

آيَةُ الْكُرْسِيِّ

Ayat
Al Kursi

**ARABIC TEXT, TRANSLATION,
TAFSIR AND THE VIRTUES OF
THE GREATEST VERSE IN
THE GLORIOUS QUR'AN**

**Compiled and Edited by:
Prof. Sani Abubakar Lugga, MFR
The 5th Waziri of Katsina**

NOT FOR SALE

Ayat Al-Kursi, The Throne Verse, is the 255th Verse of the Al-Baqara Chapter in the Glorious Qur'an. In this Verse, Allah introduces Himself to mankind and says nothing and nobody is comparable to Him. It is considered as the greatest Verse of the Glorious Qur'an. This Book carries this very Great Verse, its Arabic Text, its English Translation, its Tafsir and its Virtues. These include: the Benefits of this Great Verse and the Best Times to Recite it. Allah Knows Best!

**Designed and Printed by:
Lugga Printing Press
Gidan Lugga, Kofar Marusa Layout
Katsina, Katsina State of Nigeria**

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ISBN 978-978-61297-4-7

Published and Printed by:

**Lugga Printing Press, Gidan Lugga Complex, Kofar
Marusa Layout, Katsina, Katsina State of Nigeria**

Ramadan 1446 AH
March 2025 AD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ 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 السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

TRANSLATION

Allah! There is no deity except Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the Heavens and whatsoever is in the Earth. Who is he that intercedes with Him except by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge except what He wills. His Throne includes the Heavens and the Earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.
Qur'an (Al-Baqara - 2:255)

AYAT AL-KURSI – THE THRONE VERSE THE GREATEST AYAT IN THE QUR’AN

Ayat Al-Kursi, The Throne Verse is the 255th Verse of the second Chapter of the Glorious Qur’an (Al-Baqara - 2:255).

In the above Verse, Allah introduces Himself to mankind and says nothing and nobody is comparable to Him. Considered as the greatest and one of the most well-known Verses of the Glorious Qur’an, it is widely memorised by Muslims and displayed in many places associated with the Islamic Faith.

Tremendous virtues have been associated with Ayat Al-Kursi, for an authentic Hadith reported in Sahih Muslim and Sunan Abu Dawud describes it as:

The greatest Ayah in the Book of Allah, the Glorious Qur’an

Imam Ahmad recorded that Ubayy bin Ka’b (RLA) said that the Prophet (SAW) asked him about the greatest Ayah in the Book of Allah, and Ubayy answered that Allah and His Messenger know best. When the Prophet (SAW) repeated his question several times, Ubayy (RLA) said, “Ayat Al-Kursi”. The Prophet (SAW) then said that:

لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ، وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ لَهَا لِسَانًا
وَشَفَتَيْنِ، تُقَدِّسُ الْمَلِكَ عِنْدَ سَاقِ الْعَرْشِ

Congratulations for having knowledge, O Abu Al-Mundhir! By He in Whose Hand is my soul! This Ayah has a tongue and two lips with which she praises the King (Allah) next to the leg of the Throne.

Abu Huraira (RLA) narrated that the Messenger of Allah (SAW) said, “Everything has a summit, and the summit of the Qur’an is

Surah al-Baqarah. It contains a Verse which is the chief of the Qur'an, the verse of the Throne.” (Sunan al-Tirmidhi)

These narrations indicate that Ayatul Kursi is the greatest verse of the Qur'an. This is because it summarises the most important beliefs of Islam and is an extremely powerful means of protection as well.

Surah al-Baqarah is listed here as the summit of the Qur'an because it contains Ayatul Kursi. Surah al-Baqarah is an explanation of the core teachings of Islam, and the great Ayatul Kursi encompasses the most important lesson of the teachings of Islam!

WHAT IS KURSI (THE THRONE)?

The word Kursi has been variously interpreted by Muslim scholars. The literal meaning is obvious; it signifies something on which someone sits on. Scholars have differed, however, as to whether that word has been used in the Qur'an literally or figuratively. They have also disagreed whether the Kursi and 'Arsh (which occurs in some parts of the Qur'an), have one and the same meaning or are different.

The main opinions expressed by the scholars are the following: (i) that Kursi signifies Allah's knowledge, a view attributed to Ibn 'Abbas (RLA); (ii) that it is identical with 'Arsh (Throne), a view attributed to Hasan al-Basri (iii) that it signifies Allah's power (iv) in opposition to such views a large number of scholars insist that Kursi should be considered a reality rather than be understood figuratively.

