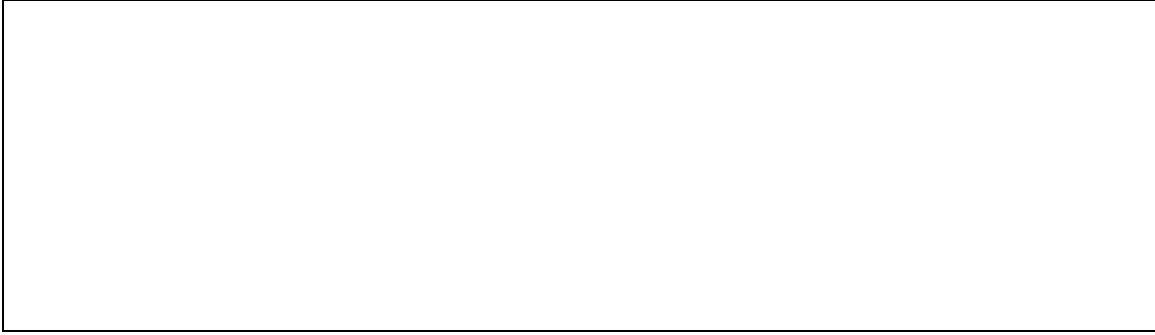


As-Sajdah [32:4]



It is Allah Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne (of Authority): you have none, besides Him, to protect or intercede (for you): will you not then receive admonition?

MUHAMMAD HUSAIN TABA TABAI (AR)

Allah! It is He who has created the heavens and the earth, and all that is in between them in six days. Then He rose over the Throne. You have none besides Him as a protector or an intercessor. Will you not then remember?

This verse has been explained by the verse *He created the heavens and the earth then rose over the Throne* and similar verses.

We had said earlier that *rose over the throne* refers to the management and arrangement of the entire creation through the common programme that rules over everyone.

In the Qur'an an example has been given wherever a symbolism has been used. In verse 54 of Surah A'raf the book says, " He rose over the Throne. He brings the night as a cover over the day." In verse 3 of Surah Yunus the book says, " Disposing the affairs of all things" and in verse 4 of Surah Al Hadid the book says, " He rose over the Throne. He knows what goes into the earth and what comes forth from it." Then in verse 16 of Surah Al Buruj the book says, " Owner of the Throne, the Glorious One. He does what he intends."

He has mentioned His ascension on the Throne after He mentions the creations of the heavens and the earth because this is to prove His omnipotence. In such cases merely saying that God is the creator is not enough to refute the ideology of the idol worshippers because they do not deny this. What they deny is the management solely in His command. They believe that their lesser gods are responsible for the management of the universe and so they are His successors. The One God is their god too.

This is why it was imperative to mention His rise on the Throne after mentioning the creation of heavens and the earth. Creation and management are interconnected and never separate. He mentions this because He wants us to understand that it is He who has created everything and it is He who is the Lord, ruler and manager of their affairs. He is the sole protector and God and He is the sole creator.

This is why in all the verses we have cited above, He mentions the management and rule of all after their creation. Another example of this is “ He created the heavens and the earth (and all that exists between them) in six days then He ascended the Throne. He is the sole inheritor, protector and intercessor for you.” Succession, inheritance and intercession are also a stage in the management of affairs of the creation.

Here the *Wasli* refers to the person who is responsible for the management of affairs and our existence depends on the general that controls the entire affairs and is also subservient to the special laws about humans. Whether it is the general laws or the special ones they all revert to the sole creator God. He is the lord of our affairs. Everything has a successor or protector but He has no successors or protectors. He has no partners.

We have mentioned earlier that intercession is required, but when we attach the same meaning to the external causes then we conclude that the causes of the universe will each be the intercessor for another and they compliment each other in the effects - like, clouds with rain, the sun with the shadow and both compliment each other in assisting a plant to grow. If God is the one who connects the reasons and the causes, then He is the true intercessor who amends the defects in each causes and there is no other intercessor or protector.

As we have pointed out earlier during the discussion on the names that they are the means of bestowing mercies on His subjects e.g. His names, *Raziq, Jawad, Rahim and Ghani* denote that He gives sustenance to his creation; and since He is *Shafi, Mafi, and Rahim*, He cures our hearts; and since He is *Shadidul Tabash, Zhu Inteqam and Aziz*, he kills the oppressors.

Whatever mercy reaches us humans is through one of His names. You will never find a creation that does not have the benefit of one of His names. Among the names some supercede the others in certain circumstances and some prove more effective in a certain condition and each one them is an intermediary between His creation and Him.

His name *Safi and Rauf* are attached to His benevolence because it alone is connected with the well-being after sickness. His name *Shafi* cures and acts as an intermediary with His names *Rauf and Rahim*. The name *Rahim* is connected with *Qadeer* for He is the all controlling.

These intermediaries fulfill the effects of His names or in other words they interconnect the reasons, the cause and make the cause active. We therefore conclude, that God is the Healer for some through some of His names and so the use of the name is the cure. There is no Healer or Forgiver accepting Him.

It is now clear that there is no objection in the use of the word Shafi or Forgiver for Him. It is not possible that any one will say “ How can God be Shafi for Himself.” I have said that His forgiveness is the intermediary attribute between Him and another person. We seek His shelter from His anger or we seek justice from Him for He is Merciful. We consider His mercy to be the intercessor or the intermediary between His anger and us. The meaning of forgiveness in the sense that God is merciful not for Himself but for others is wrong. Since the second meaning is closer to that of the commentators, they have disputed the interpretation of the verse.

Some have opined that the meaning of “ You have none besides Him as a protector or an intercessor” - You are transgressing by making partners for Him for you have no other Protector and Forgiver and there is no intercessor for you with God. The objection here is that the verse do not say that you do not have anyone close to God as intercessor, but it says that you do not have any intercessor, protector or forgiver but God.

Some people have opined that the word “Shafi” has been used as helper and the word “Dunah” is for any other entity than God. The idolaters considered their idols to be the intercessors in God’s court and each of them is the intercessor in His own belief and section. The meaning of the verse is that God is your intercessor and you have none other who will forgive. Some have considered the word “ Dunah” to mean closeness but the meaning actually reverts to punishment, so the verse now means, *there is no intercessor or forgiver from God’s punishment. There is none close to God to give you this benefit and none other has the power to intercede or forgive.*

The problem with this interpretation is reverting the meaning to punishment is baseless and meaningless. There are other doubts too and those who say this are perturbed about “ If God is the forgiver, then who will be the person who will intercede?” You have been attentive to the explanation that I have given that God is the Forgiver and also accepts the intercession.

“ *Will you not then remember?*” These words ask how long the disbeliever are going to ignore the truth and deny it? They do not understand that the Rulership and Governance of all creation is only in God’s hands. He is unique and alone. He is the true God There is no other judge and forgiver but Him. The idols that the disbelievers believe to be their intercessors are a very farfetched assumption and totally untrue.

MIR AHMED ALI (AR)

Refer to the commentary of Araf: 54; Yunus: 3; Hud: 7, and Furqan: 4 to 9.

The day (yawm), mentioned in the Quran, is not, every time, the day of the earth, from sunrise to sunset. It can be a moment, or a period of 1000 years as in verse 5 below, or 50000 years as in Ma-arij: 4, or a very long period as in Ha Mim: 9 to 12.