

## **At-Takwir [81:20]**

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

Endued with Power, with rank before the Lord of the Throne.

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

(19-20)

*Verily! This is the word (this Qur'an brought by) a most honorable messenger (Jibril) from Allah to the Prophet Muhammad, owner of power and high rank (with Allah) the Lord of the Throne.*

This is the answer to the oath and refers to the Qur'an or to the topics mentioned in the verse. The proof is the phrase "A most honorable Messenger". In this verse the messenger mentioned is Jibril as He says in verse 97 of Surah Baqarah, "Whoever is an enemy of Jibril (let him die in his fury) for indeed he has brought it down to your heart by Allah's permission."

The word is referred to the Holy Messenger, because Jibril is a Holy Messenger and the words belong to God. Jibril is connected to it the manner the message is connected to the Messenger. God has mentioned six attributes of Jibril in this verse and has praised him.

- When He called him His "Messenger" He means the he carries His Messages to the Holy Prophet.
- When He called him "Honorable" it means he is honorable and respectable.
- When He called him "owner of power and high rank" it means that Jibril has powers and authority.
- "(With Allah) the Lord of the Throne" means that he is close to God who has risen above the Throne.
- When He says, "Mata" it means he is obedient to his Lord and this includes other angels also who are obedient to His orders.
- It is clear from these words that there are angels who aid and assist Him and they do His bidding.
- When He calls him "Amin" it means they do not usurp from anything that is entrusted to them such as the words of the Qur'an but relate the exact words to the Holy messenger.

Some commentators have said the Messenger means anyone here who has the above attributes and these are found in the Last Holy Messenger. The next verses however are not confirming this idea.

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

#### **Verse 19**

Jibrail, an honourable messenger angel, brings divine messages to the most honoured prophet of Allah, the Holy Prophet. For the highest status of the Holy Prophet see commentary of Bani Israil: 1 and Najm: 2 to 10, wherein his nearness to Allah has been described as "distance of two bows, or nearer" (see commentary) which is the highest possible perfection an infinite created being could achieve.

On the earth he came to be known as the most trustworthy and the most truthful person ever lived among the people of his birth place so that they could have no reason to belie his message. Therefore as said in Najm, he said and did, throughout his life, only that which he was commanded by Allah. In fact Allah spoke to the people through him. Whatever he received from Allah, he conveyed to the people without ever withholding or adding anything.

Jibrail, the Qur'an and the Holy Prophet are the bearers of a universal divine message which is to be delivered to mankind so that man should follow the divine guidance in all ages.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

*Surely it is the word of a gracious Messenger.*

*Endowed with power in the presence of the Lord of the Universe.*

The term /Dhil'arsh/ 'the Lord of the Universe' refers to Allah. He is the Lord of all, but since the Universe, with whatever definition it has, is in a higher position than that of other things, so, He is characterized by the Universe.

The term /Dh-quwwah/ 'endowed with power' is used to characterize Gabriel for the reason that taking such a great Message and carefully communicating it needs a great power. And, as a matter of fact, any messenger should have an authority fitting with his mission or the message. He must be especially free from any forgetfulness of the message that he is responsible for.

The term /makin/ means 'one whose rank is firmly established' , and, basically, a messenger should be a great and outstanding person who can fulfill his mission and should be quite close and beloved. And, surely, the term /'ind/ 'in the presence of, does not have the meaning of a special presence, because Allah does not exist in any one location; but it is the 'rank presence' and 'spiritual nigh'.

*Explanation:*

The Characteristics of a Qualified Messenger:

The five characteristics, regarding the hierarchy, mentioned in the above verses for Gabriel, who was sent to the Prophet (S) of Islam by Allah, are required for every messenger, regarding the hierarchy.

1. Graciousness is the first spiritual characteristic which respectfully makes Gabriel deserving of being a great Messenger.
2. Then, he is endowed power for the fulfillment of his responsibility, which comes forth, and means that he is aloof from any weakness and feebleness or lassitude in bringing the Message.
3. His third highest rank, with the sender of the Message, is noteworthy in order to take all of the Message completely, and communicate them fearlessly.
4. If the Message is about an important thing, the messenger may have some assistants to help him on the errand; the ones who follow him obediently.
5. The fifth characteristic is that his messenger is qualified as being 'faithful in trust' so that the persons who are to receive the message, from him, trust in him and count on his words; the same as the words of the one who has sent them.

When someone is qualified with these five characteristics, he will be the most fitting messenger. The Prophet of Islam (S) used to choose his messengers carefully from those who were qualified among them. A clear example of his messengers is that of Amir-al-Mu'mineen Ali (AS) who was sent, under that difficult situation, by the Prophet (AS) to the pagans of Makkah to communicate the beginning verses of Sura Taubah, No.9.