In addition to many earlier scholars, view number (iv) was vigorously championed by Ibn Taymiyah. It should be remembered, however, that Ibn Taymiyah and others who hold this opinion, side by side with affirming that Kursi is a reality, also emphasise that man has no knowledge about the nature and modality of Kursi and that it ought to be treated as something unique, being related to Allah Who is unique both in His essence and attributes. These are some of the views expressed in the commentaries of Alusi, Tabari, Ibn Taimiyah, Qurtubi, Ibn Kathir, Mawdudi and Shawkani.

ALLAH'S GREATEST NAME IS IN AYAT AL-KURSI

Imam Ahmad recorded that Asma' bint Yazid bin As-Sakan (RLA) said, "I heard the Messenger of Allah (SAW) say about these two Ayat:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists (Qur'an 2:255); and,

الم - اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Alif-Lam-Mim. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists (Qur'an 3:1-2),

إِنَّ فِيهِمَا اسْمَ اللَّهِ الْأَعْظَمِ

In these two Ayat contain Allah's Greatest Name!

This is also the narration collected by Abu Dawud, At-Tirmidhi and Ibn Majah; and At-Tirmidhi said, “*Hasan Sahih*”.

Further, Ibn Marduwyah recorded that Abu Umamah (RLA) narrated that the Prophet (SAW) said,

اسْمُ اللَّهِ الْأَعْظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي ثَلَاثٍ:
سُورَةِ الْبَقَرَةِ وَآلِ عِمْرَانَ وَطِهِ

Allah’s Greatest Name, which if He was supplicated with it He answers the supplication, is in three Surahs - Al-Baqarah, Al`Imran and Ta-Ha.

Hisham bin `Ammar, the Khatib (orator) of Damascus (one of the narrators in the above narration), said, “As for Al-Baqarah, it is in,

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists (Qur’an 2:255); As for Al`Imran, it is in,

الم - اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Alif-Lam-Mim. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists (Qur’an 3:1-2), while in Ta-Ha, it is in,

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

And (all) faces shall be humbled before (Allah), the Ever Living, the One Who sustains and protects all that exists (Qur’an 20:111)”

AYAT AL-KURSI HAS TEN COMPLETE ARABIC SENTENCES

1. Allah's statement,

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Allah! None has the right to be worshipped but He. (There is no god except He)

This means that, Allah is the One and Only Lord of all creation. Allah (God) means someone worthy of worship. Allah is the only true God that exists, and thus, He alone deserves to be worshipped. Worship means unconditional obedience, service, and devotion. In Islam, invoking someone for help, guidance, or forgiveness is also considered worship. Thus, Allah alone must be prayed to, and called upon, to the exclusion of any other.

2. Allah's statement,

الْحَيُّ الْقَيُّومُ

Al-Hayyul-Qayyum (The Ever-Living, the All-Sustaining)

Two of the defining attributes of Allah are mentioned here. First, He is the Eternal: He has always been alive and shall continue to live forever. There is no concept of birth or death with Him; He has always been and shall always be. Second, Allah sustains all creation and has been providing them food, nourishment, and the means to sustain themselves. While the creation depends upon Allah for provision, He is self-subsisting. He does not rely on anyone for His existence nor does He require anyone's assistance in any matter.

Here also testifies that Allah is the Ever Living, Who never dies, Who sustains everyone and everything. All creation stands in need of Allah and totally relies on Him, while He is the Most Rich, Who stands in need of nothing created. Similarly, Allah said:

وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ

And among His signs is that the Heaven and the Earth stand by His command (Qur'an 30:25).

