

### Ar-Ra'd, 13:13 onwards

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ

فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٣﴾

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا

وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

Nay, thunder repeats His praises, and so do the angels, with awe: He flings the loud-voiced thunder-bolts, and therewith He strikes whomsoever He wills. Yet, these (are the men) who (dare to) dispute about Allah, with the strength of His power (supreme)!

And before God prostrate themselves, willingly or unwillingly, all [things and beings] that are in the heavens and on earth, as do their shadows in the mornings and the evenings.

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

*Whatever is in the heavens and the earth prostrates to God (alone) willingly or by constraint; so do their shadows also at morning and in the evening*

*Say: "Who is the Lord of the heavens and the earth? Say: "God" Say: "Do you still take guardians besides Him that can do neither benefit nor harm to their own selves? Can darkness and light be akin? Or have they made partners for God who have created (any) creation like His, so that what is created has become confused to them? Say: "God (alone) is the creator of all things and He is the (only) One, the all-Dominant, the Almighty."*

The word "Sujud" means to put one's forehead or chin on the ground in reverence to God.

In Surah Isra verse 107 the book says, "When it is recited to them they fall down on their faces in humble prostration."

In verse 100 of Surah Yusuf the book says, 'And they fell down before him prostrate.'

When the worship is forced upon people it is termed “Karah” and when it is done willingly it is called “Tau-‘an”. Raghīb says ‘Alghadu’ is the plural of Alghada and which means the first part of the day and Asal is the plural of Aseel and Aseel is the plural of Asl; so Asal is the grand plural form and means the time between Asr and the sunset.

The placements of men and deeds have a purpose, to be in between means power and to be in front means leadership. In the same Ruku’ denotes inferiority while Sajda denotes humility in front of one who is being revered or worshipped and the acceptance of his or her superiority.

These examples have been set by the Qur’an about Sajda and others like Tasbih, Hamd, Qunut and said, in verse 44 of Surah Isra, “And there is not a thing but glorifies His praise.” And in verse 116 of Baqarah the book says, “And all surrender with obedience to Him.” Verse 29 of Surah Rehman says, “Whoever is in the heavens and on earth begs of Him.” Verse 49 of Surah Nahl says, “And to God prostrates all that is in the heavens and on earth.”

What this all means is that it is due to His complete supremacy that everything prostrates before Him, praises Him and beseeches him. It is before Him that every thing expresses humility and those who are intelligent and independent express their humility voluntarily like the believing humans. The same law applies for the idolaters though they do not prostrate voluntarily they do it under force or inadvertently.

This form of supplication is found in all existing things. Verse 11 of Ha-Mim Sajda says, “He said to it and the earth, “come both of you willingly or unwillingly.” This refers to some things that obey due to the system or the force of the system of the universe and that is called “Karhan”.

They are prostrating because of His all controlling and powerful order. Some are obedient only because they just cannot afford to be disobedient in fear of death, mischief etc. the angels obey Him willingly and it is called Tau-‘an. Some one has said that a believer prostrates willingly but the disbelievers prostrates out of fear of death and maladies and accidents. Another group has opined that the intelligent bow before Him with knowledge that He is supreme and the ignorant do so unwillingly or out of fear.

The word “Dhilallahum” means shadow and only material beings that prostrate have shadows. When there is no material body and no light there is no shadow and this situation fluctuates with time for it increases and decreases as the sun moves. The shadows lengthen during morning and ASR or Maghrib and this may be the time referred to here.

These signs of existence prostrate to God and here it refers to the eternal prostration because the shadow is long. In verse 130 of Surah Ta-Ha the Book says, "During some hours of the day and at the sides of the day that you may be pleased with the reward God shall give you."

The shadows lengthen after the first hours of the day and before the Aseel or the sunset but during ASR it is not so. Indeed the lengthening of the shadows is similar to prostration. This is of course under compulsion too. Verse 48 of Surah Nahl says, "Have they not observed the things that God has created, (how) their shadows lengthen to the right and to the left, making prostration unto God and they are lowly?" This is enough proof.

