

The theological study of Divine Names in reference to Ayah no 255 of Surah al-Baqarah

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**Abstract**

Ayah no 255 of Surah al-Baqarah is known as “*Ayat-al-kursi*”, which is among the most well-known ayahs of the Qur'an and is frequently memorized due to its vivid and emphatic portrayal of Allāh's Attributes and Power. This research is a Theological study of “*Ayat-al-kursi*” and elaborates on the Majesty and Perfection of the Supreme Being of Allāh. The research reveals remarkable truths about Allāh's Majesty and Grandeur. In this study, the ayah is divided into ten phrases, and discussed each phrase in detail by giving the linguistic and terminological meaning of each attribute of Allāh. It is concluded that Allāh is one, has no partner, is unique and there is no one else like Him; He is distinct and eternal, having no equivalent. He is the First, having no start; no beginning; the Everlasting, having no end; and the Eternal, having no end. He is First and Last forever and is not subject to any edict set by specific boundaries or times.

**Keywords:** *Ayat-ul-Kursi*, Majesty of Allāh, Theology

**Introduction**

Ayah 255<sup>th</sup> of surah Baqarah is titled ‘*Ayat-ul-Kursi*’. It highlights the core concept of the Islamic faith in strong and clear words. i.e., *Tawhid*. It is the greatest ayah of Qur'ān as mentioned in a hadith: Abu Dharr (R.A) asked the Prophet (S.A.W): “O! Messenger of Allāh, which is the greatest ayah of the Qur'ān? He said; *Ayat al Kursi*.”<sup>1</sup>

“*Ayat-al-kursi*” contains Allāh's Greatest Name (*Ism-al-Azam*). This ayah vividly demonstrates Allāh's Divine Majesty and Grandeur. It gives the distinct impression that He is the

only Being in the entire universe Who is worthy of worship.<sup>2</sup> It also makes clear that He is Divine, no one can share His majesty or attributes, and He bears no semblance to His creatures.<sup>3</sup>

All the religions before Islam believed in Allāh but their teachings did not specify the importance of *Tawhid*. All the messengers gave the message of *Tawhid*.<sup>4</sup>

... قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ...<sup>5</sup>

“...He said: O my people! Worship Allāh! You have no other Ilah (God) but Him...”

All messengers summoned *uloohiyyah*. Qur’ān delivers the message of absolute monotheism, full of expressions and *ayat* that deal with this fundamental doctrine of Islam.<sup>6</sup> All human languages fail to give an idea of His Being, His uniqueness, and His attributes. In many *ahadith*, the Prophet Muhammad (S.A.W) has mentioned Allāh’s attributes.<sup>7</sup> He used to invoke Allāh with these names:

The Prophet (S.A.W) used to invoke Allāh at the time of distress saying, “*La ilaha illal-lahu al-'Azim, al- Halim, La ilaha illal-lahu Rabbu-s-samawati wal-ard wa Rabbu-l-arsh il-azim.*”<sup>8</sup>

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.<sup>9</sup>

“Allāh! 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 overtakes 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 Kursî 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.”

The words that may also be replaced in certain texts, by the term *kursi* include *Sarir*, *Takht*<sup>10</sup> and *Mirfa*. All of these terms signify a seat or resting place.

#### Attributes of Allāh in “*Ayat-al-kursi*”

This ayah offers a distinctive description of Allāh's unity and His qualities. Each quality reflects a cornerstone of the overarching Islamic idea i.e *Tawhid*.<sup>11</sup> It gives a precise and comprehensive description of Allāh’s Oneness and His Perfection.

الله is a unique Arabic proper noun for ‘One God’. It is Allāh’s exalted name that He has reserved for Himself. It means ‘the Entity that embodies all virtue and is without error.’<sup>12</sup>The word Allāh is the appellation unique to the Most High that (Essence).

