



Sharh Aqeedat ul-Waasitiyyah

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Part 14: Aayat ul-Kursi (The Verse of the Footstool)

Text:

وَمَا وَصَفَ بِهِ نَفْسَهُ فِي أَعْظَمِ آيَةٍ فِي كِتَابِهِ؛ حَيْثُ يَقُولُ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾.

And also that with which He described Himself in the greatest verse in His Book where He says:

Allaah! None has the right to be worshipped but He, al-Hayy, al-Qayyoom. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursee extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great [Soorah Baqarah 2:225]

And this is why the one who recites this verse during the night will never cease to have a protector [assigned for him] from Allaah and Shaytaan will not be able to approach him until he awakes in the morning.

Explanation:

(And also that with which He described Himself in the greatest verse in His Book...) meaning that what Allaah has described His Noble Self with in

the greatest verse is included in the aforementioned statement (i.e. that Allaah has combined between both denial and affirmation in describing Himself). And the meaning of aayah in the language is 'a sign'. What is intended by it here is a small section of the words of the Qur'aan which are distinguished from other words by a partition and this is what is called an aayah (i.e. a verse). The author reported it here as being the 'Verse of the Kurseer' on account of the Kurseer being mentioned in it.

The evidence that this is the greatest verse in the Qur'aan is what is established in the saheeh hadeeth which is reported by Muslim from Ubayy bin Ka'b (ra) that the Prophet (sallallaahu alaihi wasallam) asked him: "Which verse in the Qur'aan is the greatest." He said: Allaah and His Messenger know best. The Prophet repeated this question a number of times and then Ubayy said: Aayatul-Kurseer. So the Prophet (sallallaahu alaihi wasallam) said: "Knowledge will exhaust you, O Abul-Mundhir." The reason for its being the greatest verse is for what it contains of the affirmation of Allaah's Names and Attributes and declaring Him above that which does not befit Him.

His saying: **(Allaah! None has the right to be worshipped but He)** means there is no deity in truth besides him and whatever is besides Him, then the worship of it is the most futile of falsehoods. **(Al-Hayy)** means the ever-lasting, the ever-remaining, the one who has perfect life and for whom there is no way to perish or become non-existent. **(Al-Qayyoom)** meaning the one who maintains himself and those besides Him. He is free of want and need from the creation and they are needy of and dependent upon Him. It has also been reported that al-Hayy and al-Qayyoom [together] constitute the greatest name (Al-Ism al-A'dham), the one which if Allaah is called upon by it, He responds and if He is asked by it, He gives. This is because Al-Hayy is indicative of the Attributes related to His Self and al-Qayyoom is indicative of the Attributes related to His actions and the perfection of His ability to maintain the whole of creation. All of the Attributes are based upon these two noble and mighty names.

(...Neither slumber, nor sleep overtake Him...) The word sinah means lethargy or drowsiness and it is a light form of sleep which befalls the eyes only. And nawm (sleep) is stronger than sinah. It is the brother of death and it takes place in the heart.

(...To Him belongs whatever is in the heavens and whatever is on earth...) That is in terms of sovereignty, creation, and servitude. He is the one Who has power and control over the upper world and the lower world.

(...Who is he...) meaning there is none **(...that can intercede with Him...)** Shafaa'ah (Intercession) is derived from ash-Shaf' (even) and it is the opposite of al-Witr (odd). The Shaafi' (interceder) is the one who combines his own request with the request of somebody else so he makes it even after it was odd. Shafaa'ah is asking for goodness for somebody else with the meaning that a Believer asks his Lord to forgive the sin and crimes of other Believers. However, all intercession is under the dominion and control of Allaah and so it does not occur **(...except with His Permission)** meaning with His command. This is due to His pride (Kibriyaa') and greatness (Adhmah) - Free is He from all imperfections - the Exalted. No one is capable of approaching Him to intercede for anyone except after He has given permission.

(...He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter...) meaning His knowledge and acquaintance comprehend all matters, both past and in the future, so absolutely nothing is hidden from Him. **(...And they will never compass anything of His Knowledge except that which He wills...)** meaning that the servants do not know anything from the knowledge of Allaah except what He Himself taught them upon the tongues of His Messengers and also by the other numerous and diverse ways.

(...His Kursi extends over the heavens and the earth...) His Kursi - Free is He from all imperfection - it has been said it is the Throne (Arsh) and it has also been said that it is other than the Throne. It has been reported [however], that it is the place of the two Feet. And it reaches, on account of His Greatness and Vastness, and encompasses the heavens and the earth. **(...And He feels no fatigue in guarding and preserving them...)** It does not distress Him nor is it difficult or strenuous for Him and neither is it burdensome for Him to protect and preserve the upper and lower world and this is due to the perfection of His power (qudrah) and His strength (quwwah).

(...And He is al-'Aliyy...) meaning He has absolute and unrestricted transcendence with respect to His Self (dhaat) due to His being above all of the creation. Likewise, He has transcendence with respect to rank and standing since He has all the attributes of perfection and magnificence. He also has transcendence with respect to force and subjugation since He is the One Who has power over every single thing, He is the governor of every single thing and nothing or no one holds Him back or restrains Him. **(...al-Adheem...)** The One Who possesses all the characteristics of greatness and He also has perfect exaltation and reverence in the hearts of His Prophets, Angels and Believing Servants.

It is correct therefore, for a verse which contains all these meanings, for it to be the greatest verse in the Qur'aan and that it should protect its reciter from evil as well as the devils.

The textual evidence from this verse is that Allaah has combined both negation and affirmation in what He has described Himself with in it. The verse contains the affirmation of perfect attributes and the denial of deficiency and shortcoming for Allaah.

So in His saying: **(Allaah! None has the right to be worshipped but He...)** is a denial of Uloohiyyah for whatever is besides Him and it is also an affirmation for Him (alone). In His saying: **(...al-Hayy, al-Qayyoom...)** is an affirmation of life and His maintenance and protection of all that exists. In His saying: **(...Neither slumber, nor sleep overtake Him...)** is the denial of slumber and sleep from Him. In His saying: **(...To Him belongs whatever is in the heavens and whatever is on earth...)** is an affirmation of His total sovereignty over all the worlds. In His saying: **(...Who is he that can intercede with Him except with His Permission?...)** is a denial of anybody being able to intercede with Him without His permission and this is on account of the perfection of His greatness and His total lack of need of the creation. In His saying: **(...He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter...)** is an affirmation of the perfection of His knowledge with respect to every single thing, past or present. In

His saying: (**...And they will never compass anything of His Knowledge except that which He wills...**) is an explanation of the creation's need of Him and an affirmation of His lack of need of them. In His saying: (**...His Koursee extends over the heavens and the earth...**) is the affirmation of His Koursee and also an affirmation of the perfection of His greatness and His magnificence and how the creation is belittled in relation to Him. In His saying: (**...and He feels no fatigue in guarding and preserving them...**) is a denial of incapacity and tiredness for Him - Free is He from all imperfections. And in His saying: (**...And He is the Most High, the Most Great.**) is the affirmation of His transcendence and greatness - Free is He from all imperfections.