This is not an imaginative poetry that is beyond human intelligence and cannot be felt but is the invitation in the words of God. Anything unseen is perceived through senses and recognized through intelligence. In this chapter God has proved to the intelligent that all creations prostrate before Him. The example set by Him is of the morning and evening and the shadows. He has also shown that everything praises Him.

In this chapter God has enumerated the causes under the system and God is the cause of all causes. He can be perceived through intelligence and through the verses of the Qur'an.

In Tafsir Qummi Imam Sadiq explained the words, "the heavens and earth prostrate before Him." He said that *those in the heavens (the angels) prostrate before Him willingly. On earth those who are born in Islam willingly prostrate before God. Those who prostrate out of compulsion are those who accepted Islam out of compulsions and not willingly. The shadow of the one who never prostrates does prostrate every morning and evening.*

I say that the words of the verse do not confirm this explanation that denotes the power of God that is present in the heavens and on earth. Their shadows depict the truth about them. The verse tells us that this prostration is about touching one's forehead to the ground or something similar. If they touch their foreheads to the ground willingly or unwillingly it will be taken as Sajda but the prostration or the falling or lengthening of the shadows on the ground is also a Sajda but not a real one because it does not denote the supremacy and control of God. This explanation is not according to the words of the verse. Verse 49 of Surah Nahl says, "And to God prostrates all that is in the heavens and on earth of the living and moving creatures and the angels, and they are not proud."

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

Verse 12

Thunder is a beneficent force, created by Allah, and like the rest of creation praises and glorifies the creator. Man is advised to look to good, not to evil; to mercy, not to punishment; to the hope of abundant crops in the rain which comes behind the lightning clouds; and not to fear the fire in the thunder. "Thunder", the name of this surah, is really a submissive instrument of good in Allah's hand.

It was not beneficence but wrath that the polytheists attributed to their false gods. If man worships anything other than Allah (rulers, stars, powers of nature, spirits, self, power, wealth, talent, intellect-all created by Allah to serve man) his worship is both foolish and futile.

Without belief in Allah, worship or prayer has no meaning at all. To call any created being directly for fulfilment of needs and desires has been prohibited, but to seek the medium of the approved intercessors is not forbidden.

"Seek the means of approach unto Him." (Ma-idah: 35)

Also refer to the commentary of al Baqarah: 48.

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

This noble verse deals with the thunderbolt which is never separable from lightning. The verse says:

*"And The thunder glorifies Him with His praise, ..."*

Certainly, this vibrating echoing sound of the world of nature, which is coupled with the lightning phenomenon, both act towards one goal which is the glorification of Allah. In other words, the thunder is a vocal expression of lightning, which reveals the nature of the system of creation and the magnitude of the Creator.

Not only the sound of the thunder and other particles of the material world glorify and thank Him, but all the angels are also busy thanking praising Him because of their awe and fear. The verse continues saying:

*"... and the angels, too, in awe of Him; ..."*

The divine angels are frightened that they might have had shortcomings and failures as to the execution of their duties and responsibilities assigned to them by Allah in the system of existence, thus facing Divine punishment. We know well that the duties and responsibilities have always been awe inspiring and frightening for those who feel responsible, that kind of constructive fear which derives and directs them to action.

