



## CHAPTER 39

### *Al-Zumar: The Companies*

(REVEALED AT MAKKAH: 8 sections; 75 verses)

The name of this chapter, *The Companies*, refers to the two classes, the believers and the disbelievers. Its revelation belongs to the middle Makkan period.

Sincere obedience to Allāh is required in the first section. Those who obey are the believers, and those who refuse to obey are the disbelievers, and the two are spoken of in the next section. The third shows that the Qur'ān is a perfect guidance, and the fourth that its rejectors will be punished. The fifth emphasizes the punishment of rejectors, by stating that evil will not be averted from those who persist in rejection, and the sixth calls attention to Divine mercy, which is so vast that the greatest sinners have no reason to despair. The last two sections speak of the coming of the judgment, when each of the two parties is made to taste that which it deserves.

#### SECTION 1: Obedience to Allāh

In the name of Allāh, the Beneficent, the Merciful.

1 The revelation of the Book is from Allāh, the Mighty, the Wise.

2 Surely We have revealed to thee the Book with truth, so serve Allāh, being sincere to Him in obedience.

3 Now surely sincere obedience is due to Allāh (alone). And those who choose protectors besides Him (say): We serve them only that they may bring us nearer to Allāh.<sup>a</sup> Surely Allāh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ①

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ②

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ

اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ

إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ

3a. All worshippers of false deities pretend that such deities are worshipped only to get nearer to God, as if God Himself were unapproachable. The idol-worshippers say that the idols are only symbols for concentration on God, while the Christians, plainly

will judge between them in that in which they differ. Surely Allāh guides not him who is a liar, ungrateful.

4 If Allāh desired to take a son to Himself, He could have chosen those He pleased out of those whom He has created<sup>a</sup> — Glory be to Him! He is Allāh, the One, the Subduer (of all).

5 He has created the heavens and the earth with truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one moves on to an assigned term. Now surely He is the Mighty, the Forgiver.

6 He created you from a single being, then made its mate of the same (kind). And He sent down for you eight of the cattle in pairs.<sup>a</sup> He creates you in the wombs of your mothers — creation after creation — in triple darkness. That is Allāh, your Lord; His is the kingdom. There is no God but He. How are you then turned away?

يَخْلُقُكُمْ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ  
إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ④

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَلَىٰ  
مِمَّا يَخْلُقُ مَا يَشَاءُ ۗ سُبْحٰنَهُ هُوَ اللَّهُ  
الْوٰحِدُ الْقَهَّارُ ④

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ  
يَكُوِّرُ اللَّيْلُ عَلَى النَّهَارِ وَيُكَوِّرُ  
النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ  
وَالْقَمَرَ كُلًّا يَجْرِى لِاجْتِمَاعِ  
الْاٰهْوِ الْعَزِيزِ الْغَفَّارِ ⑤

خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ  
مِنْهَا ذَوٰجِرًا وَّاُنْزَلَ لَكُمْ مِنَ الْاَنْعَامِ  
ثَلٰثَةَ اَزْوَاجٍ يُخَلِّقُكُمْ فِي بُطُونِ  
اُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي  
ظُلُمٰتٍ ثَلٰثٍ ذٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ  
الْمَلِكُ لَا اِلٰهَ اِلَّا هُوَ قٰتِلُ الصُّرَمٰنِ ⑥

spoken of in the next verse, hold that without the Son they can have no access to God. But undue reverence of created things is a step leading to degradation of human nature. Hence it is that Islām requires sincere obedience to, or worship of, God alone.

4a. We find the Christian doctrine referred to and refuted in very early Makkan revelations, such as the 19th chapter, which was recited by the Muslim refugees in Abyssinia before the Negus, in or about the fifth year of the Prophet's mission. The Qur'ān refers to the error of attributing a son to the Divine Being almost as frequently as to the setting up of idols. It is pointed out here that no one holds a relation of sonship to Allāh, but that it is His chosen servants that are metaphorically called His sons, because in being manifestations of the Divine attributes they stand to Allāh in the same relation as a son stands to a father, being images of His attributes as a son is the image of a father.