3. Allah's statement,

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

Neither slumber nor sleep overtakes Him

Means, no shortcoming, weakness, fatigue, or ignorance ever touches Allah. Rather, He is aware of, and controls what every soul does, has perfect watch over everything, nothing escapes His knowledge, and no secret matter is secret to Him. Among His perfect attributes, is the fact that He is never affected by slumber or sleep. Therefore, Allah's statement,

لَا تَأْخُذُهُ سِنَةٌ

Neither slumber overtakes Him indicates that no unawareness due to slumber ever overtakes Allah. Allah said afterwards,

وَلَا نَوْمٌ

Nor sleep, which is stronger than slumber. It is recorded in the Sahih that Abu Musa (RLA) said, “The Messenger of Allah (SAW) delivered a speech regarding four words:

إِنَّ اللَّهَ لَهَلَّا يَنَامُ، وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفُضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، وَعَمَلُ اللَّيْلِ

قَبْلَ عَمَلِ النَّهَارِ، حِجَابُهُ النُّورُ أَوْ النَّارُ لَوْ كَشَفَهُ لَأَحْرَقَتْ
سُبُحَاتُ وَجْهِهِ مَا أَنْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ

Allah does not sleep and it does not befit His majesty that He sleeps. He lowers the scales and raises them. The deeds of the day are resurrected in front of Him before the deeds of the night, and the deeds of the night before the deeds of the day. His Veil is light, or fire, and if He removes it, the rays from His Face would burn whatever His sight reaches of His creation.

4. Allah's statement,

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

To Him belongs whatever is in the Heavens and whatever is on the Earth

All what the Heavens contain – the planets, stars, galaxies, and what is beyond our knowledge – belongs to Allah because He is the one who created all these. Similarly, the Worldly humans, animals, birds, etc; and the mountains, forests, deserts, glaciers, rivers, oceans, etc; are all His. We are only custodians or trustees of the blessings He has provided us here on Earth; even our material wealth ultimately belongs to Allah. Hence, we have the responsibility to use our resources wisely, share them with others, utilise them to promote the cause of truth and justice, and be thankful to Him. This part also indicates that everyone is a servant of Allah, a part of His kingdom and under His power and authority. Allah said:

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا - لَقَدْ
أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا

There is none in the Heavens and the Earth but comes unto the Most Gracious (Allah) as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender (Qur'an 19:93-95).

5. Allah's statement,

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

Who is he that who can intercede with Him except with His permission

Throughout history, humans have been obsessed with “intercession”. Even today, while a majority of people on Earth do recognize the existence of a Divine Being, most of them invoke others to seek means of access to the Almighty. These intermediary beings include Angels, spirits, alleged “children of God”, deceased humans, heavenly bodies, idols, and even animals. The implication here is that all such calls for intercession are futile because all authority rests with Allah alone. The intermediary beings cannot benefit or harm anyone, and can never be in a position to change the will of Allah. On the other hand, Allah has a direct connection with each human being; hence, each of human must call upon Allah directly, with hope and sincerity. Allah says:

وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئاً إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى

And there are many Angels in the Heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with (Qur'an 53:26); and,

وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى

They cannot intercede except for him with whom He is pleased (Qur'an 21:28).

These Ayat assert Allah's greatness, pride, and grace, and that no one dares to intercede with Him on behalf of anyone else, except by His permission. Indeed, the Hadith about the intercession, states that the Prophet (SAW) said,

آتِي تَحْتَ الْعَرْشِ فَأَخْرُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي. ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ، وَقُلْ تَسْمَعُ، وَاشْفَعْ تُشَفَّعُ قَالَ: فَيَحْدُ لِي حَدًّا فَأَدْخِلُهُمُ الْجَنَّةَ

I will stand under the Throne and fall in prostration, and Allah will allow me to remain in that position as much as He wills. I will thereafter be told, “Raise your head, speak and you will be heard, intercede and your intercession will be accepted”. The Prophet then said, “He will allow me a proportion whom I will enter into Paradise”.

6. Allah's statement,

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

He knows what happens to them (His creatures) in this World, and what will happen to them in the Hereafter.

Nothing is hidden from Allah, as His knowledge is all-encompassing. What is ahead of us or behind us can be interpreted in various ways. “Ahead” may refer to the future, including what awaits us in the Hereafter, and “behind”, to the past, thus referring to the portion of the Worldly life we have already lived. Alternatively, “ahead” may signify what is manifest

– the things we can see, hear, or feel. According to this interpretation, “behind” would refer to the hidden aspects of this Universe – what we do not yet know or do not have the capacity to grasp. Here also refers to His perfect knowledge of all creation; its past, its present and its future. Allah said that the Angels proclaimed:

وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا
بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا

And we (Angels) descend not except by the command of your Lord (O Muhammad). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful (Qur'an 19:64).

7. Allah's statement,

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

And they will never encompass anything of His Knowledge except that which He wills.