In order to give a further explanation concerning thunder and lightning, the Qur'an alludes to thunderbolts, where it declares:

*"...and He sends the thunderbolts so as to smite with them whomever He pleases, ..."*

Despite all these and in spite of observing all signs of Allah's magnitude, comparing them to the inferiority of man with respect to catastrophes, even in the case of a celestial spark, there are some ignorant groups who go on disputing about Allah. The verse says:

*"... while they dispute about Allah, ..."*

They dispute while Allah's powers know no limits and His punishment would be painful and He punishes severely. The verse concludes:

*"... and He is mighty in wrath. "*

### **Explanations:**

In the Qur'anic literature, the totality of existence is ever engaged in praising the glory of Allah; that kind of praising which is based on knowledge and cognition and free will. What is interesting in this respect is that the Qur'an explains this subject in such a way that it attracts the attention of all, and obliterates all matters which give rise to disbelief and loss of faith, among which one may point to the following:

- 1- The application of such noble words as/ sabbaha/ or/ yusabbihu/ which explicitly express the meaning of praise and glorification.
- 2- The repetition of this subject in the various Suras of the Qur'an.
- 3- The raising of the issue of the glorification of Allah by all beings at the beginning of the Sura, and immediately after the holy phrase/ bismillah/.
- 4- The use of such words as the humility of the entire domain of existence " ...all are obedient to him"(1) . The prostration of the stars and the plants "And the herbs and the trees do adore (Him) ." (2) The obedience of the skies and the earth " they both said: 'We come willingly. " (3) The awareness that all beings are in a state of prayer and gratitude: " He knows the prayer of each and its glorification, "(4)
- 5- Addressing of man as to his lack of understanding of the expression of gratitude of other beings " but you do not understand their glorification, "(5)

The Arabic term/ mihal/ is derived from/ hilah/ which means every kind of hidden and covert way of seeking a remedy, and since this process is interconnected with and interdependent on knowledge and power, therefore, commentators have interpreted the Qur'anic holy phrase/ adidulmihal/ as 'mighty in power and punishment'.

In some Qur'anic verses, the acts of gratitude to Allah and glorifying Him have been mentioned with together: "The thunder glorifies Him with His praise, ..." (6) and there is not a single thing but glorifies Him with His praise, " (7)

(1) *Sura Al- Baqarah, No. 2, verse 116*

(2) *Ar- Rahman, No. 55, verse 6*

(3) *Fus s ilat, No. 41, verse 11*

(4) *An- Nour, No. 24, verse 41*

(5) *Sura 'Isra', No. 17, verse 44*

(6) *The verse under discussion*

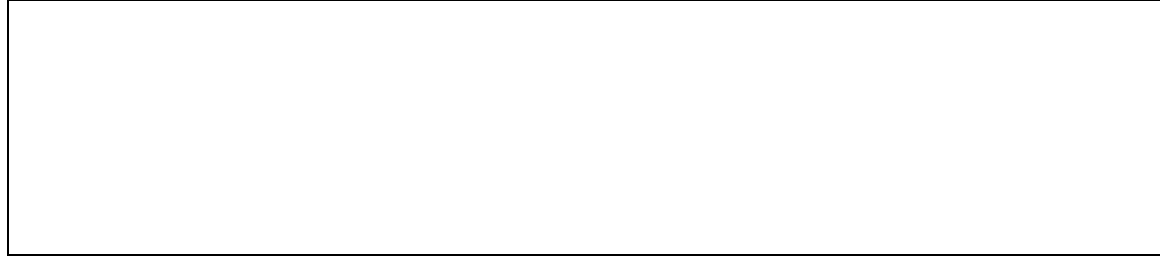
(7) *Sura 'Isra', No. 17, verse 44*

It is just like the bowing and prostration within which we say "Glorified is my Lord, the Exalted, and with His praise" "Glorified is my Lord, the greatest, and with His praise".

It has been recorded in various Sunni traditions that the sublime Prophet (S) used to interrupt his speech and start praying as soon as he heard the sound of thunderbolts and he would encourage others to do the same. (Durr- ul- Manthur, the Commentary)

6- Thunderbolts and being thunder- stricken is not an accidental matter. On the contrary, it is in accordance with Allah's will and the laws of the Divine nature. Thunderbolts are the Divine punishment which are inflicted on the sinful nations like the people of Thamoud: "So there seized them the thunderbolt of a disgracing chastisement for what they used to earn. " (Sura Fus s ilat, No. 41, verse 71)

## **Al-Isra, 17:44**



<sup>1</sup>The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet you understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!

