

Tawheed Expounded Upon in *Aayatul-Kurse*

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From his book *Duroos min Al-Qur'aan Al-Kareem* (p.26-30)

Translated exclusively for www.bakkah.net

[In the Name of Allaah, the All-Merciful, may His *Salaah* and *Salaam* be upon His last Messenger, and upon all his family members and companions, and all those who follow his way, to proceed...]

Allaah says in *Aayatul-Kurse* [1]:

(Allaah, there is none deserving worship other than Him, the Ever-Living, the Sustainer of everything. Neither slumber nor sleep overtake Him. To Him belongs all that is in the heavens and all that is on earth. Who can intercede without His Permission? He knows thier past and what is coming for them. They will never comprehend anything from His Knowledge except what He allows them to. His *Kurse* [2] is more expansive than the heavens and the earth, and He does not grow tired of protecting them both (the heavens and the earth), and He is the Highest and the Greatest.)

This is the greatest verse in the Book of Allaah [3], the Mighty and Majestic. It contains the three categories of *tawheed* - *ruboobiyyah*, *uloohiyyah*, and *asmaa' was-sifaat*. Allaah gathered them all in this verse, using negation and affirmation, where He negates shortcomings and deficiencies for Himself, and affirms completeness for Himself, Most Glorified and Exalted.

In the first part of the verse is the mention of *tawheed al-uloohiyyah*:

(Allaah, there is none deserving worship other than Him)

Then Allaah mentions *tawheed al-asmaa' was-sifaat*:

(The Ever-Living, the Sustainer of everything)

This affirms for Allaah the attributes of life and that He sustains others [4]. Then Allaah says:

(Neither slumber nor sleep overtake Him)

This is a negation. Allaah negates that these deficiencies, slumber and sleep, could be attributed to Him. Then Allaah says:

(To Him belongs all that is in the heavens and all that is on earth)

This is an affirmation of His *Ruboobiyyah*, that He owns the heavens and the earth and all that is in them. Then He, Most Glorified, says:

(Who is the one who can intercede without His Permission?)

This is a negation. Allaah negates that anyone could intercede without His Permission, due to His complete Greatness, may He be Glorified and Exalted. No one could possibly intercede with Him, except after He allows them. Then Allaah says:

(He knows what is in front of them and what is behind them)

This is an affirmation establishing the complete Knowledge of Allaah, the Mighty and Majestic, the One who knows everything from the affairs of the past, present, and future. Nothing is hidden from Him, as His Knowledge is vast and encompasses everything. Then He, the Mighty and Majestic, says:

(They will never comprehend anything from His Knowledge except what He allows them to)

This is a negation. Allaah nullifies the idea that His Creation could gain some of His Knowledge without Him giving them access to it. So if He does not allow them to have knowledge of something, then it is considered *ghayb* (unseen), and no one knows the *ghayb* except Allaah. Then Allaah says:

(His *Kursee* [2] is more expansive than the heavens and the earth)

The *Kursee* is a created thing from Allaah's Creation, and indeed it is a great creation! The heavens and the earth in relationship to the *Kursee* are like seven coins tossed into an open plain of earth [5], or like seven coins tossed onto a large plate [6]. What would seven small coins look like in this situation? So Allaah's *Kursee* is bigger than the heavens and the earth. His *Kursee* is not His Throne, as these are two separate things. The Throne is even greater than the *Kursee*.

And the *Kursee* is nothing in comparison to the Throne, except like an iron ring tossed into a spacious plain of earth [7]. So if the *Kursee* is like this, then what about the Throne of *Ar-Rahmaan*, Most Glorified and Exalted?!

Therefore, all of the creation in relationship to Allaah is very small and nothing in comparison to Him. If only one thing from Allaah's Creation, the *Kursee*, is bigger than the heavens and the earth, but still smaller than the Throne, then Allaah, the Mighty and Majestic, is greater than everything. Allaah then says:

**(And He does not grow tired of protecting them both
(the heavens and the earth))**

This is a negation, meaning that nothing is difficult or burdensome on Him, Most Glorified. Protecting and preserving the heavens and the earth from corruption and distortion does not tire Him, nor does His holding them in place cause Him any fatigue [8]:

(And He holds up the sky so that it does not fall upon the earth, except with His Permission)

And Allaah says [9]:

(And He raised up the heavens without any support that you can see)

And Allaah also says [10]:

(Verily Allaah holds up the heavens and the earth so that they do not slip from their places)

And Allaah the Glorified is not in need of the heavens nor the earth, nor the Throne nor the *Kursee*, nor is He in need of anything from the things He created. It is the creation that is in dire need of Him, the Most Glorified and Exalted.