While Allah has complete knowledge of His creatures and what they encounter in life, the converse is not true. We humans, despite our intellectual advancements over the millennia, are unaware of many things about ourselves, the World we live in, and the wider universe. For this reason, whatever knowledge we possess must not make us arrogant, over-confident, or condescending.

This asserts the fact that no one attains any part of Allah's knowledge except what Allah conveys and allows. This part of the Ayah indicates that no one ever acquires knowledge of Allah

and in His Attributes, except what He conveys to them. For instance, Allah said,

وَلَا يُحِيطُونَ بِهِ عِلْمًا

But they will never encompass anything of His knowledge (Qur'an 20:110).

8. Allah's statement,

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

His Kursi extends over the Heavens and the Earth.

The *Kursi* (Throne) of Allah signifies His authority and dominion. He is the one who preserves the universe, and He shall hold everyone to account for their deeds. The *Kursi* may be synonymous with the “Throne” of Allah referred to elsewhere in the Qur'an, or the Throne may signify a yet higher degree of rule and kingship. The “Throne” could be physical objects, or they may only be metaphors for the supreme authority of Allah. Either way, it suffices to humans to know that Allah alone sustains this Universe; hence, calling upon anyone else is futile.

Waki` narrated in his Tafsir that Ibn `Abbas (RLA) said, “Kursi is the footstool, and no one is able to give due consideration to Allah's Throne”. Al-Hakim recorded this Hadith in his Mustadrak from Ibn `Abbas (RLA), who did not relate it to the Prophet (SAW). Al-Hakim said, “It is Sahih according to the criteria of the Two Sahih, and they (Bukhari and Muslim) did not record it”. In addition, Ad-Dahhak said that Ibn `Abbas (RLA) said, “If the seven Heavens and the seven Earths were flattened and laid side by side, they would add up to the size of a ring in a desert, compared to the Kursi”.

9. Allah's statement,

وَلَا يَؤُودُهُ حِفْظُهُمَا

And He feels no fatigue in guarding and preserving them.

The fact that Allah never feels any fatigue is re-emphasised here. Humans grow tired and drowsy after a hectic day of work. Allah, on the other hand, has never become tired or drowsy – not even after He created the Universe – and shall never become so. This is a point of distinction between the Creator and the created: Allah is free of mortal needs and weaknesses.

Here also means, it does not burden or cause Allah any fatigue to protect the Heavens and the Earth and all that is in between them. Rather, this is an easy matter for Him. Further, Allah sustains everything, has perfect watch over everything, nothing ever escapes His knowledge and no matter is ever a secret to Him. All matters are insignificant, modest and humble before Him. He is the Most Rich, worthy of all praise. He does what He wills, and no one can ask Him about what He does, while they will be asked. He has supreme power over all things and perfect alertness concerning everything. He is the Most High, the Greatest; there is no deity worthy of worship except Him, and no Lord other than Him.

10. Allah's statement,

وَهُوَ الْعَلِيُّ الْعَظِيمُ

And He is the Most High, the Most Great.

This great Verse closes with two more attributes of Allah. He has the highest status and He possesses the greatest might. Hence, He

is worthy of all praise, glory, and devotion. And there is none comparable to Him. This is similar to Allah's statement, that:

الْكَبِيرُ الْمُتَعَالِ

The Most Great, the Most High (Qur'an 13:9).

These and similar Ayat and authentic Hadith about Allah's Attributes must be treated the way the Salaf (righteous ancestors) treated them by accepting their apparent meanings without equating them with the attributes of the creation or altering their apparent meanings.

THE BENEFITS OF AYATUL KURSI

There are many narrations that indicate the virtues of Ayatul Kursi.

Besides being called the chief of the Qur'an Verses and the greatest Verse in the Qur'an, it is also a means of protection from harm, a daily protection prayer, a means of *ruqya* (spiritual protection from jinn, evil eye, and magic), and a means through which people enter Paradise in the Hereafter. The following are a few of the narrations that serve as evidences for these magnificent virtues:

It was narrated from Abu Hurayrah (RLA) that the Messenger of Allah (SAW) said:

“In Surah al-Baqarah there is an ayah which is the best of all the Ayat of the Quran. It is never recited in a house but the Shaytan leaves: it is Ayatul Kursi.” (al-Targhib).

It is also narrated that the devils flee from homes in which Surah al-Baqarah is recited. (Sahih Muslim).