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

*Glory be to Him and exalted is He far above what they say. He is the sublime and the great. The seven heavens and the earth and those in them glorify Him, and there is nothing which does not call forth His praise, but you do not understand their glorifications.*

This verse speaks about the Unity of God and His praise and says that He has no partners of any kind. He is the Lord of all that exists in the heavens and earth and in between them. Both the verses stress upon His Oneness, omnipotence and purity. Everything living and non-living thing praises His glory. Man too praises Him but the others do in order of the system enforced. They may glorify Him either through words, sounds or through obedience or may do so through the revelations.

All the things that exist are the proof of His oneness and prove God to be the only God to be obeyed. The entire system of the universe is proof of His Oneness, ownership, power, and no language or words are necessary to express this. The unblemished system of the worlds is yet another proof of His omnipotence and His purity as the One true God.

This universe and its systems proves Him to be the Sustainer and that all things are dependent on Him, everything is limited and incomplete but He is perfect.

In this system in which everything is incomplete and interdependent is the proof of god's Unity and His perfection and everything is dependent on Him. Man is also included in this category whether he praises God verbally or not, he is dependent. He too is dependent in the ruling system for it too is the proof of His omnipotence and man's dependence. The dependence can be discerned by the fact that man's own components praise the Lord.

Verse 21 of Ha-Mim Sajda says, “And they will say to their skins, “Why do you testify against us?” they will say “God has caused us to speak, as he causes all things to speak and He created you for the first time, and to Him shall you return.”

And in verse 11 of the same Surah the book says, ‘And He said to (the heavens) the earth, “Come both of you willingly or unwillingly” And they both did willingly.”

There are other verses too to prove this point.

When this point has been understood we know that everything is dependent upon god because of its imperfectness. No one is perfect except God. This is why everything praises Him without finding any fault.

This praise is the outcome of truth from those that are inert and through words from the likes of man and beasts and through words and deeds from the humans and the angels. The truth is that the praise chanted by every creation is a reality whether it is spoken or through existence only. This is the Tasbih or praise that the verse speaks about.

The verse then admonishes by saying, “You do not reflect on the causes of His praise.” Mankind is invited to research and delve deep to gain knowledge whether he is a believer or a polytheist. In a manner it is a special address to the polytheist who never reflect upon the truth. Qur’an wants everything to observe and reflect as will be seen in the next verse and there is no doubt that every creation praises the lord.

In verse 79 of Surah Al Anbiya the book says, “And We made Suleiman understand it, and to each one We gave wisdom and knowledge, and We made the mountains and the birds subservient to David, to sing hymns of (our praise) and We were the doers.”

In verse 10 of Surah Saba the Book says, “O you mountains! Glorify (God) with him! And you birds too! And We made the iron soft for him (David).”

The Tasbih or praise here is not the oral one. There are umpteen Hadiths in both Sunni and Shia sects that the inert things too praise God. One such Hadith is about the pebbles speaking in the palm of the last Messenger.

In the end of the verse it says God is never hasty in punishing the sinners. The door of repentance is always open and for all. In both these attributes we can find the proof of God being pure. He is the ever living for He will never have death; He is the Lord the almighty the Omnipotent; all imperfection is for the creations only. It is because of His knowledge that He is never hasty in meting out punishment. He is oft- forgiving. This is why He invites people to reflect and understand the truth.

## **A Discussion on Hadiths**

In Tafsir Qummi the words, “ Had there been any other god with him” have been explained as

- If there had been other gods as they believe then they (the other gods) too would have been stationed in the heavens.

If it had been so those gods too would have been partners in God’s doings and His authority but it is not so. Arsh is limited but God is unlimited in existence and He is far above what they say that, He sits on a throne for He does not have a material body. We can never imagine any place that can be more elevated than His presence.

