: by His Might He maintains every thing; and by His Wisdom He does justice to it.

Allah is the origin of every thing. Existence as well as all attributes, qualities and the effects of every thing begin from Him. All other "origins" originates from Him. He stands over every thing in the real and comprehensive sense of "standing", as explained above. There is no weakness or flaw in His "standing": and other things cannot stand except by Him. This attribute is reserved for Him in both ways: "Standing" cannot be found except in Allah, and Allah is never anything but standing. The former is understood by the syntax of the sentence: Allah is the "Standing". The latter is understood by the next sentence: "Slumber does not overtake Him nor sleep".

This discourse leads us to believe that the name al-qayyum (The Standing) is the basis for all the divine names which refer to His attributes of action in any way, like the Creator, the Sustainer, the Originator, the Resurrector, the Bestowal of life, the Giver of death, the Forgiver, the Compassionate, the Affectionate and so on.

QUR'AN: *Slumber does not overtake Him nor sleep:*

"as-Sinah" means drowsiness, "an-nawm" is sleep, the inert condition in which the muscles are relaxed and the consciousness suppressed by natural factors in the body of an animal or a human being. "ar-Ru'ya" (dream) is something else; it is the vision which passes through the mind in sleep.

A criticism has been leveled against this sentence that is contrary to the sequence demanded by rhetoric: when two things are thus mentioned in an affirmative sentence the weaker point is mentioned first and then one progress to the stronger one; for example, we say, "Zayd can carry a load of fifty kilogram, even a hundred." But in a negative sentence the sequence is reversed: it goes from stronger to weaker point: for example, "he cannot carry a load of a hundred kilogram, let alone fifty "he does not spend hundreds of pounds on himself, let alone tens." According to this rule, as the sentence here is negative, it should have been written thus: "Sleep does not overtake Him nor slumber".

REPLY: The sequence does not always follow the affirmativeness or negativeness of the sentence. Look, for example. as the sentence, "he is too weak to carry a load of twenty kilogram or even ten." It is an affirmative sentence, and still the stronger point comes first. It would be against the norms of rhetoric, if the weaker point, that is. 10 kilogram were mentioned first. In fact. the only correct procedure is to look at the context and see what it demands. Now, look at this Qur'anic sentence. Sleep is more contrary to the attribute of "Standing" in comparison to slumber. Therefore, eloquence demanded that, first, slumber be denied, and then the stronger point, sleep, be negated. The meaning, thus will be: The weaker factor (slumber) has no effect on His power and standing, nor does even the stronger one (sleep).

QUR'AN : *Whatever is in the heavens and whatever is in the earth is His, who is he that can intercede with Him but by His Permission?*

The perfect and comprehensive "Standing" of Allah means that He owns, in real ownership, the heavens and the earth and what is in them. That is why His attribute of "Standing" is followed here by a declaration of that ownership. It was for the same reason that the attribute of "Standing" was joined with the declaration of His Oneness: His Oneness would not be complete if He were not "Standing".

There are two sentences here, both of which are followed by other sentences to remove chances of misunderstandings. The sentence. "whatever is in the heavens and whatever is in the earth is His", is followed by the sentence, "who is he that can intercede with Him but by His permission?" And the next sentence, "He knows what is before them and what is behind them", is followed by the words, "and they cannot comprehend anything of His Knowledge except what He pleases."

"Whatever is in the heavens and whatever is in the earth is His": Allah owns everything, and has authority over them all. Things and all their attributes, properties and traits exist because of God and by Him. The verse, from the word "the Self-subsisting" up to this sentence, proves that the total authority is Allah's alone. There is no work connected with anything, right from its existence up to its ultimate end, that is not done by Him and does not proceed from Him.

On realizing this eternal truth, one might wonder about the system of "cause-and-effect" prevalent in this world. What is the significance of these causes? How could they have any influence on any effect when nothing has any effect or power except Allah?

The sentence, "who is he that can intercede with Him but by His permission?" answers this speculation. These causes are intermediaries in such affairs. In other words, they are intercessors who cause the bringing of a thing or effect into being, by the permission of Allah. Intercession means being an intermediary in bringing about a good or averting an evil. There is no doubt that an intercessor has some influence on the affairs of the thing for which he intercedes. Such influence could be contrary to the complete authority and total sovereignty of Allah, had it not been based on the permission of Allah Himself. But every cause draws its effectiveness only from the decree of Allah Himself. There is no cause and no instrument which is independent of the will of Allah. Every cause is a cause, because Allah has made it so. Therefore, whatever effect and influence it has on anything is in fact done by Allah. Ultimately, there is no authority except that of Allah, and no "standing" except His.

As already explained, intercession means being an intermediary in the world of cause and effect - it may be a creative intercession, that is, being an intermediary cause of creation; or a legislative intercession, that is, interceding in the award of recompense on the Day of Judgment, as is clearly mentioned in the Qur'an and sunnah (as was described in the commentary on verse 2:48). The sentence, "who is he that can intercede with Him . . ." is preceded by a description of His "Standing" and total authority; these two attributes cover His power and authority in both creation and legislation. Therefore, the intercession mentioned in this sentence must cover both creative and legislative intercessions.

The context of this verse, so far as intercession is concerned, is like the following verses: Surely your Lord is Allah Who created the heavens and the earth in six periods, and He is firmly established on the Arsh (Throne) regulating the affair; there is no intercessor except after His permission; this is Allah, your Lord; therefore worship Him; will you not then ponder? (10:3); Allah is He Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the Arsh (Throne); you have not besides Him any guardian or any intercessor; will you not then ponder? (32:4). It was described in the topic of intercession that it includes creative causation as well as legislative intercession.

Every cause intercedes with Allah for its effect, and becomes a medium for bestowing the grace of existence on it, by adhering to the divine attributes of grace and mercy. The system of "cause-and-effect" is found in intercession as well as in prayer and invocation. Allah says: All those who are in the heavens and the earth do beseech Him; every day He is in a (new) splendor (55:29); And He gave you of all that you ask Him (14:34). This aspect has been described in the commentary on verse 2:186.

QUR'AN: *He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases:*

The sentence comes after the topic of intercession, and in its context it is like the following verses: Nay! They are honored servants; they do not precede Him in speech and (only) according to His commandment do they act. He knows what is before them and what is behind them, and they do not intercede except for him whom He approves, and for fear of Him they tremble (21:26-28).

Apparently, the pronouns of the third person plural in the verse under discussion refer to the intercessors, who are implied in the preceding sentence. To say that "He knows what is before them and what is behind them" is to say that He encompasses them completely. He has given them permission to intercede: but it does not mean that they can do anything without His prior permission. Nor may others take undue advantage of that intercession.

The following two verses throw light on the same subject: And we do not come down but by the command of your Lord; His is whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful (19:64); The Knower of the unseen! So He does not reveal His secret to any, except to him whom He chooses of an apostle; for surely He makes a guard to march before him and after him, so that He may know that they have indeed delivered the messages of their Lord, and He encompasses what is with them and He takes account of every thing (72:26-28).

These two verses show that Allah encompasses the angels and the prophets, so that they cannot do anything without His permission; they cannot descend unless bidden to do so, and cannot deliver except what He wishes them to deliver. It may be inferred that "what is before them" refers to what is seen by them; and "what is behind them" to what is not seen by them and is far away from them. In other words, the two phrases refer to the seen and the unseen. In short, the sentence says that Allah knows very well what is present with them and what is yet to come to them; and then the talk is completed by the words, "and they cannot comprehend any thing out of His knowledge except what He pleases". He knows them and encompasses what they know, but they cannot comprehend His knowledge except what He pleases.

We have proved that the intercessor, in this verse, means both creative causes and legislative interceders. The pronouns used in three places in this verse are those of the third person plural, masculine gender, normally used for rational beings. Someone might think that these pronouns could not be used for creative causes (as these causes are not "people" or rational beings). It is not so. Intercession, interceding, glorifying the Creator and offering thanks to Him are normally the acts of rational beings; and for this reason the Qur'an mostly uses such pronouns even for inert or lifeless things, when it declares them to perform such deeds.

Allah says: . . . and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification (17:44); Then He directed Himself to the heaven and it was vapor, so He said to it and to the earth; Come both willing or unwillingly. They both said: We come willingly (41:11). In both verses the pronouns of rational beings have been used for "everything" and for the heaven and the earth. There are many similar verses.

The sentence, "and they cannot comprehend anything out of His knowledge except what He pleases", shows total authority and perfect management. Perfect management demands that the subordinate should not know what is to happen next; otherwise, he might try to wriggle out of a forthcoming unpleasant situation, and the plan of the manager might be put in disorder. It is easy to see in the light of the above discussion the import of this sentence: it wants to show that the management of all affairs is in the hands of Allah only, and it is done by His knowledge and by His control of the intermediary causes which He Himself has created.

So far as these intermediary causes are concerned (and especially those with life and intellect), their effectiveness and their knowledge is derived from His knowledge, will and pleasure - and ultimately is a reflection of divine knowledge and power. And none of them can proceed against the will and decree of Allah in any way.

The sentence, moreover, shows that knowledge (not "the thing known") is of Allah only. No creature has any knowledge except what Allah is pleased to bestow upon him. It is the same as when Allah has said that power, honor and life belongs to Him only. For example: ... and O that those who are unjust could see, when they see the chastisement, that the power is wholly Allah's, and that Allah is severe in requiting (evil) (2:165); Do they seek honor from them? Then surely all honor is for Allah (4:139); He is the Living, there is no god but He (40:65). The following verses also may be brought as evidence that knowledge belongs to Allah only: surely He is the Knowing, the Wise (12:83) ; and Allah knows while you do not know (3:66). There are many other verses of the same meaning.

The verb of knowledge in the preceding sentence has been changed to the verb of comprehension here and it has raised the verse to a very high plane of eloquence.

QUR'AN: *His Chair (knowledge) extends over the heavens and the earth:*

"al-Kursi" means chair. Metaphorically it sometimes is used for kingdom; thus the chair of king means the sphere of his authority and the region under his sovereignty.

The preceding sentences show that the whole universe belongs to Allah and is encompassed by His knowledge. This sentence also says that His "Chair" extends over the whole universe. It is reasonable to believe that the extension of the "Chair" refers to all-encompassing divine authority. The "Chair", thus, would mean the divine position by which the heavens and the earth are maintained, possessed, managed and known. Ultimately, the "Chair" would be a degree of divine knowledge. And extension of the chair would mean maintenance and preservation of everything that is in the heavens and in the earth, with all its characteristics; and that is why the sentence is followed by the words, "and the preservation of them both tires Him not."

QUR'AN: *"and the preservation of them both tires Him not, and He is the Most High, the Great":*

"al-Awd" means to tire, to weigh down, to depress. Although, the objective pronoun after the verb "tires" is generally taken to refer to "Allah" (as is seen in the translation), equally correctly it may be taken to refer to the "Chair" and then it would be translated as "tires it not". The declaration at the end of the verse that 'the preservation of the heavens and the earth tires Him not' is befitting to its beginning: "Slumber does not overtake Him nor sleep".

This verse, in short, says that

- there is no god except Allah,
- for Him is Life and
- to Him belongs the attribute of al-qayyumiyyah (Standing, Self-subsisting by Whom all subsist),
- in its unrestricted sense without any weakness or defect.
- That is why the verse ends on the words, "and He is Most High, the Great".
- He is Most High:

- the hands of creatures cannot reach Him and
- can in no way weaken His authority or enfeeble His being.
- He is Great:
- the great number of the creatures does not overwhelm Him, and
- the magnitude of the heavens and the earths does not tire Him.

This sentence also shows that eminence and greatness in their true sense are for Allah only. This restriction is real, because eminence and greatness are parts of perfection, and every perfection in its real sense is found in Allah only. Also, the restriction may have been used to strengthen the claim that the eminence and greatness are reserved for Allah only - the heavens and the earth are insignificant before His majesty and greatness.

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.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Ayat-ul-Kursiy, One of the Most Important Verses

Upon the importance and excellence of this verse, the only holy tradition narrated from the holy Prophet (S) , explained in the following, is enough.

Once, the Messenger of Allah (S) asked Ubayy-ibn-Ka'b which verse of the verses of the Qur'an was the most important one, and he answered the verse saying:
" Allah! there is no god but He, the Ever-living, the Self-subsisting (the Sustainer of all things) ;..."

Then the Messenger of Allah (S) touched his chest as a sign of favour and told him,

May your knowledge be wholesome to you. By the One in Whose hand is Muhammad's soul, this verse has two tongues and two lips which glorify the Lord below the Divine throne of authority.

Durr-ul-Manthur, vol. 2, p. 8

Another tradition narrated from Imam Baqir (AS) says:

The one who recites Ayat-ul-Kursiy once, Allah will remove one thousand unbecoming things from his worldly unbecoming affairs, the easiest of which is poverty, and one thousand unbecoming things from his (affairs) in the Hereafter, the easiest one among which is the pain of grave.

(Bihar-ul-Anwar, vol. 92, p. 262)

Commentary:

The verse begins with the Pure Essence of Allah and continues with the subject of Unity, Asma'-ul-Husna, and His attributes. It says:

"Allah! there is no god but He, ... "

" Allah " is the particular appellation for God Which means the Essence that includes all the attributes of Divine Perfection, Glory, and Beauty.

Then, it adds two other attributes of Allah, saying that He is the Lord Who is Alive forever and is self-subsisting so that all other creatures in the universe depend on Him. It says:

"... the Ever-living, the Self-Subsisting (the Sustainer of all things) ; ..."

It is evident that life for Allah is the real life, because His life is the same as His Essence, His Knowledge, and His Power. It is not like that of living creatures whose lives are casual and after a length of time they die.

Allah is completely different from His creatures from the point of life, as verse 58 from Sura Al-Furqan, No. 25 says:

" And rely on the (Ever) Living One Who dies not, ..."

Then, to indicate that neither drowzines, nor deep sleep seizes Him and never He stops managing the world, it continues saying:

"... slumber seizes Him not, nor sleep; ..."

The Arabic term /sanah/ 'slumber' is the sleep which appears first in the eyes, but when it becomes deeper and reaches the mind, it is termed in Arabic /naum/ 'sleep'. This verse, pointing to the latter state, means that the governance of the Absolutely Bountiful, Allah, is perpetual and never ceases, even for a moment.

Then, it refers to the absolute ownership of Allah, saying:

"... to Him belongs whatsoever is in the heavens and whatsoever is in the earth. ..."

This is the fifth attribute from the attributes of Allah mentioned here. Formerly, four other attributes of Allah were referred to : Oneness of Allah, the Everliving, the Self-subsisting, and that He never sleeps.

It is quite clear that this attribute - that everything belongs to Allah, has a great training effect in human beings. When they know that whatever they have does not really belong to themselves and it is temporarily handed over them as a deposit to use for a short time, they will surely avoid transgressing others' rights. These people, with this cognition, will certainly withdraw committing such wrong actions as colonization, hoarding, greed, miserliness, and the like.

For the sixth attribute, it says:

"...Who is it that can intercede with Him save by His leave? ..."

In fact, by a positive interrogation with a negative sense, it says that no person can intercede at His presence but by His leave.

Intercession was discussed fairly vastly when commenting on verse 48, Sura Al-Baqarah, No. 2, in vol. part 1, pp. 174-177.

Referring to the seventh attribute, it says:

"...He knows what is before them and what is behind them, ..."

Therefore, whatever is in the expanse of time and place is entirely manifest in His Knowledge. That is why everything, even intercession, depends upon His command. In stating His eighth attribute, this fact is pointed out that He has let others know only a small part of His knowledge that has been advisable and proper for them. It says:

"... while they comprehend nothing of His knowledge except what He wills. ..."

Thus, the limited knowledge of others is a beam of the light of His unlimited knowledge.

So, two other points is also understood from the above phrase. The first is that no creature has cognition from his own and all human cognizance is from the source of Allah.

The second is that Allah may award a part of some concealed knowledge and some hidden secrets to those He pleases.

His ninthly and tenthly attributes are stated thus:

"...His Kursiy (knowledge) extends over the heavens and the earth; and preserving them both tires Him not; ..."

Then, power and sovereignty of Allah encompass the totality of the heavens and the earth, and His Knowledge (Kursiy) encompasses all of these expansions wholly, so that nothing is out of His dominion and authority.

It is, even understood from some of the Islamic traditions that the expansion of Kursiy is larger than the heavens and the earth. For example, in a tradition Imam Sadiq has said:

"Heavens and earth, comparing Kursiy, is like a ring in the midst of a desert; and Kursiy, in comparison with 'Arsh, is like a ring in the midst of a desert.
(Al-Burhan fi Tafsir-il-Qur'an, vol. 1, p. 241)

It is true, of course, that science has not discovered the secret of this meaning yet.

Describing His eleventh and twelveth attributes, it says:
"...and, He is the Highest, the Greatest."

The Lord, Who is the Highest and the Infinite, is able to do everything so that nothing is difficult for Him. Never He tires of managing the world of existence. Never He (s.w.t.) remains neglectful, unaware and feable of it. His Knowledge involves all things because He is Omnipotent, Omnipresent.

It is worthy to note that, in spite of what is popular, the verse entitled ' 'Ayat-ul-Kursiy ' is this very single verse alone.

MIR AHMED ALI

Ayat Kursiy

This verse is known as the Ayat ul Kursi - the verse of the seat or throne of the Almighty, omnipotent and wise authority of Allah. This verse is an ayah of protection. In it is mentioned all that we the mortals can ever know about Allah.

"Allah is He beside whom there is no god" - *please refer to the commentary of verse 1 of al Fatihah for the word "Allah"*.

Not only the denial of false gods, but also the belief in the absolute unity of Allah without any complexity of any kind, in any sense, in His ever-living and self-subsisting supreme being, is the first and the foremost doctrine of Islam. Complexity suggests an interdependence among the components which means the "whole" depends upon the performance of the components. All the prophets of Allah, before the Holy Prophet, also preached the unity of Allah, but the perfect unity made known through the Holy Prophet could not be presented to the people of earlier times because their intellect and perception had not developed enough to understand the ever-living and self-subsisting being of Allah. The following words, spoken by Isa, are quoted as an example:

There is still much that I could say to you, but the burden would be too great for you now. However, when he comes to who is the spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming.
(John 16: 12 and 13).

Every prophet of Allah preached the unity of Allah. The idea of trinity was not given by Isa. It is an after-thought of the Christian church. Please read the following quotations from the Old and the New Testaments.

Old Testament:

God spoke, and these were His words:

"I am the Lord your God who brought you out of Egypt, out of the land of slavery. You shall have no other god to set against me.

You shall not make a carved image for yourself nor the likeness of anything in the heavens above, or on the earth below, or in the waters under the earth".
(Exodus 20: 1 to 4).

Hear O Israel, the Lord is our Lord, One Lord. (Deut 6: 4)

"I am the Lord, the Lord is my name; I will not give my glory to another god, nor my praise to any idol." (Isaiah 42: 8)

Thus says the Lord, Israel's king, the Lord of hosts, his ransom:

"I am the first and I am the last, and there is no god but me." (Isaiah 44: 6)

"I am the Lord, there is no other; there is no god beside me."

"I am the Lord, there is no other."

"There is no god but Me; there is no god other than I."

"I am God, there is no other." (Isaiah 45: 5, 18, 21, 22)

"I am God, there is no other." (Isaiah 46: 9)

"I am He; I am the first, I am the last also. (Isaiah 48: 12)

New Testament:

A false god has no existence in the real world.

There is no god but one.

Yet for us there is one God, the Father, from whom all beings comes. (1 Corinthians 8: 4 and 6)

One Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in all. (Ephesians 4: 5 and 6)

Prophet after prophet came and awakened man step by step and degree by degree. Finally the Holy Prophet, the brightest light, was sent to expose and explain the ultimate truth, as promised by Allah, to enlighten the human mind and heart with the knowledge through which man can become aware of the Lord God, but comprehends only what his power of contemplation can bear.

It is reported that there are three kinds of existence;

(1) *WAJIB UL WUJUD*

The self-existing existence. The primal cause. There can never be any effect without a cause. The universe, therefore, was created by the self-existing creator, the primal cause.

(2) *MUMKIN UL WUJUD*

The creatures or created beings whose creation is possible only if the creator so wills.

(3) *MUMTANI UL WUJUD*

The impossible existence. The existence of another being like Allah is not possible because there cannot be two equals in the sense of oneness.

- If there are two equals in this sense, then there is no meaning in their being two, 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 will be the wajib ul wujud, therefore, such an existence is neither possible nor real.
- Wajib ul wujud, therefore, means the self-existing existence of the ever-living and self-subsisting creator.
- To maintain His self-existing existence He must be an omnipotent authority who not only owns absolute knowledge of the existence but also the will that does what it wills.
- His control is absolute.

- His attributes are His self, inseparable from Him from any point of view or in any imaginable meaning or sense, as the meaning is inseparable from a word or as equiangularity is inseparable from an equilateral triangle.
- As the limited knowledge of the finite being cannot conceive of anything without referring to its attributes, we give names to the attributes of Allah, with the help of our visualisation, to have a suggestive idea of His absolute existence.

Therefore, the Shia school holds it as a cardinal doctrine of faith not to think of any of His attributes as a separate entity from His existence. All the attributes of Allah are one absolute unity, because, if they are not, then it would mean complexity, which negates the absolute independence of the omnipotent authority. His existence means His authority, His authority means His knowledge, and likewise all His attributes are so linked together that they are one indivisible unity. Allah is a transcendental reality. He is unknowable. He is an infinite being, beyond the conceivability of our finite consciousness. He is inconceivable. He is hayyul qayyum, the ever-living, the self-subsisting (Ali Imran: 2; Ta Ha: 111, Mumin: 65).

Imam Ali 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-

Every thing 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.

Al-A'raf [7:54]

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draws the night as a veil over the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!

MUHAMMAD HUSAIN TABA TABAI (AR)

Indeed your Lord is Allah who created the seven heavens and the earth in six days and then He rose over the throne. He brings the night as a cover over the day, seeking it rapidly and [He created] the sun, the moon, the stars subject to His command. His is the creation and commandment. Blessed be Allah the Lord of the universe [mankind, Jinns and all others that exist].

These verses are connected with the previous ones that explain the evil of polytheism, that take them towards eternal damnation. These verses repeat the same message explaining the causes and details about God being the sole controller of all that exists and that it is the imperative duty of all beings to be thankful to Him. They deal with two basic principles of the Oneness of God.