The term ‘الله’ is derived from the contraction of the Arabic definite article “ال” meaning “The” and “إله” meaning “God, Deity”. It denotes any god or deity. So, Allāh means “The God”. This term is special since it lacks a plural and a feminine. Therefore, it establishes that Allāh is the one and only. He does not have a companion or an equal. The word "God" cannot adequately translate this moniker because it can also refer to other gods and goddesses.

الله لا إله إلا هو, “Allāh is One and the Only Lord of all”. There is no god but He. Apart from Him, there is no absolute deity deserving of worship.<sup>13</sup> He is Ever-living and Everlasting, Never dies, Sustainer of everything. He is Eternal.

Imam Tabari writes;

النهي عن ان يعبد شيء غير الله الحي القيوم الذي صفته ما وصفه نفسه تعالى ذكره في هذه الآية<sup>14</sup>

The word *ilaah* “إله”, that who is worshipped, is a noun of {لا}. In this construct, *laa* signifies the universal and complete rejection of all types that belong to a single kind. As “لا إله” is a text of generalization in and of itself, it is a complete denial of all false gods...<sup>15</sup>

Al-Kindi remarked that the term ‘One’ is attributed to a single entity Who is the creator of the universe. Oneness is the attribute of Allāh as He is the only one who is indivisible. He mentions that Allāh is not originated from anything. He is the real one Who is the originator of life. The existence of God is evidenced by the following causes; i. since the object can’t come into existence by itself, thus there is a force behind it. ii. The idea of diversity is not possible without someone to organize it. iii- Natural phenomena can't occur without any force behind them.<sup>16</sup>

Perfection of Allāh in His Supremacy and Attributes is absolute. He has no shortcomings, no weakness, no unawareness or ignorance. He has perfect watch over everything. One of His perfections is that He is not affected by sleep or slumber.<sup>17</sup> His sacred being is beyond and above all sluggish, weary, drowsy, and sleepy states. These are all human qualities and Allāh is above and beyond these similarities and analogies.<sup>18</sup>

...أَلَيْسَ كَمِثْلِهِ شَيْءٌ<sup>19</sup>...

“...there is nothing like unto him...”

The earth, the skies, and everything in between is all under the control and ownership of Allh. The Authority is He. Every person is a servant of Allah, a member of His kingdom, and is subject to His rule and dominion. No one else shares His ownership, authority, kingdom, sovereignty, or right to rule.<sup>20</sup>

... وَهُوَ رَبُّ كُلِّ شَيْءٍ ...<sup>21</sup>

“...While He is the Lord of All things...”

“*Ayat-alkursi*” refuted the belief of those who associate partners with Allāh or consider human beings as divine representatives of Allāh. He is the Owner, He is the Master, He is the Creator.<sup>22</sup>

... لَا إِلَهَ إِلَّا هُوَ ...

“...There is no deity but He...”

This phrase has positive as well as negative aspect. First of all, a man says that there is no deity worthy of worshipping (لَا إِلَهَ) and then he accepts Allāh by saying (إِلَّا هُوَ). Article “la” shows the negation of something. So first of all there is the negation of similarity or resemblance of Allāh with any other deity as “ilah” means god or deity. هُوَ (He is) is a pronoun used specifically for Allāh.

Al-Nursī has quoted the following ayah as an expression of Divine unity;

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

“And know that there is no deity but God.”( Surah-al-Muhammad:19)

This explains that single leadership dominates over the whole existence. Divine unity and grace are manifest in the universe. The well-controlled and organized governance in the universe is the sign of the Creator Who is all-aware, All-encompassing, and Sovereign. His perfection, self-sufficiency, and independence are evidence of His unity and defy the notion that He has any partner.<sup>23</sup>

Al-Farabi’s concept of God's unity stated that no existence is before Him. He is independent of other beings for His existence. He has no rival as if a being has a contrary it means they are on the same level but God is unique.<sup>24,25</sup>

Allāh is all Knowing, He knows all seen and unseen, apparent or hidden, and nothing is beyond His knowledge. He has the perfect knowledge about everything. Allāh is the real source of knowledge.<sup>26</sup>

... الْحَيُّ الْقَيُّومُ ...

