

## **Ghafir [40:15]**

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ

عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

Raised high above ranks (or degrees), (He is) the Lord of the Throne (of Authority): by His Command He sends the Spirit (of inspiration) to any of His servants He pleases, that it may warn (men) of the Day of Mutual Meeting.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*(He is Allah) owner of the high ranks and degrees. The owner of the Throne. He sends the inspiration by His command to any of His slaves He wills that He may warn of the Day of Mutual Meeting (The Day of Resurrection).*

This verse enumerates three attributes of God as the Almighty. The commentators have given different explanations of “Owner of high ranks and degrees”.

- Some have said that God gives the apostles and saints their stations in Paradise.
- Some have said, that he raises the seven heavens and the angels rise towards them.
- Some have said that the path to heaven is very lofty and yet some have opined that this does not refer to the Arsh but describes the vastness of His entire creation.

When we study the verse we see that this verse and the following one explains His creation in saying that He is the owner of such a throne around which gather all the deeds of mankind and the commands for them are issued from there only. Like all the stages in His creation, this place too has various stages and some of them are the stages where the various groups of angels reside. His decrees are issued to those who live between the heavens and the Arsh.

He then says, there will be no screen on that Day when all will witness His glory. This will be the day when He will raise the screen from the human eyes. This is the day when His hands will roll up the heavens and the Arsh will be visible to all. On this day it will be clear to all that God alone is the creator and owner of all creations. There is no other ruler but Him and it is on such a day that He will issue His final command to mankind.

The ranks, therefore, are those stations from where the angels rise towards the Arsh. The owner of high ranks and the throne, therefore, is the loftiness of His throne and through these ranks all will rise and vanish before the Day of Judgment.

*“He sends His inspiration by His command to any of His slaves He wills.”*

This sentence refers to the Messengership and one of the commands is to be the witness. The “Ruh” here is the same as in verse 85 of Surah Isra that says, “The “Ruh” (spirit), the knowledge of which is only with my Lord”. It is the same RUH described in verse 2 of Surah Nahl that says, “He sends down the angels with the inspirations of His command to whom of His slaves He pleases.” So what is meant is that God sends His revelation through the angels on whom He pleases. The words “Whom of His slaves He pleases” refers to His Apostles, Prophets and Messengers who are chosen by Him. There are other opinions but they are not worth the while.

The words “that He may warn of the day” refer to the Day of Judgment. It is on this day that all creations will meet each other, or they will meet the creator, or the beings of the heavens will meet the beings of this earth, or the unjust will meet the oppressed. And it may also be the day when mankind will face his deeds. One among all these description will definitely occur.

The meeting between the creator and mankind is an issue that has been repeated often in the Qur’an, it will be the day that mankind will see the glory of God.

Verse 8 of Surah Rum says, “The meeting with Your Lord” and verse 29 of Surah Hud says, “They are going to meet their Lord.”

The verse 6 of Surah Inshiqaq confirms this and says, “O man! Verily you are returning towards your Lord.”

The word “Laqa” means that the activity of men on this world will be terminated and the reality will be manifest and on that day the truth about every human will be evident on God.

### **MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

This verse and verse 52 of Shura refer to the light of divine attention proceeding from Allah's command which is cast upon whomsoever of His servants (His prophet or messenger) He wills.

### **Verse 52 of Shura**

For Musa, Harun, the children of Israil, Firawn and his people see commentary of Araf: 103 to 137; Yunus: 75 to 92; Taha: 9 to 98 and other references mentioned therein.

Aqa Mahdi Puya says:

In verse 21 "you" refers to the departure of Musa as an act to avoid the unjust ruler, not to defy the will of Allah. Allah bestowed wisdom, authority and power of judgement {hakm} on Musa to save or deliver the oppressed people from the tyranny of Firawn. All prophets acted under divine guidance from the day they were born.

In verse 51 "the first of the believers" refers to the sins they committed before becoming believers. The tradition that those who took part in the battle of Badr were not answerable to whatever they did afterwards is certainly spurious.

In verse 62 the fear of the followers of Musa and the consolation given to them resemble to that which took place in the cave when the Holy Prophet was migrating to Madina (see commentary of al Baqarah: 207 and Bara-at: 40).