Firstly, God is the entity who created the worlds in the best of form and they are all closely interlinked. He is the sole Lord of all that exists.

Secondly, God is the one who created sustenance for all creatures for He created all that is edible together with others in a delicate balance of ecology. This in itself is the proof that there is no other God but Him.

" He is the Lord who created the seven heavens and the earth in six days."

This verse confirms the verse of Surah Ha-Mim Sajdah [verse 4] " Allah; it is who created the heavens and the earth and all that is in between in six days." This verse further says, " and then He took control over the throne. He brings the night as a cover over the day and created the sun, moon and the stars subject to His command." The word "Istawa' means to take control over something and is sometimes used to denote equality e.g. Zayd and Umar are equals "Istawa Zayd wa Umar". The word " La Yastaun" in the Qur'an has the same connotation.

- Arsh means the king's throne and is sometimes used in the sense of kingdom.
- Raghīb says that "Arsh" means something that is a station and its plural is "Arush". "Arshatal Kareem" the overhead leaves of the vine is like its roof and throne, a station.
- Arsh is also used in the sense of the platform on which the women sits when riding a camel. "Arshatal Karam" means "I have put a canopy over the well."
- The court and the throne of the Sultan are called Arsh because of its elevation.
- The Arsh of God is something that is beyond human comprehension and He knows its name only.
- The meaning taken by the majority sect is not correct because, if thoughts can perceive it then it can be replicated.
- God is far elevated for our imaginations to ever reach Him.
- He says, "*Indeed God keeps the heavens and the earth from disintegrating, for no one can preserve them if they disintegrate but God.*"

It is an age-old tradition that men have always assigned a special status to the rulers and the station made for them is separate from that of the others. This practice continues even today. In due course people have assigned special chairs or thrones for their rulers and have named it as "Arsh". It was the highest elevated station for the chair of the ruler far above those of inferior ranks. This was done so that the controlling authority, the ruler or the sultan could be recognized from his elevated sitting position. This was also to make the people attentive and obedient to the ruler who sat on this throne issuing edicts and laws.

To understand this we have to visualize a kingdom where people have accumulated due to natural and economical causes. Here, they collectively exist fulfilling their tasks according to their collective existence. They exist as one unit in thought and actions for they often exist with their disturbed ideas and actions. This is to combine into a unit people with diverse ideologies and actions. If this is not done and no individual action supports the collective existence then that society will disintegrate.

This is the reason that we perceive in developed societies a delegation of responsibilities on different individuals controlled by one authoritative chair or organization. These chairs of authority and organizations are also divided into various greater departments and their control is also with a single authority. This delegation of authority is in an upward moving graph so that the workings of the employees of different sub-sections are responsible to a single authority. This is the person known as the greatest authority or the chairman.

The order issued by this supreme person reaches the lower most individual and this is how he issues orders for every new assignment. In case of political administration these orders accumulate into one book known as the constitution. So, all the orders in a political system gather around different chairs or authorities and they in turn are responsible to the supreme ruler. In the reverse form, the implementation of the orders throughout the society is below the station of the supreme ruler, for it goes down to the commonest individual, but it is the requirement and ideas of the common people that is reflected in those orders.

We have given this example so that people realize the system of authority created by God. When we look closer we find that it is similar to that of the social order or system, and emanates from the requirements of the creations and is based on similar causes and reasons.

- The universe, despite its material status has a culminating point for all causes and desires.
- This point is the Arsh.
- We will soon discuss the ways and means of God for its arrangement for He says, " He has the keys to the unknown."
- The words " He rose over the Throne" hints at His rule as the King and none great or small escape His attention.
- He perfects all things, great or small, and fulfills the needs of all aspirants in the heavens.
- Verse 3 of Surah Yunus states, "(He) is firmly established over the throne disposing the affairs of all things."

"Then He covers the day with the night and the day invokes the night quickly," this tells us the entire story. The reality is the night and the daylight is produced from the burning sun. This day covers the night that is darkness and that covers nearly half the portion of the earth in an entire day. Since the light of the sun on earth is always on the move so the darkness of the night too is moving to cover the day.

God says, *"God has made the sun, moon and the stars subservient to His will."* For they act according to it in total obedience. All the verses describe the words "And He sat over His throne" and most of them speak of things that prove the control and authority of God over all creations.

God says, *"His is the creation and Commandment. Blessed be Allah the Lord of the worlds"*

The word "creation" here means the confirmation of ideas to create other things in exact measurements and in religious terminology it means that creation that is unique, unparalleled and unprecedented.

Sometimes, the word "Commandment" is used to denote magnanimity and sometimes for installing an order for deeds and it is possible that this may be the real meaning. It is often used to denote result of a certain system that is spread and cover the deeds of all creations. This meaning is compatible with all sections of human lives. So the term "The Commandment for mankind" denotes their existence but in a most vast sense. It is used for all creations mankind or others.

So, the commandment for all things is that which amends and develops through different and varied actions. It then states that all power rests with the supreme owner and Lord. The command for mankind means that the betterment of mankind is in God's hands.

If someone says that the meaning of the Amr is glory and if Amr is taken to be a system, then the plural is Awamir and both refer to each other. We will answer that such instances are plenty in the dictionary and the linguists are well aware of them. Amr is a reference that is also attached to the servant or the slave as well as the friend and Lord. The same can be understood from the verses in Baqarah (275) "His case is for Allah" and verse 1 of Surah Nahl "The event ordained by Allah will come to pass."

Verse 82 of Surah Ya Sin says, "Verily, His command, when He intends to do a thing is only that He says to it "Be" and it is!" So, when He desires something to be done, all He does is think about it and His will is done. God has thus explained His command to show that He is the Lord and creator of all things together with their attributes and through the word "Be", He creates. He has issued decrees about their attributes and deeds and we will discuss them at a later stage. In short, we can say that the word Amr is that creation whether it is linked with the physical creation or its attributes, it is always in god's hands. In the same way the system of existence of the creation is in His hands and not in the hands of its characteristic or attributes.

The difference between creation and command is that the former creates something that has a destiny and needs a system even though they may be attached to one another; just as the genes in semen or the merging of the female genes with that of the male genes, and then inserting something that can be eaten among the thousand conditions that each human or beast undergoes. There is totally parity between the stages of creation.

This can be discerned from the verses of the Qur'an like verse 2 of Surah Furqan that says, " And has measured it according to its due measurement." He created everything and measured them as in verse 50 of Surah Ta Ha that says, " He who gave to each thing its form and nature and then guided it aright."

On the other hand, the word Amr does not denote the reason for existence, destination, and system, and is not slow. However, creation is a slow process as God says in verse " we created the heavens and earth in six days" and for His commandment He says in verse 50 of Surah Qamar, " And our Commandment is but one, in the twinkling of an eye."

This is why in the Qur'an god has attributed creation with others like in verse 110 of Surah Maidah, " And when you made out of clay, as it were the figure of a bird, by My permission." In verse 14 of Surah Muminun god says, " So blessed be Allah the best of the creators."

The Command or decree cannot be attributed to anyone else but God and God has made it an intermediary between His command and that which He desires to create.

God says, in verse " *The sun Moon and the stars have been created through His command.*"

In verse 46 of Surah Rum, He says, " That the ships may sail at His Command." In verse 2 of Surah Nahl He says, " He sends down the angels with the inspiration of His command."

In verse 27 of Surah Anbiya He says, " They act on His command."

There are other similar verses that we should ponder upon that says that God has based His command on reason and cause and their manifestation. In short, the word creation and command may be deemed to have the same meaning but their connotations may be separate. So, they often merge with each other though they are mentioned separately. When they are mentioned together then creation stands for the creation of physical beings and the command will refer to the arrangements of the existence of those beings. Creation comes after the formulation of the idea or the command, for nothing can be created with specifications and so no creation is destined after its creation.

- In the words "God creates and commands"
- Creation has more importance than the commands for it.
- Creation refers to the physical manifestation of an idea but the
- command refers to the arrangement of the system of its existence.

When they are both separated in the beginning of the verse like " We created the heavens and the earth." Then this refers to material creations. Then the words " He rose above the Throne" here, the words refer to His command about the arrangement of the creation or the Throne. Now we feel the meaning may be clear to all.

If someone objects that if the commandment is attached above the creation it is not the proof of it being incompatible, because if the attachment was the proof of incompatibility then in the verse 98 of Surah Baqarah the word Jibrael would have been incompatible declaring him not to be one among the angels, but it is not so. The verse says, " His angels, His Messengers, Jibrael"

We will reply that conjunction is not the sign of separation in every instance. In this instance, there is a separation between Jibril and the other angels because of his elevated status. God is the creator of the Alamin who bestows his grace on all His creation that live in both the Alam, so He is the Lord of the worlds.

MIR AHMED ALI (AR)

Refer Ayat Kursi.

Aqa Mahdi Puya says:

From the lowest form of creation to the highest level of intellectual and spiritual existence, there are finite beings, but the latter control the former, and the infinite supreme being, through His omnipotence (arsh or kursi) encompasses and controls the entire mass of finite beings, low or high.

This hold and domination of the infinite over the finite is implied in the word istawa. It does not mean "Allah sitting on any throne" as some anthropomorphic schools of thought imagine. Istawa alal arsh means that the process of creation, its operation and administration belong to Allah.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

" Verily your Lord is Allah, Who created the heavens and the earth in six Days; ..."

The reason why Allah says that He has created the heavens and the earth in six days is that creating something after something else in order mostly indicates that its creator is knowing and wise, and directs that thing upon the requirement of a wisdom.

Or, its reason is for the sake that He teaches deliberation and accuracy in affairs to His servants.

"... then He mounted the Throne (of authority)"

This phrase metaphorically points to the absolute encompassment of Allah, and His domination, upon the management of the affairs of the heavens and the earth after their creation. However, after the creation of heavens and the earth He held the reins of leading them. This statement means that not only creation belongs to Him, but also running and leading the world of existence are with Him.

This meaning is an answer to those who think the world needs the Lord only in creation, and not in permanence and continuation of the existence.

"... He covers the day with the night which pursues it urgently, ..."

When the verse says that the night urgently pursues the day, it means the night comes after the day and follows it; like that something pursues another thing with the purpose of demanding it.

"... and (He created) the sun and the moon and the stars submissive to His command. ..."

This phrase means that the Lord is He Who has created the sun and the moon and the stars while all of them are rotating according to His device.

As if, the sun, the moon and the stars are commissioned to this rotation.

"... Be it known ! (that) His are the creation and the command. ..."

It is the Lord who has created all things and runs them according to His Will; i.e. both creation, and its device and management are under His control.

"... Blessed is Allah, the Lord of the worlds."

The Lord eternally remains in His infinite Glory of Lordship, and He is the Creator and Possessor of the worlds, as well as a source of blessing for them.

Next to mentioning the statement of the creation of the heavens and the earth, the night and the day, the sun, the moon and the stars, and the device of the world of existence, this phrase, in fact, is a kind of praising the Holy rank of Allah which has been stated as an instruction to His servants.

At-Tauba [9:129]

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ (١٢٩)

But if they turn away, Say: "(Allah) suffices me: there is no god but He: On Him is my trust,- He the Lord of the Throne (of Glory) Supreme!"

MUHAMMAD HUSAIN TABA TABAI (AR)

But if they turn away say: Allah is sufficient for me. None has the right to be worshipped but He. In Him I put my trust and He is the Lord of the mighty throne.

- The words "None has the right to be worshipped but He" is here as a command to obey the Messenger because he rejected the idea of relying on the world and trusted God only.
- God gives him sustenance and there is no other sustainer but He.
- Since He is the only God and
- there is no other god
- then it is assumed that these words are here to teach us as is there in verse 116 of Surah Baqarah that says, *And they say Allah has begotten a son. Glory be to Him. No; to Him belongs all that is the heavens and the earth and all surrender in obedience to Him.*
- The word Subhana here is to teach us how to praise and glorify him.

The words "Allah is sufficient for me" explains the words "I trust in God". In our previous discussion we had said that the word "Tawwakal" means to make God our advocate and successor making him the arranger of all our matters. This means that we must affiliate ourselves with those who are close to Him. This is why He uses the words; "He is the Lord of the mighty throne" for it, specifies that His rule extends even on those who live in heavens and the earth.

He said, say, "Allah is sufficient for me" and not "I submit to Allah" so that He could tell His Messenger that He should be remembered with all the truth that manifest His glory. So, mankind should rely on all the visible signs and not merely a few. He should believe that every cause has a specialty given by God and He should rely on God to reach his final destination.

This verse proves that the Messenger has a rare programme to guide mankind and this is not hidden from anyone. So he instruct the Messenger to help in all things were man relies on God. He should help them in all the desires for goodness and guide them towards well being.

In Akhraj of Ibn Ishaq there is a narration by Ahmed bin Hambal, Ibn Abi Daud, who I'bad bin Abdullah bin Abdul Aziz who said, "Haris bin Hazmia came to Umar with the last two verse of Surah Baraat and he said, "who are you to give witness that these two are the verses of the Qur'an? Haris responded, "By God I do not know who was with me and heard these two verses from the Messenger but I give witness that I have heard them from the messenger of God and I had read it many times to learn it by heart."

Umar said " I too give witness that these two are verses of the Qur'an and I have heard them from the Messenger. Had they been three then I would have declared them to be a Surah but they are two. Look and see which Surah is compatible for attaching them and then he had them joined to Surah Baraat."

In another tradition Umar tells Haris ' I do not desire any witness from you in this regard because this was how the messenger was.' We will discuss further when we deal with Surah Hajr.

It was determined earlier that special attention will be given to discussing the hypocrites once we reach the end of Surah Baraat separating the verses revealed about them and then analyzing them. We will bring to the attention of the readers the hurt and discord that these people have created but as the discussion has become lengthy we refrain to do so and have postponed the matter for some other time and place. We should submit to God for it is He who gives us the desire to search for the truth.

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The Lord Who controls the great system of existence, can hold man, a little creature, under His Own compassions, too.

People's arrogance and desistance must not affect your faith and spiritualities, because whoever is with Allah has everything.

It is recited in the supplication of 'Arafah that Imam Husain (a.s.) , addressing Allah, says:

" O' Lord! He who did find You, what did he miss, and he who is in lack of You, what does he have? "

Therefore, the secret of solving problems is confidence in Allah. In this verse, Allah says to His Prophet (S) :

" So if they turn away, say: ' Allah is sufficient for me. There is no god but He. In Him I have put my trust and He is the Lord of the great 'Arsh. "

The Prophet (S) said these phrases from the depth of his heart (soul) . It was by this high spirit that he conquered the highest peaks of dignity, and possessed the greatest rank that a godly human being can ever obtain.

Al-Yunus [10:3]

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
أَسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ
ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ (٣)

Verily! Your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (has been obtained). This is Allah your Lord; Him therefore you serve: will you not receive admonition?

MUHAMMAD HUSAIN TABA TABAI (AR)

Before we discuss the surprise of the disbelievers on the first revelation of the Qur'an and their denial of it, we should remember that they had called it Magic, then denied it. They can be refuted in two ways:

1. The disbelievers deny the verses of the Qur'an to be a divine revelation though it contains only the truth that cannot be refuted and is not magic.
2. Qur'an, which the disbelievers called sorcery or magic, is the word of the God and cannot be called magic in any sense.

The words " Surely your Lord is Allah" is for the first assumption God says, " the Thing to which the Messenger enjoins you and the Qur'an, that he teaches you is the truth and there is no doubt in it. It is compulsory for you to follow it.

The verse means - O People your Lord is Allah who has created the manifest heavens and the earth in six days and then He began to create the things that cannot be felt. From His throne He planned and created the entire universe. When such is your Lord and when all of His plans are fully executed without any help from another and interference in the arrangement of the universe then you should know that if there will be any intercessor he will only be after the permission from the Lord God. He is the real cause and there is none other who is the cause of this universe. He has created all the means and made one the means an intercessor.

Your Lord is just Allah who arranges your entire destiny. There is none other especially none of those whom you have created and made intercessors or go between with Allah. " That is Allah your Lord. So worship Him alone. Then will you not remember?" You have not befriended this idea that God alone is your Lord and there is none other. Don't you reflect so that you can understand His Lordship, the creation and the arrangement?

MIR AHMED ALI (AR)

Refer to the commentary of al Araf: 54.

Again it is mentioned in this verse that with His permission intercession is allowed. Refer to the commentary of al Baqarah: 48. The duration of a day (yawm) can be a moment or fifty thousand years. See al Ma-arij: 4.

Thumma, used in all such verses where creation has been mentioned along with total omnipotent control, refers only to function, not to time.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The objective meaning of 'Six Days' is six periods of time in the course of creation.

The 'throne' ('arsh) alludes to power and omnipotence. When one says someone was enthroned or overthrown, he implies that he was elevated in power or stripped of his power. Allah's comprehensive authority extends all over existence both before the creation of the earth and the heavens and after their creation. The Qur'an says: *"And His 'Arsh (throne) was over the water. " (Sura Hud, No. 11, verse 7)*

Even next to the end of the world and during the Resurrection, Allah's omnipotence over all existence will remain intact, too. The Qur'an says: *"and above them, eight shall bear on that Day your Lord's 'Arsh (throne). " (Sura Al- H aqqah, No. 69, verse 17)*

Messages:

1. Acquiring knowledge about Allah (s. w. t.) should precede worshipping Him.
 2. Worship must be kept exclusively for Him Who has the power to create and administer all the affairs of creation and to no one else.
 3. The creation of the world has been accomplished according to a plan and an arranged program, (in six days). When there are pre-ordaining plans for all beings in the system of creation, how can one think of human beings, who are the outstanding achievements of the creative process, to be without any planned destiny The verse says:
"Verily, your Lord is Allah, Who created the heavens and the Earth in six Days. Then He established Himself on 'Arsh (the Throne), directing the affair. ..."
 4. Allah has created the entire existence and is in full command, administering it with wisdom while leaving no one in charge of any part without His prior approval.
 5. Any effort at mediation by any being must meet with His approval. Thus one, such as idols, cannot be unduly appointed as an intercessor. The verse says:
" No intercessor can there be except after(obtaining)His leave. ..."
 6. Extremists might try to introduce the Creator as Allah, nevertheless they consider themselves as competent policy- makers and able to separate religion from politics. It says:
"... This is Allah your Lord; Him therefore worship you: ..."
- Man believes in his Creator. He only needs to be reminded. The verse concludes:
"... will you not remember ..."
7. Deity is not separate from Lordship.

Hud [11:7]

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ
عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ
مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ
مُبِينٌ (٧)

He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct. But if you were to say to them, "You shall indeed be raised up after death", the Unbelievers would be sure to say, "This is nothing but obvious sorcery!"

MUHAMMAD HUSAIN TABA TABAI (AR)

And He it is who has created the earth and the heavens in six days and His throne was on the water, That he might try you, which one of you is the best in deeds. But if you were to say to them: You shall indeed be raised up after death"those who disbelieve would be sure to say, This is nothing but obvious magic.

In Surah Ha-Mim Sajda, we will discuss the traditions from the Ahlulbait and the Qur'anic verses regarding the creation of the heavens and the earth.

We intend to discuss only the words "in six days" and "His throne was on the water."

The learned Sahaba says that the word "Samawat" here is the plural of that which is used in comparison with earth (which is singular). God says that he has created the heavens and the earth in six days and has created layers of the heavens above the earth. The linguists say that the heavens include all those creations that are above our heads and so we learn the importance of the words "above" and "below".

Therefore "Samawat" or heavens means the layers of physical beings existing in the layers above us and surrounding the earth. This surrounding is in the sense that the earth resembles a ball and the Qur'an says that the night surrounds the day. In Surah A'raf God says, "He brings the night as a cover over the day" verse 54

The first heaven is the heaven in which we observe the twinkling stars and this is the heaven that surrounds the earth and adorns it with lighted candle like stars in the night but the heaven does not tell us about what is above. It is the verse of Qur'an that explains that there are seven layers of heavens one on top of another.

In verse 3 Surah Mulk God says, "Who has created the heavens one over another" and in Surah Nuh verse 16 God says, "And He has made the moon a light therein, and made the sun a lamp?" and then the verse 30 of Surah Ambiya that says, "Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?" while in Ha Mim Sajda verse 11 the Qur'an says, "

Then He (rose over) towards the heaven when it was smoke and said to it and to the earth, " Come both of you willingly or unwillingly" They both said, " we come willingly". " Then He completed and finished the creations as seven heavens in two days and He made in each heaven its affair."

We learn that the heavens were created in two days but not in the sense of earth days; because the days for the earth is fixed for it is regulated in time. And, the day for the earth means its single complete revolution while but this does not mean that this is time mentioned in the verse. This particular day is an era of time and the orbit of the moon is 29 1/2 days. What it means here is that God created the heavens in two periods of time.

For the earth He says in verse 10 of Ha Mim Sajda " And then He measured sustenance in it in four days" so He created it in two days but created the sustenance in it in four days.

The creation of the heavens and the earth was not accidental but was made out of something else that was present and this was the element that was split in two. One part was created as the earth in two days and in another he created the seven heavens. The material beings that we see were created out of the rest. Now, the meaning of the verse becomes clear.

When He says, " we created the heavens in six days"

it means the amalgamation of its components and then separating it from other elements. As we have said, the heavens were created in two days and so was the earth and now the two days left out of the six were used to create and establish other things like the orbit of the sun by the earth, the fluctuation of the north and the south poles, the creation of the air and the sustenance on the earth.

When He says, " *The throne was on water*"

it means that the throne was above the water when God was busy creating the heavens and the earth. It also means that one day His Lordship was stationed above the water (a source of sustenance for us).

Every king has a station or throne that is stationed above the seats of his subjects and when we say that certain king attained the throne of the kingdom and sat on it we do not mean the years of His struggle and bloodshed that He had to undergo for it, but it means that He sat over the throne as the ruler and administrator of that particular country.

So the word *Istawa* means that God was busy in creating and adorning the heavens and the earth when His throne was on water. Some commentators have opined that *Arsh* means " to create" or to erect and this is what they have taken from the word "Mimma Ya'rishuna" from the verse 68 of Surah Nahl that says, " Take your habitations in the mountains, and in the trees and in what they erect." But the idea is farfetched from the actual meaning of the words.