“...He ever living, the one who sustains and protects All that exists...”

These two names of Allah combine the excellence of Attributes and Deeds. The name الْحَيُّ comprises the perfection of Attributes and الْقَيُّومُ the perfection of Actions. The meaning of الْحَيُّ is the one who possesses the perfect living. This is inferred from the "ال" in الْحَيُّ which is grammatically used to denote [amongst other things], the combination of all perfection in properties and (or) applications in the term that it accompanies.

الْحَيُّ (Hayy) comes from the root ح-ي-ي which means the living or lively and animated and Al-Hayy means the living, having a life, alive, quick. الْحَيُّ is the most fundamental attribute of Allāh. It emphasizes that Allāh is Ever-living and anything which is living may logically be assumed to exist. He is Living since time immemorial, He existed when nothing existed and will remain and will continue to exist forever when nothing will remain. Allāh alone is the source of life and death; it is He who bestows life upon His creatures. Rationally it follows that He enjoys the perfection of life. Qur’ān describes the limited existence of creatures on earth and the permanence of Allāh;

كُلُّ مَنْ عَلَيْهَا فَانٍ. وَيَبْقَىٰ وَجْهُ رَبِّكَ...<sup>27</sup>

“All that is on earth will perish: But will abide (forever) the Face of thy Lord, full of Majesty, Bounty, and Honour...”

Imam Qatadah said; Hayy means الْحَيُّ الَّذِي لَا يَمُوتُ<sup>28</sup>. Al-Hayy is the one who acts and perceives so that that which is devoid of action and perception altogether is (said to be) dead. All objects of perception are gathered under the perception of the perfect and absolute Hayy, and all things in the universe are under His control to ensure that neither His knowledge nor His activity is diverted by any object of perception. Allāh is the absolute Al-Hayy.<sup>29</sup>

Allāh is Eternal, Everlasting, Ever-living, and Self-sustaining. Although, His creations will die but He will never die because His Living is not like the living of His creation.<sup>30</sup> He exists and is Infinite but His Existence and Infinity are different from His creation.

Allāh is independent and self-sufficient, He is a being without any beginning or end. He is absolute. He has the ultimate power to control all that exists in the universe. He is an everlasting being. He is immortal.<sup>31</sup> All the other things exist for a certain, limited time.<sup>32</sup> Allāh says;

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ...<sup>33</sup>

“Hence, place thy trust in the Living One who dies not...”

The word الْقَائِمُ is derived from قِيَام which means 'to stand' and قَائِم refers to 'one who stands'. Qayyum means the eternal, self-subsisting One Who is established on His Own.<sup>34</sup> Allāh is an Ever-Existing Being. There is or was no time when He did not exist and His existence will never come to end. He existed in the past, exists in the present, and will exist in the future. He has no origin, for He is the origin of everything.<sup>35</sup>

All of Allah's qualities are eternal because He is eternal. He is unchanged and unchanging. He has existed all of the time with His qualities. All of God's wisdom is timeless. Everything that happens in His creation is not something He has just learned about; it is something He has known from the beginning.<sup>36</sup>

The divine attributes of God are that He is the Only creator of the universe, He is Almighty, unique in His existence, He is all-hearing, all-wise, all aware.<sup>37</sup>

No created entity may possess the quality of Qayyum, which is an attribute of Allah upon which all other created beings depend for their very existence, sustenance, and survival. Allāh is He who sustains everyone and everything. All creations need Allāh and every moment of their life depends on Him, while He is the Richest and Unique Who needs nothing created. He is independent of all things. He does not need any helpers or supporters.<sup>38</sup> He is established in perfection by Himself.

