

Ayat Al-Kursi (Verse of The Chair)

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

Pbuh: Peace be upon him

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَأَعِنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Ayat Al-Kursi (Verse of The Chair)’

Summary:

From Chapter two of the Holy Quran ‘Ayat Al-Kursi’ (2:255-257) is from one of very blessed and highly praised Verses, many of its virtues, its recitation benefits/rewards for the world and Hereafter, as well as, cure and protection aspects, are revealed in countless Ahadith.

Most of the Muslims, however, consider that the Ayat Al-Kursi is completed at the end of Holy Verse 2:255, however, Ahadith, cited below, instruct us to also include the next two Verses 2:256 and 2:257 when reciting Ayat Al-Kursi, e.g.,

مُحَمَّدُ بْنُ خَالِدٍ عَنْ حَمَزَةَ بْنِ عُبَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَ آخِرُهَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ آيَتَيْنِ بَعْدَهَا.

Muhammad Bin Khalid, from Hamza Bin Ubeyd, from Ismail Bin Abbaad, who has narrated the following:

Abu Abdullah^{-asws} said: **“and they cannot comprehend anything out of His knowledge except what He pleases”** and its ending **“and He is the Most High, the Great” [2:255]**, and Praise be to Allah^{-azwj} the Lord^{-azwj} of the Worlds, and two Verses after it’ (2:256-257).¹

(note) أي ذكر آيتين بعدها و عددها من آية الكرسي فاطلاق آية الكرسي عليها على إرادة الجنس و تكون ثلاث آيات كما يدل عليه بعض الأخبار. (آت)

Note: I.e., he^{-asws} mentioned two Verses after it and counted these as being from Ayat Al-Kursi, so referring Ayat Al-Kursi upon it is based upon intention of the genus (in the original sense), and it would be three Verses (to be recited a Ayat Al-Kursi) just as some of the Ahadith evidenced upon it.

مُحَمَّدُ بْنُ خَالِدٍ عَنْ حَمَزَةَ بْنِ عُبَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَ آخِرُهَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ آيَتَيْنِ بَعْدَهَا تَحْتِ النَّثْرِ - عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ - مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ

Muhammad Bin Khalid, from Hamza Bin Ubeyd, from Ismail Bin Abbad,

‘From Abu Abdullah^{-asws}: **while they are not encompassing anything from His Knowledge except with whatever He so Desires; -** and its end (of the Verse)- **and He is the Exalted, the**

¹ Al-Kafi, Vol. 8, H. 14886

Magnificent [2:255], it', All Praise is for Allah the Lord of the Worlds [1:2], and two Verses after it: beneath the soil [20:6] Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22] who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them [2:255].

قال: أما ما بين أيديهم فأمور الأنبياء و ما كان، و ما خلفهم أي ما لم يكن بعد، قوله "إِلَّا بِمَا شَاءَ" أي بما يوحى إليهم "و لَا يُؤَدُّهُ حِفْظُهُمَا" أي لا ينقل عليه حفظ ما في السماوات و ما في الأرض

He^{-asws} said: 'As for **what is in front of them**, these affairs of the Prophets^{-as} and what has happened; **and what is behind them [2:255]**, i.e., what has not happened yet; **except with whatever He so Desires**, i.e., with what He^{-azwj} has Revealed to them; **and their preservation does not tire Him**, i.e. it is not heavy upon Him^{-azwj} to preserve whatever is in the skies and whatever is in the earth.

قوله: "لَا إِكْرَاهَ فِي الدِّينِ" أي لا يكره أحد على دينه إلا بعد أن يبين له

His^{-azwj} Words: **There is no compulsion in the Religion; [2:256]** – i.e., He^{-azwj} does not Compel anyone upon His^{-azwj} religion except after it has been clarified to him.

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَ يُؤْمِنُ بِاللَّهِ" و هم الذين غصبوا آل محمد حقهم قوله: "فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى" يعني الولاية" لَا انْقِصَامَ لَهَا" أي حبل لا انقطاع لها

There is no compulsion in the Religion; the right way has been clarified from the error. Therefore the one who disbelieves in the tyrant and believes in Allah, - and they are those who usurped Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights - so he has grasped the most trustworthy handhold, - meaning the Wilayah - there would be no breaking for it; [2:256] - i.e. a rope having not cutting off for it.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا" يعني أمير المؤمنين و الأئمة عليهم السلام "يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا" و هم الظالمون آل محمد صلى الله عليه و آله "أُولَئِكَ هُمُ الطَّاغُوتُ" و هم الذين اتبعوا من غضبهم "يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ" و الحمد لله رب العالمين" كذا نزلت².

Allah is the Guardian of those who believe. – meaning Amir Al-Momineen^{-asws} and the Imams^{-asws}, may the greeting be upon them^{-asws} - **He Extracts them from the (multitude of) darkness into the Light; and (as for) those who are committing Kufr, - and they are the oppressors of Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws} - their guardian is the tyrant - and they are those who followed the ones who had usurped them^{-asws} - who extracts them from the Light into the (multitude of) darkness; these are the inmates of the Fire; they would be in it eternally [2:257] – and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds! Like that it was Revealed”.**

(2) تفسير القمّي ج 1 ص 84 باختلاف يسير.²

قوله عليه السلام: "و آيتين بعدها" أي ذكر آيتين بعدها و عدها من آية الكرسي فإطلاق آية الكرسي عليها على إرادة الجنس، و تكون ثلاث آيات، كما يدل عليه بعض الأخبار،

I.e. he^{-asws} (Imam Sadiq^{-asws}) mentioned two Verses after it and counted these as being from Ayat Al-Kursi, so referring Ayat Al-Kursi upon it is based upon intention of the genus (in general sense), and it would be three Verses just as some of the Ahadith evidence upon it.