As for the last part of *Aayatul-Kursee*:

(And He is the Highest and the Greatest)

Allaah is the *Al-'Aliyy* (the Highest) by His Presence, Power, and Subjugation of His Servants. He is the *Al-'Atheem* (the Greatest), by way of His Greatness and Pride.

This verse, *Aayatul-Kursee*, as explained, contains mention of all three categories of *tawheed*.

This article was taken from BAKKAHnet (www.bakkah.net)

FOOTNOTES

[1] the meaning of *Soorah Al-Baqarah* (2):255

[2] *translator's note*: *kursee*: chair (literally), it is reported that 'Abdullaah ibn 'Abbaas said, "It is the place for the two feet" (a footstool). See the *Tafseer* of Ibn Katheer. This is also reported to be the statement of Aboo Moosaa Al-Ash'aree, as found in the *Tafseer* of Al-Qurtubee.

[3] *translator's note*: On the authority of Ubayy ibn Ka'b, may Allaah be pleased with him, he said that the Prophet (*sallallaahu 'alayhe wa sallam*) said:

"O Abaa Munthir! Do you know what the greatest verse in the Book of Allaah is?"

He replied, "*Allaah and His Messenger know best.*" The Prophet (*sallallaahu 'alayhe wa sallam*) then repeated his question, to which Ubayy answered with the answer: *Aayatul-Kurse*. The Prophet (*sallallaahu 'alayhe wa sallam*) then hit him in his chest and said:

"So that the knowledge softens you, O Abaa Munthir!"

The hadeeth is found in *Saheeh Muslim* (#1882).

[4] *translator's note*: And two of His Names as well - *Al-Hayy* and *Al-Qayyoom*.

[5] *translator's note*: In his explanation of *Aayatul-Kurse*, Ibn Jareer At-Tabaree brings a narration on the authority of Zayd ibn Thaabit (may Allaah be pleased with him), the Prophet (*sallallaahu 'alayhe wa sallam*) allegedly said, "*The seven heavens are nothing in comparison to the Kursee, except like seven small coins tossed onto a large plate.*" Its chain is *munqati'* (disconnected) as Al-Albaanee pointed out in *Silsilatul-Ahaadeethis-Saheehah* (#109), after mentioning a number of narrations with similar meanings.

[6] *translator's note*: On the authority of Aboo Tharr (may Allaah be pleased with him), the Prophet (*sallallaahu 'alayhe wa sallam*) said:

"The seven heavens are nothing in comparison to the *Kurse*, except like a ring tossed into a spacious plain of earth."

It was collected by Muhammad ibn Abee Shaybah in his book *Kitaab Al-'Arsh* (1/114), and Al-Albaanee authenticated it in *Silsilatul-Ahaadeethis-Saheehah* (#109).

[7] *translator's note*: Ibn Katheer brings a narration on the authority of Aboo Tharr, the Prophet (*sallallaahu 'alayhe wa sallam*) said:

"The *Kurse* is nothing in comparison to the Throne, except like an iron ring tossed into a spacious plain of earth."

Al-Albaanee authenticated it in his checking of *Al-'Aqeedah At-Tahaawiyah* (p.280).

[8] the meaning of *Soorah al-Hajj* (22):65

[9] the meaning of *Soorah Ar-Ra'd* (13):2

[10] the meaning of *Soorah Faatir* (35):41

TEST YOUR UNDERSTANDING

Are all three categories of *tawheed* mentioned in *Aayatul-Kurseeh*?

Describe the *Kurseeh* in relationship to Allaah's Throne.

Which part of *Aayatul-Kurseeh* is about *tawheed al-uloohiyyah*?

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