Allāh is al-Qayyum because He is the source of everything's existence since everything else depends on it for survival. Man's access to this quality is inversely correlated with his independence from (things other than) God Most High.<sup>39</sup>

The terms " al-Ḥayy" and " al-Qayyum" are sometimes used interchangeably to denote the characteristics of everlasting life and self-existing life, respectively. al-Ḥayy and al-Qayyum represent two facets of One Life.

... لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ ...

"...Neither Slumber nor Sleep overtakes Him..."

These terms are *As-sifaat as-salbiyyah* (attributes of negation). These are the attributes of Allāh negating any imperfection. These are the attributes of Allāh that cannot be found in Him and which He has denied and negated for His Self because they are below His dignity.

*As-sifaat as-salbiyyah* affirms the perfection of opposites attributes that are in contradiction to those of negation. The absence of imperfection indicates that perfection is complete and free from even the smallest flaw.<sup>40</sup>

The word *سِنَّةٌ* comes from word *وَسَنٌ*<sup>41</sup> both mean unconsciousness or slumber.<sup>42</sup> Mufti Muhammad Shafi says that it denotes drowsiness slumber, exhaustion, and negligence, which is the preliminary effect of coming to sleep.<sup>43</sup> *نَوْمٌ* is stronger than slumber as it refers to full sleep.<sup>44</sup> It is the opposite of wakefulness. *Sina* and *nawm* together express the opposite of *Qaama* which means standing. The states of slumber and sleep are two qualities that Allāh has negated for Himself because sleep is a flaw that runs counter to perfection.

"Neither slumber nor sleep overtakes Him", This is because overtaking encompasses seizure by force or by choice. If Allāh said; "Say that He does not sleep", although it may have been inferred that Allah does not sleep voluntarily, these lines confirm that He is neither overpowered by sleep nor does He choose to sleep, even though we know that He is not compelled to do so.<sup>45</sup>

Sleep and slumber are the states of imperfection, inattention, or distraction and signify the absence of knowledge so if these weaknesses are referred to Allāh then it means that He does not know, He is unaware and ignorant of many affairs. Doing so means Allāh is brought down from His High status.<sup>46</sup>

...إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ<sup>47</sup>

"...Allāh is aware of all things."

Next part of ayat is

...مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ...

"...Who is there that can intercede with Him, except by His permission..."

The word *شفاعت* is derived from *شَفَعَ*. According to Raghīb Isfahani, it means; 'to add, sum up or merge something with a thing similar to it.'<sup>48</sup> This phrase of "Ayat-alkursi" is related to intercession. The first part declares that no one can dare to intercede for someone in front of Him. And the second part says that only that person can intercede to whom He grants permission.

Nothing can happen without His will and permission. It highlights Allāh’s Supremacy, Power, and Grandeur.

Allāh alone decides everyone's fate, aligned with His grand plan. On the Day of Reckoning, He alone will reward or punish anyone. His absolute Power and Authority, cannot be challenged by anyone, His judgment is characterized by fairness and leniency. To Him belongs all Power and intercession.<sup>49</sup>

When Allāh is the Master and Owner of the entire universe i.e., to Him belongs whatever is in the heavens and the earth and there is no one above Him then certainly no one can question Him about His actions. The option of saying why and wherefore does not exist for the commands that come from Him. This too has now been made clear that no mortal could intercede on someone’s behalf or can even dare respire in the most exalted presence of Allāh.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ...<sup>50</sup>

“And those whom they invoke instead of Him have no power of intercession...”

...إِلَّا بِإِذْنِهِ...

“...except by His permission...”

Saying 'except by His permission' means intercession from anyone for anyone will not be possible without His Divine permission.<sup>51</sup> Even the prophets, angles and saints will require the permission of Allāh. It is stated in Qur’ān that:

...مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ...<sup>52</sup>

“...No intercessor (can plead with Him) except after His Leave...”

Servants of Allāh will receive the favor of His consent and acceptance and would be specially allowed to speak and intercede.<sup>53</sup>

...وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ...

“...His Kursi extends over the heavens and the earth...”