و تظهر الفائدة فيما إذا أوردت مطلقاً في الأخبار و قيل المراد أنه عليه السلام ذكر آيتين بعد "الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ" من سورة الحمد، و قيل: المراد أن العامة غيروا آيتين بعد آية الكرسي أيضاً، و لا يخفى بعدها.

And the benefit would appear regarding what has been reported absolutely in the Ahadith, and it is said the intended of what he^{-asws} mentioned, ‘Two Verses after it’, **All Praise is for Allah the Lord of the Worlds [1:2]**, is from Surah Al-Hamd. And it is said, ‘The intended is that the general Muslims had altered two Verses after Ayat Al-Kursi also, and their being far-fetched is not hidden.’³

و عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ص أَنَّهُ قَالَ: يُسْتَحَبُّ لِمَنْ حَضَرَ النَّازِعَ أَنْ يَقْرَأَ عِنْدَ رَأْسِهِ آيَةَ الْكُرْسِيِّ وَ آيَتَيْنِ بَعْدَهَا وَ يَقْرَأَ

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘It is recommended for the one presented (near to) the death, that Ayat Al-Kursi and the two Verses after it be recited by his head’.⁴

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ عَمْرٍو بْنِ جُمَيْعٍ رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ أَرْبَعَ آيَاتٍ مِنْ أَوَّلِ الْبَقْرَةِ وَ آيَةَ الْكُرْسِيِّ وَ آيَتَيْنِ بَعْدَهَا وَ ثَلَاثَ آيَاتٍ مِنْ آخِرِهَا لَمْ يَرِ فِي نَفْسِهِ وَ مَالِهِ شَيْئاً يَكْرَهُهُ وَ لَا يَقْرُبُهُ شَيْطَانٌ وَ لَا يَنْسَى الْقُرْآنَ.

Humejd Bin Ziyad, from Al Khashhab, from Ibn Baqah, from Muaz, from Amro Bin Humejd, from;

(It has been narrated) raising it to Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The one who recites four Verses from the beginning of (Surah) Al-Baqarah, and Ayat Al-Kursi (2:255), and two Verses after it, and three Verses from its end, would not see anything in himself and his wealth, anything which he dislikes, nor will Satan^{-la} come near him, nor would he forget the Quran’.⁵

نُقِلَ مِنْ حِطِّ الشَّهِيدِ رَحِمَهُ اللَّهُ عَنِ الْحَسَنِ ع أَنَّهُ قَالَ: أَنَا ضَامِرٌ لِمَنْ قَرَأَ الْعَشْرِينَ آيَةً أَنْ يَعْصِمَهُ اللَّهُ مِنْ كُلِّ سُلْطَانٍ ظَالِمٍ وَ مِنْ كُلِّ شَيْطَانٍ مَارِدٍ وَ مِنْ كُلِّ لَيْسٍ عَادٍ وَ مِنْ كُلِّ سَبْعٍ ضَارٍ وَ هِيَ آيَةُ الْكُرْسِيِّ وَ ثَلَاثَ آيَاتٍ مِنَ الْأَعْرَافِ إِنَّ رَبَّكُمْ اللَّهُ إِلَى الْمُحْسِنِينَ وَ عَشْرٌ مِنْ أَوَّلِ الصَّافَاتِ وَ ثَلَاثٌ مِنَ الرَّحْمَنِ يَا مَعْشَرَ الْجِبْرِ وَ الْإِنْسِ إِلَى تَنْصِيرَانٍ وَ ثَلَاثٌ مِنْ آخِرِ سُورَةِ الْحَشْرِ هُوَ اللَّهُ إِلَى آخِرِهَا.

It has been copied from handwriting of Al-Shaheed, may Allah^{-azwj} Mercy him, from Al-Hassan^{-asws} having said: ‘I^{-asws} am a guarantor for the one who reads twenty (20) Verses that Allah^{-azwj} will Protect him from every unjust ruler, and from every rebellious Satan^{-la}, and from every returning thief, and from every harmful predator, and it is Ayat Al-Kursi, and three Verses

³ H. 438 , مرآة العقول في شرح أخبار آل الرسول، ج26، ص: 315

⁴ H. 1689 , مستدرک الوسائل و مستنبط المسائل، ج2، ص: 157

⁵ Al Kafi V 2 – The Book of Merits of the Quran CH 13 H 5

from (Surah) Al Araaf, **Surely, your Lord [7:54]** – up to **the good doers [7:56]**, and ten from beginning of (Surah) Al Saffaat, and three from (Surah) Al Rahman, **O communities of the Jinn [55:33]** – up to - **help each other [55:35]**, and three from end of Surah Al Hashr, **He is Allah. [59:22]** – up to its end” .⁶

وَمِنْهُ قَالَ النَّبِيُّ ص يَا عَلِيُّ مَنْ كَانَ فِي بَطْنِهِ مَاءٌ أَصْفَرُ فَكَتَبَ آيَةَ الْكُرْسِيِّ وَ شَرِبَ ذَلِكَ الْمَاءَ يَبْرَأُ بِإِذْنِ اللَّهِ.