" *Which of you is best in deeds.*"

God wants to tell us - *If we have created the heavens and the earth with a surprisingly glorified system then it is a source of your trial so that the ones who do good are separated from those who do evil.*

The real aim is not the trial or tribulation. Wherever there is trial, the good is separated from the bad, and the likeable from the distasteful. It is the same with piety and evil. The test was not to separate the pious from the evil, then there were other hidden aims or purposes.

The purpose may be the reward, but this also is not correct because this was just to make the person under trial active and this was that person whose promise was true. God says in verse 7 of Surah Kahaf, " Verily! We have made that which is on earth as an adornment for it in order that We may test them- as to which of them are best in deeds" and in verse 37 of Surah Anfal he explains the term separation " In order that Allah may distinguish the wicked from the good."

He then speaks of the reward in verse 22 of Surah Jathiya, " And Allah has created the heavens and the earth with truth, in order that each person may be recompensed as to what he has earned, and they will not be wronged." In verse 104 of Surah Anbiya, it is for sitting on the throne and for those promises that had been given. God says, " And remember the day when He shall roll up the heavens ... We began the first creation and we shall repeat it." And the other verses that purpose of the worship by the Jinns and mankind is the main purpose of worship, as He says, (in verse 56 of Surah Zariyat) " And I created not, the Jinns and humans, but that they worship me."

If the good deeds or the pious man is taken as the purpose of creation then it will not be compatible with the verse because the creation has other purposes and mankind is just one of them. So, the Unity of God that rules the entire universe suggests that once man is mentioned as a purpose and in other times some other creations are enumerated. These creations were and will be existing for a long period.

Between the earth and the heavens stands the perfect creation of man as a physique. If mankind protects himself with piety then he is termed as the supreme creation with a very enhanced status. Though the heavens have a very unique and soft existence God speaks to the disbelievers and says, "Are the humans perfect as far as creation goes or the heavens?"

The perfection of any creation that is based on perfection and defects rests on God, and this is why the existence of man under goes various stages, one; when he did not exist, two; when he was conceived and three; when he was an infant and then the later stages that take him towards perfection. The main purpose is the creation and birth of man and the same is valid for other creations.

This tells us that the perfect humans found among the human society are the purpose behind the creation of the heavens and the earth. The verse is unable to prove the same for it says " the ones with the best deeds" so the main purpose is the creation of person who is better in deeds compared to others; the others may not have very good deeds, or may have them. But he who has the best deeds even though the others may be good in deeds or may not be pious, but evil though the purpose of the creation is to judge between them.

This explanation clarifies the words,

Had it not been to create you I would not have created
the heavens.

So he (The Messenger) is the best among all creations on this earth.

Al Jibai is recorded in Majmaul Bayan to have said,

This verse first proves the existence of the angels before the creation of the heavens and the earth, because the verse says the throne of God was above water before the heaven and earth were created. This is no great feat but when we establish the Presence of God the creator of water and the Arsh.

Ali bin Isa considers Jibai's idea to be wrong because it assumes that the Arsh was on water before the creation of the heavens and the earth. The benefit is not just for the learned men of the times or those living in those times, but it may be possible that this may have some prudence for those who were created after the creation of the heavens and the earth like the Jinns and mankind. We therefore cannot accept Jibai's assumption and Syed Murtaza too is of the same view about it.

The Compiler's word

It is the Mutazzila sect that bases it on these two assumptions.

They say the actions of God have some purpose and He does nothing with a definite aim. It may be that He creates the angels and tells them that His Arsh is above the water and they derive lesson out of it, by believing on God and one of the reasons may be highlighted by their belief. I have said previously that this is not correct because anything (purpose, aim, result or reason) can say nothing about God that can make Him subservient. We have said that no matter what manner of creation it is it will always be below the power of God.

- The power and decree is for God only.
- He is the creator of all things.
- No one else has the power to rule and
- He has created all other things.

Direction, beauty and purpose that rule us and instigate us to certain work so that the purpose is attained. All these three are bereft of our deeds the way we desire to do them and through which we attain the well being in this life.

Is God like us for things to affect him?

No, He is above all needs.

- These things are mere tools that He uses to create things.
- It is certain that He is the creator of this universe and the system that rules it.
- It is never possible that the created can exist before the creator.
- The purpose exists before the action and leaves its effect on the doer.

In this verse the creation of the universe or the heavens and the earth is attached to the words, " He might try which of you is best in deeds" and such expression of purposes have come earlier too in the Qur'an. It is the reason behind these rules that is manifest in the creations and is attached to the purposes behind it. In another place God says that His actions are not without beauty. He said, in verse 7 of Alif

Lam Mim Sajda " Who made everything. He has created good." He created everything and adorned them. He is the entity devoid of mischief and He is the beauty without flaw and someone who has these attributes will never be the cause of mischief and flaws.

We do not mean to say that beauty does not emanate from God or that He has ordered His creation to perform certain deed though it may seem unpleasant. Qabih is that which does not come from God or the people have been asked not to do it even if the mind tells us that it is something worthwhile because these things are not compatible with the verse 28 of Surah A'raf that says " Say no, Allah never asks us to things that are hideous."

God says in this verse " *But if you were to say to them - You shall indeed be raised up after death - Those who disbelieve would say - This is but sheer magic.*"

From the verse we understand that the disbelievers called the Qur'an as magic especially about those meanings that reject their frivolities. They regard the news, the Messenger and the Qur'an given too as magic. Their contention that Qur'an and all that it stood was magic are a false accusation and is an animosity with the divine truth.

It is quite possible that they may be saying that the Qur'an presents the wrong as the right. We may try to interpret what they say in any way but it will not be what the verse in discussion tells us. In Surah Mumin verse 88 " Say - In whose hands is the sovereignty of everything? And He protects all while against Him there is no protector, if you know."

The word of God " *That He might try which one of you is best in deeds*"

Daud bin Mahbar in the book Aql, Ibn Jareer, Ibn Abi Hatim and Hakim have quoted in History through Marduiya that Ibn Umar said,

The Messenger recited the verse " That He might try which one of you is the best in deeds."

I asked, what the sentence meany. He said,

It means that God wants to test you to know which among you is the best. The best among you is he who practices abstinence from sin and all that is distasteful to God and obeys Him the most.

Kafi has quoted Imam Sadiq that he explained the verse quoted above and said,

God does not want to know who among you does the most deeds but He desires to know who among you acts according to the situation or in other words does the right thing.

This correctness comes from the fear of God and the acknowledgement of the divine truth. Keep your deeds till the time they consolidate. The purest deed is that which does not accept that any one other than God

should praise it. This is harder than the deed itself but we should know that the intention itself is in that deed and then he recited this verse - Every man acts on his own intentions.

MIR AHMED ALI (AR)

Refer to the commentary of Araf: 54 for the creation of the universe, and al Baqarah: 255 for the seat of divine authority. The creation of the universe is not a sport, nor a whim, on the part of Allah. This life is testing time, but the disbelievers, who do not believe in a future life of the hereafter, think all talk of it is like a sorcerer's talk, empty of reality.

Aqa Mahdi Puya says:

Water, the perennial matter, from which the physical universe (terrestrial and celestial bodies) has been formed, is described as liquid, amenable to take any form, to prove that there is no limit to the possibility of development or, change in the matter, which implies a free competition in the process of continuity and progress. However perfect one may be, the possibility of further perfection is always there to try and attain, for which the Quran asks the Holy Prophet to pray in verse 114 of Ta Ha.

After dealing with the process and purpose of creation, the reference to "raising up after death" may either refer to the present state in which man is (when he is nothing, unworthy of mention-Dahr: 1) or to the resurrection as the consequence of the life of this world. The raising up after death through an evolutionary process, which the Qur'an frequently mentions, appears as a fascinating but unreliable statement to the ignorant disbelievers, therefore they say it is a sorcery.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

There are three principal issues discussed in this noble verse:

First, the creation of the world of existence which represents a display of Allah's Omnipotence, specially the initiation of creation which signifies His Power, as well as the reasons for His glory. The verse says:

" And He it is Who created the heavens and the earth within Six Days (periods), ..."

The word 'Days' here means epochs, whether long or short. Then it adds:

"... and His Throne was over the Water ..."

Some of the scientists believe that at very early time of creation, the world of existence was in the form of some molten materials, (or some extra ordinary pressed gases which had the form of some liquid materials).

Then, some great bursts happened inside this very liquid substance and parts of its outside surface were continuously separated off which, finally, formed the stars and germs of the systems in the sky.

Therefore, the world of existence, maybe, at first was located on this great material, the liquid like.

The second issue hinted at in this verse, is the objective of the creation of the cosmos, the main aim of which refers to the supreme fruit of the process of creation, namely man. Man who must be subjected to educational processes, thus evolving and approaching the Almighty even further. It says:

"... so that He might try you which of you is best in conduct. ..."

Imam Sadiq (a.s.) says:

Good conduct refers to that kind of conduct which is coupled with knowledge, sincerity and virtue, not a mere action which is practiced in abundance. Therefore, the heavens and the earth have been created for good deeds and not for the sake of happiness, pleasure-seeking, and negligence.

Definitely, those who deny the Day of Resurrection have no reasoning for their claim and they only take recourse to accusations of sorcery and hallucinations. The verse says:

"... And, if you were to say to them: 'Verily you shall be raised up after death', the unbelievers would surely say: 'This is(not)but a manifest sorcery'. "

Yusuf [12:100]

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ
رَأْيِي مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي
مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي
وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

(۱۰۰)

And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! Allah has made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understands best the mysteries of all that He plans to do, for verily He is full of knowledge and wisdom.

MUHAMMAD HUSAIN TABA TABAI (AR)

He raised his parents to the throne and they fell down to him prostrating. He said, O Father! This is the interpretation of my dream in the past. Indeed my Lord has made it come true, and indeed He was kind to me when He took me out of the prison and brought you out of the desert, after Satan had sown dissension between me and my brothers. Verily my Lord is Benign to whomsoever He wills! Verily He is all-knowing, all-wise.

"Arsh" means a raised platform and it has often been used to denote the throne on which the rulers sit to administer their affairs.

The word "Khur" means to fall down on the ground. The word "Bidu" is the name for Badiya where Hazrat Yaqub used to reside.

"He raised his parents to the throne" means that he made his parents sit on the throne that he used to sit upon.

From the verse we discern that they were taken to the throne by the orders of Hazrat Yusuf by his slaves and it is not that he himself took them there because God says, "They prostrated to him" and from this we discern that they must have done so after they first beheld him. They were made to sit on the throne in the absence of Hazrat Yusuf. The light of God shone when he entered and they were dazzled and so fell involuntarily on the ground in prostration.

In this verse the prostration is towards Yusuf and they had really prostrated. Some commentators have said that they had prostrated before God but there is no proof about it. In the Qur'an we find that the angels prostrated before Adam and God said, in Surah Ta Ha verse 116, And we said to the angels *Prostrate yourselves to Adam* They prostrated all but Iblis, who refused.

This prostration was not to worship Yusuf because among them was a person who was sincere in his belief of Tawhid and never made partners for God and he was Hazrat Yaqub. The second proof is that had this prostration been for Yusuf, then he was according to the Qur'an, the person who had told his inmates in the prison, *It is not pertinent for us to make partners for God*. He would surely have forbid them for doing this but he did not then it means that this prostration was not to worship him.

It is now sure that they regarded Yusuf as a sign of God and had prostrated to that sign or God. We make Ka'aba our Qibla and prostrate to it while we really prostrate to God for we do not worship the Ka'aba. The sign of God has no permanent status and the prostration done by them was for the ever living God.

From here we discern that the various explanations given by others about like, the custom of greeting the elders in those days was by prostrating just in the way Salam is now prevalent in Islam; or like those who say that in those days there was no decree of God against prostrating oneself before those other than God because this decree has come after the advent of Islam; or like those who say that the prostration in those days was like bowing or Rukuh as we still find between the non-Arabs. are incorrect and irrelevant.

He brought you all from the Bedouin life after Shaitan had sown the seeds of enmity between me and my brothers. He was pointing towards the days when Shaitan had misled his brothers and when God separated him from his brothers and so bestowed a favor upon him which he thought he did not deserve. God sent him to Egypt and gave him a decent life, with prominence fame and authority. God then reunited him with his brothers giving them a life in the city after the life of nomads that they had led.

Yusuf wanted to say that it was due to Shaitan's intervention that he and his brothers had to face a life of hardship. God then intervened and turned these hardships into a favor and grace but he only wanted to discuss the pangs of separation and imprisonment. God turned every hardship away from him. His hardships were not something normal but god intervened and turned the tides so these hardships became favors.

Certainly my Lord is most courteous and kind for this became the cause of his family leaving the Bedouin life from Badiya. He recounted the graces that God had bestowed upon him. His hardships were so severe that they could not be removed but for God's kind intervention and subsequent grace. And mercy. *He (God) does what He wills. He made my hardship acute and He changed my peril into my comfort and He gave me respect and prominence.*

"Lateef" is one of the glorious names of God which denotes the hidden and unseen things under His control and there can be no argument against it. God says in verse 14 of Surah Al Mulk, *Should not He Who has created know? And He is the Most Kind and Courteous, All-aware.* The real meaning of "Latafat" is fragility and has been used symbolically here. The words *and He is courteous and all-aware* is the reason for that has been said earlier.

Hazrat Yusuf ended his dialogue with these two names in reply to that of his father which he had said after his dream. *This God whom you had earlier named as the all-knowing and courteous.*

A Discussion on Hadiths

Tafsir of Ayyashi records that Musa Ibn Muhammad told his brother, "Yahya bin Aksam wrote a letter to me asking me about "And he raised his parents to the throne and they fell down before him prostrate". *Did Yaqub and his sons prostrate before Yusuf.* My brother answered that the prostration by Yaqub and his sons before Yusuf was thanksgiving and not worship. Yusuf said, "My Lord! You have indeed bestowed upon me sovereignty! And taught me the interpretation of the dreams" This Hadith is very close to the verse in the Qur'an and is free from doubts.

In Tafsir Ayyashi Imam Jafar Sadiq has explained the term "and He raised his parents to the throne" - The Throne here is the raised platform and the prostration is the prostration to God in thanksgiving and worship.

In the same book Imam Sadiq has narrated a Hadith,

Yaqub and his sons traveled for nine days and reached Egypt. When they went in to meet Yusuf he hugged and kissed them and cried. He made his maternal aunt sit on the throne and went into his official chamber. He adorned himself and wore the official dress and then came back to them. When they saw him return, they were so impressed that they fell down in prostration thanking him and worshipping god for the favor bestowed.

It is then that Yusuf said *O my father! This is but an interpretation of my dream in the past. My Lord has made it come true! He was indeed good to me when He took me out of prison and brought you all out of the Bedouin life, after Shaitan had sown enmity between my brothers and me.*

In Kafi Ibn Abbas says that the slave of Abul Hasan asked him, "May I be sacrificed upon you, how much you like the people, eat ordinary food, wear coarse clothes and pray with humility." The Imam said, *Don't you know that Yusuf was the son of a Prophet and used to wear silken clothes, sit in the court of the Pharaoh's people and issued orders. No one objected to his dress because the people were not dependent on his dress but was dependent on him for justice.*

People hanker for a leader, who speaks correctly, is fair in his judgment because God does not ban that which is permissible nor does he ban a drink that is lawful.

In Tafsir Ayyashi, Muhammad bin Muslim is quoted to have said, he asked Imam Jafar Sadiq, "How long did Yaqub remain alive after he met his son Yusuf and completed the interpretation of the dream?" The Imam said, "Two Years" So I asked, "Who was the sign of God then in those two years, Yaqub or Yusuf?" He answered, "The sign and representative of God was Yaqub and Yusuf was the ruler. After Yaqub left this world, Yusuf collected his bones in a container and took them to Syria to be buried. Yusuf then became the representative of God on this earth.

The Compiler's word

There are numerous Hadiths for the story of Yusuf and we have taken but a few to confirm them from the Qur'an. We have omitted the others because either the Hadiths themselves are weak or their narrators are unreliable.

Some Hadith that we have narrated are not compatible with our commentary and one is that later God kept His representation in the lineage of Lavi and Lavi is that brother who prevented the others from killing Yusuf and said, Do not kill Yusuf. Put him in the well (if you so desire). He prevented his brothers from leaving Egypt by saying, *We cannot leave until we hear from our father. Or God issues a decree.* It is due to these two gestures of his that God bestowed the grace in his lineage.

It is also said that Yusuf married into the family of the Aziz of Egypt. Zuleikha was the woman who had loved him for a long time. When Aziz died during the famine Yusuf married his widow. If this Hadith is correct then it confirms the words of the Qur'an that Zuleikha said, *Now the truth is manifest, it was I who sought to seduce him, and he is surely of the truthful.* It was her honesty that earned her Yusuf in marriage.

MIR AHMED ALI (AR)

Sajdah-falling down in prostration. The father, the brothers and the aunt fell down in prostration before Yusuf. There are two types of sajdahs-one is that which is for Allah in total submission to His will, and the other is done in reverence to pay homage to a divinely chosen representative of Allah (see commentary of al Baqarah: 34).

Aqa Mahdi Puya says:

The sajdah by the father and the brothers was the interpretation of Yusuf's dream in verse 4. In keeping with his character as a prophet of Allah, Yusuf, in all humility, attributes everything good and worthy not to himself but to the grace of Allah. The divine grace is always based on knowledge and wisdom.

Then Yusuf said:

"O my father, this is the meaning of my earlier dream. My Lord has made it come true. He was gracious in getting me out of prison, and bringing you out of the desert to me after the discord created by Shaytan between me and my brothers, for my Lord is gracious to whomsoever He pleases. He is indeed all-knowing and all-wise.

O my Lord, You have given me dominion and taught me the interpretation of dreams; O creator of the heavens and the earth, You alone are my saviour in this world and the hereafter, take my soul as one submitting to Your will (as a Muslim) and unite me with the righteous."

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

When he seated his parents on the throne, the magnitude of the Divine Grace and the profundity of such favors and blessings left such an impact upon his parents and brothers that they went into a state of prostration before him. The verse says:

" And he raised both his parents upon the throne, and they fell down prostrating before him, ..."

Certainly prostration, implying worship, belongs only to Allah alone. Some Islamic traditions state that this prostration had been done as obedience and worship unto Allah as well as an act of respect towards Yusuf.

At this point he told his father that the meaning of his dream had now become clear, the dream of the sun, the moon and the eleven stars all prostrating before him were now represented by his parents and his eleven brothers prostrating before him. The verse says:

"... and he said: 'O' my father! This is the interpretation of my dream of aforesaid! My Lord has made it come true; ..."

But even in the midst of triumph and glory, Yusuf never forgot Allah's mercy upon him; he recounted all of his troubles and how Allah had always helped him overcome them. The verse says:

"... and He was indeed kind to me when He brought me out of the prison, and He brought you out of the desert (of Kan'an into Egypt) after Satan had made strife between me and my brothers. ..."

Interestingly enough, he did not mention his sojourn in the well; perhaps it was because he did not want to embarrass his brothers. All these favors and graces have their origin in Allah, for Allah is the source of Grace and He bestows his favors whenever and upon whosoever He wants. He administers all the affairs of His subjects and helps them to solve their problems. He knows those who are in need and who merits his favor, for He is knowledgeable and wise. The verse says:

"... Verily my Lord is Benignant unto what He wills. Verily He is indeed the All-knowing, the All- Wise'. "

Explanations:

1. The Arabic term/ 'ar/ lexically means the throne on which a sultan or ruler is seated. The term/ kharrou/ means throwing oneself upon the earth, while the term/ badw/ means 'oasis, desert' and/ nazaqa/ means 'initiating a task with intention of corruption'.

2. The Qur'anic term 'Latif' is one of Allah's names which implies that His power permeates into all complicated matters and its relevance to this verse is the fact that there were complications in Yusuf's life which could only have been solved by Allah's Power alone.

3. Yusuf became like the Ka'ba for them, and his parents and his brothers prostrated before him for the sake of Allah. Were this prostration for other than Allah (SWT) , it would have been an act of polytheism, however, Ya'qoub (a.s.) and Yusuf (a.s.) , who were two of Allah's prophets, would not support such a forbidden act.

Messages to Remember:

1. No matter in what position you are in, you should regard your parents as superior to yourselves.

2. Men of Allah regard entering and leaving prison as a monotheistic circle and a theological gesture.

3. All bitter and sweet events take place in accordance with Divine Knowledge and Wisdom.

Ar-Ra'd [13:2]

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ يَغْيِرَ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَىٰ
الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ
الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ (٢)

Allah is He Who raised the heavens without any pillars that you can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to His Law)! Each one runs (its course) for a term appointed. He does regulate all affairs, explaining the signs in detail, that you may believe with certainty in the meeting with your Lord.

MUHAMMAD HUSAIN TABA TABAI (AR)

Allah is He who raised the heavens without any pillars that you can see. Then He rose above the Throne. He has subjected the sun and the moon. Each running (its course) for a term appointed. He regulates all affairs explaining the verse in detail that you may believe with certainty in meeting with your Lord.

In Mafarudat Raghib says *Umud* is the thing with which a tent is supported but in the Qur'an it is mentioned with *without any support*. Some people say that *Amd* is the plural form of *Amad* but by itself is not plural.

- The purpose of this verse is to remind everyone of the proof of God's might.
- It also wants to remind us that He is one and without any partners.
- He has created and raised the heavens wherein he relaxes them without any pillars.
- You see this with your eyes.
- He has ordained them with solar and lunar systems that orbit and rotate at a specified rate for a certain time.
- Is there any one else who can devise such systems, create the heavens without any pillars and control the suns and the moons and who can devise a plan for the entire universe?
- Any one who can separate these signs and places each of them separately so that you may believe in meeting your Lord?
- So the entity that devises the system with the details of His creation is God and He is the sole protector of the entire universe.
- There is no other God but Him.

Hence the words, *Allah is He who raised the heavens without any pillars and support* mean that God separated the earth and the heavens and created a distance between them. It is this space that makes the heavens shed their light, rain and wind, and other signs on the earth.

So, He raised the skies without any support to show us its unit, so that they should ponder that certainly, there is someone who has raised them without pillars. He has not left the heavens to decay but has kept it secure in its orbit so that it does not fall.