The word *Kursi* literally means a chair or a throne.<sup>54</sup> When related to Allāh it means; ‘The throne’, ‘Knowledge and learning’, ‘Power and 'dominion' or ‘Support’.<sup>55</sup>



According to Imam Razi, 'kursi' signifies knowledge of Allāh Almighty.<sup>56</sup> However, authentic narrations tell us that 'Arsh' and 'Kursi' are heavenly bodies, many times bigger than the Heavens and the earth.<sup>57</sup> The word 'Kursi' translated as 'throne' usually denotes 'Realm' or 'Sovereignty.'<sup>58</sup> Abu 'ala Maududi says that it is used metaphorically, in opposition to an anthropomorphic concept of Allāh, as a symbol of power and authority of Allāh in Qur'ān.<sup>59</sup>

Allama Shuwkani writes;

انها...اي السموات و الارض...صارت فيه، و انه وسعها. و لم يضق عنها لكونه بسيطا واسعا<sup>60</sup>

... 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..."*

This statement expresses Allāh's Omniscience. It refers to Allāh's total and perfect knowledge of all creations: past, present, and future.<sup>61</sup> In the preceding ayah, Qur'ān disproves shirk by affirming that Allāh's Sovereignty and Power are unlimited and absolute. In this verse, the same thing is presented from another point of view by asking the question: how can anyone interfere in the management of the universe when none possesses that knowledge which is a prerequisite for this? Divine maintenance of the universe is based upon knowledge.<sup>62</sup>

...أَيْدِيهِمْ<sup>63</sup>...

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

أَيْدٍ means before. That might imply that Allah is aware of all conditions and circumstances even before they occur. It's also likely that it alludes to situations and conditions that apply to men only.<sup>64</sup> خَلْفٌ means behind,<sup>65</sup>back, after.<sup>66</sup> It could imply that Allah is aware of all conditions and occurrences following a person's birth and that the word "after" refers to concealed conditions and happenings.<sup>67</sup>

There are different opinions of *mufasireeen* about the meaning of this phrase

- Mujahid and Atta believe that مَا بَيْنَ أَيْدِيهِمْ refers to worldly affairs that happen before them and وَمَا خَلْفَهُمْ means affairs that will happen in Hereafter.

- Dahaak and Qalbi said that مَا بَيْنَ أَيْدِيهِمْ means Hereafter and وَمَا خَلْفَهُمْ means this world.
- Atta said from Ibn Abbas that مَا بَيْنَ أَيْدِيهِمْ refers to what is between heavens and earth and وَمَا خَلْفَهُمْ refers to what is in the heavens.
- مَا بَيْنَ أَيْدِيهِمْ refers to after birth and وَمَا خَلْفَهُمْ refers to what was before their birth.<sup>68</sup>

Whatever exists is within His knowledge and under His control. Even an atom in the heavens and earth is not outside His knowledge.

He is the Being to Whom nothing escapes, regardless of how hidden it may be. In the deep night, He is aware of the black ant creeping upon the large boulder. When someone praises Him, He responds by rewarding them, and when someone invokes Him, He responds by answering them.<sup>69</sup>

By saying that He knows the seen and the unseen; Allāh has declared that His knowledge is encompassing all external and internal conditions. No action or movement is hidden from him. It proves that the knowledge and power of Allāh are perfect, faultless, and complete.<sup>70</sup> Whatever exists is within His knowledge and under His control.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ<sup>71</sup>

*"Truly, nothing is hidden from Allāh, in the earth or the heavens."*

He is the One who watches and observes all. His vision is independent of the eye's pupil and eyelids, as well as free from the need to rely on the imprints of shapes and colors that are present in a human's eye.<sup>72</sup>

Human beings can learn only what He allows and wills them to learn and know. He has imparted some of His infinite wisdom and knowledge to mankind according to His choice, as He has promised.

Since man's acts are His possession, they are not against Allah's will. Without His power, order, and will, neither a moment's blinking nor a particular flash of inspiration occurs.<sup>73</sup> Compared to Allāh's absolute knowledge, human knowledge is limited. The secret of existence is too great to be understood by man's finite reason.