It was narrated from Ibn ‘Umar (RLA) that Caliph ‘Umar ibn al-Khattab (RLA) went out one day to some people who had prepared a meal. He said,

“Who among you can tell me, which is the greatest Ayah in the Qur’an?”

Ibn Mas’ud (RLA) said,

“You are asking one who knows. I heard the Messenger of Allah (SAW) say, ‘The greatest Ayah in the Qur’an is “Allah! There is no deity except Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the Heavens and whatsoever is in the Earth. Who is he that intercedes with Him except by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge except what He wills. His Throne includes the Heavens and the Earth, and He is never weary of preserving them. He is the Sublime, the Tremendous. Qur’an (Al-Baqara - 2:255)

As Ayatul Kursi is indeed the most important Verse in Surah al-Baqarah, it suffices to chase away the devils in many cases. This makes Surah al-Baqarah, and specifically Ayatul Kursi, an important *ruqya* in Islam. *Ruqya* refers to anything that is recited to ward off devils, magic and evil eye. If someone feels the presence of devils or magic in their homes, or in their bodies, it is advisable to recite Ayatul Kursi frequently to ward off the evil presence. In the above narrations, we learn that Ayatul Kursi is a protection prayer that keeps people safe from evening to morning, and vice versa. It is therefore recommended to recite it early each morning, usually after Fajr prayer, and in the early evening, after Maghrib prayer.

THE BEST TIMES TO RECITE AYATUL KURSI

Ayatul Kursi should be part of our daily recitations. There are ideally two sets of timings daily in which we should recite Ayatul Kursi. It should be recited after every obligatory prayer as per the following narration: Abu Umamah (RLA) narrated that the Messenger of Allah (SAW) said,

“Whoever recites the ‘Verse of the Throne’ after every prescribed prayer, there will be nothing standing between him and entry into paradise but his death.” (Tabarani)

Reciting Ayatul Kursi after every prayer is a means of entering into Paradise. Ayatul Kursi should also be recited every morning after Fajr and every evening after Asr or Maghrib as a means of daily protection. This is understood from the earlier narration by Abu Hurairah (RLA) and stated in the following narration as well: The Messenger of Allah (SAW) said,

“Whoever says this when he rises in the morning will be protected from the devils until he retires in the evening, and whoever says it when retiring in the evening will be protected from them until he rises in the morning.” (Al-Hakim)

SOME HADITH ON THE BENEFITS OF AYATUL KURSI

Ayatul Kursi is the most powerful Verse of the Qur'an. It explains Allah's power and supremacy. The Prophet (SAW) said,

"For everything there is a hump (pinnacle) and the hump (pinnacle) of the Qur'an is Surat Al-Baqarah, in it there is an Ayah which is the master of the Ayat in the Qur'an; (it is) Ayat Al-Kursi." (Jami` at-Tirmidhi)

1. Protects You from Harm

Reciting Ayatul Kursi invokes Allah's protection from various forms of harm, including evil spirits, negative energies, and the evil eye. The Verse is often recited to create a spiritual barrier against Jinn and harmful things. Muslims believe that the recitation creates a protective shield that prevents these forces from causing harm to you. Many Hadith highlight the protective power of Ayatul Kursi. One of them states that:

"Whoever recites 'Ha Mim Al-Mu'min (up to) To Him is the return' (Qur'an 40:1-3) and Ayat Al-Kursi when he gets up in the morning, he will be protected by Allah until the evening. And whoever recites them when he reaches the evening, he will be protected until the morning." (Jami` at-Tirmidhi)

2. Brings Divine Favour

Regular recitation of Ayatul Kursi invites significant blessings into your life. This Verse is believed to bring divine favour and prosperity to those who include it into their daily prayers. Abu Umamah (RLA) narrated that the Prophet (SAW) said:

"Whoever recites Ayatul Kursi after every obligatory prayer will have nothing standing between him and the gates of Paradise except death." (An-Nasa'i).