Yes, but the positioning of the heavens without pillars is not stranger than the positioning of the earth. Both are totally dependent on God and are in orbit because of His control though the positioning is due to the causes in both the earth and the heavens. Even if the heavens are raised high on pillars they are not independent of God's will. So, we can say that all creations are dependent on their positioning and existence on God and this dependence will never end.

But mankind, despite all the causes knows the laws of nature and believes that any event that has causes has hidden reasons for its existence due to the divine order. When he sees an event that has causes, he is reminded about it continuously and he believes in it so he does not look at it another time in surprise nor does he try to unravel the causes.

When he sees that every materially heavy body once released in air falls to the ground, he is surprised and searches for its cause and searches it so much that he can create a support for it but when he finds no support for the roof (the heavens) then he goes for the second layer of canopy and then he goes to the next so he continues till he tires and gives up because he knows that every raised thing has a support.

Yes ,if something happens that is above this law of support like the skies that is fixed on its position and orbit without the support of any pillars, then he is like a person who has just risen from sleep and tries to find his bearing to search for the causes.

When God says *He raised the heavens without any pillars* and the word *Narunha* is used to add to the meaning so no-one should construe that it has pillars that are unseen or is raised on unseen pillars. The verse also does not mean that the heavens do not have any support the likes of which cannot be discerned by the human eye. When the heavens do not have any pillars then God keeps them safe and raised but if they had pillars then there was no need for God to worry about their safety. The verse does not mean what the common commentators have opined. Things that they do not understand they attribute to God like the heavens, the natural calamities, the soul etc.

The words of God tell us that everything in existence is the creation of God. Nothing can be created or done without the will of God. He Himself says, *He is the creator of all things* in verse sixteen and then in verse 54 of Surah A'raf He says, *Your Lord is Allah who created the heavens and the earth (in six days)*.

Thirdly, His words tell us that there are causes for everything created. God is on the *Sirate Mustaqim* and He is the reason and the cause of *Sirate Mustaqim*. This does not mean that in some work His will is imposed but in others that we can't see is that they are not imposed. The result is that we attribute some events to Him and then without any cause attribute things to him for others that we do not see. So, we see a roof that stands on its pillars, then we should say that it is so because God wills it to be and when we see the sky without any support we should still say that this too stands because of God's special or ordinary directive. This is not the reason behind *He who raised the heavens without pillars*, but it is to instigate a sense of curiosity to make mankind investigate the cause and in the end realize and rely on God's power.

In the next verse this is what He says, *And it is He who spread out the earth and placed therein firm mountains and rivers*. It will be explained later.

As we understand from the verse, it speaks about the omnipotence of God for it says, God alone is the sustainer and creator of everything and there is no other protector but Him. And then the verse continues by saying, And then He rose over the throne. He has subjected the sun and the moon each running its course for a term appointed. This proves the planning and execution of the scheme that joins the earth and the heavens. He did this to prove that He alone is the creator, sustainer and Protector of all creations. He is alone.

The Qu'ran argues with those idolaters, who do not deny that Allah has created the whole universe alone, and they make no partners in it, they believe He is The Only God and He has handed over all the schemes to some material being in this world. The heavens to one, the earth to another and the same is for mankind, beasts, water, deserts, peace, war, life and death and these lesser beings are worth worshipping because they should be willing to accept us. The only answer to those who have such ideas is the truth about the One and omnipotent God and not an Only God. There is none another. To Him will return all the creations; this is what the idolaters denied and they are not harmed.

From here we understand why in the beginning He said, *Allah is He who has raised the heavens without pillars* is not a proof for *And then He rose above the Throne*. It was stated in the beginning. because it was related to the verse 54 of Surah A'raf that says, *Indeed your Lord is Allah who created the heavens and the earth* and verse 3 of Surah Yunus that says, *Surely your Lord is Allah who created the heavens and the earth in six days and then He rose over the Throne*.

We also learn that without pillars is about who raised and the words without support reverts to the pillars. In short, it says He raised the heavens with pillars that cannot be seen by human eyes.

Now when some people have said the words, *that you can see* is there to refute the doubt that comes to the mind when we hear the words *He created the heavens without any pillars* and they may ask how the heavens stay without any pillars. The reply is *that you cannot see*, or you see that there are no pillars. Now we should think of all things above the earth, like the constellations, wind, et.c because they all exist, raised without support or pillars for all mankind to see.

The control of the Arsh, the sun and the moon have all been dealt with in the explanation of verse 54 of Surah A'raf.

The words, *Each running its course for a term appointed* has been explained that the heavens and the earth will exist and move till a certain time and they will cease when the time comes. This is also true for the sun and the moon together with the heavens for they too are under His orders for their existence and movement.

We have discussed the meaning of " He regulates all affairs" when we explained Surah Al Anam.

His words, " explaining the verses" or the explanation given after something - this refers to the fact that He arranged everything in a manner that befitted them and they do not clash to destroy their originality and cause.

When we say, "the arrangement of the house", we mean the systematic arrangement so that it can be rectified and those who need it can benefit from it. It

is the same for the scheme of the universe, and in it too, all things should be properly and systematically arranged so that everything is available for its purpose. Everything should have a stage of existence and a time for it so that it can coexist with the others that are existing. The ultimate end of all this arrangement lies with God and as a result this life is followed by a life in the hereafter.

He regulates all affairs explaining the verses in detail that you may believe with certainty the meeting with the Lord.

From the very words of the verse we understand that it is about the divine scheme of things. *Detail* here refers the separation of some from some other and then rejoining so that whatever is hidden in every creation comes forth; so the light will come out of the darkness; the truth will come out from the untruth; the well being will come out from chaos; the pious will be separated from the evil; and the abstainer will be differentiated from the sinner.

Here we find that He mentioned " That you may believe with certainty in the meeting with your Lord" to tell us that we will all meet our Lord and the day of the meeting will be the Day of Judgment or the Day of Details. He has promised that the abstainers will be separated from the sinners on that day and He said in verse 40 of Surah Dukhan, " Verily the Day of Judgment is the appointed time for all of them". In Surah Ya Sin verse 59 He says, " O you criminals, get you apart this Day." And in verse 37 of Surah Al Anfal He says, " In order that Allah may distinguish the wicked from the good, and put the wicked one on another, heap them together and cast them into Hell! Those! It is they who are the losers".

The commentators believe that the verses mentioned here are the verses of the divine books that have been given to His apostles. The details mentioned above is to reveal the truth stated in those books that were revealed to the apostles for the people to ponder upon them, think about their meanings, so that they may believe in their meeting with their Lord and that they may move towards it.

The commentators confirm the meanings described by me to be the closest to the verses.

He said, " That you may believe with certainty" to stress the omnipotence of God and point towards Him the creator of all things. He is their Lord and your Lord. He is the only sustainer and there is no other protector but Him. He has no partners.

" And it is He who spread out the earth, and placed therein firm mountains and rivers"

Here the word firm refers to the mountains that stand erect in their places. "Zawjain" or Ithnain is always mentioned together like the day and night or one is mentioned to construe the other and some times it is used to state that they are two and not four.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

Allah has created the universe. He is the sole sovereign. All laws pertaining to creation, legislation and administration are governed by His omnipotent, just and merciful will. There is no one, equal to Him, who shares in His absolute authority.

Please refer to the commentary of al Baqarah: 29 and al Araf: 54.

Allah is the creator, the constant ruler and the continuous governor. The whole universe exists and operates in accordance with the laws made, governed and regulated by the will of Allah.

al Baqarah: 29

In Arabic language, according to Lisanul kitab, sab-a is used (in addition to denote number seven) to say seven or more, several or many. Therefore, the seven heavens mentioned in this verse may mean a large number of heavens.

What we see above is sama. Raghīb Isphani says that every sama is a heaven in relation to what is beneath it.

In verse 12 of al Talaq it is mentioned that there are as many earths as the heavens.

Aqa Mahdi Puya says:

According to this verse and verses 9 to 12 of Ha Mim and verses 27 to 32 of Nazi-at, the development of the earth and its resources had taken place before the arrangement and organisation of the heavens. Verses 30 to 33 of Anbiya say that the heavens and the earth were an integrated mass, but had been separated by splitting. The creation of the heavens and the earth was simultaneous, but the development of earth took place before the grouping of the heavens. Verse 30 describes another development after the arrival of Adam.

(see commentary for verse 4)(see commentary for verse 2)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Here, in this verse, which is stated after the abbreviated letters, the Qur'an refers to an important part of the evidences of monotheism and the signs of Allah in the world of creation. What a beautiful statement it is when it says:

" Allah is He Who raised the heavens without any pillars which you (can) see, ..."

This verse unveils a scientific fact which was not manifest for anyone at the time of the revelation of the Qur'an. At that time the Ptolemaic system governed over the scientific centers and the thoughts of people. According to it, the planets and heavens were considered as the layers of an onion which were located over each other, and the earth was in the center.

About one thousand years after the revelation of these verses, the knowledge of humankind realized that the mentioned theory was utterly wrong and the reality is that the celestial planets each rotates on a fixed axis in its own position, suspending and also invariable, without having anything to lean against. The only factor which supports them to be fixed in their own particular rotations is the equilibrium resulted from the attractive and repelling forces.

This equilibrium of the attractive and repelling forces, as an unseen pillar, keeps the celestial planets fix in their positions and orbits.

Then, the verse continues saying:

" then He established Himself on Arsh (the Throne of authority) "

Next to the statement of creation of the heavens, and the existence of Allah's authority over them all, it refers to the subjection of the sun and the moon which is under His control. The verse says:

" and subjected the sun and the moon, ..."

But the material system of the world is not eternal, and all the celestial bodies, such as the sun and the moon, will continue to rotate along their defined orbits until an appointed time. The verse says:

" each one runs unto an appointed term. ..."

Next to that, the Qur'an implies that these acts of to and fro are not undue and do not exist with no result, because it is Allah Who arranges everything. Then, there is an account for every movement, and every account has been appointed for a particular aim. The verse continues saying:

" He directs the affair (of existence)"

Then, it adds:

"... He explains the signs (in detail) so that you may be certain of the meeting with your Lord. "

Explanations:

1. There are some verses in the Qur'an which indicate that Allah maintains the heavens and the earth. Among them are the followings:

A. *" Allah is He Who raised the heavens without any pillars which you (can) see, ..."*
(The above mentioned verse) .

B. *"Verily Allah holds the heavens and the earth lest they come to naught; and if they come to naught none besides Him can hold them back; ..."* (Sura Fatir, No. 35, verse 41)

C. *"... And He withholds the heaven from falling on the earth ..."*

In Tafsir Al- Mizan, Allamah Tabatabai says that the purpose of the Qur'anic word/ tafsil/ (explanation) is separation of the celestial planets and the earth from each other. The observation of this separation makes us aware of the separation of people in the Hereafter.

The Arabic word/ 'amad/ is the plural form of/ 'amud/ which means 'pillar'. However, when we do not see something, it cannot be taken as a reason for its inexistence.

Imam Ridha (AS) said:

There are some pillars, but you do not see them.
(Bihar, vol. 60, p. 79, and Burhan, vol. 2, p. 278)

There is a very attractive tradition in this field narrated from Amir- ul- Mu'mineen Ali (AS) who has said:

These stars, which are in the sky, are some cities like the cities on the earth, every one of which is connected with another by means of a pillar of light.
(Safinat- ul- Bihar, vol. 2, p. 475)

Could there be found a more expressive and clearer meaning than 'invisible pillar' or 'a pillar of light' in the expansion of the literature of that time for mentioning the concept of 'attractive force' and its resulting equilibrium against the 'repelling force' D. The creation of the world with no Resurrection is a vain action. The reference for Resurrection is the same reasoning of theism. The same One Who creates and directs the affairs of existence, can accomplish the Resurrection and Hereafter, too.
" so that you may be certain of the meeting with your Lord. "

Once Ali-ibn-Abi Talib (AS) was asked how Allah reckons (the deeds of) all mankind in Hereafter. Then he answered: "In the same way that He sustains all humankind. "
(Tafsir- ul- Kabir)

The Subjection of the Sun and the Moon:

The above- mentioned verse indicates that Allah (SWT) has subjected the sun and the moon. There are also many other verses in the Qur'an which denote that the entire celestial stars, all beings on the earth, the day and the night, and the like of them are wholly subjected to mankind.

In one occurrence, it says: "*and He has made the rivers subservient to you. ...*"

By another statement in the same verse the holy Qur'an says: "*and He has made the ships subservient to you, ...*"

In another occurrence, the Qur'an says: "*And He has made the night and the day, and the sun and the moon subservient to you ...*"

In a holy verse, the Qur'an says: "*And He has made the constantly moving sun and the moon subservient to you ...*"

The Qur'an also in another occurrence says: "*And He it is Who has made the sea subservient that you may eat fresh meat from it ...*"

In another occurrence, the Qur'an questions: "*Do you not see that Allah has made subservient to you whatsoever is in the earth ...*"

And, finally, somewhere else the Qur'an says: "*And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; ...*"

From the totality of these verses, it is well understood that:

Man is the most complete being in the world of creation, and, from the view of Islam, he is so worthy and respected that Allah has made all other beings subservient to him; i. e., it is the Man who is the representative of Allah, and whose heart is the place fit for the Light of Allah.

However, it is evident that the Qur'anic word/ *taskhir*/ (subjection) , referred to in these verses, does not mean that man can bring all these things under his own command, but it implies that they are alongside his benefit and service. For example, the celestial planets reflect the light for him, or have some other advantages for him, which he may utilize.

No school of thought, other than Islam, has considered so much worth and high rank for Man, and in no other doctrine and philosophy Man has such an exalted position and personality. These are the specialties of the ideology of Islam which promote the value of man high as such. Knowing this fact has a deep moral effect in man; because, when he meditates that Allah has bestowed upon him so much grandeur in a state that every thing; such as: the sun, the moon, the celestial sphere and all other things, are at his service, he will not tend to negligence and meanness so that he becomes as captive to lusts, wealth, ranks, and ungodly forces. Such a man is the one who removes all barriers and promotes high and higher.

How can one say that the sun and the moon are not at the service of man while they illuminate and warm the scene of his life by their lights. Without sunshine, there will be no movement and development on the earth. Moreover, by its gravity, the sun causes the earth to rotate on its orbit, the moon causes the low tides and the high tides appear in the seas, which are the source of many blessings and benefits for man. The ships on the seas, the rivers, the day and the night, and the like of them, each serves and helps man in a particular way. A careful observation and contemplation over them, and over the regular order they have, makes it clear that they are some manifest evidences unto the Greatness, Power and Wisdom of the Creator.

Al-Isra [17:42]

قُلْ لَوْ كَانَ مَعَهُ آٰلِهَةٌ كَمَا يَقُولُونَ إِذًا لَّابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ
سَيِّلًا (٤٢)

Say: If there had been (other) gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne!

MUHAMMAD HUSAIN TABA TABAI (AR)

Say (O Muhammad), if there had been any other gods along with Him as they assert, then they would certainly have sought a way to the Lord of the Throne.

God avoided addressing the pagans, hence he addressed His Messenger and asked him to speak to them about the refutation of their many gods and about the Unity of the One God. These pagans used to believe in gods who had compartmentalized their authority for various work. One of them looks after the affairs of the heavens while the other controls things on earth; the third was the god for wars. The gods of the Quraysh were of the second kind.

Since they considered these gods to be the partners of the Lord God, they believed that each one of them had his own sphere of control despite knowing that these spheres were a part of the total creation, which was the work of the One God. We are therefore forced to say that there were owners other than God (according to them) and so they should be sent to war with the One God. Every ruler covets his kingdom and so they all try to fight against Him and wrest a portion of His kingdom from Him. Each one of them desired to be the sole god and all honor should be His (which should be greater than that of the true God).

" *They would have certainly sought out a way to the Lord of the Throne.*" Means that they seek a way to overcome the One God and wrest His kingdom from Him. He mentions the Arsh to make us understand that they seek Him because He is the Lord of the Great Throne and they want to attain the Throne and be the rulers of a part of His kingdom.

Some people have opined that this argument about the words in verse 22 of Surah Anbiya is incorrect " Had there been gods besides Allah" because the arguments about both these verses are incorrect and are different from each other though both of them negate polytheism. In this verse it negates polytheism in the sense that had there been other gods they would have tried to take over the control of the creation from Him.

In Surah Anbiya, it negates polytheism, in the sense that thinking of partners for Him is itself a denial of Him as the One True God. And, it takes the whole scheme of things into chaos even if they do not intend to wrest the Godhead from Him. This proves that the argument of this verse is different from the argument in the verse in Surah Anbiya. The verse closest to the verse of Surah Anbiya is verse 91 of Surah Al Muminun that says, " Nor is there any god along with Him, behold each would have taken away what He had created and some would have tried to overcome the others!"

As we know that this explanation has been taken from some old commentators who say that seeking the way to God is creating a path to be close to Him. This too is incorrect. So, we say that if there had been other gods as the polytheists believe, they would have sought closeness to Him because they know that He is exalted and they are not. Also, He who is dependent on His creation is not God so these created gods could never be the true God.

The verses speak contrary to the above. Firstly, they attribute God as He who sits on the Throne of Supreme Power and they say this to make us understand the idea that the polytheists have formed about Him is totally against truth and against His exalted status.

Secondly, God has said, " Glory be to Him and exalted is He far above what they say". This tells us that the polytheists too believe that He is exalted but is dependent and this is against the status of God. His kingdom is such a kingdom that cannot be transferred to others and cannot be confiscated from Him.

In Tafsir Qummi the Imam explained the verse, " If there had been other gods along with Him as they assert, then would have certainly sought out a way to the Lord of the Throne." He said,

If these idols are gods as you assert then they will reach the Supreme Throne.

The Compiler's Words

It means that they will take control of the Arsh or they will take control of the entire creation, but the meaning of the word here is that stage of heaven that is surrounded by life or a great body that hovers above the universe. Some people say that there is no proof of this in the Qur'an and even if we prove it there can be no physical explanation for God's supremacy being physically limited.

The Holy Messenger is recorded in Durre Manthur to have said,

When the time of death for Nuh came he told his two sons - I give you the words to chant praises for God because these two words are the prayers for everything and all creations get their sustenance from these two words.

The Compiler's Words

I have explained that all prayers and praises are for God and through it we get our sustenance. The tradition hints that the sustenance of every being is according to its needs and everything prays and praises God according to its need for sustenance.

In Tafsir Ayyashi, Abu Sabah has quoted Imam Sadiq, I asked him about the words,

There is not a thing but glorifies His Praise.

and he said,

Everything Praises God and the gaps we see in the wall are those praises of God.

The Compiler's words

Husain bin Saeed has also narrated this Hadith from the same Imam.

In the same book Jafar bin Muhammad narrates from his father, *the Holy Messenger had ordered us to desist from physically branding animals or hitting them on their faces because these animals too chant their praises of the Lord.*

The Compiler's Words

Kulayni has quoted this Hadith from Muhammad bin Muslim and he in turn from Imam Sadiq that the Messenger said,

No one should scar or brand the faces of the animals.

The same book records Ishaq bin Ammar bin Abi Abdullah quoting from Imam Sadiq,

Every animal on land and in sea falls prey because it has been negligent in praising the Lord.

The compiler's Words

In the books of the Ahle Sunnah Ibn Ziyad, Abu Darda and Abu Huraira have quoted these words from the Holy Messenger.

In the same book Imam Sadiq narrates from his father,

A person came to my father and said,

May my parents be sacrificed upon you, I read in the Qur'an that God says, There is not a thing but glorifies His Praise but you do not understand their glorification. What does this mean?

My father answered, It is correct.

He asked, Do you say that these withered trees chant the praises of God? He answered,

Yes! Have you not heard the sound of the woods in your house? It is the praise from the dry pieces of wood and it means, *Praise is for God for my condition.*

MIR AHMED ALI (AR)

There is only one true God. If the minor gods of the polytheists are endowed with any power at all, they would have surely endeavoured to seek out a way to the Lord of the arsh-to contend with Allah and to execute their own will.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

The pagans believed in the Lord and regarded 'Allah' as the creator of the world of existence. Nevertheless, they used to consider the icons as their intercessors or as the Lord's partners. This verse refutes the existence of such a relationship between the Lord and the icons, for the idols can neither grasp the power from the hands of the great Almighty; nor can they find the means for their own reinforcement.

The hierarchy of the system of creation proves best the monotheistic nature of Allah. Were there other gods besides the Almighty, that would certainly require competition, in which case, there would necessarily be disruptions appearing in the entire system.

Therefore, this noble verse alludes to one of the evidences for monotheism, which, in the context of literature of the scientists and the philosophers, has been referred to as 'the mutual hindrance proof'. This means that type of the anarchical world run by 'dualism' the nature of which requires the existence of various gods, centered around all kinds of disruptions. *Refer to Jawami'- ul- Jami', and other 'Books on Theology' for further information.*

It is for this reason that the Qur'an addresses the Prophet (S) to tell them that if there were other gods alongside the Almighty, as they claim, then these gods would certainly try to seek their way through to the great Lord of the heavens and thus dominate Him, for it is natural that every powerful person wishes to add up to his power, extending his sphere of influence further. If there were other gods, truly speaking, such a kind of struggle and incompatibility over the extension of their power would result in anarchy and disruptions in all spheres of life. The verse says:
" Say: 'If there were (other) gods with Him as they (the pagans) claim, then, they would certainly have sought a way unto the Lord of the Arsh. "

TA-Ha [20:5]

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ (٥)

*(Allah) Most Gracious, is firmly established on the throne
(of authority).*

MUHAMMAD HUSAIN TABA TABAI (AR)

The Beneficent God rose over the Throne.

It is a statement of fact unattached to the previous verse. It discusses the Unity of Omnipotence in a complete sense and the next four verses are collateral to it.

While explaining the words, " He rose over the Throne" by saying that, this means that His rule surrounds the entire creation and in Him rests the management of the entire universe. This meaning explains His omnipotence, His rule over the entire creation, their affairs and He is the power that manages the whole affair.

The imperative meaning of "rose over the Throne" is that His rule extends over all creations whether they be earthly or heavenly, big or small, strong or weak, vast or constricted, He is the lone God, Supreme Ruler of all creations. The word "Rab" means the ruler and the manager, then after He rises over the Throne, and every thing is ruled by Him for He has the knowledge about all creations. This itself is the proof of His control over the Supreme Throne.