6a. The word *anzala* (infinitive noun *inzāl*) is not applied only to the actual *sending down* of a thing, but also to *making it accessible to men*. *Inzāl* means *iṣāl* or *iblagh* (R), just as iron (57:25) and clothing (7:26) are spoken of as having been sent down. It is in this sense that the cattle are spoken of here as being *sent down* for men. The eight of the cattle are the four pairs spoken of in 6:143-144. The four animals are mentioned particularly as being most useful for man.

7 If you are ungrateful, then surely Allāh is above need of you. And He likes not ungratefulness in His servants. And if you are grateful, He likes it for you. And no bearer of a burden will bear another's burden. Then to your Lord is your return, then will He inform you of what you did. Surely He is Knower of what is in the breasts.

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِمُوا الْمَرْءَ أَرْبَابَهُ وَقَدْ خَلَىٰ الْأَرْضَ ثُمَّ رَدَّ إِلَىٰ رَبِّكُمْ فَسَجِّدُوا إِنَّكُمْ أَنْتُمْ لعَالِمُونَ ﴿٥٠﴾

8 And when distress afflicts a man he calls upon his Lord, turning to Him; then when He grants him a favour from Him, he forgets that for which he called upon Him before, and sets up rivals to Allāh that he may cause (men) to stray from His path. Say: Enjoy thine ungratefulness for a little, surely thou art of the companions of the Fire.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٥١﴾

9 Is he who is obedient during hours of the night, prostrating himself and standing, taking care of the Hereafter and hoping for the mercy of his Lord—? Say: Are those who know and those who know not alike? Only men of understanding mind.

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا يُحَدِّثُ الْأَحْزَانَ وَيُجْزِي الْحَسَنَةَ رِبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٥٢﴾

## SECTION 2: Believers and Disbelievers

10 Say: O My servants who believe, keep your duty to your Lord. For those who do good in this world is good, and Allāh's earth is spacious.<sup>a</sup> Truly the steadfast will be paid their reward without measure.

قُلْ لِعِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ الَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَأَرْضُ اللَّهِ وَاسِعَةٌ ﴿٥٣﴾

11 Say: I am commanded to serve Allāh, being sincere to Him in obedience,

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٥٤﴾

10a. The words are a comfort to the Muslims, who were subjected to sufferings in their own land, and give them the assurance that, if suppressed in one land, Islām will prosper in other lands.

12 And I am commanded to be the first of those who submit.

13 Say: I fear, if I disobey my Lord, the chastisement of a grievous day.

14 Say: Allāh I serve, being sincere to Him in my obedience.

15 Serve then what you will besides Him. Say: The losers surely are those who lose themselves and their people on the day of Resurrection. Now surely that is the manifest loss!

16 They shall have coverings of fire above them and coverings beneath them. With that Allāh makes His servants to fear; so keep your duty to Me, O My servants.

17 And those who eschew the worship of the idols and turn to Allāh, for them is good news. So give good news to My servants,

18 Who listen to the Word, then follow the best of it. Such are they whom Allāh has guided, and such are the men of understanding.

19 He against whom the sentence of chastisement is due — canst thou save him who is in the Fire?

20 But those who keep their duty to their Lord, for them are high places, above them higher places,<sup>a</sup> built (for them), wherein rivers flow. (It is) the promise of Allāh. Allāh fails not in (His) promise.

21 Seest thou not that Allāh sends down water from the clouds, then

وَأُمرْتُ لِأَن أكونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

قُلِ اللهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ط قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ط ذَلِكَ يُخَوِّنُ اللهُ بِهِ عِبَادَهُ ط لِيَعْبُدُوا فَاتَّقُونِ ﴿١٦﴾

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ ﴿١٧﴾

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ط أُولَئِكَ الَّذِينَ هَدَاهُ اللهُ ط وَأُولَئِكَ هُمُ أُولُوا الْأَلْبَابِ ﴿١٨﴾

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ط أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرفٌ مِنْ فَوْقِهَا عُرفٌ مَبْنِيَةٌ ط تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ط وَعَدَّ اللهُ ط لَا يُخْلِفُ اللهُ الْوَعْدَ ﴿٢٠﴾

أَلَمْ تَرَ أَنَّ اللهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً

20a. This shows that in the Hereafter, and in this life as well, there is an unceasing progress, for the high places to which the righteous attain have places still higher above them.

makes it go down into the earth in springs, then brings forth therewith herbage of various hues; then it withers so that thou seest it turn yellow, then He makes it chaff?<sup>a</sup> Surely there is a reminder in this for men of understanding.