...وَلَا يُؤَدُّهُ حِفْظُهُمَا...

“...and their upholding wearies Him not...”

It means that nothing escapes the knowledge of Allah, Who has complete control over everything. Nothing is hidden from Him. He is the Most Wealthy and deserving of all praise. He does as He pleases, and while others will be questioned, He cannot be questioned about what He does.<sup>74</sup> He has total control over everything and is always perfectly aware of everything. He is the Greatest and Most High. Apart from Him, there is no deity deserving of worship, and no other Lord but He.<sup>75</sup> Allāh has no weakness or imperfection. He does not get tired. He is not weak. In fact, He is All-powerful.

...إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ<sup>76</sup>

“... for, behold, He has the power to will anything”

Everything in the skies, the earth, and people who are under Allah's Dominion are easily preserved and managed by Allah.

“Ayat-al-kursi” ends with these two attributes of Allāh. In the previous phrases, the perfections of Allāh’s Being and His attributes were stated. These attributes rationally bound every human being to acknowledge that all honor, power, and superiority belong to none but Allāh .<sup>77</sup>

...العلي العظيم...

...He is the Most High, the Most Great...

These are the attributes of purity that demonstrate Allāh’s Greatness, Might, Purity, Merit, and Freedom from blemish. Arabic word *العلي العظيم* makes it clear that these attributes are exclusive to Allāh.<sup>78</sup> The Great, the High is the power and greatness of Allāh and its reach is far beyond any human calculation.

*AlAliyy* is derived from ‘*uluww*’ which means higher, the highest part of something.<sup>79</sup> *Aliyy* means high and superior, elevated. When it comes as an attribute of Allāh it means that a Being who is so High and Superior that no one can explain His Glory.<sup>80</sup>

Al-Ghazali says *العلي* is the One to whom all other ranks are subordinate about Him, and above whom there is no position. The reason for this is that *العلي* is descended from *al-Uluw*, and (this) highness refers to (the concept of) highness, which is the (quite) opposite of lowness.<sup>81</sup>

Allāh is the Creator of all the worlds. He is the only sovereign of the universe, He is the Most High. He is the Possessor of the heavens, the earth, and everything between them. There is no god but He. He is High, Exalted above all that polytheists associate (with Him). He is the Sovereign, the All-Powerful, and the Lord. Allāh is Self-Sufficient; above all need, He is independent of created attributes. He has no shortcomings.<sup>82</sup>

*Al-Azeem* is derived from the root 'a-z-m' which means great, big, and large. It also signifies vast, huge, and enormous. When applied to an object of intellect it means great in estimation, rank, or dignity. *Azeem* is superior to *Kabir*. In an intensive sense, it signifies esteemed great. *Azeem* is an epithet to Allāh in synonym with *Kabir*.<sup>83</sup> Thus as an attribute of Allāh, it means The Great, The Grand, the Glorious.

Allāh is so high that He can never be conceived or visualized. Human intellect is incapable of conceiving His Perfection. Human knowledge cannot grasp the might and Grandeur of Allāh. He is above being described or truly known by anyone. Still, man can make efforts to know a glimpse of Him through his limited knowledge. The whole universe is full of such examples that indicate His Highness and Greatness. Allāh is the Most High, the Supreme, and the Greatest. His Glory is limitless. There is none above Him. *Azeem* is an intensive sense which means the greatest of all. *Al-Kabir* signifies incomparably great.

It is a display of proof concerning the Oneness of Allāh. No matter how powerful or great a man grows he can never rise above the status of a servant of Allāh. No human being or any other creature could seek to these qualities and those who try shall be humbled and disgraced.