Being beneficent is the personification of being merciful and kind, and this means He is fountainhead of all creations and their management. The vastness of this attribute includes all his other attributes and this is why the word Beneficent or Rahman is used here.

We already know that the word beneficent is about the beginning and the end, and a part of it is the ascension over the Throne and "over the Throne" is attached to His ascension over all creations.

This meaning is gleaned from all verses because Qur'an has often repeated the versions of His ascension over Arsh like in verse 54 of Surah A'raf, " He rose over the Throne. He brings night as a cover over the day." Or, in verse 3 of Surah Yunus, " And then He rose over the Throne disposing the affairs of all things" or in verse 4 of Surah Sajdah, " Then He rose over the Throne and you have none but Him as the Protector" and verse 4 of Surah Hadid, " And then (He) ascended the Throne. He knows what goes into the earth and what comes forth from it."

This discussion is enough to expose the mischief of those commentators who have said that " Rose over the Throne" is the beginning and the end, and that God sits on the Throne and whatever exists in the heavens and on earth is for Him. They say every thing is for God and everything takes place in obedience to Him and according to His decision.

" To Him belongs all that is in the heavens and all that is on earth, and all that is in between them and all that is under the soil." Verse 6.

Here the words "under the soil" refer to the damp soil or all kinds of soil. Under them refers to all that exists under the soil and "on earth" refers to the creatures that exist above on the soil even though they may be part of the earth themselves. Like humans, animals, trees or those that we do not see or do not know about. God knows about all of them and they are His subjects.

When the kingdom of God includes all that exists on earth and in the heavens, then it includes even the heavens and the earth because none of the creations are separate from each other for they all compliment each other.

This verse mentions one attribute from the two attributes of God and that is His omnipotence and we have repeatedly said that Godhead includes both omnipotence and management of affairs. Now we are yet to discuss His management of the affairs of creation and we will discuss with the next verses.

" And if you speak aloud then verily He knows the secret and that which is yet more hidden." Verse 7.

"Jahar" means to talk loudly and "Asrar" means to speak in whispers as has been highlighted in verse 13 of Surah Al Mulk, " Whether you keep your talk secret or disclose it". The other meaning is that is hidden in the soul. "Ikhfa" here means secret and here it seems that it has been used to stress on that which we hide. We should not believe in those who say that God knows the secrets but covers them up or hides them.

This verse first speaks of the secret and then speaks about His knowledge for it is more profound and He has done so to establish the knowledge of God over everything. Whether you speak loudly or secretly, by your tongue or in your heart or whether it is so secret that it is unknown to your heart even, everything is known to Him.

He has at first negated the secret whispers and divided it into two types. God knows if you talk loudly and still does if you keep it secret or say it in whispers. He named the loud talk as the first type and the other two as the second kind. This form of speech proves the point and establishes His omnipotence. If you ask about His knowledge in a loud voice we will answer, " He knows it" and why should He not know - He knows the secrets buried deep in the hearts. This is because " He ascended the Throne and knows all that goes into the earth and all that comes forth from it."

We know about the knowledge of God regarding the events that take place in His kingdom for they do so with His permission and they are dependent on His scheme of things and this is what is meant by management of the affairs. The verse therefore proves the vastness of his control just as the first verse proved his rule over everything and both these verses are about God's omnipotence and management.

A Discussion on Hadiths

In Ehtijaj Al Tibrisi it says that Abul Hasan Musa was asked about the words " The Beneficent rose over the Throne" He replied,

The soft and hard entity took control over the kingdom.

In the book Tawhid someone asked Imam Sadiq about the same verse and he replied,

Everything, far and near, are the same to Him and nothing is more close to Him than something else.

The compiler's Words

This Hadith has been narrated by Qummi in his Tafsir from Imam Sadiq who is also quoted by Shaykh Suduq in Tawhid and Kafi, and Tawhid records that the Imam said,

No distance is far from Him and no closeness is close to Him. Everything is equal in His eyes.

In Ehtijaj Hazrat Ali is recorded saying,

The beneficent rose over the Throne that His control and arrangement is over everything and His status is exalted.

In the book Tawhid Imam Sadiq is quoted saying,

- Anyone who thinks that God is from something, upon something, has resorted to polytheism.
- He who thinks that He is from something has made God a creation.
- Whoever thinks He is in something has limited Him.
- Whoever thinks He is upon something has made Him dependent on it.

There is a lengthy Hadith in the same book of Imam Sadiq that one person asked him the meaning of these words and he answered,

- God has described His authority in it and is the truth.
- He is above the Throne and separated from His creation.
- It is not that the Throne carries Him or has given Him space within it or that the Throne is separate and more prominent but we say, that He is the rider and protector of the throne.
- We say what He has said himself, *His authority envelops the heavens and the earth and the things between them.*
- We describe the Arsh and Kursi the way He has described them Himself and deny that which He denies, and that is that Arsh and Kursi accommodate and carry Him.
- God is not dependent on any space for His existence.
- He is above all creation and all creations are dependent on Him.

The Compiler's words

When the Imam said, " We say what, He has said Himself" - this tells us the way the Imams of the Ahlulbait described the symbolic verses.

They said,

- We revert these verses to the established ones that discuss the exalted status of God above His names, attributes, and symbolisms.

- We described them the way they describe them and we do not include the meanings that the established verses deny.
- We only approve of the real meanings of these symbolic verses that can be misinterpreted by weak persons.
- As a result they interpret and say that the Arsh is the station from which all decrees of God are issued and they meet their end there.
- By this they mean a canopy, high above that contains a wooden throne on which the kings sit and issue their orders and commands.
- God too has the same style and status, only He is not limited to a place or to a material.
- The legs of His throne have the same ingredients.
- Verse 11 of Surah As-Shura says, " There is nothing like unto Him,"
- Verse 159 of Surah Safaat says, " Glorified is Allah from what they attribute unto Him".
- Verse 5 of Surah Ta Ha says, " The most Beneficent Allah rose over the Throne."
- And verse 86 of Surah Al Muminun says, " Lord of the great Throne."

These verses negate that His throne is made out of material things and does not have any shape or form. The real interpretation is that it is the station from which His decrees are issued and this station denotes His knowledge and it is the knowledge that emanates from Him.

The test of the real meaning is that the name and issue remains intact due to its absence and ensures the end of the meaning of the names and issues. It is only due to various interpretations that the meanings seem to be different. This makes the imperative existence of God seem like something else.

We now cite examples for those readers to whom this issue is still not clear.

A lamp is the means of light but it may stand to denote something else in another scenario. At a certain time a lamp is an instrument that contains oil, or paraffin and a wick and when the wick is burnt it gives light. The lower half of the wick is immersed in oil or paraffin. For a long time any instrument that burnt and gave light from oil or paraffin was called a lamp, but today a lamp means a bulb that lights up with electricity. It does not resemble the lamps of the previous years but the purpose and the ultimate object is the same and that is to give light. Since it has the same objective it is also called a lamp.

The second example is that of arms. In the early stages of history arms was the name given to silver arrows and shields, but today it refers to firearm like cannons, atom bombs. This is seen in most materials that people invent, use and keep for themselves.

When people, who were not aware of the commandments of God, but were only aware of His names and attributes talked, then they only understood the meanings described by the linguists and they used to omit the verses that erased all doubts about God. Then, they used to keep silent about other things e.g. when they recited the verse " And He rose over the throne" they interpreted that this meant that His body rested there. What remained to be said after this is unknown to us because God only knows best. Some of them have claimed that the companions of the Messenger believed in the collective decision for all that they did.

Some opine that symbolisms should not be used to describe God and have remained silent regarding the actual meanings.

This of course is not compatible to the sayings of the Ahlulbait that have reached us. These Imams used to deny and support or we can say that they used to ponder on the meanings and did not just deny errors about the existence of God and there are various Hadiths that cannot be denied by anyone but the disbelievers.

There is a Hadith in Ruhul Ma'ani from Umme Salma regarding " He rose over the Throne". She said that Istawa is not an unknown action but it is beyond our comprehension, accepting it is belief and denying it is disbelief. This reflects Umme Salma's personal opinion too, for had it been otherwise she would have said that it is an unknown act by God.

Most of the Sahaba and those who had seen the Sahaba believe this. Ghazali has quoted this from the four Imams Abu Hanifa, Malik and Shafaei, Ahmed, Bukhari, Tirmizi, Abu Daud, Sehjistani and other great scholars. The reason is that they have kept silent about the attributes of God.

There is one group that believes that the proof after denial is against the manifest word. And if it is so then the explanation given for the attributes as the verse 7 of Surah Imran that says, " But none knows its hidden meaning save Allah." No one knows about them excepting God and those on whom He has bestowed that knowledge. These people take this verse to mean that the knowledge of Qur'an rests only with God and some have exceeded the limits by asking us to refrain from writing commentaries and explanations of the Qur'anic verses. Alusi records them saying that whoever commented on the Qur'an has explained Qur'an because the Tawil itself is the Tafsir of Qur'an.

I have given an explanation about the commanding verses and the symbolic ones while we discussed Surah Al Imran that says that Qur'an has criticized Tawil. And this separate from the opposite meanings construed. Reverting the Mutashabih (symbolic) ones to the (Muhkam) Commanding ones is not Tawil and I have said that Tawil is not Tafsir. The word Tafsir stands for analysis and Tawil stands for excuse that may or may not be correct.

These same people, who propagate caution are the ones that I have criticized have forgotten to use caution in case of deeds. They have taken the attributes of God and His actions mentioned in the book and in Sunnah in a common sense despite knowing that this will be prone to mistakes.

They have construed the words, Arsh, Kursi, Hijab, Qalam, A'maal, etc. in the very ordinary and literal sense that is known to us. These topics are connected with the topics that they refrain from analyzing. There is a possibility of mistakes in their assessments. According to our ideology the reason that caused the manifestation of the examples of Arsh and Kursi should be dependent. This is so because if we manage both the Arsh and the Kursi or if we are above resting on it then we want to express our uniqueness. We establish our kingdom and consolidate our rulership. Even if we write it down on paper we remain dependent because we want to memorize and secure that which is beyond our comprehension and our sight or vision. In the same all other works that we do are subject to cause and reason.

On the same basis what difference is there between the verses that describe the ears, hands, eyes, calves of God and give the impression of God having a physical existence and this way they create an impression of Him being limited and dependent.

What differences are there between those verses that give a meaning to the symbolic verses and connect them, with those that are commandments, and what difference is there between the verses, "There is nothing like unto Him" and "God is the most beneficent"?

Fakhruddin Razi, while trying to defend the stand taken by the Companions of the Messenger and those that had met them that the truth is with them, because if we believe that every person is allowed to give explanations and excuses about these problems, then the same should also be done with the commandments of the Shariah, but we should know that the hidden secrets of Islam will no longer be with us.

This excuse of Fakhruddin Razi is unacceptable because the reader of the Qur'an knows that making excuses or explanation for all those commandments that the Messenger has relayed to the people and taught them how to follow them will be like trying to find an escape from them. The symbolism is symbolic because it has been used to personify or compare with something else and between them there are the verses of commandments that can be debated upon so if we attach these to the symbolic ones then the symbolism ceases to exist. If we do not do this and let the symbolic ones remain as they literally are then we are trying to hide the truth because we have taken the untruth out from them.

This means that one untruth has erased another untruth or one wrong has erased another wrong because refuting the commandments to be attached to the symbolism is not the true explanation.

Some other commentators are perturbed and say that God is not a physical being to be limited to a place, and He is not dependent that the throne or something else fulfills His needs. The Arsh is a divine creation that has baffled human intelligence, is spoken of as the center of the command, or the throne that has been raised above the heavens because of its divine glory without anyone sitting on it or be dependent upon it and is protect for all eternity. This is benign gift of God for the believers so that they believe in it and deserve reward for believing in this unknown and unseen entity, or this same explanation stands good for all the unseen creations like the celestial tablets, the pen, etc. and does not need to be explained here in details.

This group that is a symbol of religion is part of another group that has gathered these symbolic verses in two groups of the right and the wrong and has declared God to be above needs. They have explained those verses that depict the limitations about God through the religious terminology that is compatible. This group has been divided into many departments. Some have limited themselves to the denial have given the ire acceptance to the positive analysis. These are those commentators who have pointed out the misinterpretations about the names and attributes of God and have termed it as the work of the ignorant. Alim is he who is not ignorant and this is the manner in which they have defined God.

The result of taking this meaning is that the entity of God is devoid of any glory or attributes but this is rejected by intelligence, and the manifest words of the book and

His knowledge is taken to be absolutely perfect for He is the creator. This is the idea of those who have put obstacles in the way of Islam.

The analysis of some commentators is far from the meaning of the book. They say that Tawil means that explanation which is not against human intelligence and should also not be against the belief that people hold.

Some others have taken the meaning that has been mentioned and have not used their own minds to interfere.

If the reader believes that it is incorrect to analyze these symbolic verses through anything but the Qur'an and the Sunnah or that the two have asked us to abstain from doing so. This group that is called Mula have maintained the literal meaning of the verses and prove that which is already evident on us for God. They explain those deeds that revert to the truth like the verse " He rose over the Throne" They have explained the word "Istawa" through the word "Istila" but for Arsh which is a work of God and does not revert to His attributes, they have taken it in the literal sense.

The Hadith that every Thursday God descends from the heavens on this earth, and that which describes his action of descent have explained that it is His Mercy that He bestows on earth.

You should however, rest assured for I have said that there is no cause for the verse being interpreted only from its literal sense and there is no proof against it. Qur'an has not been revealed like a puzzle. You should know that just as there are symbolic and commanding verses in the Qur'an, it is the same with Hadiths. If someone keeps the meaning of the symbolic verses of the Qur'an according to the symbolic Hadiths, then in reality he has denied the symbolism in Qur'an through the symbolism of the Hadith, though we have been commanded that we should refute the symbolism of the Qur'an only through the commanding verses of the Qur'an.

Then there is the second objection on acting upon such Hadiths and giving it precedence over the manifest words of the Qur'an, and that is, these Hadiths are not continuous and are also not fully implementable. Even if they are correct, it still cannot be imposed in religious matters. But, if they are continuous and has the true meaning within it as heard from the Imam, then it is acceptable because the proof that establishes an Imam as infallible is a proof that the Imam has not lied regarding its meaning. These problems have been hotly debated upon and he who desires may delve in it.

There is a Hadith in Sanan Ibn Daud that one day a nomad came to the Messenger and said, *O Messenger of God I am dying. My assets have been destroyed. I have come so that you may call for rain. I have made you our intercessor for God.*

The Messenger replied,

Woe be upon you for you do not know what you ask.

He then recited Subhan Allah so many times that his companions were amazed.

God is no intercessor for His creation. Pity on you! Do you know what God is? God is upon His throne and His throne is upon the heavens. He then made a canopy with his ten fingers and said, This Arsh creaks just the way a chair creaks when a person sits upon it.

The Compiler's Words

The contents of this Hadith are not without any objection and I have mentioned it simply because it speaks about the existence of the Arsh. There are other traditions that say that the Throne has many pillars or legs. One group says that the Arsh is being carried by four people, another says that the Throne is high above the heavens but directly above the Ka'aba and yet another group says that the heavens and the earth together are smaller than the Kursi. I have taken similar Hadith from the traditions of the Ahlulbait specially the words of Surah A'raf and I have taken their help.

In Ma'ani Akhbar Muhammad bin Muslim is quoted to have said, I asked Imam Sadiq about the words " He knows the secrets and that which is yet more hidden" He replied.

Ser are the secrets hidden in the hearts and those that a person brings in his heart and then forgets are still more secret.

In Majmaul Bayan Imam Sadiq is recorded to have said,

Ser are those objectives that you have hidden in your hearts and more secret than them are those that you bring into your hearts and then forget.

MIR AHMED ALI (AR)

Refer to the commentary of al Baqarah: 255 and Yunus: 3.

Aqa Mahdi Puya says:

Arsh is the symbol of authority of the almighty, all-wise and eternal sovereign. Istawa means the perfect and complete hold and sway over all that which has been created by al hayy al qayyum creator. The whole universe is encompassed by the arsh (the divine authority). The divine attention is universal and equitable everywhere-in the heavens, on the earth and in between them, never more or less.

He who created the universe and owns it is mentioned here as AR RAHMAN, the beneficent, the most gracious, because His mercy and grace encompasses all that which have been created by Him. Refer to the introduction of al Fatihah and commentary of al Fatihah: 1.

Yunus: 3

Refer to the commentary of al Araf: 54.

Again it is mentioned in this verse that with His permission intercession is allowed. Refer to the commentary of al Baqarah: 48. The duration of a day (yawm) can be a moment or fifty thousand years. See al Ma-arij: 4.

Thumma, used in all such verses where creation has been mentioned along with total omnipotent control, refers only to function, not to time.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Verses 5-7

In these few verses, four main attributes of Allah are referred to. They are as follows:

1. His Creative Power (Divinity), where it says: *"...Who created the earth and the high heavens."*
2. His Sovereignty, where it says: *"... dominates on Arsh (the Throne of existence)."*
3. His Ownership, where it says: *"To Him belongs whatever is in the heavens and whatever is in the earth..."*.
4. His Omniscience, where it says: *"...He knows the secret (of yours) and (that which is yet) more hidden."*

The Sovereignty of Allah over Arsh, which has been mentioned in some other occurrences of the Qur'an with the phrase recited: "...He mounted the Throne (of authority)", denotes to Allah's authority over the world of existence. As an instance, when it is said that so and so set on the throne, or so and so was taken down from the throne, it means that he gained an authority, or his authority was taken from him.

The Qur'anic phrase: "...He mounted the throne (of authority)" and the like of it, is usually followed with sentence which interprets it.

For example, in Sura A'rAf, No. 7, verse 54, it says: "...Then He mounted the Throne (of authority). He covers the day with the night..."

Or like Sura Yunus, No. 10, verse 3 which says: "...Then He established Himself on the Throne regulating all things,..."

Or like Sura Al-Hadid, No. 57, verse 4, which says: "...Then He established Himself on the Throne. He knows what enters within the earth and what comes forth out of it..."

And like Sura As-Sajdah, No. 32, verse 4, where it says: "...Then He established Himself on the Throne. You have none besides Him to protect or intercede (for you)..."

And in the verse under discussion, the Qur'an implies: the same Beneficent Who dominates on the Arsh (the Throne of existence). The verse says:

" The Beneficent (Allah Who) dominates on the Arsh (the Throne of existence)."

The Arabic term /uara/ originally means 'wet soil', and since the low level of the ground is often wet in Arabic it is called /ara/. Thus, the meaning of the phrase: /matahatauara/ (whatever is beneath the ground) envelops all dead bodies, treasures, and whatever thing is hidden in the depth of the ground.

Then, next to the Sovereignty of Allah over the world of existence, the Qur'an refers to His Ownership. It says:

" To Him belongs whatever is in the heavens and whatever is in the earth, and whatever is between them, and whatever is beneath the ground."

Up to here, three main attributes of Allah have been explained: the first epithet is His Creative Power, the second epithet, is His Sovereignty, and the third epithet is His Ownership.

In the next verse, the fourth epithet, His Omniscience, has been pointed out. It implies that His knowledge is so vast that it encompasses every thing you say manifestly or whatever you keep hidden, and He also knows even the more secret than the secret. The verse says:

" And if you utter aloud (or whisper, it is no matter): for verily He knows the secret (of yours) and (that which is yet) more hidden."

Imam Sadiq (AS) said:

The secret (thing) is what you hide in your heart, and more secret than that is that which has passed from your mouth but you have forgotten it. That is, not only it is hidden for others but you yourself have neglected it.

Allah knows everything: "He knows the secret (of yours) and (that which is yet) more hidden." *He knows the things which are not seen in the heavens and in the earth: "...I know the unseen things of the heavens and the earth,...". He knows what is in the womb of every female: "Allah knows what every female bears, ...". He knows the aim and meaning of glances: "He knows the stealthy looks..". He knows what passes in the hearts: "...Allah knows what is in your hearts;...". And there falls no leaf of a tree but He knows it: "*

...and no leaf (of a tree) drops down but He knows it,...". (Sura Al-'An'Am, No. 6, verse 59)

However, the domination of Allah over the world of existence is accomplished mercifully, not mightily. And the revelation of the Qur'an has been a sign of His Beneficence and His Authority upon the existence. So, His Sovereignty over the whole existence is alike. He is both the Creator of the world of existence and the Protector and Ruler of it. He has also knowledge about whatever is visible and invisible and has absolute ownership over all things.

Al-Anbiya [21:22]

لَوْ كَانَ فِيهِمَا ءِالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا
يَصِفُونَ (٢٢)

If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!

MUHAMMAD HUSAIN TABA TABAI (AR)

We have repeatedly discussed in the explanations of Surah Hud that there was no disagreement between the monotheists and the polytheists about the Oneness of God and He is regarded as the creator and cause of all that exists. His existence is from Him only and all that exists is from Him too. He is one and there is no dispute about it. Even the idolaters had this belief.

The dispute is about His being Ma'bud, the only God to be worshipped. They say that everything has been created for those who are close to Him. This is why we worship the gods we believe are close to Him so that they may act as intercessors. These lesser gods bring us close to Him for they are the gods of the creations and God is their God and the Lord of all.

The verses 9 and 87 of Surah Zukhruf say 1. " And indeed if you ask them, " Who has created the heavens and the earth?" They will surely say, " The All Mighty and the All Knower created them." And if you ask them who created them, they will surely say, "Allah". How then do they turn away (from the worship of Allah who created them?).

The verse under discussion refutes the idea of there being any gods other than the only One who is the creator of the heavens and the earth. Had there been any, there would have been utter confusion and destruction. Verse 84 of Surah Zukhruf says, " It is He Allah who is the only Ilah (God to be worshipped) ".

The root argument of this verse is that if there are other gods then it is imperative that they should either be cooperative or against one another. Since they will have different schemes for creation and sustenance there will be clashes between them and this will ultimately lead to the destruction of this earth and the heavens. We observe that this universe consists of all creations that are interlinked and interdependent on achieving their purpose and goals. We feel that there can never be more than one God in this universe who has created all things.

Sometimes we observe that the elements are opposed to each other or there are creatures of different natures but they all exist under the spirit and divine rule of coexistence. But then how is mischief and chaos created?

The answer

The clash between two causes is due to the different systems of the two creators but this dispute is something else. They take place under one system. One creator nullifies one system with another or limits their effects and this is what is seen in the disparities in the system of this universe.