And from him^{-asws}, from the Prophet^{-saww}: ‘O Ali^{-asws}! The one who were to have yellow water in his belly, so he writes Ayat Al-Kursi and drinks that water, he would be cured by the Permission of Allah^{-azwj!}’⁷

عَدَّةُ الدَّاعِي، عَنِ ابْنِ نُبَاتَةَ فِي حَدِيثٍ طَوِيلٍ فَقَامَ إِلَيْهِ رَجُلٌ يَعْني أَمِيرَ الْمُؤْمِنِينَ ع - فَقَالَ إِنَّ فِي بَطْنِي مَاءً أَصْفَرَ فَهَلْ مِنْ شِفَاءٍ

(The book) ‘Uddat Al Daie’ –

‘From Ibn Nubata in a lengthy Hadeeth, ‘A man stood up to him^{-asws}, meaning Amir Al-Momineen^{-asws}. He said, ‘There is yellow water in my belly, is there any cure?’

قَالَ نَعَمْ بَلَا دِرْهَمٍ وَ لَا دِينَارٍ وَ لَكِنْ تَكْتُبُ عَلَى بَطْنِكَ آيَةَ الْكُرْسِيِّ وَ تَشْرِبُهَا وَ تَجْعَلُهَا ذَخِيرَةً فِي بَطْنِكَ فَتَبْرَأُ بِإِذْنِ اللَّهِ

He^{-asws} said: ‘Yes, with neither a Dirham nor a Dinar, but write Ayat Al-Kursi upon your belly, and write it and drink it and make it a hoard (store) in your belly, you will be cured by the Permission of Allah^{-azwj!}.

فَفَعَلَ الرَّجُلُ فَبْرَأَ بِإِذْنِ اللَّهِ تَعَالَى.

The man did so, and he was cured by the Permission of Allah^{-azwj!} .⁸

Merits of Ayat Al-Kursi:

تفسير العياشي عَنْ عَبْدِ الْحَمِيدِ بْنِ فَرْقَدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: قُلْتُ لِلْحَسَنِ إِنَّ لِكُلِّ شَيْءٍ ذُرْوَةٌ وَ ذُرْوَةُ الْقُرْآنِ آيَةُ الْكُرْسِيِّ.

Tafseer Al Ayyashi – from Abdul Hameed Bin Farqad,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘I^{-asws} said to Al-Hassan: ‘For everything there is a peak, and peak of the Quran is Ayat Al-Kursi’ .⁹

شيء، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الشَّيَاطِينَ يَقُولُونَ لِكُلِّ شَيْءٍ ذُرْوَةٌ وَ ذُرْوَةُ الْقُرْآنِ آيَةُ الْكُرْسِيِّ مَنْ قَرَأَهَا مَرَّةً صَرَفَ اللَّهُ عَنْهُ أَلْفَ مَكْرُوهٍ مِنَ الدُّنْيَا وَ أَلْفَ مَكْرُوهٍ مِنَ الْآخِرَةِ

⁶ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 21

⁷ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 22 c

⁸ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 23

⁹ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 15

Tafseer Al Ayyashi – from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘The Satan(s)^{-la} are saying there is a peak for all things, and (I^{-asws} am saying) peak of the Quran is Ayat Al-Kursi. One who reads it once, Allah^{-azwj} will Turn away a thousand abhorrence’s from abhorrence’s of the world, and a thousand abhorrence’s from abhorrence’s of the Hereafter.

أَيْسَرُ مَكْرُوهِ الدُّنْيَا الْفَقْرُ وَ أَيْسَرُ مَكْرُوهِ الْآخِرَةِ عَذَابُ الْقَبْرِ وَ إِنِّي لَأَسْتَعِينُ بِهَا عَلَى صُعُودِ الدَّرَجَةِ.

The least abhorrence of the world being the poverty, and least abhorrence of the Hereafter being punishment of the grave, and I^{-asws} seek assistance by it upon ascending the ranks’¹⁰

3- مع، معاني الأخبار ل، الخصال في وصية أبي ذرٍ أَنَّهُ سَأَلَ النَّبِيَّ ص- أَيُّ آيَةٍ أَنْزَلَهَا اللَّهُ عَلَيْكَ أَعْظَمُ

(The book) ‘Ma’any Al Akhbar’, (and) ‘Al Ikhaas’ –

‘Among advice to Abu Zarr^{-ra}, he^{-ra} has asked the Prophet^{-saww}, ‘Which of the Verses Allah^{-azwj} has Revealed upon you^{-saww} is the mightiest?’

قَالَ آيَةُ الْكُرْسِيِّ.

He^{-saww} said: ‘Ayat Al-Kursi’¹¹.

Al-Kursi encompass the whole Universe:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ- وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْأَرْضُ وَسِعَنَ الْكُرْسِيُّ أَمْ الْكُرْسِيُّ وَسِعَ السَّمَاوَاتِ وَ الْأَرْضَ فَقَالَ بَلَى الْكُرْسِيُّ وَسِعَ السَّمَاوَاتِ وَ الْأَرْضَ وَ الْعَرْشَ وَ كُلَّ شَيْءٍ وَسِعَ الْكُرْسِيُّ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hajjal from Tha‘labah ibn Maymun from Zurarah ibn ‘A‘yun who has said the following. "I asked Imam Abu ‘Abdallah^{-asws}, ‘The heavens and the earth are (contained in His Al-Kursi) under His dominion . . .’ Do the heavens and earth contain the Al-Kursi or that the latter contains the former?" He said that it is Al-Kursi that contains the heavens and earth and all things are contained in Al-Kursi."¹²

عن الأصمغ بن نباتة قال سئل أمير المؤمنين ع عن قول الله «وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ» فقال: إن السماء و الأرض و ما فيهما- من خلق مخلوق في جوف الكرسي- و له أربعة أملاك يحملونه بإذن الله.