In Durre Manthur the Holy Messenger is reported to have said, When the last moments of Hazrat Nuh’s life approached he called his two sons and said,

- Both of you should be regular in praising and thanking God. The graces of everything are Namaz and Dua for it is through them that every creature gets his subsistence.

We have already discussed that everything praises the Lord as stated in the traditions. There is a connection between this praise and sustenance which is a need and is an important question. Everything that praises God states its needs and expresses its inferiority but God is far above these weaknesses.

Abu Sabah says in Tafsir Ayyashi, “I asked Imam Sadiq about the words, “If anything exists then it praises God.” And he said,

- Everything chants the praises of the lord. We can see that even from the breaking of a wall there is a praise of God.

Husain bin Saeed has narrated such traditions from Imam Sadiq.

Imam Muhammad Baqir quotes the Holy messenger in Tafsir Ayyashi to have banned the branding of animals or hitting them and injuring their faces because they praise and remember their Lord. In Kafi too there is the Hadith about banning the branding of animals.

The wailing of a bird when it is hunted on the water or land is a praise and remembrance of God. This and similar Hadiths are found in the books of the Ahle Sunnah narrated by Ibn Masud, Abi Dara’, and Abu Hurera.

Imam Jafar Sadiq has quoted Imam Muhammad Baqir in Tafsir Ayyashi, “Once a person come to him and said, “May my parents be sacrificed upon you , what is the meaning of God’s words, “ And all that is therein glorify Him and there is not as thing but glorifies His praise.” Did the ancient trees praise Him too?” The Imam replied,

- Indeed they did. Have you not heard the snapping of wood in the house? That sound is the praise of God and who is pure always.

In Durre Manthur Abu Hurera quotes the Holy Messenger to have said,

- Indeed ants too extol God. In the same book Ibn Umar narrates that the Messenger asked the people not to kill frogs because its voice is a praise of God.

In Durre Manthur Au Hamza narrates, “We were with Imam Sajjad when some birds flew past chirping and the Imam said, “Did you understand what these birds were saying?” and we said, “No”. He then said,

I know what they said, but I have heard my father quote Ali Ibn Abi Talib say, *when the birds wake in the morning they praise their Lord and ask for their sustenance.*

A similar Hadith is found in Durre Manthur from Imam Husain.

Hazrat Ayesha has quoted the Holy Messenger to have said, in Durre Manthur,

- One day the messenger came to me and asked me to wash the two blankets in the house and I said, “I have washed them only yesterday.” He said, *I know that when the clothes are dirty they stop praising their Lord.*

The Messenger is quoted in Durre Manthur to have said,

- The death of all insects and quadrupeds like bugs, ants, donkeys, mules etc occurs because they lose their voice and cannot praise God, who takes their life back though the angel of death never visits them.”

The point here is that the angel of death does not confiscate their lives.

The same book states that once the Messenger passed certain people who were riding their animals and he said,

- Ride them with ease and call them with love. Do not take them as your mounts because these animals are better than their riders for they always remember and praise their Lord.

Imam Sadiq is recorded to have said in Kafi that animals had six rights on their owners.

1. The owner should not load more than they can carry.
2. They should not talk while riding them.
3. They should let them gaze.
4. They should not scar their faces.
5. They should not hit them because they praise their Lord God.
6. They should give them enough water to drink.

Alqama and Ibn Masa'ud in Manaqib Shahr Ashob say,

- We were sitting with the Holy messenger. We heard the food praising God while the Messenger ate it. Makaraz Al Amri came and asked about the verse so the Messenger took nine pebbles in his palm and the pebbles praised God.

It is reported through Ibn Abbas that that the Messenger took a pebble in his palm and said,

- It will give witness about my being the Messenger of God. The pebble then spoke, praising God and gave witness that he was the Messenger of God.