The differences between the causes are not because they should reject one another, and the link with each other's purpose of existence, and thereby break the fabric of the unique and sole system or to break the unity or interconnection. But, in the dispute that arise if there are two creators, if we suppose that they break the fabric of the interdependence, then even they will not effect the cause, purpose and its effect. If they did then there would be no universe. The causes that are different but under one creator are like the two sides of a scale. One will rise while the other declines and this will keep happening until they reach a balance.

You may say that the effects of the system are visible in this world or that the systems proclaim the existence of one creator, then why shouldn't we create and install other gods so that they should all participate in the administration of this universe? They may disagree with each other in the implementation of the system in groups united against each other or that some of them may cooperate with each other.

The answer is that this assumption is wrong because for us humans, the meaning of reflection and planning is that the deeds that we do under the demands of our intelligence; we do so after regarding them and their constitution, only then do we take it to its logical conclusion. All these laws of intelligence have been derived from the external truths that we observe or we may say that they are derived from the systems present in the creations. This is why the laws of intelligence control our actions and the laws of intelligence are subservient to the laws of the universe, but this does not apply to God.

This was the proof that the verse has established on the Unity of God. This is also the proof of the fact that the common and special arrangements or plans emanate from one central authority, God. There is no dispute or disparity in them. Some commentators have opined ideas that are not in alignment with the Unity of God and others have said things that are beyond the meaning of this verse.

"Glory be to the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe to Him."

This verse corrects the ideas of the idolaters who had said that there are lesser gods with the Supreme One. Then, there are other gods who can resurrect people? Are there other gods in the realm of the Supreme Lord who arrange matters? Exalted is He from what they ascribe to Him.

There are other dimensions in this discussion and will be discussed later.

MIR AHMED ALI (AR)

This verse is a manifest proof of the unity of Allah - the integration, uniformity and harmony found in the operation of the universe. Since its creation positively proves the existence of a single, omnipotent, independent and all-wise authority which is governing its operation through the laws made and enforced by Him. He is Allah. Refer to the commentary of al Baqarah: 255 (Ayat Kursi) and Ali Imran: 2.

Ali Imran: 2

Refer to the commentary of verse 255 of al Baqarah for "Allah! There is no god save He, the ever-living, the self-subsisting."

Hayy, the ever-living, and qayyum, the self-subsisting, are the two attributes of Allah which break up and blot out the absurd doctrine of the divinity of Jesus Christ. He, who did not have an existence before his creation, like any other mortal, was brought into being by Allah, therefore, cannot be hayy, the everliving; and also he cannot be qayyum, the self-subsisting, because, according to the Christians, he was crucified.

Ibna Ishaq says that verses 3 to 80 of this surah were revealed about the Christians of Najran whom the Holy Prophet with his Ahl ul Bayt confronted in a spiritual contest known as the event of mubahilah (see commentary of verse 61 of this surah).

A great deal of metaphysical nonsense, based on conjecture and speculation, is put forward by the Christians in support of their claim, yet they themselves do not understand the doctrine of divinity of Jesus, which they take as true without examination or proof. Moreover, there is no consensus among their theologians. The most popular belief is triune, three in one, or a trinity in unity-God is a spiritual organism, having living components which can be called organs only so long as they remain united and interrelated to each other in the whole. Therefore, God is one but has components which perform separate functions.

Jesus has a mysterious double nature which makes him a member of the trinity. The idea of trinity or the doctrine of divinity of Jesus was not given by prophet Isa. Please refer to the quotations of the Old and the New Testaments given in the commentary of verse 255 of al Baqarah.

All organisms are finite. To function in a harmonious whole the components must be interdependent. There must be an omnipotent will or a primal cause to keep the diverse components together, without being disunited, in order to let them work in harmony. The primal cause is God. None of the components or their whole can be God because they obey and follow the will of the primal cause.

Hayy, the everliving, is He who knows and acts freely without any limitations. Any organism whose components are finite and dependent cannot be an everliving infinite.

Qayyum, the self-subsisting, (a magnified form of the adjective qayam-standing and enduring) is He who stands (subsists) by Himself and all others stand (are subsisted) by His eternal endurance.

Anything, composed of components with separate functions, is governed by the law of cause and effect; and that which needs reason or cause to be effective or sufficient cannot be self-subsisting, "Allah is the self-subsisting" means that to be effective or sufficient He does not need a reason or cause because He Himself is the prime cause. Now it becomes clear that the hypothesis of the scholars and the theologians of the Christian church not only fail to convince the seekers of truth but also create chaos and confusion.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

This verse is one of the clear reasons of the negation of any god as well as polytheists' gods. It says:

If there were, in the heavens and the earth, (other) gods besides Allah, they would both certainly go to ruin. ...

In that case, the regulation of the world would disturb. The verse continues saying:
... So glorified is Allah, the Lord of the Arsh, from what they attribute (unto Him).

These undue attributes unto Him, these false idols and imaginary gods are naught but some illusions, and the Essence of Allah, the Pure, therefore may not be polluted by these undue attributes.

The proof which has been mentioned in the verse under discussion upon Unity and negation of any god, besides being simple and clear, is one of the exact philosophical proofs in this field. The Islamic scholars call it 'a mutual hindering proof'. This reasoning, briefly speaking, says that no doubt there is a single regularity dominated over this world. This harmony existed in the laws and order of the creation denotes that they have originated from a single source, because if the sources were different and the wills were various, this harmony and agreement would never exist; since each of them might have a separate requirement and would nullify the effect of the other, and, consequently, the world might finally go to destruction.

Hushaam-ibn-Hakam once asked Imam Sadiq (a.s.) what the reason of Unity of Allah was. Imam (a.s.) said:

The continuation of devices (of the world) and the completion of creation, is the reason of His Unity...
(Tauhid-Saduq, p. 250)

This verse is an answer to those who used to believe in a separate god for every thing and every affair. That is why the Qur'an says: "The Lord of the 'Arsh" which means Allah is the Lord of the whole world of existence.

Al-Mu'minun [23:86]

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ (٨٦)

Say: "Who is the Lord of the seven heavens, and the Lord of the Throne (of Glory) Supreme?"

MUHAMMAD HUSAIN TABA TABAI (AR)

Say: Who is the Lord of the seven heavens and the Lord of the great throne?

God here orders His Messenger to ask the idolaters; *who is the Lord of the Great throne*; and He could have asked, "The seven heavens and the great Throne belong to whom?"

The answer to both the questions would be the same, Allah. The word used here is "Lillah" and not "Allah" as commentators have taken it to be. But Arsh here is the station from where all the decrees for the arrangement of the creations are issued. The word Rab according to the dictionary means "Owner" who has the powers and uses them...

Had the question been "Who is the owner of the earth" then the idolaters would not have given the same answer but when they are asked "Who is the owner of this earth and all that it contains?" Then, they reluctantly admit that it is God. They would do this because they believe it to be so.

So the word Rab is taken to be the owner. Suppose we ask, "Who is the Rab of the seven heavens and the earth?" They would admit it to be Allah though they have already designed separate gods for each of the stars and the earth. So, if they answer this question they will not say "It is all for God" but they will say that the ownership of the planets and the stars and earth belong to our different gods. Their answer here is not "Sayyaqunallah" for they will not say this because they will then be defeated in the argument.

On reflecting upon their whims and religions we find that they do not follow such tenets that is acceptable to all. The Sabeaens, the Brahmans and the Buddhists distribute the heavens and the earth in different gods. They have separate gods for the heavens, earth, rivers mountains, vegetations and minerals etc. They take these gods as their intercessors in the court of the Mighty God. So they make idols separately for each one of them and worship them as lesser gods. The idolaters are not united in their belief, each group has its separate sets of gods.

Yet some of them believe that the God of the heavens and the rivers is the Mighty God. In Surah Mumin, verse 37 it says, "O Haman build me a tower so that I may arrive at the ways of the heavens and I may look upon Ilah the God of Moses." He and his people believed that the God to which Musa invites them lives high in the heavens and He is its Lord and his angels exist below him.

Now they (The Sabaeaens and others) believe that there are separate gods for all the stars and planets etc. among the angels and the Jinns and it is they who look after each one of them separately, yet they say that it may be so but all these lesser gods are subservient to the God almighty.

This question was addressed to the idolating Arabs and this was their reply Therefore when they say " Sayyaqunallah" they correct in saying so as you well understand.

If the question is addressed to those who believe that there re seperate gods for each existence in the heavens wherein exist the Jinns and the angels then they too agree that there is a station centralized for the commands being issued under the control of a single and mighty God, Allah.

This manifest universe like the unseen one has no gods but the One God. The question here means to ask them to answer who is the, creator, arranger, and sustainer of the entire heavens and though they have created lesser gods for separate creations they are unanimous in saying that the total control of it all lies with the One God. They will say Allah (then) you say, will you not fear Allah?

What the verse means here is that since they admit that the control, and sustenance of the entire creations in the heavens belongs to the One God who issues His decrees to administrate all then why do they take the risk of displeasing that One God? *Say, you deny Him, and consider Him to be a tale of yore, when the Prophets enjoin you to believe in Him you make fun of them and even kill them, while you know and admit that all the sustenance and arrangement is done from a station in the heavens known as Arsh.*

The word "Lillah" is a very fine point in the arguments because the Arab idolaters did not consider Allah to be the God but they believed Him to be the owner of all that existed. It was due to this that they had separate gods and they worshipped them.

MIR AHMED ALI (AR)

(no commentary available for this verse)

Al-Mu'minun [23:116]

فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (١١٦)

Therefore exalted be Allah, the King, the Reality: there is no god but He, the Lord of the Throne of Honour!

MUHAMMAD HUSAIN TABA TABAI (AR)

This verse proves the Godhead of Allah and rejects its denial. It absolves God from all frivolous deeds because He has enumerated four attributes for the same:
God is the true King. He is the truth and no untruth can near Him. There is no Lord or God but Him.

He is the Lord of the Arsh who is the true King because He issues decrees for everything in creation, life and death or sustenance. His order is obeyed and His rule is promulgated. Because He is the truth, all orders emanating from Him are nothing but the truth. Untruth has no connection with him.

It is possible that some people may think of other gods too whose orders are against those of the real God so it says "There is no god but Him." He deserves to be worshipped because there is no other creator and He alone sits on the Arsh. This celestial throne of grace is the station from where all His decrees are issued throughout the universe.

God therefore,

- is He who issues orders and
- every thing exists because of Him,
- He orders nothing but the truth and
- does not do anything but the truth.
- All creations are to return to Him and
- echo His glory for they exist because of Him.
- The untruth is wrong and
- evil and they never touch him.
- The proof of His oneness is that
- He alone creates and
- joins all the creation that are interlinked and interdependent on each other.
- He purges the evil from the truth.

" And whoever invokes any other god besides Allah, of whom he has no proof then his reckoning is only with his Lord. Surely the disbelievers will not be successful."

Invoking other gods means to call other gods beside the true God and not that one invokes others as he invokes the true God because the idolater at times invokes only those other gods whom they claim to be the true ones. This invoking infers to other gods because they invoke them separately from the God who creates.

God says, *There is no concrete proof* of the other gods but the proof of the one true God is irrefutable.

The words *then his reckoning is only with his Lord* prove that the final judgment rests with the One God. And none can intercede in the judgment of punishment and rewards that He issues. The punishment refers to Hell as discussed in the previous verses . So this verse refutes the subject of intercession for salvation and forgiveness and this has been established by the words - *And say, My Lord ! Forgive and have mercy for you are the best of those who show Mercy.*

MIR AHMED ALI (AR)

(no commentary available for this verse)

Al-Furqan [25:59]

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ
أَسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِهِ خَيْرًا (٥٩)

He Who created the heavens and the earth and all that is between, in six days, and is firmly established on the Throne (of Authority): Allah Most Gracious: ask yourself, then, about Him of any acquainted (with such things).

MUHAMMAD HUSAIN TABA TABAI (AR)

Who created the heavens and the earth and all that is between them in six days. And He firmly established Himself on the Throne. So ask about Him (from) the one who knows.

From the verse we understand that it completes the meaning of the words " The ever living One who will never die" and it asks us to rely on God who is ever living and will never die. Just as the advocacy is depended on his life, it is also dependent on His knowledge that can be understood from the words " He is the all knower of everything." . The command and its promulgation also refer to rulership because this verse explains the control and rulership of God over the heavens and the earth. We have explained this in the commentary on previous verse so we will not repeat it here.

What we learn here is that the word " The Most beneficent" is the subject while the rest " all knower" is the predicate because it explains that we should ask for everything from Him. It is He who sits on the Arsh and controls the entire universe; and it is His mercy that resulted in its creation. He creates everything and everything will return to Him. So one should ask about Him from the one He has gifted the knowledge. When you ask him He will make the truth so evident that untruth will never be able to come close or be able to interfere. We often say, " Ask me" because we feel we know what is being asked and can answer word to word.

The commentators have other opinions about the words " The all knower of everything-God". Some say that the word Rahman here is used as praise, other say it means He is the beginning and " All knower " is a part of it. Some say that it's meaning is secreted in the throne.

Some people have explained " Khabeer" as the knowledge that reverts to God and the whole sentence means, " Ask God for He knows everything." Other say it means " You should ask the most beneficent or ask about His throne from the one who has been told about it and knows. It means the God of the heavens and some say it means Jibril and the Messenger Muhammad.

Some say the word "Khabeer" refers to those who have studied the divine books and are aware of the attributes of God and the manner in which He created things. Some say it means those who are aware of the reality.

These are those interpretations that are not compatible with the meaning of the verse so we should not waste our time in discussing them.

MIR AHMED ALI (AR)

Refer to the commentary of Araf : 54; Yunus : 3; Hud : 7

Hud : 7

Refer to the commentary of Araf: 54 for the creation of the universe, and al Baqarah: 255 for the seat of divine authority. The creation of the universe is not a sport, nor a whim, on the part of Allah. This life is testing time, but the disbelievers, who do not believe in a future life of the hereafter, think all talk of it is like a sorcerer's talk, empty of reality.

Aqa Mahdi Puya says:

Water, the perennial matter, from which the physical universe (terrestrial and celestial bodies) has been formed, is described as liquid, amenable to take any form, to prove that there is no limit to the possibility of development or, change in the matter, which implies a free competition in the process of continuity and progress. However perfect one may be, the possibility of further perfection is always there to try and attain, for which the Quran asks the Holy Prophet to pray in verse 114 of Ta Ha.

After dealing with the process and purpose of creation, the reference to "raising up after death" may either refer to the present state in which man is (when he is nothing, unworthy of mention-Dahr: 1) or to the resurrection as the consequence of the life of this world. The raising up after death through an evolutionary process, which the Quran frequently mentions, appears as a fascinating but unreliable statement to the ignorant disbelievers, therefore they say it is a sorcery.

An-Naml [27:23]

إِنِّي وَجَدْتُ أَمْرًا تَمْلِكُهُمْ وَأَوْتَيْتُ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ
عَظِيمٌ (٢٣)

*I found (there) a woman ruling over them and provided
with every requisite; and she has a magnificent throne.*

MUHAMMAD HUSAIN TABA TABAI (AR)

*I found a woman ruling over them and she has been given all things that could be
possessed by any ruler of the earth and she has a great throne.*

*The words ruling over them refer to the people of Saba. The words, She has been
given all things describes the vastness of her rule and the greatness of her kingdom.*

The word *everything* describes all that is required to make a great kingdom like
alertness, precaution, determination and the solidity of will, pomp and splendor,
water and land, a great and strong army, obedient subjects but it describes or
mention only the great Throne.

MIR AHMED ALI (AR)

Verse 20

These verses narrate the story of Saba or the queen of Sheba of the Bible (refer to
chapters 10 and 11 of Kings) whose Arabic name was Bilqis. Hudhud (hoopoe) is a
light, graceful bird, with a yellow crest on its head. This bird served Sulayman as an
efficient scout, and also used to discover water beneath the surface of the earth, as
if a X-ray device was fixed in its eyes.

Tafaqqad literally means to find out a defect, but in verse 20 it is used for making an
enquiry.

When Sulayman took a muster of the birds, he did not find the hoopoe, because he
had a good reason for his absence. At that time he was surveying the vast realm of
Saba, the queen of Sheba, where he went along with another hoopoe who met him
while he was flying to report to Sulayman and (the other hoopoe) gave him an
explicit description of the grandeur of her dominion, after hearing the might and
glory of Sulayman's kingdom. Sulayman's hoopoe came back and told him what he
saw, particularly about their religion that she and her people were the worshippers of
the sun.

It is desirable (mustahab) to prostrate one's self in adoration before Allah after
reciting verse 26.

To test the hoopoe's report Sulayman wrote a letter to Saba; and asked the hoopoe
to go and deliver his letter to her and bring her reply.

Sulayman expressly began his letter with *bismillahir rahmanir rahim*, on which is
based the true religion of unity of Allah, and invited her and her people to the true
faith, not for worldly conquest but for the spreading of the light (guidance and
wisdom) of Allah.

The queen, after consultation with her courtiers, decided to send a few gifts to Sulayman in order to find out that Sulayman was not like ordinary kings who conquer by violence. When her embassy came to Sulayman with the gifts, he refused to accept them, because firstly Allah had given him better than that which He had given her, and secondly he was expecting her submission to the true religion.

He told the embassy that soon his army would drive them forth from there, disgraced and humbled. After the embassy had departed he asked his chiefs: *Who can bring me her with her throne, before they come to me in submission.* A large, powerful jinn offered his services and assured Sulayman that he would do it before he would rise from his council. However strong and big a creature might be, it was not possible for him to go to a distant land and bring her and her throne in a few moments, unless the jinn had supernatural powers to do it. Although the jinn had boasted of his strength and supernatural power, yet when a man who had knowledge of the book said that he would bring them to him within the twinkling of an eye, Sulayman gave him permission. Soon the Queen, with her throne, was before him.

See commentary of Rad: 43 to know about him who had the knowledge of the book. It is reported by Abu Ishaq Thalabi that Abdullah bin Salam asked the Holy Prophet to give the name of the man who had knowledge of the book and brought the queen of Sheba with her throne within the twinkling of an eye. The Holy Prophet said: "It was Ali."

It is stated in Minhaj al Sadiqin and Umdat al Bayan that then the Holy Prophet said to Ali:

O Ali, you helped all the prophets of Allah incognito (concealed from view), and you help me in propria persona (in person) manifestly.

Ali ibn abi Talib is known as *mazhar al aja-ib* and *mazhar al ghara-ib* because, as willed by Allah, he used to appear in different forms to carry out divine plans under very special circumstances. These two epithets are exclusively reserved for Ali. Even today the true believers invoke Allah to send him for help. The famous dua, known as Nadi Ali, which the Holy Prophet recited, as commanded by Allah, at Khaybar refers to Ali as *mazhar al aja-ib*. Ali ibn abi Talib is also known as *mushkil kusha*, the remover of hardships.

In every age, to many persons he comes personally to remove hardships. Through his name great spiritual achievements are attained. The Holy Prophet, and after him, Ali are acknowledged as the most superior possessors of the spiritual powers.

Aqa Mahdi Puya says:

The last sentence of verse 40 asserts that man's submission and devotion to Allah is in his own interest. Allah is supreme in glory. He is self sufficient. He is free of all needs.

The queen was lodged in another building of the palace. To make the queen see the fallacy of outward appearance the floor of the palace was made of slabs of smooth glass that glistened like water. When she was brought into the palace she thought it was water, and tucked up her clothes to pass through it, showing her bare feet and ankles. Sulayman told her the real fact. She then realised that she had been wrongly worshipping the creation of God, the sun, deceived by outward appearance, instead of worshipping the creator. At once she submitted herself to Allah, the Lord of the worlds, whom Sulayman worshipped.

An-Naml [27:26]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

(Allah)!- there is no god but He!- Lord of the Throne Supreme!

MUHAMMAD HUSAIN TABA TABAI (AR)

Allah! None has the right to be worshipped but He, the Lord of the Supreme Throne.

This refers to the description given by the hoopoe and is about that which has already been dealt in the previous verses. This is the expression of the great Truth. This is why it first says, *None has the right to be worshipped but He* and then goes on to speak about the Supreme Throne to say that all arrangements in this world revert to God. This is because the station of the Supreme Throne is from where all the commands are revealed.

This, *Lord of the Supreme Throne* has other connotations and that is the description that the birds give about the Queen of Saba and her great throne. The bird may have desired that Sulaiman should order his people to bring that throne to him. He gave this order so that the Queen of Saba may recognize the glory of God and be subservient to Him to with due humility.

MIR AHMED ALI (AR)

Arsh Verse 13

An-Naml [27:38]

قَالَ يَا أَيُّهَا الْمَلَأُوْا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

(۳۸)

He said (to his own men): You chiefs! which of you can bring me her throne before they come to me in submission?

MUHAMMAD HUSAIN TABA TABAI (AR)

He said, O chiefs, which one of you can bring me her throne before they come to me surrendering themselves in obedience?

These are the words that Sulaiman said after receiving the gifts from the Queen of Saba and after returning her ambassadors. He has foretold that soon they will come to submit themselves to his authority. He asks them *Which one of you can bring me her throne?* This was said so that the Queen of Saba could see the powers bestowed on him by God and so that she could accept his prophet hood and be subservient to him. This can be seen in the next verses. She became subservient and obedient to God.

MIR AHMED ALI (AR)

Arsh Verse 13

An-Naml [27:41]

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ

(٤١)

He said: Transform her throne out of all recognition by her: let us see whether she is guided (to the truth) or is one of those who receive no guidance.

MUHAMMAD HUSAIN TABA TABAI (AR)

He said, Disguise her throne for her that we may see whether she will be guided or she will be one of those not guided.

Raghib has in his Mafaradat that this verse is about the disguising of something to make it unrecognizable. He said this when the Queen of Saba and her ministers had arrived in his palace and wanted to meet him. This order was to judge her intelligence just as the order to bring the throne was to show God's miracle. They were commanded to bring the throne in a disguised manner so that it could not be recognized. He wanted to see whether they recognized the throne in its changed appearance.

MIR AHMED ALI (AR)

Arsh Verse 13

An-Naml [27:42]

فَلَمَّا جَاءَتْ قَيْلَ أَهْكَذَا عَرْشِكِ قَالَتْ كَأَنَّهُ هُوَ وَأَوْتَيْنَا الْعِلْمَ مِنْ
قَبْلِهَا وَكُنَّا مُسْلِمِينَ (٤٢)

So when she arrived, she was asked, "Is this your throne?" She said, "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam)."