My father narrated to me, from Is‘haq Bin Al-Haysam, from Sa‘ad Bin Tareyf, from Al-Asbagh Bin Nabata, ‘Ali^{-asws} was asked about the Words of Allah^{-azwj} Mighty and Majestic His Chair contains the skies and the earth, So he^{-asws} said: ‘The skies, and the earth, and whatever is

¹⁰ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 16

¹¹ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 3

¹² الكافي ج 1 ؛ ص 132

within these from the creation, are within the Chair, and for it there are four Angels carrying it by the Permission of Allah^{-azwj}.¹³

The example of the Vastness of Al-Kursi:

عَنْ عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيِّ عَنْ أَبِي دَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَهُوَ جَالِسٌ فِي الْمَسْجِدِ وَحَدَهُ فَأَعْتَمَمْتُ خَلْوَتَهُ فَقَالَ لِي يَا أَبَا دَرٍّ مَا السَّمَاوَاتُ السَّبْعُ فِي الْكُرْسِيِّ إِلَّا كَحَلْقَةٍ مُلْقَاةٍ فِي أَرْضِ فَلَاةٍ وَ فَضْلُ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ الْفَلَاةِ عَلَى تِلْكَ الْحَلْقَةِ

On the authority of Ubayd ibn Umar al-Laysee, on the authority of Abuzar^{ra} - May Allah's Mercy be shown to him - said: I went to visit Allah's Messenger^{saww}, said: Abuzar^{ra}, the seven Heavens in comparison the Chair is just like a ring which is dropped in a desert. Land, the superiority of the Throne over the Chair is like the superiority of the desert land over that ring.¹⁴

Al-Kursi has no resemblance to the chair one sits upon:

أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ مَعْلَى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُمَانَ قَالَ: جَلَسَ أَبُو عَبْدِ اللَّهِ ع مُتَوَكِّعًا رَجُلُهُ الْيُمْنَى عَلَى فِخْذِهِ الْيُسْرَى فَقَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ هَذِهِ جِلْسَةٌ مَكْرُوهَةٌ فَقَالَ لَا إِنَّمَا هُوَ شَيْءٌ قَالَتْهُ الْيَهُودُ لَمَّا أَنْ فَرَعَ اللَّهُ عَزَّ وَ جَلَّ مِنْ خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اسْتَوَى عَلَى الْعَرْشِ جَلَسَ هَذِهِ الْجِلْسَةَ لِيَسْتَرِيحَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ - اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ وَ بَقِيَ أَبُو عَبْدِ اللَّهِ ع مُتَوَكِّعًا كَمَا هُوَ.

Abu Abdullah al-Ash'ari has narrated from Mu'Alla ibn Muhammad from Al-Washsha' from Hammad ibn 'Uthman who has said the following: "Once Abu 'Abdallah^{asws}, was sitting with his right foot on his left thigh. A man said, 'May Allah^{-azwj} keep my soul in service for your^{asws} cause, this sitting posture is not desirable.'

The Imam^{asws} said, 'It is not so. That is a thing the Jews (God Forbid) say that when Allah^{-azwj}, the Most Majestic, the Most Holy, Finished creating the heavens and earth and took His^{-azwj} place on the Throne, He^{-azwj} sat in this posture to rest and relax. Allah^{-azwj}, the Most Majestic, the Most Holy, revealed Ayat Al-Kursi, "Allah^{-azwj} exists. No one deserves to be worshipped except Allah^{-azwj}, the Everlasting and the Guardian of life. Drowsiness or sleep does not seize him. . . ." Abu 'Abdallah^{asws}, continued to remain in that sitting posture."¹⁵

The Greatness of the Verse of Al-Kursi:

عُبَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيِّ عَنْ أَبِي دَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَهُوَ جَالِسٌ فِي الْمَسْجِدِ وَحَدَهُ فَأَعْتَمَمْتُ خَلْوَتَهُ فَقُلْتُ يَا رَسُولَ اللَّهِ قُلْتُ فَأَيُّ آيَةٍ أَنْزَلَهَا اللَّهُ عَلَيْكَ أَعْظَمُ قَالَ آيَةُ الْكُرْسِيِّ

On the authority of Ubayd ibn Umar al-Laysee, on the authority of Abuzar^{ra}, "I went to see God's Prophet^{saww}. He^{saww} was sitting alone in the mosque. The Prophet^{saww} was alone so I enjoyed his company in private. I asked, 'Which of the verses of the Holy Quran which God

تفسير العياشي / ج 1 / 138

الخصال ؛ ج 2 ؛ ص 523

الكافي ج 2 ؛ ص 661

has sent upon you is greater?’ The Prophet^{-saww} replied, ‘The verse of the Throne (Ayat al-Kursi).’¹⁶

وَعَنْ جَمَاعَةٍ مِنَ الصَّحَابَةِ أَهَمُّ كَانُوا جَالِسِينَ فِي مَسْجِدِ النَّبِيِّ ص وَ يَذْكُرُونَ فَصَائِلَ الْقُرْآنِ وَ أَنَّ أَبِي آيَةَ أَفْضَلَ فِيهَا قَالَ بَعْضُهُمْ آخِرُ بَرَاءَةٍ وَ قَالَ بَعْضُهُمْ آخِرُ نَبِيِّ إِسْرَائِيلَ وَ قَالَ بَعْضُهُمْ كَهَيْعِصِ وَ قَالَ بَعْضُهُمْ طَه قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَتَيْنَ أَنْتُمْ عَنْ آيَةِ الْكُرْسِيِّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ الْقُرْآنُ سَيِّدُ الْكَلَامِ وَ سُورَةُ الْبَقَرَةِ سَيِّدُ الْقُرْآنِ وَ آيَةُ الْكُرْسِيِّ سَيِّدُ سُورَةِ الْبَقَرَةِ فِيهَا حَمْسُونَ كَلِمَةً فِي كُلِّ كَلِمَةٍ بَرَكَةٌ.