فَسَلَّكَ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ  
زُرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهَيِّجُ فَتْرَهُ  
مُضْفَرًا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ  
لَذِكْرًا لِّأُولِي الْأَلْبَابِ ﴿٥١﴾

### SECTION 3: A Perfect Guidance

22 Is he whose breast Allāh has opened to Islām so that he follows a light from his Lord—? So woe to those whose hearts are hardened against the remembrance of Allāh! Such are in clear error.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ  
عَلَى نُورٍ مِّن رَّبِّهِ طَوِيلٌ لِّلْفَسِيحَةِ  
قُلُوبِهِمْ مِّن ذِكْرِ اللَّهِ ط أُولَٰئِكَ  
فِي ضَلَالٍ مُّبِينٍ ﴿٥٢﴾

23 Allāh has revealed the best announcement, a Book consistent, repeating (its injunctions),<sup>a</sup> whereat do shudder the skins of those who fear their Lord, then their skins and their hearts soften to Allāh's remembrance. This is Allāh's guidance — He guides with it whom He pleases. And he whom Allāh leaves in error, there is no guide for him.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا  
مُّتَشَابِهًا مَّثَانِيًّا ۖ تَفْشَعُ مِنْهُ جُلُودُ  
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ  
جُلُودُهُمْ وَ قُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ط  
ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ  
وَ مَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ﴿٥٣﴾

21a. The allusion is to the fate of nations; they are brought into existence, made to rise, then decay and are swept out of existence. Even the Muslim nations are subject to the same law, but Islām itself, being a law of life, is not subject to decay. The place of one nation that decays is taken by another. Moreover, nations that decay because of their transgressions may again be raised to life by turning to righteousness.

23a. The Qur'ān is here spoken of as being *mutashābih* and *mathānī*. The first word means *that which is conformable in its various parts* (LL). This claim is by no means insignificant. The Qur'ān was revealed by portions during a period of twenty-three years, and during this period the circumstances under which the Holy Prophet lived were of such a varied nature that the history of no other man offers a similar combination of varying circumstances. Yet, through all these vicissitudes, the Qur'ān shows a strict uniformity. The conformability of its various parts, however, signifies more than a mere uniformity; it signifies that some parts explain other parts. *Mutashābih*, it should be noted, signifies, according to the best authorities, that *some parts of it verify other parts*. Again, it is called *mathānī*, pl. of *mathnā*, which means *repeated* or *repeating*. It is given this name because it repeats over and over again the most important subjects, especially the Unity of the Divine Being and the accountability of human actions. See also 3:7a.

24 Is then he who has to guard himself with his own person against the evil chastisement of the Resurrection day—? And it will be said to the iniquitous: Taste what you earned.

25 Those before them denied, so the chastisement came to them from whence they perceived not.

26 So Allāh made them taste disgrace in this world's life, and certainly the chastisement of the Hereafter is greater. Did they but know!

27 And certainly We have set forth for men in this Qur'ān similitudes of every sort that they may mind.<sup>a</sup>

28 An Arabic Qur'ān without any crookedness, that they may guard against evil.

29 Allāh sets forth a parable: A man belonging to partners differing with one another, and a man (devoted) wholly to one man. Are the two alike in condition? Praise be to Allāh! Nay, most of them know not.