MUHAMMAD HUSAIN TABA TABAI (AR)

So when she came, she was asked, Is your throne like this? She said, It is as though it is the same. Sulayman said, Knowledge was bestowed on us before her, and we were submitted to Allah.

When the Queen of Saba approached Sulayman, she was asked, " Was your throne like this?" This was a question about the similarities of the thrones and such questions relate to non-recognition.

She answered, " It is as if it were the same." And this was said of superfluous inspection and she did not want to confirm without due deliberations and she did not want to confirm her belief that were still in the initial stages.

Knowledge was bestowed on us before her and we were submitted to Allah.
This verse explains the dialogue of Queen Saba. The courtiers of Sulayman asked her about the throne and she realized that they wanted her to think about the miracle of Sulayman. When she got the hint she said *we already have the knowledge about the kingdom of God and its control and this is why we submit ourselves humbly to Him.* Some commentators have said that " knowledge was bestowed on us" are the words of Sulayman.

Others have opined that these words belong to the courtiers of Sulayman and yet others have said they are the words of Queen Saba and it means, *We already knew that our throne has been transferred here.* Both these opinions are incorrect.

A Discussion on Hadiths

In the book Ehtijaj Abdullah bin Hasan quotes his father who said, When AbuBakr decided to refuse Lady Fatima the right to Fidak, she came to him after hearing about it and said,

O Son of Abu Qahafa! Is it possible that you inherit the will of your father on the basis of Qur'an Kareem and I be deprived of my father's inheritance? You have expressed a very bad decision. Do you oppose the Book of God of your own free will for it says, That you should judge according to Sulaiman and Daud.

In the book Basair; the closest of the greatest name of God has been derived from 73 alphabets and one of the alphabets was known to Asif Barkhia and when he used it, the land between Sulayman and Bilqis constricted so that he could catch the throne with his hands, lift it and kept it there. The land expanded to its original form again. This was done between the time spent in the batting of the eyelids. We have 72 out of the seventy-three alphabets and one is with God and He has secreted it with the unknown knowledge. There is none mightier and more powerful than God.

The compiler's words

This meaning has been quoted from Imam Sadiq too. The late Kulayni has quoted it from Imam Baqir and Nufili has quoted it from Abul Hasan.

The words that Asif Barkhia knew one of the alphabets for God's greatest name and he used it to bring the throne are not contrary to the meaning that we have explained about Isme Azam or the great name of God. We had said that this great name is not an example of words. The traditions also do not say that this great name is made out of words and the alphabet here is not the normal alphabet but has been described in this way because He wants to speak in the language that the people understand. The name in the minds of the people is made of worldly alphabets.

The words *Before the batting of the eyelids* has been explained in Majmaul Bayan in many ways and the fifth is that the land had constricted for him and this has been explained by Imam Jafar Sadiq.

The Compiler's words:

The Hadiths that has been recorded for the constriction of the land is not according to the other. I have first quoted the fifth reason or explanation, but the first is that the angels must have brought the throne. The second explanation is that the wind must have brought it. The third is that God must have created consecutive motions in it. The fourth is that the land must have sunk and the throne came close to Sulayman. The fifth is that God must have removed it or vanished it and brought it before Sulayman.

Some commentators have other views and they say that God has created stages for the existence of material beings. He gave the throne the first stage with the Queen of Saba and the second with Sulayman. Once it is transferred the first stage ceases to exist. This explanation is farfetched as the fifth explanation for it has no proof.

In the same book it is said that Ayyashi has quoted a Hadith that Musa bin Imam Jawwad met Yahya and Ibn Asthmas asked him many questions . He said,

I met my brother Ali bin Muhammad and we talked of a few different issues and then I swore allegiance to him. I said, May I be sacrificed upon you, Ibn Aktham has asked me many questions .

My brother smiled and said, Did you give any decisions on those issues? I said, No. He then said, Why? I said, I did not know those issues. He asked me What were they? I said, He wanted to know if Sulayman was dependent on the knowledge of Asif Barkhia? And he asked me other questions too. He said, Please write my brother! I Begin with the name and help of God who is kind. He asked me God says,

One with whom there was knowledge of the scripture is Asif bin Barkhia and Sulayman was not dependent on his knowledge. He wanted to tell the people that Asif was the one who would succeed him and Assisi's knowledge was a part of the knowledge that Sulayman had that had been given to him by God. God urged Sulayman to point towards Asif so that his people would accept Asif after Sulayman died and made dispute about his succession. This was the same as God had given the knowledge of the Book during Daud's time, so that Daud could appoint him as his successor.

The Compiler's words

This Hadith has been copied by the author of Aujal Ma'ani from Majmaul Bayan and then said, that this Hadith was not true. We could not understand what objection Ruhul Ma'ani had about it and we see no reason for it excepting that Imam has been discussed here and this was what he did not like or accept.

Nurus Saqlain quotes a Hadith of Imam Ali recorded in Kafi,

He who has no hope, is hopeful. The Queen of Saba came out of her country to Sulayman and accepted and believed his Godly mission.

As-Sajdah [32:4]

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ
أَسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا
تَتَذَكَّرُونَ (٤)

It is Allah Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne (of Authority): you have none, besides Him, to protect or intercede (for you): will you not then receive admonition?

MUHAMMAD HUSAIN TABA TABAI (AR)

Allah! It is He who has created the heavens and the earth, and all that is in between them in six days. Then He rose over the Throne. You have none besides Him as a protector or an intercessor. Will you not then remember?

This verse has been explained by the verse *He created the heavens and the earth then rose over the Throne* and similar verses.

We had said earlier that *rose over the throne* refers to the management and arrangement of the entire creation through the common programme that rules over everyone.

In the Qur'an an example has been given wherever a symbolism has been used. In verse 54 of Surah A'raf the book says, " He rose over the Throne. He brings the night as a cover over the day." In verse 3 of Surah Yunus the book says, " Disposing the affairs of all things" and in verse 4 of Surah Al Hadid the book says, " He rose over the Throne. He knows what goes into the earth and what comes forth from it." Then in verse 16 of Surah Al Buruj the book says, " Owner of the Throne, the Glorious One. He does what he intends."

He has mentioned His ascension on the Throne after He mentions the creations of the heavens and the earth because this is to prove His omnipotence. In such cases merely saying that God is the creator is not enough to refute the ideology of the idol worshippers because they do not deny this. What they deny is the management solely in His command. They believe that their lesser gods are responsible for the management of the universe and so they are His successors. The One God is their god too.

This is why it was imperative to mention His rise on the Throne after mentioning the creation of heavens and the earth. Creation and management are interconnected and never separate. He mentions this because He wants us to understand that it is He who has created everything and it is He who is the Lord, ruler and manager of their affairs. He is the sole protector and God and He is the sole creator.

This is why in all the verses we have cited above, He mentions the management and rule of all after their creation. Another example of this is " He created the heavens and the earth (and all that exists between them) in six days then He ascended the Throne. He is the sole inheritor, protector and intercessor for you." Succession, inheritance and intercession are also a stage in the management of affairs of the creation.

Here the *Wasli* refers to the person who is responsible for the management of affairs and our existence depends on the general that controls the entire affairs and is also subservient to the special laws about humans. Whether it is the general laws or the special ones they all revert to the sole creator God. He is the lord of our affairs. Everything has a successor or protector but He has no successors or protectors. He has no partners.

We have mentioned earlier that intercession is required, but when we attach the same meaning to the external causes then we conclude that the causes of the universe will each be the intercessor for another and they compliment each other in the effects - like, clouds with rain, the sun with the shadow and both compliment each other in assisting a plant to grow. If God is the one who connects the reasons and the causes, then He is the true intercessor who amends the defects in each causes and there is no other intercessor or protector.

As we have pointed out earlier during the discussion on the names that they are the means of bestowing mercies on His subjects e.g. His names, *Raziq, Jawad, Rahim and Ghani* denote that He gives sustenance to his creation; and since He is *Shafi, Mafi, and Rahim*, He cures our hearts; and since He is *Shadidul Tabash, Zhu Inteqam and Aziz*, he kills the oppressors.

Whatever mercy reaches us humans is through one of His names. You will never find a creation that does not have the benefit of one of His names. Among the names some supercede the others in certain circumstances and some prove more effective in a certain condition and each one them is an intermediary between His creation and Him.

His name *Safi and Rauf* are attached to His benevolence because it alone is connected with the well-being after sickness. His name *Shafi* cures and acts as an intermediary with His names *Rauf and Rahim*. The name *Rahim* is connected with *Qadeer* for He is the all controlling.

These intermediaries fulfill the effects of His names or in other words they interconnect the reasons, the cause and make the cause active. We therefore conclude, that God is the Healer for some through some of His names and so the use of the name is the cure. There is no Healer or Forgiver accepting Him.

It is now clear that there is no objection in the use of the word *Shafi* or *Forgiver* for Him. It is not possible that any one will say " How can God be *Shafi* for Himself." I have said that His forgiveness is the intermediary attribute between Him and another person. We seek His shelter from His anger or we seek justice from Him for He is Merciful. We consider His mercy to be the intercessor or the intermediary between His anger and us. The meaning of forgiveness in the sense that God is merciful not for Himself but for others is wrong. Since the second meaning is closer to that of the commentators, they have disputed the interpretation of the verse.

Some have opined that the meaning of " You have none besides Him as a protector or an intercessor" - You are transgressing by making partners for Him for you have no other Protector and Forgiver and there is no intercessor for you with God. The objection here is that the verse do not say that you do not have anyone close to God as intercessor, but it says that you do not have any intercessor, protector or forgiver but God.

Some people have opined that the word "Shafi" has been used as helper and the word "Dunah" is for any other entity than God. The idolaters considered their idols to be the intercessors in God's court and each of them is the intercessor in His own belief and section. The meaning of the verse is that God is your intercessor and you have none other who will forgive. Some have considered the word " Dunah" to mean closeness but the meaning actually reverts to punishment, so the verse now means, *there is no intercessor or forgiver from God's punishment. There is none close to God to give you this benefit and none other has the power to intercede or forgive.*

The problem with this interpretation is reverting the meaning to punishment is baseless and meaningless. There are other doubts too and those who say this are perturbed about " If God is the forgiver, then who will be the person who will intercede?" You have been attentive to the explanation that I have given that God is the Forgiver and also accepts the intercession.

" *Will you not then remember?*" These words ask how long the disbeliever are going to ignore the truth and deny it? They do not understand that the Rulership and Governance of all creation is only in God's hands. He is unique and alone. He is the true God There is no other judge and forgiver but Him. The idols that the disbelievers believe to be their intercessors are a very farfetched assumption and totally untrue.

MIR AHMED ALI (AR)

Refer to the commentary of Araf: 54; Yunus: 3; Hud: 7, and Furqan: 4 to 9.

The day (yawm), mentioned in the Quran, is not, every time, the day of the earth, from sunrise to sunset. It can be a moment, or a period of 1000 years as in verse 5 below, or 50000 years as in Ma-arij: 4, or a very long period as in Ha Mim: 9 to 12.

Az-Zumar [39:75]

وتَرَى الْمَلَائِكَةَ حَاقِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٧٥)

And you will see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"

MUHAMMAD HUSAIN TABA TABAI (AR)

And you will see the angels surrounding the Throne (of Allah) all around, glorifying the praises of their Lord. And they (all creatures) will be judged with truth and it will be said, all the praise and thank be for Allah, the Lord of the Alamin (the jinns and mankind).

The word *Hafina* here means to surround and the *Arsh* is the station from which the divine decrees are issued by the Lord. These are the orders regarding the arrangement of this universe and angels are the ones who impose the will of God by obeying it. *You will see* means that on the Day of judgment you will be able to see the angels.

The whole verse will therefore mean, that on that Day of judgment you will see the angels surrounding and encircling the Throne to gather up all the deeds that have been done. You will find them praising and chanting the glory of their Lord.

" *And they will be judged with truth*" can refer to the angels, but may refer to the angels and other creations and it may also refer to all the creations and mankind.

"*Judgment*" here means to decide about those who will go to Paradise or those who go to Hell, or it may be for judgment between the apostles and their followers. But since it has already been said, " They will be judged without any injustice" so the repetition here lays no extra stress.

For one group however, this judgment may be beneficial for some and harmful for others, because judgment is done where there is a dispute but there is never any dispute among the angels. And this proves that these words are not about the angels but revert to them in the sense that the judgment of the disputes requires that they present the parties in court, ask for witnesses and relay the judgment to the one who is truthful and is rewarded as well as those who disobeyed the truth and are punished.

It is possible that judgment in the first verse may stand for the command of God, but in this verse it may mean the entire issue from birth to the presentation in the divine court and their internment in Hell and may also be for the deserving to go to Paradise to live forever. So this refutes the objection that the repetition of the word "Judgment" is inconsequential.

"*Praise the Lord of the Alamin*" is the result of the creation and its end. It is a general praise of God. He does nothing but does everything beautiful.

Some commentators have opined that those with certitude, the pious ones say this praise, because the first praise was for their entering Paradise. The second praise was for God to judge between them and others and reward them with Paradise. Some others have opined that it is the angels who sing the praises. Others, yet again that the entire creation sings the praises.

The first explanation is confirmed by the meaning and words of this verse, that describes the attributes of the Ahlulbait in verse 10 of Surah Yunus that says, " And they will end their request by saying, " All the praises and thank be to Allah the Lord of the Alamin(Jinns and mankind)."

This too is a common praise and the Last Day of Creation is also a praise.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

This verse refers to the absolute sovereignty of the Lord of the worlds to whom alone belongs all praise and glory. See commentary of Baqarah: 255. According to the Ahl ul Bayt the throne (arsh) refers to absolute wisdom of the Lord and those who surround the divine wisdom on its outskirts are the angels and His chosen friends.

Ghafir [40:7]

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ
بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً
وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ (٧)

Those who sustain the Throne (of Allah. and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Your Path; and preserve them from the Penalty of the Blazing Fire!

MUHAMMAD HUSAIN TABA TABAI (AR)

Those who bear the Throne (of God) and those around it glorify the praises of their Lord, and believe in Him and ask for forgiveness for those who believe; Our Lord You comprehend all things in mercy and knowledge, so forgive those who repent and follow your way and save them from the torment of the blazing fire.

God has not specified in this or anywhere in His words who the carriers of the Arsh are, whether they are the angels or some other creations. But, from the use of the words we discern that the carriers are the angels only because in the Surah Zumur 75 are the words " And you will see the angels surrounding the throne from all sides" and they prove this assumption. The angels circle the Throne so the carriers will be from among them also. I have discussed the word Arsh in the sixth volume of this commentary.

So the words " Those who bear the Throne" are the angels. It is the throne from where all the decrees are issued and from where the affairs of the universe are managed. The angels who circle the Arsh are the most prominent and closest ones.

Those around it glorify the praises of their Lord. They regard God above all things and that nothing can come close to Him without permission as it is demanding by His station as the lord. They praise Him for it.

" And believe in Him"

The angels bear faith and witness on God despite being the ones who encircle the throne and move it around for they desire to attain the commands that has been issued and then praise it. This is all in the sense that the angels believe in His Lordship and Creativeness together with His Oneness. The way the idolaters describe them is as if these angels are the partners of God but the verse negates it. They however worship the angels as gods.

" Forgive those who repent and follow Your way"

These words confirm the praise of God being all Merciful - they follow your way means they follow the religion like the true believers. The religion specified by God here is Islam.

To follow Islam means to model one's deed according to its commands. Repentance here is to re-believe in God and return to the way specified by Him. So the verse will mean, *Your Mercy surrounds everything so forgive those who believe in You and obey your commands. Protect them from the punishment of Hell.* This is the purpose and aim of this verse.

MIR AHMED ALI (AR)

Refer to the commentary of Baqarah: 255 and Zumar: 75.

This verse confirms the doctrine of intercession. Refer to the commentary of Baqarah: 48 and 123.

Zumar: 75

Aqa Mahdi Puya says:

This verse refers to the absolute sovereignty of the Lord of the worlds to whom alone belongs all praise and glory. See commentary of Baqarah: 255. According to the Ahl ul Bayt the throne (arsh) refers to absolute wisdom of the Lord and those who surround the divine wisdom on its outskirts are the angels and His chosen friends.

Baqarah: 48 and 123

On the day of resurrection absolute justice will prevail. The chosen people also will be judged in view of their actions.

If "nor shall intercession be accepted" is not understood by knowing its particular use in this verse, and by making reference to other verses of the Qur'an in this connection, every ordinary reader comes to a wrong conclusion.

Allah has prescribed for Himself mercy (An-am: 12 and 54), and says in verse 87 of Yusuf that verily, none despairs of Allah's mercy save disbelieving people. The just Allah is also the merciful Lord. His mercy conditions His justice.

The verses, which make certain that in the divine scheme of reward and punishment the "institution" of intercession has been firmly established, are quoted below:

Who can intercede with Him, except by His permission.

(BAQARAH: 255)

They shall have no power of intercession, save he who has taken a promise from the merciful.

(MARYAM: 87)

On that day no intercession avails, save (that of) him to whom the merciful has given permission and whose word He accepts.

(TAHA: 109)

There is no intercessor save after His permission;

(YUNUS: 3)

There are several such verses in the Qur'an which prove untrue the theory of non-availability of intercession propagated by a misguided school of thought among the Muslims.

The Holy Prophet and the thoroughly purified Imams (Ahzab: 33) are those upon whom Allah has bestowed (an-amta alayhim - Fatihah :7) the power of intercession.

The word shafa (to pair or to join a thing to its like) is the root of shafa-at, which means intercession. It can be favourable or unfavourable, as per verse 85 of al Nisa. It signifies the loving attachment of a person with his ideal or model whom he follows. On the day of judgement the wicked and the virtuous will be separated, therefore, it will be a day of pairing of the souls according to their affinity and attachment in this world - "remember the day when We will summon every people with their Imam (leader)", says verse 71 of Bani Israil.

The inadmissibility of intercession here is in the case of those who not only do not avoid evil but make a choice of wickedness as their mode of life; which is the direct result of their wilful rejection of the path of the thoroughly purified, adherence to whose guidance would have saved them from eternal damnation.

It is this despair of the non-availability of Allah's mercy which had compelled the founders of the Christian Church to invent the doctrine of atonement - God, in order to pardon man, in spite of His justice, incarnated Himself into the form a begotten son, called Jesus, and then got Himself killed so that the price of the sins of man be paid. This unreasonable idea of redemption gives man licence to sin as and when he likes.

Aqa Mahdi Puya says:

The word yawm, in this verse, refers to the life of the hereafter which includes the term of life beginning with the departure of the soul till the final resurrection. In some verses of the Qur'an it is said that every human being will undergo a trial on the day of final resurrection as an individual, whereas some other verses suggest groups of people, along with their leaders, will come before the Lord.

According to some verses the wicked will be condemned without being permitted to put forward their lame excuses, whereas other state that some of the wicked will accuse their leaders for misleading them. There is no contradiction. In fact, there are several varying stages in the intermediary period as well as in the final phase. The examination of every soul according to its individual deeds may differ from the accountability of its social behaviour. A man may be condemned as an individual but on account of his attachment to the divinely chosen wasilah (support and influence), he may be redeemed.

The Qur'an, in many places, asserts the effectiveness of intercession, therefore, the negation here either refers to a particular condition or to the fact that no intercession offered by a soul on its own behalf shall be accepted. Only those who have been authorised by Allah shall have the right to intercede.

The wavering between belief and disbelief by the Bani Israil is also visible among the followers of other prophets. All the messengers of Allah patiently put up with this kind of attitude in order to check desertion in the early stages of the propagation of the faith. Drift from the truth and reversion to falsehood was discouraged, and the doors of repentance were kept open, but only a few took advantage of the leniency.

(see commentary for verse 4)

Ghafir [40:15]

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ
مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ (١٥)

Raised high above ranks (or degrees), (He is) the Lord of the Throne (of Authority): by His Command He sends the Spirit (of inspiration) to any of His servants He pleases, that it may warn (men) of the Day of Mutual Meeting.

MUHAMMAD HUSAIN TABA TABAI (AR)

(He is Allah) owner of the high ranks and degrees. The owner of the Throne. He sends the inspiration by His command to any of His slaves He wills that He may warn of the Day of Mutual Meeting (The Day of Resurrection).

This verse enumerates three attributes of God as the Almighty. The commentators have given different explanations of "Owner of high ranks and degrees".

- Some have said that God gives the apostles and saints their stations in Paradise.
- Some have said, that he raises the seven heavens and the angels rise towards them.
- Some have said that the path to heaven is very lofty and yet some have opined that this does not refer to the Arsh but describes the vastness of His entire creation.

When we study the verse we see that this verse and the following one explains His creation in saying that He is the owner of such a throne around which gather all the deeds of mankind and the commands for them are issued from there only. Like all the stages in His creation, this place too has various stages and some of them are the stages where the various groups of angels reside. His decrees are issued to those who live between the heavens and the Arsh.

He then says, there will be no screen on that Day when all will witness His glory. This will be the day when He will raise the screen from the human eyes. This is the day when His hands will roll up the heavens and the Arsh will be visible to all. On this day it will be clear to all that God alone is the creator and owner of all creations. There is no other ruler but Him and it is on such a day that He will issue His final command to mankind.

The ranks, therefore, are those stations from where the angels rise towards the Arsh. The owner of high ranks and the throne, therefore, is the loftiness of His throne and through these ranks all will rise and vanish before the Day of Judgment.

" He sends His inspiration by His command to any of His slaves He wills."

This sentence refers to the Messengership and one of the commands is to be the witness. The "Ruh" here is the same as in verse 85 of Surah Isra that says, " The "Ruh" (spirit), the knowledge of which is only with my Lord". It is the same RUH described in verse 2 of Surah Nahl that says, " He sends down the angels with the inspirations of His command to whom of His slaves He pleases."

So what is meant is that God sends His revelation through the angels on whom He pleases. The words " Whom of His slaves He pleases" refers to His Apostles, Prophets and Messengers who are chosen by Him. There are other opinions but they are not worth the while.