3. Brings Abundance In Rizq (Sustenance)

Reciting Ayatul Kursi increases the blessings in what you have. The Prophet (SAW) once advised a man who said he wasn't getting blessings in his home to recite Ayatul Kursi over his food:

"Whichever food and curry you recite Ayatul Kursi over, Allah will give blessings on that food." (Tafsir Dar Manshoor)

4. Protects You During Sleep

One of the main benefits of reading Ayatul Kursi before sleep is that it protects you from evil forces, including Satan. The Prophet (SAW) said:

“Whenever you go to your bed, recite the Verse of "Al-Kursi" for then a guardian from Allah will be guarding you, and Satan will not approach you till dawn.” (Sahih Bukhari)

5. Safeguards Your Home

Ayatul Kursi is a powerful way to protect your home from harm and Satan. This Verse is highly regarded in Islamic tradition for safeguarding one's living space. Abu Hurairah (RLA) narrated that the Prophet (SAW) said,

“Do not turn your houses into graves. Indeed Ash-Shaitan does not enter the house in which Surat Al-Baqarah is recited.” (Jami` at-Tirmidhi)

A QUICK GLANCE AT THE BENEFITS OF RECITING AYATUL KURSI

Below are some benefits of reciting Ayatul Kursi that every Muslim needs to know!

1. For Protection

Reciting this Verse in the morning keeps you in Allah’s watch until the night. Also, reciting this Verse will protect your family and property from Satan and other evils.

2. For loved ones Who died

Read Ayatul Kursi to your loved ones who have passed away. It will be a source of light for them in the dark graves.

3. Against Pain of Death

To keep yourself safe from the agonies of death, you need to recite this powerful Verse regularly. Reciting it relieves the pain of death and facilitates a smooth death.

4. Leaving Home Benefit

Always read this Verse when you go out. Reciting it will keep you under the protection of the Angels.

5. Before Going to Bed Benefit

The person who recites Ayatul Kursi when going to bed shall be under the protection of Allah when sleeping.

6. For Any Kind of Fear

If you are troubled and feel any kind of fear then read this Verse. Allah will remove all your worries and you will feel calm.

7. For Acceptance of Dua

Its recitation after a dua (supplication) will become a source of acceptance of your dua. With this in mind, make a habit of reciting Ayatul Kursi Verse after every prayer, together with Salat on Prophet Muhammad (SAW).

8. Against Poverty

If someone recites Ayatul Kursi on entering the home, then poverty won't enter that home; in addition, its regular recitation shall wade-off poverty and increase wealth.

9. After Wudu Benefits

Anyone who recites this Verse after Wudu (ablution), it raises him 70 times in Allah's rank.

10. Way to Jannah (Paradise)

Anyone who recites Ayatul Kursi after every obligatory Salah (Prayer); the only thing that is separating him/her from paradise is Death.

11. Protection From the Devil

And whoever reads this Verse daily remains immune from Satan and other devils.

12. Angels shall protect You

Reciting Ayatul Kursi shall have the protection of Angles all day and night, by Allah's command.

CONCLUSION

Ayat Al-Kursi or Ayatul Kursi is Verse number 255 of Surah Al-Baqarah, the second Chapter of the Glorious Qur'an. It is translated as the Verse of the Throne. It derives its title from the word *Kursi* (Throne) appearing towards the end of the Verse which alludes to the authority of Allah over everything else. This very important Verse was named by Prophet (SAW) as the most important and the Master of all Verses of the Glorious Qur'an.

The Verse consists of several sentences that recount the perfection and dominion of Allah, and sum up the Islamic concept of monotheism. The verse summarises some of Allah's most important attributes and refutes some common misconceptions that people from various belief systems may have about their Creator, Allah.

Islam lays great emphasis on reciting, understanding, and acting upon the requirements of Ayat Al-Kursi. According to a Hadith in Bukhari, Prophet Muhammad (SAW) urged reciting Ayat Al-

Kursi at the end of each obligatory prayer as it facilitates entry into Paradis.

Ayatul Kursi contains very deep meanings and especially emphasises the concept of the Oneness and the Unity of Allah, that there is no creator or deity other than Him. It also describes the power and magnificence of Allah the Almighty. Ayatul Kursi contains the names of Allah in more than any other Verse of the Qur'an. The names of Allah are also mentioned in other Verses, but this number is either two, or five, or ten. However, the name of Allah is mentioned 17 times in Ayatul Kursi. On the other hand, 6 of the attributes of Allah the Almighty can only be found in Ayatul Kursi. These attributes are: Life (al-Hayah), Knowledge (al-Ilm), Power (al-Qudrah), Will (al-Iradah), Oneness (al-Wahdaniyyah) and Originating (al-Takwin).