It is reported in Kafi that once the messenger of God was giving his sermon in Madina. The Mimbar or pulpit was brought when the people increased. He went up the dais and then called out in a camel's voice so a camel came and paid his respect to him. It was like a small child that stops crying when it becomes familiar with a person.

There are various Hadiths about the lifeless things praising God and some think that it is a common praise done through words but it may not be entire true for even their composition and purpose are a praise of God.

We have discussed this issue here only.

One example is that some things appear in the dreams as symbols of truth. Hazrat Yusuf had seen his father and his brothers like the sun and the stars. The interpretation of his dream has been explained by god in this Surah.

All these things are sign of praise and witness of God. He is the ultimate truth. The praise may be silent and discerned through its composition or verbal and can be heard professing the truth.

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

Aqa Mahdi Puya says:

"But you do not understand their glorification" implies that there is something which is beyond the grasp of every being. Every being, in the order of existence, is more or less, endowed with some degree of life or consciousness, therefore the animate and inanimate should be understood in terms of the level of their awareness. The Imams of the Ahlul-Bayt say that the Qur'an refers to the fact that all men do not understand it.

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

This noble verse proclaims that all the cosmic order has its own way of glorification, prostration, and individual prayer for the Lord (SWT). Some commentators claim that this type of glorification is of a genetic kind. That is, the structural part of the existence of every particle in the world, is a sign and a symbol of the Lord's Will, Wisdom, Knowledge, and of His Justice.

Others are of the opinion that the world of existence has its own kind of consciousness and knowledge, and all are glorifying at all times though our ears are incapable of hearing their voice. This latter view is more consonant with the apparent form of the verses. Vocalization of the things is not impossibility, for such a process will actualize in the Hereafter. "... they shall say: 'Allah', Who makes everything speak, has made us speak, ..." (Sura Fussilat, No. 41, verse 21)

Even stones have got and possess sensibilities and feel frightened, and, for fear of the Lord, they fall down from the mountains. "and others tumble down through fear of Allah, ..." (Sura Al- Baqarah, No. 2, verse 74)

Solomon (AS) could understand the medium of expression used by ants and was in full command of the expression symbols used by birds. A kind of bird called 'Hud Hud' used to inspect and recognize the deviation shown by some people and came to report it to Solomon.

The Lord, in many cases of the revelations, used to address the mountains. For example, He tells them to pray along with Dawoud, saying: "... O mountains! Sing praises with him, ..." (Sura Saba, No. 34, verse 10)

There are frequent allusions made to the glorification by all beings, besides the above cases, in the Qur'an.

We also have it in quotations that bees glorify Allah. (Bihar, vol. 95, p. 372)

A small pebble which was in the hands of the Prophet (S) , testified as to the legitimacy of the Prophet's mission (S) . (Tafsir al-Mizan)

The shrill voices of the birds are their way of glorification of Allah. (Bihar, vol. 64, p. 27)

All the above Islamic quotations refer to the real cases of glorification and they do not include their non- verbal language.

A Persian poetry says:

Every one is using one way for Your glorification and thankfulness to You. A nightingale goes on twittering sonnets while 'qomri' sings common songs. The entire particles of the world are addressing You during day and night and in private. They say: We are all- eyes all- ears, and all well- aware though we remain voiceless when we are with you. Later, to prove the magnitude of the position of the Lord and that it is aside from the imagination of the pagans, the Qur'an refers to the glorification of the beings of the world in the presence of His Sacred Essence, when it says:

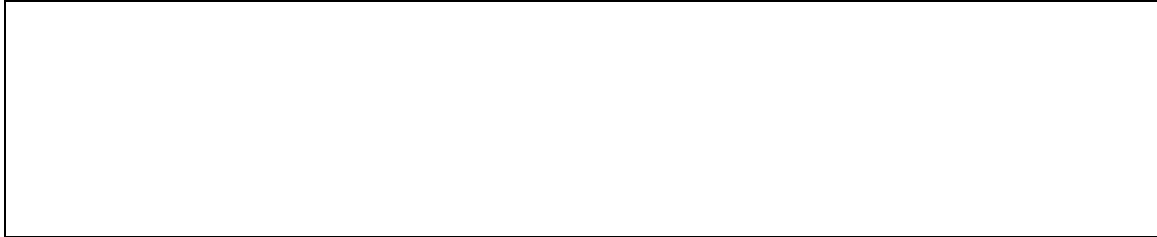
*"The seven heavens and the earth, and every being therein, celebrate His glory, and there is not single thing but glorifies Him with His Praise, ..."*

The profoundly deep universe of such magnitude with its amazing system and with all those secrets along with its breath- taking art all glorify and thank Him.

Nevertheless, He is forbearing and forgiving, at the same time, and you will not be immediately interrogated and questioned for your paganism and disbelief. Contrarily, He will provide you with an adequate respite while He will be leaving the gates of repentance open to you so as to complete the argument to you. The verse says:

*"... but you do not understand their glorification; verily He is Forbearing, Forgiving. "*

### Az-Zumar, 39:75



And you will see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!

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

*And you will see the angels surrounding the Throne (of Allah) all around, glorifying the praises of their Lord. And they (all creatures) will be judged with truth and it will be said, all the praise and thank be for Allah, the Lord of the Alamin ( the jinns and mankind).*

The word *Hafina* here means to surround and the *Arsh* is the station from which the divine decrees are issued by the Lord. These are the orders regarding the arrangement of this universe and angels are the ones who impose the will of God by obeying it. *You will see* means that on the Day of judgment you will be able to see the angels.

The whole verse will therefore mean, that on that Day of judgment you will see the angels surrounding and encircling the Throne to gather up all the deeds that have been done. You will find them praising and chanting the glory of their Lord.

“*And they will be judged with truth*” can refer to the angels, but may refer to the angels and other creations and it may also refer to all the creations and mankind.

“*Judgment*” here means to decide about those who will go to Paradise or those who go to Hell, or it may be for judgment between the apostles and their followers. But since it has already been said, “ They will be judged without any injustice” so the repetition here lays no extra stress.

For one group however, this judgment may be beneficial for some and harmful for others, because judgment is done where there is a dispute but there is never any dispute among the angels. And this proves that these words are not about the angels but revert to them in the sense that the judgment of the disputes requires that they present the parties in court, ask for witnesses and relay the judgment to the one who is truthful and is rewarded as well as those who disobeyed the truth and are punished.

It is possible that judgment in the first verse may stand for the command of God, but in this verse it may mean the entire issue from birth to the presentation in the divine court and their internment in Hell and may also be for the deserving to go to Paradise to live forever. So this refutes the objection that the repetition of the word “Judgment” is inconsequential.

*“Praise the Lord of the Alamin”* is the result of the creation and its end. It is a general praise of God. He does nothing but does everything beautiful.

Some commentators have opined that those with certitude, the pious ones say this praise, because the first praise was for their entering Paradise. The second praise was for God to judge between them and others and reward them with Paradise. Some others have opined that it is the angels who sing the praises. Others, yet again that the entire creation sings the praises.

The first explanation is confirmed by the meaning and words of this verse, that describes the attributes of the Ahlulbait in verse 10 of Surah Yunus that says, “ And they will end their request by saying, “ All the praises and thank be to Allah the Lord of the Alamin( Jinns and mankind).”

This too is a common praise and the Last Day of Creation is also a praise.

**MIR AHMED ALI (AR)**

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 Ahlul-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.