The words " that He may warn of the day" refer to the Day of Judgment. It is on this day that all creations will meet each other, or they will meet the creator, or the beings of the heavens will meet the beings of this earth, or the unjust will meet the oppressed. And it may also be the day when mankind will face his deeds. One among all these description will definitely occur.

The meeting between the creator and mankind is an issue that has been repeated often in the Qur'an, it will be the day that mankind will see the glory of God.

Verse 8 of Surah Rum says, " The meeting with Your Lord" and verse 29 of Surah Hud says, " They are going to meet their Lord."

The verse 6 of Surah Inshiqaq confirms this and says, " O man! Verily you are returning towards your Lord."

The word "Laqa" means that the activity of men on this world will be terminated and the reality will be manifest and on that day the truth about every human will be evident on God.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

This verse and verse 52 of Shura refer to the light of divine attention proceeding from Allah's command which is cast upon whomsoever of His servants (His prophet or messenger) He wills.

Verse 52 of Shura

For Musa, Harun, the children of Israil, Firawn and his people see commentary of Araf: 103 to 137; Yunus: 75 to 92; Taha: 9 to 98 and other references mentioned therein.

Aqa Mahdi Puya says:

In verse 21 "you" refers to the departure of Musa as an act to avoid the unjust ruler, not to defy the will of Allah. Allah bestowed wisdom, authority and power of judgement {hakm) on Musa to save or deliver the oppressed people from the tyranny of Firawn. All prophets acted under divine guidance from the day they were born.

In verse 51 "the first of the believers" refers to the sins they committed before becoming believers. The tradition that those who took part in the battle of Badr were not answerable to whatever they did afterwards is certainly spurious.

In verse 62 the fear of the followers of Musa and the consolation given to them resemble to that which took place in the cave when the Holy Prophet was migrating to Madina (see commentary of al Baqarah: 207 and Bara-at: 40).

Az-Zukhruf [43:82]

سَبَّحَنَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ عَمَّا يَصِفُونَ (٨٢)

Glory to the Lord of the heavens and the earth, the Lord of the Throne (of Authority)! (He is free) from the things they attribute (to him)!

MUHAMMAD HUSAIN TABA TABAI (AR)

Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe.

This verse speaks about the things that are attached to God. He is the Lord of the Arsh because He is the Lord of the heavens and the earth, and the Arsh is from where He issues His decrees and arranges the affairs of all creations.

This verse is not without proof of His omnipotence and Unity. The creation is attached to the Only God even the idolaters believe it to be so. When creativity is a part of His station on the great Throne and arrangement is part of the creation. It is He who decides what to create before or after a certain creation. The supremacy of the Arsh is manifest in the heavens and on earth.

MIR AHMED ALI (AR)

(no commentary available for this verse)

Al-Hadid [57:4]

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ
السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ (٤)

He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever you may be. And Allah sees well all that you do.

MUHAMMAD HUSAIN TABA TABAI (AR)

It is He who has created the heavens and the earth in six days and then rose over the Throne. He knows what goes into the earth and what comes forth from it, what descends from the heavens and what ascends thereto. And He is with you wherever you may be. And Allah is the all-seer of what you do.

Introduction and Verse 1

The purpose of this Surah is to enjoin the believers to spend, and this has been done repeatedly, for in another place He says, " Believe in Allah and His Messenger and spend of that whereof He has made you trustees." And in yet another place God says, " Who is he that will lend to Allah a goodly loan?" And then He says, " Those who give Sadaqat, men and women, and lend to Allah a goodly loan."

The very meaning that it will be considered as a loan to God is enough to enjoin the people to charity. He is the best among those who ask, for He never betrays His words. He has promised that He will double the amount lent to Him and will give unlimited rewards in exchange.

It is to this charity that He has hinted towards piety and the belief in the Messenger and these attributes are connected with the cleansing of the sins, the increase of hardships, and the servitude to the divine light just the way the truthful ones and the martyrs are close to God.

This verse hints towards the creator and the created, the judgment Day, enjoin people to piety, true faith and abstinence. The construction of the verse tells us that it was revealed in Madina. Some commentators have said that it is a collective issue whether this verse was revealed in Madina or not.

Since enjoining the people to charity, declaring it to be a loan to God creates the impression that God is dependent on our deeds He has begun the Surah with " Whoever is in the heavens and on earth glorifies Allah" and then mentioned the names that prove Him to be above all needs. The Surahs that have begun with "Tasbih" like Hashar, Al Saff, and Al Jumuah, Al Taghabun etc. are the examples of proof in this discussion.

God says, *Whatever is in the heavens and the earth glorifies Allah. And He is the Almighty, all-wise*

The word "Tasbih" means to keep clean and God being clean here means that we should deny that anything unclean could ever reach Him or be attached to Him any sense. We should firmly believe that God does not have these attributes. All the creations know this whether they are intelligent like the angels, humans, and Jinns or without intelligence like the minerals. The verse speaks about the common creations whether they be intelligent or non intelligent. God has mentioned those names that are specific to the intelligent beings like those under the divine control and those with the freedom of intelligence.

The verse actually says that all that exists on the earth and in the heavens, the entire universe considers God to be pure and above all needs. Some have opined that *The Glory* mentioned here should be taken in the literal sense and not symbolic. The existence of the creations on earth and the heavens proves that there is a Creator who has created them and He is clean of all impurities and is perfect. He has no attribute to the common creation that every thing should Glorify His purity like the glorification by the intelligent beings.

The glorification or the Tasbih is the truth in the literal sense like He said in verse 44 of Surah Isra, " The seven heavens and earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification."

If the Tasbih here was meant to be in the literal form then there was no sense in saying that you understand not, because Tasbih in the literal sense means that the creations praise their creator as a proof of His glory and this proof should be consolidated on the disbelievers. If all the creation chant the praise in the same way then it should not be said, "But you do not understand."

Therefore, the Tasbih of all the creation in the heavens and on earth are chanting through their tongues even though we may not understand them. If we do not understand, it does not mean that the minerals and stones do not speak. Qur'an speaks the truth and says that all creations speak. He says, in verse 21 of Ha Mim Sajdah, " Allah has caused us to speak as He has caused everything to speak" and " He is almighty and all wise". It means God is elevated; He breaks all powers and none can break Him. His deeds are overpowering and well founded. Nothing can contaminate Him. These are such irrefutable proofs that they cannot be denied.

A Discussion on Hadith

Arbaz Ibn Saria is quoted in Durre Manthur to have said that The Messenger used to recite the Surah that started with Tasbih before going to sleep and used to say that these Surahs contain a verse that is better and greater than a thousand verses.

The Compiler's Words

This Hadith has been narrated by Ibn Zarees who Quoted Yahya bin Abi Kathir and he in turn quoted the Messenger.

Kafi records Asim bin Hameed who said that, one person came to Ali Ibn Husain and asked about *Tawhid*. The Imam replied,

Indeed God knows that in the last phase of this earth there will be a nation who will research and this is why He has revealed Surah Ikhlas and Surah Hadid till the words *He has full knowledge of whatever is in the breasts*, but if some one wants to delve more in this matter then He will destroy himself by going astray.

The explanation of " Whatsoever is in the heavens and earth glorifies Allah and He is the Almighty and All wise." in Tafsir Qummi quoting the Messenger is " He has given me the complete word" and the Words *He is the First* means that He existed before everything and *He is the Ultimate* means He will exist after everything is destroyed and He knows the secrets of the hearts.

There is a Hadith in Kafi in which the people asked Hazrat Ali, " Where was our God before the creation of the heavens and the earth?" He said,

Saying " Where He was " is incorrect about Him because God does not have a station; He creates them.

Tawhid has copied the sermon of Imam Hasan in which he says,

All praises are for the One God about whose origin nothing is known and it does not mean that He has a starting point of existence. His origin cannot be discovered in any way and I do not deem it correct because He has no beginning. He has no end for if He had an end then he would have been alone but limited.

- He has no beginning for if He had, then He would have been understood.
- He has no future for if He had, then he would have been limited.
- He has not begun from any thing that he could have a beginning.
- His supremacy is not like the supremacy one creation has over another.
- It is true that He has supremacy but not in a way of physical existence.
- He has not limited Himself to anything and He is not hidden in anything.

Nahjul Balagha says, "*Kul Zahir Ghaira Ghair Batin wa Kul Batin Ghaira Ghair Zahir.*"

The Compiler's Words

It means that the manifestation of the non-gods is something other than the secrecy in the hearts. Everything is not hidden in the same way as it is manifested but is secreted in another way. God is the sole entity and is not divided into various forms of life so He is manifest in the same way as He is hidden and is secreted in the same way, as He is manifest. He is unseen because of His great perfection and through this anonymity He manifests Himself.

In the same book there is another sentence which according to this Compiler says that the afore and the after mentioned here is not the past and the future as we take it to mean, because both this is unlimited and unaccountable in God. He is unfathomable while the entire creation is not so. His existence cannot be measured in terms of time. Both the sections of existence are however, not without His existence and so His existence is immeasurable on the entire creation. Had it been otherwise then there would have been a doubt about His own origin and end because He would be subject to it. It is time that has a past and future but not the entity of God. He, in short, He is timeless.

His manifestation and secrecy is not attached to any space but according to His presence and is above all things.

In Durre Manthur there is a Hadith from the Messenger wherein he says

The people ask you about God and about everything. They ask whether God existed before the creations then what existed before Him. He was before everything came into existence and will exist after everything ceases to exist. He is above all manifest creation as He is above the unseen ones. He is the creator and has the knowledge of everything.

In Tawhid Abu Baseer says he heard Imam Sadiq say,

God has always been the sustainer and knowledge is a part of Him without any one else knowing it. His knowledge was manifest when He created the beings.

The Compiler's words

This knowledge is not the knowledge that we perceive or like the knowledge that a constructor has when he builds a house. This knowledge remains with him even when he destructs the building. His knowledge is the perfect knowledge that no one else can claim to have.

A sermon by Hazrat Ali has been recorded in the same book in which he said that the *Knowledge of God is not derived through anything. In Him knowledge and existence are the same and there is no gap between His entity and knowledge.*

The Compiler's Words

From this we learn that His existence itself is knowledge and it does not mean that he derives knowledge.

The words, "*It is He who has created the heavens and the earth in six days*" have been explained when we discussed Surahs Yunus, A'raf, Hud and Furqan.

" And then He rose over the Throne. He goes what goes into the earth and what comes forth from it. What descends from the heavens and what ascends thereto."

We explained the Arsh in Surah A'raf and have said that Istawa means that He began to arrange the creations and this is why He mentions the composition of the creations after He rose over the Throne. This is an integral part of His existence.

Raghib says that *Waluj* means to enter through a constricted passage and *Uruj* means to ascend; so the meaning will now be that God knows about all creations whatever enters the earth, and whatever descends like rain, and He knows all that comes out from earth like the different plants, insects and water.

He knows all that descends from the heavens like rain, rays, angels, etc. and whatever rises from earth towards the heavens like, the smoke, the angels and the deeds of men.

He will be with you wherever you exist because His presence surrounds everything and you cannot hide yourselves from Him. This encompassing is not limited to space but He surrounds us in all conditions and time.

The words "*wheresoever you may be*" describes a form of separation to denote different stages of existence to us but He is above all space and time .

MIR AHMED ALI (AR)

Verse 2

Refer to the summary of al Fatihah pertaining to the Biblical "Lord's prayer" on page 11.

To Allah belongs the kingdom of the whole universe. It is His will which operates the heavens and the earth and whatsoever is between them and controls their functions through the laws made by Him.

Aqa Mahdi Puya says:

He is the first and the last, the manifest and the hidden, the real ever-existing supreme being. These attributes in their true sense cannot be applied to any save the infinite, the absolute and the eternal. Nothing can be said about Him save negation of the ideas and concepts applicable to the created beings of composite nature.

His presence with the created beings refers to His all embracing omnipresence and renders null and void all anthropomorphic concepts of godhead.

Refer to the commentary of Ha Mim: 9 to 12; Araf: 54 and Yunus: 3 and Baqarah: 255.

Ha Mim: 9 to 12

In Araf: 54; Yunus: 3; Hud: 7 and Sajdah: 4; the creation is stated to have taken place in six days. As explained in the commentary of Hajj: 47, Sajdah: 5, Ibrahim: 5 the term yawm (day) used in various places in the Qur'an is not the day of the earth, measured according to the movement of the earth in relation to the sun. When there was no sun or suns in the universe, yawm (day) may refer to any period of time known to Allah alone. Here it may mean stages or periods. So the two days may mean two stages, physical and spiritual.

The four days mentioned in verse 10 refer to the several stages in which the creation of the heavens and the earth took place, and the sequence of the order in which the various components of the universe were brought into existence. Refer to Baqarah: 29; Rad: 3; Nahl: 15 and Saffat: 6.

Aqa Mahdi Puya says:

Verse 11 may refer to the theory of nebula. According to Hijr: 16 and 17 all illuminating stars are arranged in the lower heaven. Then the other six heavens may be in the nebula.

Al-Haqqah [69:17]

وَأَلْمَلِكُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ

(۱۷)

And the angels will be on its sides, and eight will, that Day, bear the Throne of your Lord above them.

MUHAMMAD HUSAIN TABA TABAI (AR)

And the angles shall be at its sides, and eight angels will that day, bear the throne of your Lord above them.

Raghib in Mafradat says "Be at its sides" means the end of everything, and its plural is the word "Irja' or surroundings as is used in the Qur'an.

"And the angels will be at its sides."

The word "Malak" is used as singular and plural but in this verse it is used in the plural form. Here the words mean that the angels on the side or surrounding will raise the throne. Here it mentions angels but some have opined that it means all the creations.

From the words of God we learn that those who will carry will be the angels as in verse seven of Surah Mumin, " Those angels who bear the throne and those around it."

The traditions tell us that there will be eight creations amongst whom four will be angels or others; but the verse is silent about it; but it also is true that the verse is not devoid about the hint for angels.

As I have said, it may also mean the breaking of heavens, the presence of the angels who surround it, the presence of eight creations that will carry the throne may all mean that on that day the angels will be visible to mankind. Verse 75 of Surah Zumur confirms it with the words, " And you will see the angels surrounding the Throne."

A Discussion on Hadith

In Durre Manthur, Jareer has quoted Ibn Zayd that,

The Messenger spoke about the words , " And eight angels on that day will bear the throne of your Lord". He said,

Today those who carry the Arsh are four but on the Day of Judgment they will be eight.

The Compiler's Words

The word today has been used in the verse to stress that on that Day there will be eight carriers of the Throne or Arsh.

MIR AHMED ALI (AR)

The arsh is the symbol of His power and authority, of His justice and mercy (see commentary of Zumar: 75). The eight angels represent manifestation of the glory of the attributes of Allah.

At-Takwir [81:20]

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ (٢٠)

Endued with Power, with rank before the Lord of the Throne.

MUHAMAD HUSAIN TABA TABAI (AR)

(19-20)

Verily! This is the word (this Qur'an brought by) a most honorable messenger (Jibril) from Allah to the Prophet Muhammad, owner of power and high rank (with Allah) the Lord of the Throne.

This is the answer to the oath and refers to the Qur'an or to the topics mentioned in the verse. The proof is the phrase "A most honorable Messenger". In this verse the messenger mentioned is Jibril as He says in verse 97 of Surah Baqarah, "Whoever is an enemy of Jibril (let him die in his fury) for indeed he has brought it down to your heart by Allah's permission."

The word is referred to the Holy Messenger, because Jibril is a Holy Messenger and the words belong to God. Jibril is connected to it the manner the message is connected to the Messenger. God has mentioned six attributes of Jibril in this verse and has praised him.

- When He called him His "Messenger" He means the he carries His Messages to the Holy Prophet.
- When He called him "Honorable" it means he is honorable and respectable.
- When He called him "owner of power and high rank" it means that Jibril has powers and authority.
- "(With Allah) the Lord of the Throne" means that he is close to God who has risen above the Throne.
- When He says, "Mata" it means he is obedient to his Lord and this includes other angels also who are obedient to His orders.
- It is clear from these words that there are angels who aid and assist Him and they do His bidding.
- When He calls him "Amin" it means they do not usurp from anything that is entrusted to them such as the words of the Qur'an but relate the exact words to the Holy messenger.

Some commentators have said the Messenger means anyone here who has the above attributes and these are found in the Last Holy Messenger. The next verses however are not confirming this idea.

MIR AHMED ALI (AR)

Verse 19

Jibrail, an honourable messenger angel, brings divine messages to the most honoured prophet of Allah, the Holy Prophet. For the highest status of the Holy Prophet see commentary of Bani Israil: 1 and Najm: 2 to 10, wherein his nearness to Allah has been described as "distance of two bows, or nearer" (see commentary) which is the highest possible perfection an infinite created being could achieve.

On the earth he came to be known as the most trustworthy and the most truthful person ever lived among the people of his birth place so that they could have no reason to belie his message. Therefore as said in Najm, he said and did, throughout his life, only that which he was commanded by Allah. In fact Allah spoke to the people through him. Whatever he received from Allah, he conveyed to the people without ever withholding or adding anything.

Jibrail, the Qur'an and the Holy Prophet are the bearers of a universal divine message which is to be delivered to mankind so that man should follow the divine guidance in all ages.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

Surely it is the word of a gracious Messenger.

Endowed with power in the presence of the Lord of the Universe.

The term /Dhil'arsh/ 'the Lord of the Universe' refers to Allah. He is the Lord of all, but since the Universe, with whatever definition it has, is in a higher position than that of other things, so, He is characterized by the Universe.

The term /Dh-quwwah/ 'endowed with power' is used to characterize Gabriel for the reason that taking such a great Message and carefully communicating it needs a great power. And, as a matter of fact, any messenger should have an authority fitting with his mission or the message. He must be especially free from any forgetfulness of the message that he is responsible for.

The term /makin/ means 'one whose rank is firmly established' , and, basically, a messenger should be a great and outstanding person who can fulfill his mission and should be quite close and beloved. And, surely, the term /'ind/ 'in the presence of, does not have the meaning of a special presence, because Allah does not exist in any one location; but it is the 'rank presence' and 'spiritual nigh'.

Explanation:

The Characteristics of a Qualified Messenger:

The five characteristics, regarding the hierarchy, mentioned in the above verses for Gabriel, who was sent to the Prophet (S) of Islam by Allah, are required for every messenger, regarding the hierarchy.

1. Graciousness is the first spiritual characteristic which respectfully makes Gabriel deserving of being a great Messenger.
2. Then, he is endowed power for the fulfillment of his responsibility, which comes forth, and means that he is aloof from any weakness and feebleness or lassitude in bringing the Message.
3. His third highest rank, with the sender of the Message, is noteworthy in order to take all of the Message completely, and communicate them fearlessly.
4. If the Message is about an important thing, the messenger may have some assistants to help him on the errand; the ones who follow him obediently.

5. The fifth characteristic is that his messenger is qualified as being 'faithful in trust' so that the persons who are to receive the message, from him, trust in him and count on his words; the same as the words of the one who has sent them.

When someone is qualified with these five characteristics, he will be the most fitting messenger. The Prophet of Islam (S) used to choose his messengers carefully from those who were qualified among them. A clear example of his messengers is that of Amir-al-Mu'mineen Ali (AS) who was sent, under that difficult situation, by the Prophet (AS) to the pagans of Makkah to communicate the beginning verses of Sura Taubah, No.9.

Al-Buruj [85:15]

ذُو الْعَرْشِ الْمَجِيدِ (١٥)

Lord of the Throne of Glory.

MUHAMMAD HUSAIN TABA TABAI (AR)

The Owner of the Throne, the Glorious; He does what He intends (or wills).

The Arsh here means the Throne of Authority in the Kingdom from where God rules for the words "Dhul Arsh"; meaning that He is the owner of all and can use His creation in the way He intends. The word Glorious refers to His inherent power and this in turn refers to His attributes.

The words " He does what He intends" mean that nothing can deter Him from doing what He intends to do or nothing can make Him change His will. This includes being tired, or being sad, etc. for these things do not touch Him nor is there any question of them making Him change His will.

The verse says, " Verily those who put into trial the believing men and women and do not repent will have the torment of Hell."

He is the Lord of the Throne and never betrays His words or let His promise be unfulfilled. He does what He intends.

The words " This is the Glorious Qur'an inscribed on the Preserved Tablet" have been explained in Tafsir Qummi. It has two sides or ends - one is on the right on the forehead of Israfael. His words are transformed into revelations when he speaks and God strikes the Preserved Tablet on his forehead and he looks at the tablet and he then transfers whatever is inscribed on the Tablet to Jibril.

Durre Manthur records that the Messenger said,

God has created the Tablet from white pearls and both the covers are made out of jade. Its inscriptions are shining and He writes 360 words daily on it. It is He who bestows life and death. He creates and gives sustenance. He gives respectability and infamy and God does what He wills.

The Compiler's words

There are a great many traditions about the Lauh or the Tablet and they are all symbolic.

MIR AHMED ALI (AR)

(no commentary available for this verse)

*Ayatullah Kamal Faqih Imani and several scholars
Lord of the Throne, the Glorious,
The Doer of whatever He wills.*

The terms /ghafur/ (All-forgiving), and /wadud/ (All-loving) both are 'of the utmost amplification' which refer to the extreme forgiveness and love of Allah: He is 'forgiving' of the sins of those sinners who repent, and is 'Loving' to the servants who are good-doers.

In fact, these divine attributes are mentioned to be added to the threats given in the former verses to illustrate the fact that the sinners can repent and be forgiven, while Allah is strict in punishment, He is 'All-forgiving' and 'All-loving'.

The term / wadud / has the sense of being in the subjective case, which fits the other attribute, i.e. 'All-forgiving'.

The third attribute is /dhul-'arsh/ 'Lord of the Throne('Arsh) '. And 'Arsh, which means 'Royal throne', in such cases, refers metaphorically to power and Sovereignty. This touches on the fact that the rulership of all creatures is His, and Allah's Will is, itself, the Word and the Deed. There is no interval between them. No circumstance whatever can come between His Will and the execution thereof. Therefore, it is quite easy for Him to call the dead to life, again, and punish the persecutors and the oppressors.

The term /majid/ is derived from /majd/ which means 'to excel in glory' which is used only for Allah as a quality.

The association of these five Divine attributes are clear, because Allah is All-forgiving and All-loving under the absolute Power (Omnipotence) , Graciousness and with His Will so that nothing can stop Him, no one is able to confront Him, nor does His Will fade.