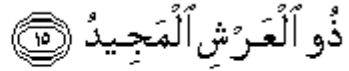


Al-Buruj [85:15]



Lord of the Throne of Glory.

MUHAMMAD HUSAIN TABA TABAI (AR)

The Owner of the Throne, the Glorious; He does what He intends (or wills).

The Arsh here means the Throne of Authority in the Kingdom from where God rules for the words “Dhul Arsh”; meaning that He is the owner of all and can use His creation in the way He intends. The word Glorious refers to His inherent power and this in turn refers to His attributes.

The words “ He does what He intends” mean that nothing can deter Him from doing what He intends to do or nothing can make Him change His will. This includes being tired, or being sad, etc. for these things do not touch Him nor is there any question of them making Him change His will.

The verse says, “ Verily those who put into trial the believing men and women and do not repent will have the torment of Hell.”

He is the Lord of the Throne and never betrays His words or let His promise be unfulfilled. He does what He intends.

The words “ This is the Glorious Qur’an inscribed on the Preserved Tablet” have been explained in Tafsir Qummi. It has two sides or ends - one is on the right on the forehead of Israfael. His words are transformed into revelations when he speaks and God strikes the Preserved Tablet on his forehead and he looks at the tablet and he then transfers whatever is inscribed on the Tablet to Jibril.

Durre Manthur records that the Messenger said,

God has created the Tablet from white pearls and both the covers are made out of jade. Its inscriptions are shining and He writes 360 words daily on it. It is He who bestows life and death. He creates and gives sustenance. He gives respectability and infamy and God does what He wills.

The Compiler’s words

There are a great many traditions about the Lauh or the Tablet and they are all symbolic.

MIR AHMED ALI (AR)

(no commentary available for this verse)

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

*Lord of the Throne, the Glorious,
The Doer of whatever He wills.*

The terms /ghafur/ (All-forgiving), and /wadud/ (All-loving) both are 'of the utmost amplification' which refer to the extreme forgiveness and love of Allah: He is 'forgiving' of the sins of those sinners who repent, and is 'Loving' to the servants who are good-doers.

In fact, these divine attributes are mentioned to be added to the threats given in the former verses to illustrate the fact that the sinners can repent and be forgiven, while Allah is strict in punishment, He is 'All-forgiving' and 'All-loving'.

The term / wadud / has the sense of being in the subjective case, which fits the other attribute, i.e. 'All-forgiving'.

The third attribute is /dhul-'arsh/ 'Lord of the Throne('Arsh) '. And 'Arsh, which means 'Royal throne', in such cases, refers metaphorically to power and Sovereignty. This touches on the fact that the rulership of all creatures is His, and Allah's Will is, itself, the Word and the Deed. There is no interval between them. No circumstance whatever can come between His Will and the execution thereof. Therefore, it is quite easy for Him to call the dead to life, again, and punish the persecutors and the oppressors.

The term /majid/ is derived from /majd/ which means 'to excel in glory' which is used only for Allah as a quality.

The association of these five Divine attributes are clear, because Allah is All-forgiving and All-loving under the absolute Power (Omnipotence) , Graciousness and with His Will so that nothing can stop Him, no one is able to confront Him, nor does His Will fade.