30 Surely thou wilt die and they (too) will die;

31 Then surely on the day of Resurrection you will contend one with another before your Lord.

أَفَمَنْ يَتَّبِعُنِي بِوَجْهِهِ سُوءَ الْعَذَابِ  
يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ  
ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ﴿٢٤﴾

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَهُمُ  
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾

فَإِذَا أَنَّهُمُ اللَّهُ الْخَيْرَى فِي الْحَيَاةِ الدُّنْيَا  
وَالْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا  
يَعْلَمُونَ ﴿٢٦﴾

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ  
مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ ط  
هَلْ يَسْتَوِينَ مَثَلًا ط الْحَمْدُ لِلَّهِ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ  
رَبِّكُمْ تَحْتَضِرُونَ ﴿٣١﴾

27a. The Holy Qur'ān repeatedly claims to be a complete collection of the best teachings for the moral and spiritual welfare of man. Here it claims to be a perfect book, as not only containing all the necessary teachings, but also answering all the objections of its opponents; see 17:89a and 25:33a.

## Part 24

### SECTION 4: Rejectors will be Abased

32 Who is then more unjust than he who utters a lie against Allāh and denies the truth, when it comes to him? Is there not in hell an abode for the disbelievers?

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ  
وَكَذَبَ بِالصِّدْقِ إِذْ جَاءَهُ أَكَيْسَ  
فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾

33 And he who brings the truth and accepts the truth — such are the dutiful.

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ  
أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

34 They shall have with their Lord what they please. Such is the reward of the doers of good —

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَٰلِكَ  
جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾

35 That Allāh may ward off from them the worst of what they did, and give them their reward for the best of what they did.<sup>a</sup>

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا  
وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي  
كَانُوا يَعْمَلُونَ ﴿٣٥﴾

36 Is not Allāh sufficient for His servant? And they seek to frighten thee with those besides Him.<sup>a</sup> And whomsoever Allāh leaves in error, there is no guide for him.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا وَيُخَوِّفُونَكَ  
بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ  
اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾

37 And whom Allāh guides, there is none that can lead him astray. Is not Allāh Mighty, the Lord of retribution?

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ  
أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٧﴾

38 And if thou ask them, Who created the heavens and the earth? They will say: Allāh. Say: See you then that those you call upon besides Allāh, would they, if Allāh desire to afflict me with harm, remove His harm? Or if He desire to show me mercy, could

وَلَيِّنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ  
وَ الْاَرْضِ لَيَقُوْلُنَّ اللّٰهُ قُلْ اَفَرءَيْتُمْ  
مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِي  
اللّٰهُ بِضُرٍّ هَلْ هُنَّ كَاشِفٰتُ ضُرِّهٖ اَوْ  
اَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ

35a. The Holy Qur'an brought about an unprecedented revolution in the world. People who took pride in doing evil deeds now aspired to deeds of righteousness. They were thus turned away from the worst deeds to the best. This verse prophetically refers to this great change.

36a. The superstitious Arabs no doubt believed that their idols could do harm to men who did not admit their authority.

they withhold His mercy? Say: Allāh is sufficient for me. On Him do the reliant rely.

**39** Say: O people, work in your place. Surely I am a worker, so you will come to know,

**40** Who it is to whom there comes a chastisement abasing him, and on whom falls a lasting chastisement.<sup>a</sup>

**41** Surely We have revealed to thee the Book with truth for (the good of) men. So whoever follows the right way, it is for his own soul, and whoever errs, he errs only to its detriment. And thou art not a custodian over them.

رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ ۗ عَلَيْهِ  
يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٩﴾

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ۚ إِنَّ  
عَامِلًا ۖ تَسَوَّفُ تَعْمَلُونَ ﴿٤٠﴾

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ  
عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤١﴾

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ  
بِالْحَقِّ ۚ فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ ۚ وَ  
مَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَا  
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤٢﴾

#### SECTION 5: Punishment cannot be Averted

**42** Allāh takes (men's) souls at the time of their death, and those that die not, during their sleep. Then He withholds those on whom He has passed the decree of death<sup>a</sup> and sends the others back till an appointed term. Surely there are signs in this for a people who reflect.

**43** Or, take they intercessors besides Allāh? Say: What! Even though they control naught, nor do they understand.

**44** Say: Allāh's is the intercession altogether. His is the kingdom of the

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا  
وَالَّتِي كَمْ تَمُتُ فِي مَنَامِهَا ۖ فَيُمْسِكُ  
الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ  
الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ إِنَّ فِي  
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ  
قُلْ أَوْ كُوكَا نُؤَا لَا يَمْلِكُونَ  
شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مُلْكُ

40a. Two kinds of punishment are plainly spoken of, viz., the punishment that will bring disgrace, which is clearly the punishment of this life, and the lasting punishment that the wicked receive in the life after death. The first of these demonstrates the truth of the other.