Abu Al-Futuh Al-Razy states in his Tafseer Book: From some of the Shabah they were sitting in the Masjid Al-Nabawi and discussing about merits of Quran and Ayaath which one is greater someone said last of Sure-Bar’aat, some said Bani – Israil some said **Kaf Ha Ya Ayn Suad**, some said **Ta ha**. Ameer Al-Mo'mineen^{-asws} said: Rasool-Allah^{-saww} said "Quran is the master of speech. Al-Baqara Chapter is the master of Quran. Al-Kursi Verse is the master of Al-Baqara Chapter. In it there are fifty words and in every word there is a blessing."¹⁷

الْفُطْبُ الرَّوْنِدِيُّ فِي لُبِّ اللَّبَابِ النَّبِيِّ ص سِئَلَ الْقُرْآنُ أَفْضَلَ أَمْ التَّوْرَةُ فَقَالَ إِنَّ فِي الْقُرْآنِ آيَةً هِيَ أَفْضَلُ مِنْ جَمِيعِ كُتُبِ اللَّهِ وَ هِيَ آيَةُ الْكُرْسِيِّ

Al-Qutb Al-Rawandy states in Lub Al-Albab Book: The Messenger^{-saww} of Allah^{-azwj} was asked: "Quran is greater or Al-Tawra?" He^{-saww} said: "There is a verse in Quran that is greater than all the other books of Allah^{-azwj}. It is Al-Kursi Verse."¹⁸

Al-Kursi for Protection from Jinn for high ceiling Houses:

عَلِيُّ بْنُ إِبْرَاهِيمَ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ وَ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكََا إِلَيْهِ رَجُلٌ عَبَثَ أَهْلَ الْأَرْضِ بِأَهْلِ بَيْتِهِ وَ بَعِيَالِهِ فَقَالَ كَمْ سَمَفَتْ بَيْتَكَ فَقَالَ عَشْرَةٌ أَدْرِعُ فَقَالَ ثَمَانِيَةَ أَدْرِعُ ثُمَّ أَكْتُبُ آيَةَ الْكُرْسِيِّ فِيمَا بَيْنَ الثَّمَانِيَةِ إِلَى الْعَشْرَةِ كَمَا تَدْوُرُ فَإِنَّ كُلَّ بَيْتٍ سَمَكُهُ أَكْثَرُ مِنْ ثَمَانِيَةِ أَدْرِعُ فَهُوَ مُحْتَضَرٌ تَحْتَضَرُ الْجِنُّ يَكُونُ فِيهِ مَسْكَنُهُ.

Ali ibn Ibrahim and a number of our people have narrated from Ahmad ibn Abu ‘Abdallah^{-asws} and Sahl ibn Ziyad all from Muhammad ibn ‘Isa from Abu Muhammad Al-Ansari from Aban ibn ‘Uthman who has said the following: “A man once complained before Abu ‘Abdallah^{-asws} about the Jinn’s bothering his family. He^{-asws} asked, ‘How much is the height of your house?’ He replied, ‘It is ten yards.’ He^{-asws} said, ‘Make it eight yards, then write verse 2:255 between the eighth and tenth yards as you go around; a house with a roof higher than eight yards is an assembly place for Jinn who come and live there.’”¹⁹

الحضال ؛ ج 2 ؛ ص 16523

مستدرك الوسائل و مستنبط المسائل ؛ ج 4 ؛ ص 17336

مستدرك الوسائل و مستنبط المسائل ؛ ج 4 ؛ ص 18334

الكافي (ط - الإسلامية) ؛ ج 6 ؛ ص 19529

Rewards of reciting Ayat Al-Kursi:

عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ مِائَةً مَرَّةً كَانَ كَمَنْ عَبَدَ اللَّهَ طُولَ حَيَاتِهِ

Ibn Babawaih states in Oyun Akhbar Al-Reza^{-asws} Book: Imam Reza^{-asws} said that the Messenger^{-saww} of Allah^{-azwj} said: "He who recites Al-Kursi verse one hundred times is as if he worshiped for all of his life."²⁰

الْفُطْبُ الرَّاوْنِدِيُّ فِي لُبِّ اللَّبَابِ النَّبِيِّ ص قَالَ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ مَرَّةً مُجِبِي اسْمُهُ مِنْ دِيْوَانِ الْأَشْقِيَاءِ وَ مَنْ قَرَأَهَا ثَلَاثَ مَرَّاتٍ اسْتَعْفَرَتْ لَهُ الْمَلَائِكَةُ وَ مَنْ قَرَأَهَا أَرْبَعَ مَرَّاتٍ شَفَعَتْ لَهُ الْأَنْبِيَاءُ وَ مَنْ قَرَأَهَا خَمْسَ مَرَّاتٍ كَتَبَ اللَّهُ اسْمَهُ فِي دِيْوَانِ الْأَبْرَارِ وَ اسْتَعْفَرَتْ لَهُ الْحَيَاتَانُ فِي الْبَحَارِ وَ وَقِي شَرُّ الشَّيْطَانِ وَ مَنْ قَرَأَهَا سَبْعَ مَرَّاتٍ أُغْلِقَتْ عَنْهُ أَبْوَابُ النَّيْرَانِ وَ مَنْ قَرَأَهَا تَمَامِي مَرَّاتٍ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَانِ وَ مَنْ قَرَأَهَا تِسْعَ مَرَّاتٍ كُفِيَ هَمُّ الدُّنْيَا وَ الْآخِرَةِ وَ مَنْ قَرَأَهَا عَشْرَ مَرَّاتٍ نَظَرَ اللَّهُ إِلَيْهِ بِالرَّحْمَةِ وَ مَنْ نَظَرَ اللَّهُ إِلَيْهِ بِالرَّحْمَةِ فَلَا يُعَذِّبُهُ

