

## الزُّمَر Az-Zumur

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

### Name

The Surah derives its name from verses 71 and 73 in which the word *zumar* has occurred.

### Period of Revelation

In verse 10 *wa ardullah-i-wasi atun*: and Allah's earth is vast, there is abundant evidence that this Surah was revealed before the migration to Habash. Some traditions provide the explanation that this verse was revealed in respect of Jafar bin Abi Talib and his companions when they made up their mind to emigrate to Habash (Ruh al-Maani, vol. xxii, p. 226).

### Theme and Subject matter

The entire Surah is a most eloquent and effective address which was given some time before the emigration to Habash, in an environment filled with tyranny and persecution, ill-will and antagonism at Makkah. It is a sermon whose addressees mainly are the unbelieving Quraish, although here and there the believers also have been addressed. In it the real aim of the invitation of Muhammad (peace be upon him) had been enunciated,

which is this: Man should adopt Allah's servitude sincerely, and should not pollute his God worship with the service of any other. Presenting this cardinal principle in different ways over and over again, the truth of Tauhid and the excellent results of accepting it, and the falsehood of shirk and the evil consequences of following it have been explained in a most forceful way. And the people have been exhorted to give up their wrong way of life and return to the mercy of their Lord. In this very connection, the believers have been instructed, as if to say: If a place has become narrow for the worship and service of Allah, His earth is vast. You may emigrate to some other place in order to save your faith. Allah will reward you for your patience. On the other hand, the Prophet (peace be upon him) has been encouraged, so as to say: Tell the disbelievers plainly that they may do whatever they like, but their persecutions and tyrannies will never deter you from the way of Islam; that they may go on doing their best to obstruct your way, but you will continue to perform your mission in spite of the adverse conditions and circumstances.

1. The revelation of the Book (Quran) is from Allah, the All Mighty, the All Wise.\*<sup>1</sup>

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ  
الْحَكِيمِ

\*1 This is a brief introduction to the Surah which only stresses the point that the Quran is not Muhammad's (peace be upon him) word, as the disbelievers assert, but it is Allah's Word, which He Himself has sent down. Along

with this, two of Allah's attributes have been mentioned to warn the listeners of two realities so that they do not underestimate this Word but understand its full importance:

(1) That Allah Who has sent it down, is All-Mighty; that is, He is so powerful that no power can prevent His will and decisions from being enforced and none can dare resist Him in any way.

(2) That He is All-wise; that is, the guidance He is giving in this Book, is wholly based on wisdom, and only an ignorant and foolish person can turn away from it. (For further explanation, see E.N. 1 of Surah As-Sajdah).

2. Indeed, We have sent down the Book to you (Muhammad) with truth,<sup>\*2</sup> so worship Allah, being sincere to Him in religion.<sup>\*3</sup>

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ  
بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ  
الدِّينَ



\*2 That is, it contains nothing but the truth, and there is no element of falsehood in it.

\*3 This is a very important verse which states the real objective of the message of Islam. Therefore, one should not pass over it superficially, but should try to understand its meaning and intention. It has two basic points:

(1) That the demand is to worship Allah.

(2) That the demand is of such worship as may be performed by making religion exclusively Allah's.

*Ibadat* is derived from *abd*, and this word is used as an antonym of freeman for the slave and bondsman in Arabic.

Accordingly, *ibadat* contains two meanings:

(1) Worship and devotion.

(2) Humble and willing obedience, as is borne out by the well known and authoritative Arabic Lexicon, *Lisan al-Arab*. Thus, according to the authentic lexical explanation, the demand is not only of Allah's worship but also of willing and sincere obedience to His commands and laws.

The Arabic word *deen* contains several meanings:

(1) Domination and sovereignty, rule and political power and authority to enforce one's decisions on others.

(2) Obedience, compliance with commands and servitude.

(3) The practice and the way that a man follows.

In view of these three meanings, *deen* in this verse means: The way of life and attitude which a man adopts after acknowledging the supremacy and accepting the obedience of another; and to worship Allah making one's religion exclusively His. This means that one should refrain from combining another's worship with the worship of Allah, but should worship Allah alone, should follow His guidance alone, and should comply with His commands and injunctions only.