42a. It is clear that it is not the animal soul that is taken away in sleep; it is the soul that stands for human consciousness. In death both are taken away. The statement further makes it clear that the word *tawaffā* is applied to the taking of the soul and not to the removal of the body from one place to another. See also 21:95a and 23:100a.

heavens and the earth. Then to Him you will be returned.

45 And when Allāh alone is mentioned, the hearts of those who believe not in the Hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.<sup>a</sup>

46 Say: O Allāh, Originator of the heavens and the earth, Knower of the unseen and the seen, Thou judgest between Thy servants as to that wherein they differ.

47 And had those who do wrong all that is in the earth and the like of it with it, they would certainly offer it as ransom from the evil of the chastisement on the day of Resurrection. And what they never thought of shall become plain to them from Allāh.<sup>a</sup>

48 And the evil of what they wrought will become plain to them,<sup>a</sup> and that which they mocked at will beset them.

49 So when harm afflicts a man he calls upon Us; then, when We give him a boon from Us, he says: I have been given it only by means of knowledge. Nay, it is a trial, but most of them know not.

50 Those before them did say it indeed, but what they earned availed them not.

السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٥﴾  
وَلِإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ  
قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
وَلِإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ  
إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٦﴾

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ  
عَلِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ  
بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٧﴾  
وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ  
جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ  
مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ  
وَبَدَأَ لَهُمْ مِنْ اللَّهِ مَا كَانُوا يَكْفُرُونَ  
يَحْتَسِبُونَ ﴿٤٨﴾

وَبَدَأَ لَهُمْ سَيِّئَاتِ مَا كَسَبُوا وَحَاقَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٩﴾  
فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا نَادٍ  
ثُمَّ إِذَا حَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ  
إِنَّمَا أُوتِيتُهُ عَلَى عِلْمٍ بَلْ هِيَ فِتْنَةٌ  
وَلَكِن كُنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٠﴾  
قَدْ قَالُوا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا  
أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾

45a. Elsewhere the Holy Qur'an says: "And most of them believe not in Allāh without associating others (with Him)" (12:106).

47a. *What they never thought of* signifies the overthrow of their power in this life and the manifestation of the evil consequences of their deeds in the Hereafter.

48a. The fact that the heaven and hell of the next life are only manifestations of the spiritual realities of this life is stated here in clear language. The evil consequences of what they do are hidden from the eye in this life, but they shall *become plain* in the next life.

51 So there befell them the evil which they had earned. And those who are unjust from among these, there shall befall them the evil which they earn, and they shall not escape.<sup>a</sup>

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيَّئَاتُ مَا كَسَبُوا وَالْوَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾

52 Know they not that Allāh gives ample subsistence to whom He pleases, and He straitens; surely there are signs in this for a people who believe.

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

### SECTION 6: Divine Mercy

53 Say: O My servants who have been prodigal regarding their souls, despair not of the mercy of Allāh; surely Allāh forgives sins altogether. He is indeed the Forgiving, the Merciful.<sup>a</sup>

قُلْ يَا بَعَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ ﴿٥٣﴾

54 And turn to your Lord and submit to Him before chastisement comes to you, then you will not be helped.

وَآيِبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

55 And follow the best<sup>a</sup> that has been revealed to you from your Lord before chastisement comes to you all of a sudden, while you perceive not—

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَ أَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

56 Lest a soul should say: O woe is me, that I fell short of my duty to Allāh! and surely I was of those who laughed to scorn;

أَنْ تَقُولَ نَفْسٌ يُحَسِرُنِي عَلَىٰ مَا فَطَرْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾

51a. Wonderful indeed is the certainty of the tone in which these prophecies are worded, when all around there was not a single ray of hope for Islām, and its enemies were in the ascendant.

