

THE VERSE OF THE THRONE LESSONS IN TAWHEED

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Virtues of Aayat-ul-Kursi

Aayat-ul-Kursi, the 255th *ayah* of *Surah Baqarah*, has been described by Rasulullah *sallallahu alaihi wasallam* as the most significant verse in the entire *Qur'aan*. This is substantiated by *ahaadith* narrated from Hazrat Ubay ibn Ka'b, Hazrat Abu Dharr and Hazrat Ibn Masood *Radiallahu anhum*. (*Ibn Katheer*)

We learn from a number of other *Ahaadith* that:

1. Reciting *Aayat-ul-Kursi* once is equivalent to a quarter of the Quran. (*Ahmad*)
2. Whoever will recite *Aayat-ul-Kursi* after every *fard salaah* will enter *jannah* immediately after death. (*Nasa'i*)
3. *Shaytaan* immediately withdraws from a home in which *Aayat-ul-Kursi* is recited. (*Tirmidhi*)
4. Whoever recites *Aayat-ul-Kursi* before going to bed will be protected by Allah and no *Shaytaan/Jinn* will approach him until the morning. (*Bukhari*)
5. Whoever recites *Aayat-ul-Kursi* in the morning will be protected until nightfall, and whoever recites *Aayat-ul-Kursi* in the evening will be protected until day-break. (*Tirmidhi*)

This *ayah* comprises of ten sentences the first of which is:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Allah! There is no diety save Him.

These words represent the most important pillar of Islam namely, *Tawheed* (i.e. belief in the oneness of Allah). Mufti Muhammad Shafee *Rahmatullah alaih* explains in the *tafseer* of *Surah Fatiha* that not ascribing partners to Allah means that together with worshipping one Allah only, we must:

- Not love anybody more than we love Allah.
- Not fear anybody more than we fear Allah.
- Not hope from anybody more than we hope from Allah.
- Not rely on anybody more than we rely on Allah.
- Not regard obedience to anybody as more important than obedience to Allah.
- Not take oaths in the name of anybody besides Allah.
- Not display extreme humbleness and humility in front of anybody in a manner that should be done in front of Allah only.

الْحَيُّ الْقَيُّومُ

The Alive, the Supporter of Everyone Else.

Both of the above are attributes of Allah that imply that he is always alive, eternal and will never die. His existence neither has a beginning nor an end.

The word *Qayyum* (the one who supports everyone else) means that Allah is not just alive (eternal), but it is also He alone that

supports and keeps everyone and everything else existent. As Allah says: “and from His signs is that the skies and the earth exist with His command.”

Mas’ala: It is clear from the above explanation that the word *Qayyum* may be used for Allah only. It is thus impermissible to call a person *Qayyum*.

لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

Neither drowsiness nor sleep overtakes Him.

Mufti Muhammed Shafee’ *Rahmatullah alaihi* explains that due to the word *Al-Qayyum*, some people could possibly ask if Allah does not get tired (and therefore rest or sleep) as a result of the enormous task of supporting (sustaining, cherishing etc.) the entire creation. We are therefore reminded in this *ayah* not to compare Allah to ourselves because there is nothing like Him. He is most perfect and All-Powerful. Therefore, let alone falling asleep, He does not even feel drowsy. Sleep and drowsiness are signs of weakness and Allah is free from all weakness.

Rasulullah *Sallallahu alaihi wasallam* is reported to have said: “Certainly Allah does not sleep and it is not appropriate for Him to sleep” This sentence could be easily understood from a narration recorded by Ibn Katheer *Rahmatullah alaihi* that the *Bani Israeel* once asked Hazrat Moosa *Alaihis Salaam* if Allah sleeps. Reprimanding them from asking such a foolish question, Moosa *Alaihis Salaam* told them to fear Allah. However, in order to practically demonstrate the foolishness of their question, Allah Ta’aala commanded Moosa *Alaihis Salaam* to take two glasses (one in each hand) and stand throughout the night.

Moosa Alaihis Salaam complied. When one third of the night passed he dozed off and fell on his knees. He however immediately woke up and caught the glasses. Later, in the last portion of the night, he dozed off again due to which the glasses fell and broke. Allah Ta'aala thereupon addressed him saying: "O Moosa! If I were to sleep, the skies and the earth would fall and be destroyed just as the glasses that you were holding broke! " (*Ibn Katheer* quoting *Ibn Abi Haatim*).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

**Unto Him belongs whatsoever is in the skies and
whatsoever is in the earth.**

When Allah is the creator of everything, it is obvious that everything belongs to Him only. He has however given man a certain amount of temporary ownership in the world otherwise life would have been a total chaos with everybody demanding a right in everything! Man however, should not be deceived by this temporary (or should we say fake) ownership because it is very short-lived.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

**"Who can intercede in His presence except with His
permission?"**

This sentence is similar in meaning to the *Aayah* "How many angels are there in the skies whose intercession is of no avail unless Allah grants permission!"

