

Az-Zumar [39:75]

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ
بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

And you will see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"

MUHAMMAD HUSAIN TABA TABAI (AR)

And you will see the angels surrounding the Throne (of Allah) all around, glorifying the praises of their Lord. And they (all creatures) will be judged with truth and it will be said, all the praise and thank be for Allah, the Lord of the Alamin (the jinns and mankind).

The word *Hafina* here means to surround and the *Arsh* is the station from which the divine decrees are issued by the Lord. These are the orders regarding the arrangement of this universe and angels are the ones who impose the will of God by obeying it. *You will see* means that on the Day of judgment you will be able to see the angels.

The whole verse will therefore mean, that on that Day of judgment you will see the angels surrounding and encircling the Throne to gather up all the deeds that have been done. You will find them praising and chanting the glory of their Lord.

“*And they will be judged with truth*” can refer to the angels, but may refer to the angels and other creations and it may also refer to all the creations and mankind.

“*Judgment*” here means to decide about those who will go to Paradise or those who go to Hell, or it may be for judgment between the apostles and their followers. But since it has already been said, “ They will be judged without any injustice” so the repetition here lays no extra stress.

For one group however, this judgment may be beneficial for some and harmful for others, because judgment is done where there is a dispute but there is never any dispute among the angels. And this proves that these words are not about the angels but revert to them in the sense that the judgment of the disputes requires that they present the parties in court, ask for witnesses and relay the judgment to the one who is truthful and is rewarded as well as those who disobeyed the truth and are punished.

It is possible that judgment in the first verse may stand for the command of God, but in this verse it may mean the entire issue from birth to the presentation in the divine court and their internment in Hell and may also be for the deserving to go to Paradise to live forever. So this refutes the objection that the repetition of the word “Judgment” is inconsequential.

“Praise the Lord of the Alamin” is the result of the creation and its end. It is a general praise of God. He does nothing but does everything beautiful.

Some commentators have opined that those with certitude, the pious ones say this praise, because the first praise was for their entering Paradise. The second praise was for God to judge between them and others and reward them with Paradise. Some others have opined that it is the angels who sing the praises. Others, yet again that the entire creation sings the praises.

The first explanation is confirmed by the meaning and words of this verse, that describes the attributes of the Ahlulbait in verse 10 of Surah Yunus that says, “ And they will end their request by saying, “ All the praises and thank be to Allah the Lord of the Alamin(Jinns and mankind).”

This too is a common praise and the Last Day of Creation is also a praise.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

This verse refers to the absolute sovereignty of the Lord of the worlds to whom alone belongs all praise and glory. See commentary of Baqarah: 255. According to the Ahl ul Bayt the throne (arsh) refers to absolute wisdom of the Lord and those who surround the divine wisdom on its outskirts are the angels and His chosen friends.