3. Is it not for Allah, the pure religion.\*<sup>4</sup> And those who take protectors besides Him, (they say): "We do not worship them but that they may bring us near to Allah."\*<sup>5</sup> Indeed, Allah will judge

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ  
وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ  
أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا  
إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ

between them concerning that wherein they differ.\*6

Indeed, Allah does not guide him who is a liar, ingrate.\*7

بَيْنَهُمْ فِي مَا هُمْ فِيهِ  
تَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي  
مَنْ هُوَ كَذِبٌ كَفَّارٌ

\*4 This is an actual fact and reality, which has been presented as an argument for the above demand. It means: You should worship Allah, making *deen* exclusively His, for it is only Allah's right that He should be obeyed and worshiped sincerely and exclusively. In other words, there is no one else who may deserve to be worshiped so that he also should be served and worshiped besides Allah and his commands and laws also obeyed. If a person serves someone else, apart from Allah, sincerely and exclusively, he does it wrong. Likewise, if he combines the worship of someone else with his worship of Allah, this also is against the truth. The best commentary of this verse is the Hadith which Ibn Marduyah has related from Yazid ar-Raqashi. He says: A person asked the Prophet (peace be upon him): We give away our wealth so that we become well-known. Shall we get a reward for this? The Prophet (peace be upon him) replied: No. He asked: What, if one has the intention both of Allah's reward and of reputation in the world? The Holy Prophet replied: Allah does not accept any deed unless it is performed exclusively for His sake. After this he recited this same verse.

\*5 The disbelievers of Makkah said and the polytheists the world over generally say the same: We do not worship

other beings regarding them as our creators: the Creator is only Allah, and He alone is the real Deity; but He is too high for us to have access to Him. Therefore, we make these saintly beings a means to convey our prayers and our petitions to Allah.

**\*6** One should understand it well that unity and concord is possible only through Tauhid: there can be no unity through shirk. The polytheists the world over have never agreed as to which beings are the definite means of access to Allah. Some people have taken some particular gods and goddesses as the means, but even among them there is no agreement on all the gods and goddesses; some others have taken the moon, the sun, Mars, Jupiter, etc. as the means, and they also are not agreed as to which of them holds what rank and which is the real means of approach to Allah. Some others have taken the dead saints as the means, but they also differ widely about them: one believes in one saint and another in another. The reason is that the belief about these different beings is neither based on any knowledge, nor has Allah ever sent down a list telling that such and such persons are His special favorites; therefore, they only should be made the means to have access to Him. This is a creed which has spread among the people only on account of superstitions and whims and blind imitation of the elders. Hence the differences.

**\*7** Here, Allah has used two words for these people, *kazib* (liar) and *kaffar* (denier). They have been called *kazib* because they have falsely invented this creed by themselves, and then they spread falsehood among others. As for

*kaffar*. it has two meanings:

(1) A stubborn disbeliever, i.e. the people who insist on their false creed even after the doctrine of Tauhid has come before them.

(2) Ungrateful for blessings, i.e. they are receiving all kinds of blessings from Allah, but are thanking those other beings about whom they have assumed that these blessings are reaching them through their agency and influence.

4. If Allah had intended to take a son, He could have chosen from what He created,<sup>\*8</sup> whatever He willed. Be He glorified. He is Allah, the One, the Omnipotent.<sup>\*9</sup>

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا  
لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ<sup>ج</sup>  
سُبْحَانَهُ<sup>ط</sup> هُوَ اللَّهُ الْوَاحِدُ  
الْقَهَّارُ



**\*8** That is, it is just impossible that Allah should have begotten a son. The only possibility is that Allah should choose someone for Himself; and whomever He chooses will inevitably be from among the creatures, for everything in the world, apart from Allah, is His creation. Now, evidently, however exalted and chosen a creature might be, it cannot have the position of the offspring. For between the Creator and the created there exists a great disparity of nature and essence and character, and parenthood necessarily demands that there should be the unity of nature and essence between a father and his offspring. Besides, one should also bear in mind the point that the words: "If Allah had intended to take a son, He could have

chosen from what He created” themselves give the meaning that Allah has never intended so. Here the object is to impress that not to speak of taking a son, Allah has never even intended so.

**\*9** The following are the arguments by which the doctrine of parenthood has been refuted:

First, that Allah is free from every defect and fault and weakness. Obviously, children are needed by the one who is defective and weak. The one who is mortal and stands in need of them, so that his progeny should continue to live after him in the world. Likewise, he who adopts a son does so either because he feels the need of having an heir, being childless himself, or he adopts a son being overpowered by love of somebody. Attributing such human weaknesses to Allah and forming religious creeds on their basis is nothing but ignorance and shortsightedness.

The second argument is that Allah in His essence and Being is unique. He is not a member of a species, whereas, evidently, offspring must necessarily belong to a species. Furthermore, there can be no concept of offspring without marriage, and marriage can take place only between homogeneous individuals. Therefore, the one who proposes offspring for the Unique and Matchless Being like Allah, is ignorant and foolish.

The third argument is that Allah is Omnipotent, i.e. whatever is there in the world is subdued to Him and is held in His powerful grasp. No one in this Universe has any resemblance with Him in any way or degree on account of which it may be imagined that he has a relation with Allah.