53a. Stress is laid on the mercy and love of Allāh in all religions, but these great Divine attributes find their true and final expression in Islām. No religion gives the solace and comfort which we find in this verse. It discloses the all-comprehensive mercy of Allāh, before which the sins of men become quite insignificant.

55a. *Ahsan*, or *best*, stands for the revelation of the Qur'ān. God has ever been revealing His will to men, but the Qur'ān, being the final expression of His will, is the best revelation that has been sent to men.

57 Or it should say: Had Allāh guided me, I should have been dutiful.

58 Or it should say, when it sees the chastisement: Had I another chance I should be a doer of good.

59 Aye! My messages came to thee, but thou didst reject them, and wast proud and wast of the disbelievers.

60 And on the day of Resurrection thou wilt see those who lied against Allāh, their faces will be blackened. Is there not in hell an abode for the proud?

61 And Allāh delivers those who keep their duty with their achievement — evil touches them not, nor do they grieve.

62 Allāh is the Creator of all things and He has charge over everything.

63 His are the treasures of the heavens and the earth. And those who disbelieve in the messages of Allāh, such are the losers.

أَوْ تَقُولُ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾

أَوْ تَقُولُ لِحَبْلٍ تَرَى الْعَدَابَ لَوْ أَنَّ لِي كَرَّةً فَاكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾

بَلَى قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِينَ ﴿٥٩﴾

وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَىٰ اللَّهِ وُجُوهُهُم مُّسْوَدَةٌ ۗ أَكْأَيْسَ

فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

وَيُنْفِخِي اللَّهُ الَّذِينَ اتَّقَوْا بِمَقَارِنِهِمْ ۗ لَا يُسْأَلُهُمُ الشُّوْءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيْلٌ ﴿٦٢﴾

لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَالَّذِينَ كَفَرُوا بِآيٰتِ اللَّهِ اُولٰٓئِكَ هُمُ الْخٰسِرُونَ ﴿٦٣﴾

## SECTION 7: The Final Judgment

64 Say: Do you bid me serve others than Allāh, O ye ignorant ones?

65 And certainly, it has been revealed to thee and to those before thee: If thou associate (with Allāh), thy work would certainly come to naught and thou wouldst be a loser.

66 Nay, but serve Allāh alone and be of the thankful.

67 And they honour not Allāh with the honour due to Him; and the whole earth will be in His grip on the day of Resurrection and the heavens

قُلْ اَفَعْبَدُ اللّٰهَ تَاْمُرُوْنِيْ اَعْبُدْ اَيُّهَا الْجٰهِلُوْنَ ﴿٦٤﴾

وَلَقَدْ اَوْحٰى اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ لَئِنْ اَشْرَكَتَ لَيَحْبَطَنَّ عَمٰلُكَ

وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿٦٥﴾

بَلِ اللّٰهُ فَاَعْبُدْ وَكُنْ مِنَ الشَّاكِرِيْنَ ﴿٦٦﴾

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ ۗ وَالْاَرْضُ جَمِيْعًا قَبْضَتُهُ يَوْمَ الْقِيٰمَةِ

rolled up in His right hand. Glory be to Him! and highly exalted is He above what they associate (with Him).

**68** And the trumpet is blown, so all those in the heavens and all those in the earth will swoon, except such as Allāh please. Then it will be blown again, when lo! they stand up, awaiting.<sup>a</sup>

**69** And the earth beams with the light of its Lord, and the Book is laid down, and the prophets and the witnesses are brought up, and judgment is given between them with justice, and they are not wronged.<sup>a</sup>

**70** And every soul is paid back fully for what it did, and He knows best what they do.

وَالسَّمَوَاتِ مَطْوِيَّاتٍ بِيَمِينِهِ سُبْحٰنَهُ  
وَتَعْلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

وَنُفِخَ فِي الصُّورِ فَصَبَقَ مَنْ رِى  
السَّمٰوٰتِ وَمَنْ فِى الْاَرْضِ اِلَّا مَنْ  
شَاءَ اللّٰهُ ثُمَّ نُفِخَ فِيْهِ اٰخَرٰى  
فَاِذَا هُمْ قِيٰمًا يَنْظُرُوْنَ ﴿٦٩﴾