Al-Qutb Al-Rawandy states in Lub Al-Albab Book: The Messenger^{-saww} of Allah^{-azwj} said: "He who recites Al-Kursi verse, his names is removed from the list of the miserable. For he who recites it three times, angels will ask forgiveness. For he who recites it four times the prophets will intercede. For he who recites it five times Allah^{-azwj} will write his name in the list of the righteous, whales of the seas will ask forgiveness for him, and he will be protected from the evilness of demons. The doors of hell will close in the face of he who recites it seven times. The doors of heaven will open ahead of he who recites it eight times. He is freed from the burdens of this world and hereafter he who recites it nine times. Allah^{-azwj} looks at him with mercy, he who recites it ten times. Allah^{-azwj} doesn't torment whom he looks at with mercy."²¹

وَ قَالَ أَبِي جَعْفَرٍ ع مَنْ قَرَأَ عَلَى آثَرِ وُضُوئِ آيَةِ الْكُرْسِيِّ مَرَّةً أَعْطَاهُ اللَّهُ ثَوَابَ أَرْبَعِينَ عَامًا وَ رَفَعَهُ لَهُ أَرْبَعِينَ دَرَجَةً وَ زَوَّجَهُ اللَّهُ تَعَالَى أَرْبَعِينَ حُورًا.

Jami' Al-Akhbar Book: Imam Abu Ja'far^{-asws} said: "He who recites Al-Kursi verse after ablution (wuzu)' is given rewards of forty years of worship by Allah^{-azwj}. Allah^{-azwj} shall also raise forty ranks and marry him to forty angelic-maids (hoor)." ²²

وَ فِي خَيْرِ آخِرٍ عَنْ أَبِي جَعْفَرٍ ع مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ وَ هُوَ سَاجِدٌ لَمْ يَدْخُلِ النَّارَ أَبَدًا.

Jami' Al-Akhbar Book: Imam Abu Jafar^{-asws} said: "He who recites Al-Kursi verse while in prostration shall never enter hell." ²³

الشَّيْخُ أَبُو الْفَتْوحِ الرَّازِيُّ فِي تَفْسِيرِهِ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ عَقِيبَ كُلِّ فَرِيضَةٍ تَوَلَّى اللَّهُ جَلَّ جَلَالُهُ قَبْضَ رُوحِهِ وَ كَانَ كَمَنْ جَاهَدَ مَعَ الْأَنْبِيَاءِ حَتَّى اسْتَشْهَدَ.

²⁰ بحار الأنوار ؛ ج 89 ؛ ص 263

²¹ مستدرک الوسائل ؛ ج 4 ؛ ص 335

²² جامع الأخبار (للشعيري) ؛ ص 45

²³ جامع الأخبار (للشعيري) ؛ ص 46

Abu Al-Futuh Al-Razy states in his Tafseer Book: The Messenger^{-saww} of Allah^{-azwj} said: "For he who recites Al-Kursi verse after each prayer Allah^{-azwj} is the one who will take care of his soul-extraction. He is considered as if he strove with the prophets and then martyred." ²⁴

الْقُطْبُ الرَّوَنْدِيُّ فِي دَعَوَاتِهِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: دَعَايَ رَسُولَ اللَّهِ ص فَقَالَ يَا عَلِيُّ عَلَيْكَ بِقِرَاءَةِ آيَةِ الْكُرْسِيِّ فَإِنَّ فِي كُلِّ حَرْفٍ مِنْهَا أَلْفَ بَرَكَةٍ وَ أَلْفَ رَحْمَةٍ.

Al-Qutb Al-Rawandy states in Al-Dawaat Book: The Messenger^{-saww} of Allah^{-azwj} said: "You have to recite Al-Kursi verse always because in every letter of it there are one thousand blessings and one thousand mercies." ²⁵

ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ جَهْمٍ عَنِ إِبْرَاهِيمَ بْنِ مِهْرَمٍ عَنْ رَجُلٍ سَمِعَ الرَّضَا ع يَقُولُ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ عِنْدَ مَنَامِهِ لَمْ يَخَفِ الْقَالِحَ إِنْ شَاءَ اللَّهُ وَ مَنْ قَرَأَهَا دُبُرَ كُلِّ صَلَاةٍ لَمْ يَضُرَّهُ دُوْحَمَةٌ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Al-Hassan Bin Jahm, from Ibrahim Bin Mihzam,

‘From a man who heard Al-Reza^{-asws} saying: ‘One who recites Ayat Al-Kursi at his sleep-time will not fear the facial paralysis, if Allah^{-azwj} so Desires, and one who reads it at end of every Salat, one with a sting (snake, scorpion etc.) will not harm him’’. ²⁶

Cure from Ayat Al-Kursi:

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ السَّيَّارِيِّ عَنِ مُحَمَّدِ بْنِ بَكْرِ عَنْ أَبِي الْجَاوِدِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ص قَامَ إِلَيْهِ رَجُلٌ آخَرَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ أَرْضِي أَرْضٌ مَسْبُوعَةٌ وَإِنَّ السَّبَاعَ تَعَسَى مَنْزِلِي وَ لَا تَجُوزُ حَتَّى تَأْخُذَ فَرِيَسَتَهَا فَقَالَ أَفَرَأَ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُفٌ رَحِيمٌ فَإِنْ تَوَلَّوْنَا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ فَقَرَأَهُمَا الرَّجُلُ فَاجْتَنَّبَتْهُ السَّبَاعُ ثُمَّ قَامَ إِلَيْهِ آخَرَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ فِي بَطْنِي مَاءٌ أَصْفَرَ فَهَلْ مِنْ شِفَاءٍ فَقَالَ نَعَمْ بِلَا دِرْهَمٍ وَ لَا دِينَارٍ وَ لَكِنْ اكْتُبْ عَلَيَّ بِطْنِكَ - آيَةَ الْكُرْسِيِّ وَ تَغَسِّلْهَا وَ تَشْرِبْهَا وَ تَجْعَلْهَا دَخِيرَةً فِي بَطْنِكَ فَتَبْرَأَ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