## **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 Thy 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 where 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:

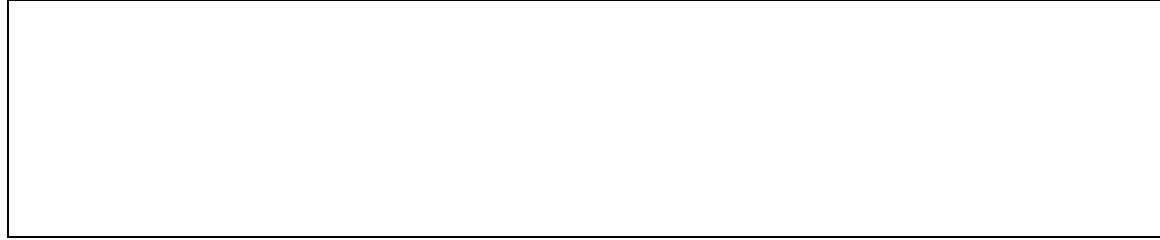
The word yawm, in this verse, refers to the life of the hereafter which includes the term of life beginning with the departure of the soul till the final resurrection. In some verses of the Qur'an it is said that every human being will undergo a trial on the day of final resurrection as an individual, 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)

### **Ash-Shura, 42:5**



The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.

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

*Nigh is that the heaven may cleave asunder from above (in awe), while angels are celebrating the praise of their Lord, seeking forgiveness for the inhabitants of the earth. Be it known that God alone is oft-forgiving, the most Merciful.*

The purpose and signs of the revelation has been dealt with here. the revelation comes down from one layer of the heavens to another till it reaches the earth and the heavens are therefore rent asunder. The cause and fountainhead of the revelation is God and heavens are its pathways. In verse 17 of Surah Al Muminun the Book says, “We have surely made above you seven paths (heavens); We are heedless of none of our creatures.”

God’s glory is evident from the splitting of the heavens for they are always willing to obey Him. This is very well explained in the verse 21 of Surah al Hashar that says, “ Had We sent down this Qur’an on a mountain you would surely had seen it humble itself and rending asunder by God’s fear. Such are the parables that We put forward to mankind so that they may reflect.”

In verse 5 of Surah Muzammil the Book says, “Verily We sent down to you a weighty word.”

There is yet another interpretation of this verse that the splitting of the heavens is due to the omnipotence of God and that he does so out of His supreme knowledge.

The splitting of the heavens is because of the idolatry of the polytheists who say that God has a son. He (God) replies in verse 90 of Surah Maryam, “Whereby the heavens are almost torn, and the earth is split asunder and the mountains fall in ruins.” The term “Fauqihin” means that this will all happen above the earth. It is also said that the angels in the heavens praise their lord and those on earth ask for forgiveness for mankind. In the verse god tells those present in those times that the revelations are sent so that the people may realize the might of God and ask for forgiveness of their sins and that they may be pardoned.

They however, resort to polytheism. the angels ask for forgiveness for the believers too. In verse 7 of Surah Al Mumin the Book says, "And ask for forgiveness of those who believe." Things have been expressed freely for mankind to understand and ask for forgiveness. God then speaks about His attribute of forgiveness and his mercy. If man reflects he will realize that door to repentance and forgiveness is always open for him. Finally the verse speaks about how the angels ask for forgiveness of mankind.

**MIR AHMED ALI (AR)**

"The heavens are almost rent asunder" refers to the displeasure of Allah when man associates false gods with Him.

The angels are the noblest and purest beings, and among them are those, superior in excellence, who are in the neighbourhood of the arsh. All the angels not only celebrate the glory of their Lord but also pray for the protection of human beings.

To save the transgressing human beings from the wrath of Allah, the angels, who only carry out the will of Allah, under His command, pray for His protection and mercy so that the erring human beings may not be totally annihilated by the rendering asunder of the heavens. As stated in Anam: 12 and 54, Allah has prescribed mercy for Himself. A general amnesty has been promised if man turns repentant to Allah and seek His mercy, see Mumin: 7.

Aqa Mahdi Puya says:

According to Imam Jafar bin Muhammad as Sadiq, Shura: 5 and Mumin: 7 are closely linked together.