Various expressions are used in Qur'ān to explain Allāh's Might and Purity. Ibn Kathir says that this phrase of "*Ayat-al-kursi*" is similar to the following verse:<sup>84</sup>

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ<sup>85</sup>

"*All-Knower of the unseen and the seen, the Most great, the Most High.*"

The ayah ends with attributes of Allāh, the Most High and the Most Great. These attributes are exclusive to Allāh. He is above all levels of existence, imperfection, comparison, and limitations. He is The Supreme, The Magnificent, The Absolute, The Greatest. No creature—human or otherwise—could aspire to these attributes, and anyone who does so will be humiliated and disgraced.

He is significantly beyond what the human mind or senses can grasp, understand, imagine, or explain. He is superior to any resemblance to His creation. All else is created by Him alone; He alone is the Creator. No other can ever share His divinity or His special qualities as Creator and Sustainer since He alone is Divine. Because of man's limited knowledge and understanding, the petty gods with their human character that he created to fill in the gaps are so far from being even close to being like God. Allah has no likeness to these restricted, tiny gods. His Divine essence is completely unique and can only be understood by reflecting on His qualities and His creation.

### **Analysis and Conclusion**

“*Ayat-alkursi*” describes the Divine Unity and Glory of Divine Attributes. Allāh is existent from eternity and no one is His associate, He is the Originator of all the creations and is pure from all deficiencies, changes, and defects. He is the true Owner of everything. He has perfect knowledge of all things, has full control over them, and possesses supreme glory. No one has the right or courage to intercede with Him except by His order and permission. Before Him all are petty. He alone is the Most High, the Most Great. The Sovereignty and Lordship of Allāh are recognized as a principle and as a consequence, it is established that mankind is not equal to Allāh. It shows that obedience and the confirmation of the Divine Laws are obligatory upon all mankind. The Divine laws are above any doubt and are pure from any kind of variation.

Since nature is working with laws, there is natural causation but this does not mean that Allāh created nature and then went to sleep nor does it mean that Allāh and nature or Allāh and human will function as opponents to each other. Without Allāh's will the activity of nature and man becomes purposeless. Everything is directly related to Him. Everything in the universe is Allāh's sign.

The attributes of Allāh are stated uniquely in the Qur'ān which gives a clear concept of Divine Being. According to Abu Ala Maududi, there are two places where the attributes of Allāh are mentioned in the most comprehensive way, in “*Ayat-alkursi*” and in *surah al-Hashar*.

In recognition of the numerous attributes of Allāh, all that exists in the universe praises and glorifies Him. However, man is blessed with an intellect that guides him to believe in and serve Him. So he should remove all thoughts that conflict with his recognition of Allāh. He should believe his Creator to be above having a spouse, assistant, child, intercessor, or protector. He should place Allāh above

all imperfections, such as sleep, tiredness, fatigue, mortality, ignorance, injustice, absent-mindedness, forgetfulness, prejudice, and so on. In addition to this, man must provide himself with the correct beliefs regarding Allāh and repeatedly praise and glorify Him and worship Him alone.

He does not resemble bodies as they are capable of being measured or divided. Neither is He like anything nor is anything like Him. He is too High and Holy to be subjected to change, contained in any place or to be determined by time as He was present before time and place were created.

Allāh is Living, Powerful, Mighty, and Omnipotent. He is not liable to any defect or impotence; neither slumbering nor sleeping nor decay or death. To Him belongs the Kingdom, the Power, and the Might. His is the Dominion, the excellency, the creation, and the command. His Excellency is evident in His creation and production. Nothing can escape His grasp, nor can anything dodge His Power. The effects of His Might and Knowledge are innumerable and infinite.

To sum up the ten phrases, “*Ayat-al-kursi*” symbolizes a description of Allāh’s Oneness and His Perfection with clarity and in detail. It also expressively demonstrated Allāh’s Divine Majesty and Providence. The ayah gives the impression that Allāh is the only force in the entire universe and He possesses unlimited power. This impression flattens and demolishes any notion of a plurality of gods. Qur’ān itself in many places gives proof that there is only one God and He is Allāh.S

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