Due to the manifestation of Allah's majesty and greatness on the Day of Qiyaamah, no-one will dare intercede from Allah in favour of another unless if Allah grants him permission. However, we do learn from many other *ahaadith* that Rasulullah *Sallallahu alaihi wasallam* will be the first to be granted permission to intercede. Rasulullah *Sallallahu alaihi wasallam* will first intercede on behalf of all the nations that the reckoning be commenced. Thereafter the rest of the Ambiyaa *Alaihimus salaam* and many other of Allah's pious servants will also be granted permission to intercede.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

He knows that which is in front of them and that which is behind them.

Hafiz Ibn Katheer *Rahimahullah* writes that this sentence is a proof that Allah's knowledge encompasses all the creation; past, present and future.

Mufti Muhammed Shafee' *Rahmatullah alaih* has given two possible meanings of this sentence:

1. Allah has complete knowledge of mankind prior to his creation as well as after his creation.
2. Allah has complete knowledge of everything whether seen or unseen, known or unknown (i.e. to mankind). This is why He is *Al-Aleem* (the All-knowing). The Quran describes Him as "Knower of the seen and unseen." Another *ayyah* reads: "(He is) Knower of the unseen. Not an atom's weight, or less than that or greater, escapes Him in the heavens or in the earth, but it is in a clear record."

Note: According to this *tafseer* the word *aydeehim* (in front of them) refers to the seen/known and *khalfahum* (behind them) refers to the unseen/unknown.

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

They encompass nothing of His knowledge save what He wills

Allah's knowledge is so vast that the entire creation put together cannot encompass a single portion of His knowledge, let alone encompassing all His knowledge! In fact whatever knowledge man possesses has also come to him from Allah.

Hafiz Ibn Katheer *Rahimahullah* explains that this sentence could also mean that the entire creation put together do not have any knowledge of Allah's Being and attributes except that which they have learnt from Allah himself (i.e. from His books to the Ambiyaa *Alaihimus salaam*). In other words, the Being and attributes of Allah are beyond human comprehension! "Nothing is similar to Him."

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

His throne is vaster than the skies and earth.

According to one *tafseer*, although not very acceptable, the word *Kursi*, is in reference to Allah's knowledge. Hence, this sentence would mean that Allah's knowledge encompasses the skies, the earth and much more! The correct *tafseer*, however,

is that the *Kursi* is a special throne of Allah Ta'aala that is more vast than the skies and earth. Demonstrating the vastness of the *Kursi*, certain narrations from Hazrat Ibn Abbaas and Hazrat Abu Dharr Ghiffari *Radiallahu anhum* compare the seven skies and seven earths in relation to the *Kursi* to a ring (worn on a finger) that is thrown in a desert. In other words, the seven skies and seven earths are like the ring and the *Kursi* is like the vast desert.

Note: Although Hasan Basri *Rahmatullah alaih* (the famous Tabi'ie) and a few others are of the opinion that the *Kursi* and the *Arsh* are the same thing, the more preferred opinion among the scholars of *Tafseer* and *Hadith* is that they are two entirely different creations. This is substantiated by Hazrat Abu Dharr's (*Radiallahu anhu*) narration which tells us that when the *Kursi* is compared to the *Arsh*, the *Kursi* is like a small ring and the *Arsh* is like the vast desert. This indicates that the *Arsh* is far bigger than the *Kursi*.

We must remember that because Allah is unique and nothing is similar to Him, we should not compare Allah to ourselves thinking that He sits on the *Kursi* or *Arsh* as we do. It is not permissible to think like this because Allah cannot be confined to any one place or sphere and does not need to sit. The actual condition of the *Arsh* and *Kursi* are therefore beyond our comprehension!

وَلَا يَئُودُهُ حِفْظُهُمَا

Protecting them does not tire Him.

Since Allah is All-Powerful, He does not get tired protecting the

skies and the earth etc.

وَهُوَ الْعَلِيُّ الْعَظِيمُ

He is the most Exalted, the Most Magnificent.

The previous nine sentences discussed the perfect being and attributes of Allah. After seeing and understanding them, no person of intelligence can help proclaiming that “He is the most Exalted, the Most Magnificent.”

O Allah! Bless us with the wonderful gift of *Ma'rifah* (Divine Recognition).

آمِينَ يَا رَبَّ الْعَالَمِينَ

و صلى الله على نبينا محمد و على آله و أصحابه أجمعين