Al-Sheikh Al-Kulaini states in Al-Kafi Book: Al-Asbagh bin Nabata reported that a man came to Ameer Al-Mo'mineen^{-asws} and said: "I have the yellow water disease in my stomach. Is there any cure?" He^{-asws} said: "Yes, but not with Dirham or Dinar. Write Al-Kursi verse on your stomach, then wash it and drink it. It provides immunity for your stomach and cures you." ²⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ جَهْمٍ عَنِ إِبْرَاهِيمَ بْنِ مِهْرَمٍ عَنْ رَجُلٍ سَمِعَ أَبَا الْحَسَنِ ع يَقُولُ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ عِنْدَ مَنَامِهِ لَمْ يَخَفِ الْقَالِحَ إِنْ شَاءَ اللَّهُ وَ مَنْ قَرَأَهَا فِي دُبُرِ كُلِّ فَرِيضَةٍ لَمْ يَضُرَّهُ دُوْحَمَةٌ

²⁴ مستدرک الوسائل؛ ج 5؛ ص 66

²⁵ مستدرک الوسائل و مستنبط المسائل؛ ج 5؛ ص 50

²⁶ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 30 H 10

²⁷ الكافي؛ ج 2؛ ص 624

Al-Sheikh Al-Kulaini states in Al-Kafi Book: Ibrahim bin Mahzam reported that he heard Imam Abu Al-Hassan^{asws} say: "He who recites Al-Kursi Verse before sleep shall never fear strokes. Reciting it after each prayer protects from being infected with fever."²⁸

الْأَرْبَعُمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا اشْتَكَى أَحَدُكُمْ عَيْنَهُ فَلْيَقْرَأْ آيَةَ الْكُرْسِيِّ وَ لِيَضْمِرْ فِي نَفْسِهِ أَهْمًا تَبْرَأُ فَإِنَّهُ يُعَاقَبُ إِنْ شَاءَ اللَّهُ.

Ibn Babawaih states in Al-Khisal Book: Ameer Al-Mo'mineen^{asws} said: "When one complains from his eyes, he must recite Al-Kursi Verse for curing it. It will be cured if Allah^{azwj} Willing."²⁹

عَنْهُ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ حَمَّادٍ عَنْ حَرِيرٍ عَنْ إِبْرَاهِيمَ بْنِ نُعَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا دَخَلْتَ مُدْخَلًا تَخَافُهُ فَاقْرَأْ هَذِهِ الْآيَةَ- رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا وَ إِذَا عَابَتْكَ أَلْدِي تَخَافُهُ فَاقْرَأْ آيَةَ الْكُرْسِيِّ.

Al-Barqi states in Al-Mahasin Book: Ibrahim bin Nayeem reported that Imam Abu Abdallah^{asws} said: "When you are about to walk into a matter you fear recite {"O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Your Presence an authority to aid (me)."} Then when you encounter what you fear recite Al-Kursi Verse."³⁰

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ الْأَزْدِيِّ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ الْبَاقِرَ ع يَقُولُ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ مَرَّةً صَرَفَ اللَّهُ عَنْهُ أَلْفَ مَكْرُوهٍ مِنَ الدُّنْيَا وَ أَلْفَ مَكْرُوهٍ مِنَ الْآخِرَةِ أَيْسَّرَ مَكْرُوهَ الدُّنْيَا الْقُرْءَ وَ أَيْسَّرَ مَكْرُوهَ الْآخِرَةِ عَذَابَ الْقَبْرِ.

Ibn Babawaih states in Al-Amali Book: Amr bin Abi Al-Miqdam reported that he heard Imam Abu Ja'far Al-Baqir^{asws} say: "For he who recites Al-Kursi verse Allah^{azwj} shall protect him from one thousand misfortunes of this world and one thousand misfortunes of the hereafter. The easiest of this world is poverty and the easiest in the hereafter is torment of the grave."³¹

وَ رَسُولِ اللَّهِ ص: مَا فُرِئَتْ هَذِهِ الْآيَةُ فِي بَيْتٍ إِلَّا هَجَرَهُ إِبْلِيسُ ثَلَاثِينَ يَوْمًا وَ لَا يَدْخُلُهُ سَاحِرٌ وَ لَا سَاحِرَةٌ أَرْبَعِينَ يَوْمًا.

Al-Qutb Al-Rawandy states in Lub Al-Albab Book: The Messenger^{saww} of Allah^{azwj} said: "Reciting this verse (Ayat Al-Kursi) in a home prevents Iblees^{la} from coming to it for three days and no wizard or magician shall enter in it for forty days."³²

الْفُطْبُ الرَّوَنْدِيُّ فِي لُبِ الْبَابِ قَالَ جَعْفَرُ الصَّادِقُ ع: مَنْ قَرَأَهَا بُيِّ عَلَيْهِ حَائِطٌ مِنْ حَدِيدٍ.