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا  
وَوُضِعَ الْكِتٰبُ وَجِئَتْ بِالشَّٰهِدِیْنَ  
وَالشَّهَدَآءِ وَفُضِیَ بَيْنَهُمْ بِالْحَقِّ  
وَهُمْ لَا یظلمُونَ ﴿٧٠﴾

وَوُضِیَتْ كُلُّ نَفْسٍ لِّمَا عَمِلَتْ  
هُوَ اَعْلَمُ بِمَا یَفْعَلُوْنَ ﴿٧١﴾

#### SECTION 8: Each Party meets with its Desert

**71** And those who disbelieve are driven to hell in companies; until, when they come to it, its doors are opened, and the keepers of it say to them: Did not there come to you messengers from among you reciting to you the messages of your Lord and warning you of the meeting of this day of yours? They

وَسِیِّقَ الَّذِیْنَ كَفَرُوْا اِلٰى جَهَنَّمَ رَمًا  
حَتّٰى اِذَا جَآءُوْهَا فَتَبَحَتْ اَبْوَابُهَا  
وَقَالَ لَهُمْ حٰزِنَتُهَا اَلَمْ یَاْتِكُمْ رُسُلٌ  
مِّنْكُمْ یُنٰذِرُوْنَ عَلَیْكُمْ اٰیٰتِ رَسُوْلِكُمْ  
وَيُنذِرُوْنَكُمْ لِقَآءِ یَوْمِكُمْ هٰذَا  
قَالُوْا بَلٰى وَلٰكِنْ حَقَّتْ كَلِمَةُ

68a. For the *Ṣūr*, see 6:73b. Here it is stated that the trumpet is blown twice. At the first blowing all swoon, and at the second blowing they all stand up, awaiting to receive the judgment. A general destruction is thus followed by a resurrection. In the case of the spiritual resurrection, the destruction signifies the destruction of the old order.

69a. The beaming of the earth with the light of its Lord in the Resurrection is in reference to the clear manifestation of the consequences of the deeds which remain generally hidden in this life. The laying down of the Book refers to the passing of the judgment on the good and the evil according to their deserts. The prophets and the witnesses are brought up, these being the people who sow the seeds of virtue and turn men's minds to God. Prophets were sent to every nation, and the followers of the Prophet Muḥammad, who take the place of the previous prophets in turning men's minds to God, are the witnesses spoken of here; they are specially mentioned by this name in 2:143. A deeper reference to the spiritual resurrection is evident throughout.

say: Yea. But the word of punishment proved true against the disbelievers.

72 It is said: Enter the gates of hell to abide therein; so evil is the abode of the proud.

73 And those who keep their duty to their Lord are conveyed to the Garden in companies until when they come to it, and its doors are opened and the keepers of it say to them: Peace be to you! you led pure lives; so enter it to abide.

74 And they say: Praise be to Allāh! Who has made good to us His promise, and He has made us inherit the land; we abide in the Garden where we please.<sup>a</sup> So goodly is the reward of the workers.

75 And thou seest the angels going round about the Throne of Power, glorifying their Lord with praise. And they are judged with justice, and it is said: Praise be to Allāh, the Lord of the worlds!

الْعَدَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ فَبئسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٧٢﴾

وَسَيَنُودُّ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُرَّامًا حَتَّىٰ إِذَا جَاءُوهَا وَهِيَ مَفْتُوحَةٌ ۖ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طَابْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَّقَنَا وَعْدَهُ وَأَوْثَقَنَا الْأَرْضَ ۗ نَتَّبِعُهُمُ الْجَنَّةَ حَيْثُ نَشَاءُ ۗ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِن حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۗ وَتُضَىٰ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

74a. Never was prophecy uttered in clearer terms, nor in more adverse circumstances. The day must come, we are here told, when the believers will praise God for making them inherit the land. Within fifteen years of this prophecy they were made masters of Arabia, and within another five they were made to inherit the Holy Land. Note, further, how the prophecies of triumph in this life are combined with the Resurrection in which the righteous are to receive the mighty spiritual blessings in full manifestation.