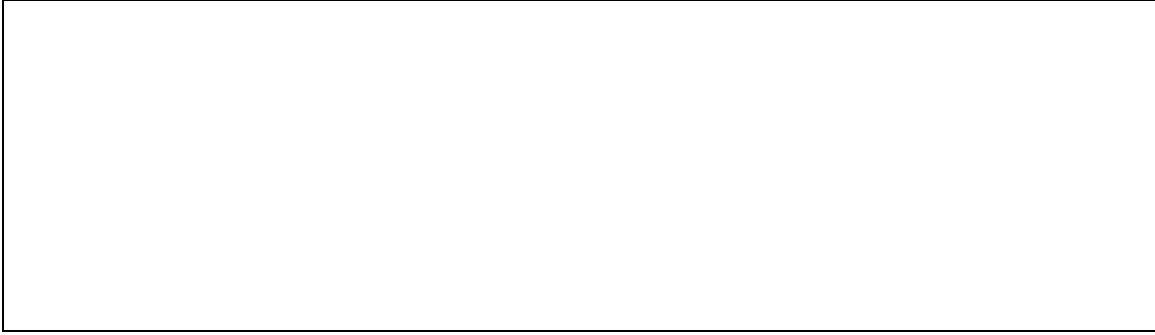


Ghafir [40:7]



Those who sustain the Throne (of Allah. and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: *Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Your Path; and preserve them from the Penalty of the Blazing Fire!*

MUHAMMAD HUSAIN TABA TABAI (AR)

Those who bear the Throne (of God) and those around it glorify the praises of their Lord, and believe in Him and ask for forgiveness for those who believe; Our Lord You comprehend all things in mercy and knowledge, so forgive those who repent and follow your way and save them from the torment of the blazing fire.

God has not specified in this or anywhere in His words who the carriers of the Arsh are, whether they are the angels or some other creations. But, from the use of the words we discern that the carriers are the angels only because in the Surah Zumur 75 are the words “ And you will see the angels surrounding the throne from all sides” and they prove this assumption. The angels circle the Throne so the carriers will be from among them also. I have discussed the word Arsh in the sixth volume of this commentary.

So the words “ Those who bear the Throne” are the angels. It is the throne from were all the decrees are issued and from where the affairs of the universe are managed. The angels who circle the Arsh are the most prominent and closest ones.

Those around it glorify the praises of their Lord. They regard God above all things and that nothing can come close to Him without permission as it is demanding by His station as the lord. They praise Him for it.

“And believe in Him”

The angels bear faith and witness on God despite being the ones who encircle the throne and move it around for they desire to attain the commands that has been issued and then praise it. This is all in the sense that the angels believe in His Lordship and Creativeness together with His Oneness. The way the idolaters describe them is as if these angels are the partners of God but the verse negates it. They however worship the angels as gods.

“Forgive those who repent and follow Your way”

These words confirm the praise of God being all Merciful - they follow your way means they follow the religion like the true believers. The religion specified by God here is Islam.

To follow Islam means to model one's deed according to its commands. Repentance here is to re-believe in God and return to the way specified by Him. So the verse will mean, *Your Mercy surrounds everything so forgive those who believe in You and obey your commands. Protect them from the punishment of Hell.* This is the purpose and aim of this verse.

MIR AHMED ALI (AR)

Refer to the commentary of Baqarah: 255 and Zumar: 75.

This verse confirms the doctrine of intercession. Refer to the commentary of Baqarah: 48 and 123.

Zumar: 75

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.

Baqarah: 48 and 123

On the day of resurrection absolute justice will prevail. The chosen people also will be judged in view of their actions.

If "nor shall intercession be accepted" is not understood by knowing its particular use in this verse, and by making reference to other verses of the Qur'an in this connection, every ordinary reader comes to a wrong conclusion.

Allah has prescribed for Himself mercy (An-am: 12 and 54), and says in verse 87 of Yusuf that verily, none despairs of Allah's mercy save disbelieving people. The just Allah is also the merciful Lord. His mercy conditions His justice.

The verses, which make certain that in the divine scheme of reward and punishment the "institution" of intercession has been firmly established, are quoted below:

Who can intercede with Him, except by His permission.

(BAQARAH: 255)

They shall have no power of intercession, save he who has taken a promise from the merciful.

(MARYAM: 87)

On that day no intercession avails, save (that of) him to whom the merciful has given permission and whose word He accepts.

(TAHA: 109)

There is no intercessor save after His permission;

(YUNUS: 3)

There are several such verses in the Qur'an which prove untrue the theory of non-availability of intercession propagated by a misguided school of thought among the Muslims.

The Holy Prophet and the thoroughly purified Imams (Ahzab: 33) are those upon whom Allah has bestowed (an-amta alayhim - Fatihah :7) the power of intercession.

The word shafa (to pair or to join a thing to its like) is the root of shafa-at, which means intercession. It can be favourable or unfavourable, as per verse 85 of al Nisa. It signifies the loving attachment of a person with his ideal or model whom he follows. On the day of judgement the wicked and the virtuous will be separated, therefore, it will be a day of pairing of the souls according to their affinity and attachment in this world - "remember the day when We will summon every people with their Imam (leader)", says verse 71 of Bani Israil.

The inadmissibility of intercession here is in the case of those who not only do not avoid evil but make a choice of wickedness as their mode of life; which is the direct result of their wilful rejection of the path of the thoroughly purified, adherence to whose guidance would have saved them from eternal damnation.

It is this despair of the non-availability of Allah's mercy which had compelled the founders of the Christian Church to invent the doctrine of atonement - God, in order to pardon man, in spite of His justice, incarnated Himself into the form a begotten son, called Jesus, and then got Himself killed so that the price of the sins of man be paid. This unreasonable idea of redemption gives man licence to sin as and when he likes.

Aqa Mahdi Puya says:

The word yawm, in this verse, refers to the life of the hereafter which includes the term of life beginning with the departure of the soul till the final resurrection. In some verses of the Qur'an it is said that every human being will undergo a trial on the day of final resurrection as an individual, whereas some other verses suggest groups of people, along with their leaders, will come before the Lord.

According to some verses the wicked will be condemned without being permitted to put forward their lame excuses, whereas other state that some of the wicked will accuse their leaders for misleading them. There is no contradiction. In fact, there are several varying stages in the intermediary period as well as in the final phase. The examination of every soul according to its individual deeds may differ from the accountability of its social behaviour. A man may be condemned as an individual but on account of his attachment to the divinely chosen wasilah (support and influence), he may be redeemed. The Qur'an, in many places, asserts the effectiveness of intercession, therefore, the negation here either refers to a particular condition or to the fact that no intercession offered by a soul on its own behalf shall be accepted. Only those who have been authorised by Allah shall have the right to intercede.

The wavering between belief and disbelief by the Bani Israil is also visible among the followers of other prophets. All the messengers of Allah patiently put up with this kind of attitude in order to check desertion in the early stages of the propagation of the faith. Drift from the truth and reversion to falsehood was discouraged, and the doors of repentance were kept open, but only a few took advantage of the leniency.

(see commentary for verse 4)