²⁸ الكافي ؛ ج 2 ؛ ص 621

²⁹ 61 الحصال ج 2 ؛ ص 6

³⁰ المحاسن / ج 2 / 367

³¹ الأمالي (للصدوق) ؛ النص ؛ ص 98

³² مستدرک الوسائل و مستنبط المسائل ؛ ج 4 ؛ ص 335

Al-Qutb Al-Rawandy states in Lub Al-Albab Book: Imam Sadiq^{asws} said: "When one recites this verse (Ayat Al-Kursi) a wall of iron is built around him." ³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَيُّكَرُّهُ السَّفَرُ فِي شَيْءٍ مِنَ الْأَيَّامِ الْمَكْرُوهَةِ الْأَرْبَعَاءِ وَغَيْرِهِ فَقَالَ افْتَتَحَ سَفْرَكَ بِالصَّدَقَةِ وَاقْرَأْ آيَةَ الْكُرْسِيِّ إِذَا بَدَأَ لَكَ.

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthman who has said the following: “I once asked Abu Abdallah^{asws}, this question. ‘Is it detestable to leave for a journey at any particular day like Wednesday or so?’ He (the Imam) said, ‘Begin your journey with giving charity and reading Ayat Al-Kursi whenever or whichever day you want to get cupping.’”³⁴

عَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ قَالَ: رَأَيْتُ مَكْتُوبًا فِي بَيْتِ أَبِي عَبْدِ اللَّهِ عَ آيَةَ الْكُرْسِيِّ فَذُكِرَتْ بِالْبَيْتِ وَرَأَيْتُ فِي قِبْلَةِ مَسْجِدِهِ مَكْتُوبًا آيَةَ الْكُرْسِيِّ.

Muhammad Bin Ismail, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja who said, ‘I saw written in a house of Abu Abdallah^{asws}, Ayat Al-Kursi – 2:255 circled (all around) the House, and I saw in the Qiblah of his^{asws} Masjid (Prayer room), the Verse of the Chair been inscribed’.³⁵

Allah^{azwj} Guides to the Noor of Eman:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي أَخَالِطُ النَّاسَ فَيَكْتُمُونَ عَجْبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فَلَانًا وَ فَلَانًا هُمْ أَمَانَةٌ وَ صِدْقٌ وَ وَفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ هُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوَفَاءُ وَ الصِّدْقُ قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ عَ جَالِسًا فَأَقْبَلَ عَلَيَّ كَالْغَضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَتَبَ عَلَيَّ مَنْ دَانَ بِوَلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ قُلْتُ لَا دِينَ لِأَوْلِيكَ وَ لَا عَتَبَ عَلَيَّ هَؤُلَاءِ قَالَ نَعَمْ لَا دِينَ لِأَوْلِيكَ وَ لَا عَتَبَ عَلَيَّ هَؤُلَاءِ ثُمَّ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَبِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مِنَ الظُّلُمَاتِ الدُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لِيُولِيَهُمْ كُلَّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ وَ قَالَ وَ الَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُوهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِمَّا عَنِّي هَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا أَنْ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَ جَلَّ خَرَجُوا بِوَلَايَتِهِمْ إِيَّاهُ مِنَ نُورِ الْإِسْلَامِ إِلَى الظُّلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ هُمْ النَّارَ مَعَ الْكُفَّارِ فَ أَوْلِيكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from ‘Abd ‘Aziz al-‘Abdi from ‘Abd Allah ibn abu Yafur who has said:

‘Once I said to Abu Abd Allah^{asws} ‘I meet people and it increases my wonder when I find people who do not consider you (Ahl Al-Bayt^{asws}) as their guardians and ‘A’immah (Leaders with Divine Authority) but they consider so and so as their imam. However, they are trustworthy, truthful and loyal. I also find people who consider you as their guardians and ‘A’immah^{asws} but are not trustworthy, loyal and truthful.’

مستدرک الوسائل و مستنبط المسائل / ج 4 / 3335

الکافی (ط - الإسلامية) / ج 4 / 283

المحاسن / ج 2 / 609

‘Abu’ Abd Allah^{-asws} then sat in an upright position and turned to me as if upset, and then said, ‘One who follows the religion of Allah^{-azwj} under the guardianship of an unjust imam who does not possess Divine Authority, has no religion. One who follows the religion of Allah^{-azwj} under the guardianship of an Imam^{-asws} who is just in his dealings and possesses Divine Authority, will suffer no negative effect.’

‘I then asked: ‘Do those, in fact, have no religion, and these face no destruction?’ The Imam^{-asws} said: ‘That is correct. Those have no religion and these face no destruction.’ Then, the Imam^{-asws} said: ‘Have you not heard the words of Allah^{-azwj}: ***‘Allah is the Guardian of the believers and it is He who takes them out of darkness into light. ... ‘ (2:257)***. It means that He^{-azwj} Takes them out of the darkness of sins to the light of repentance and forgiveness because of their love for us^{-asws} and their being under the guardianship of the just ‘A’immah^{-asws} (plural of Imam) who possess Divine Authority.

He has also said: ***‘The Devil is the guardian of those who deny the Truth and he leads them from light to darkness ‘ (2:257)***. It means that they were in the light of Islam but when they accepted the guardianship and the leadership of every unjust imam who possessed no authority from Allah^{-azwj} their guardianship took them out of the ‘Noor’ of Islam to the darkness of disbelief. Allah^{-azwj} then Made it necessary for them to suffer in Fire along with the unbelievers, ‘ ... ***these are the dwellers of hell wherein they will live forever (2:257)***’.³⁶

³⁶ Al-Qatara, V. 2, pp. 78, Alkafi, V. 1, H. 965, Bihar V. 23, pg. 323, H. 8.. 376 : ص 1 : ج : الكافي