5. He created the heavens and the earth with truth.\*<sup>10</sup> He wraps the night over the day and wraps the day over the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Is not He the All-Mighty, the Oft Forgiving.\*<sup>11</sup>

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ  
وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ  
يَجْرِي لِأَجَلٍ مُّسَيَّءٍ أَلَا هُوَ  
الْعَزِيزُ الْغَفُورُ

\*<sup>10</sup> For explanation, see Surah Ibrahim, Ayat 19; Surah An-Nahl, Ayat 3; Surah Al-Ankabut, Ayat 44, and the E.Ns thereof.

\*<sup>11</sup> That is, He is All-Mighty: if He wills to punish you, no power can resist Him. But it is His kindness that He does not seize you forthwith in spite of your arrogant and insolent behavior, but He goes on giving you respite after respite. Here, Allah's making no haste in seizing people in punishment and His giving them respite has been called forgiveness.

6. He created you from a single soul, then He made from him his mate,\*<sup>12</sup> and He has provided for you from the cattle eight kinds.\*<sup>13</sup> He creates you in the wombs of your mothers,

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ  
جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ  
مِنَ الْأَنْعَامِ ثَمَنِيَةَ أَزْوَاجٍ  
يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ

creation after creation, in  
three veils of darkness.\*14  
Such is Allah, your Lord,\*15  
His is the sovereignty.\*16  
There is no god except  
Him.\*17 So how are you  
turned away.\*18

خَلَقًا مِّنْ بَعْدِ خَلْقِ فِي ظُلْمَتٍ  
ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ  
الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى  
تَصْرَفُونَ



\*12 This does not mean that first He created the human beings from Adam and then created his wife, Eve. But here, instead of the chronological order, there is the order of presentation, examples of which are found in every language. For instance, we say, “Whatever you did today is known to me, and whatever you did yesterday is also in my knowledge.” This cannot mean that what happened yesterday has happened after today.

\*13 That is, the camel, cow, sheep and goat, whose four males and four females together make eight heads of cattle.

\*14 The three dark veils are: the belly, the womb and the caul or membrane enclosing the fetus.

\*15 “Your Lord”: your Master, Ruler and Providence.

\*16 That is, all powers and authority rest with Him and it is He Who is ruling over the whole Universe.

\*17 In other words, the reasoning is this: When Allah alone is your Lord and His is the sovereignty, then inevitably your Deity also is He. How can another be your deity when he has neither any share in providence nor any role in sovereignty? After all, how can it be reasonable for you to take others as your deities when Allah alone is the Creator

of the heavens and the earth, when Allah alone has subjected the sun and the moon for you, when He alone brings the day after the night and the night after the day, and when He alone is your own Creator and Lord as well as of all animals and cattle?

**\*18** These words need deep consideration. It has not been said: “How are you turning away?” but “How are you turned away?” That is, there is someone else who is misleading you, and being thus deceived you do not understand such a simple and reasonable thing. The other thing which by itself becomes evident from the style is: The word “you” is not addressed to the agents but to those who were turning away under their influence. There is a subtle point in this which can be understood easily after a little thought. Those who were working to turn away others (from the right way) were present in the same society and were doing whatever they could openly and publicly. Therefore, there was no need to mention them by name. It was also useless to address them, for they were trying to turn away the people from the service of Allah, the One, and entrapping them for the service of others, and keeping them entrapped for selfish motives. Obviously, such people could not be made to see reason by argument, for it lay in their own interest not to understand and see reason, and even after understanding they could hardly be inclined to sacrifice their interests. However, the condition of the common people who were being deceived and cheated was certainly pitiable. They had no interest involved in the business; therefore, they could be convinced by reasoning

and argument, and after a little understanding they could also see what advantages were being gained by those who were showing them the way to other deities, after turning them away from Allah. That is why the address has been directed to the common people, who were being misguided rather than those few who were misguiding them.

7. If you disbelieve, then indeed, Allah is free from need of you.\*<sup>19</sup> And He does not approve disbelief for His slaves.\*<sup>20</sup> And if you are grateful, He is pleased with it for you.\*<sup>21</sup> And no laden soul will bear another's load.\*<sup>22</sup>

Then to your Lord is your return, then He will surely inform you of what you used to do. Indeed, He is Aware of what is in the breasts (of people).

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ  
عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ  
وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا  
تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ  
رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ



\*<sup>19</sup> That is, your disbelief cannot cause any decrease or deficiency in His Kingdom. He will be God if you believe in Him, and He will still be God if you deny Him. He is ruling over His Kingdom by His own power. Your believing or denying Him does not affect His Sovereignty in any way. According to Hadith (Muslim), Allah says: O My servants, if all of you, the former and the latter, the men and the jinns, become like the heart of a most sinful person among you, it will cause no deficiency whatever in My Kingdom.

**\*20** That is, He does not approve, not for any interest of His own but for the interest and benefit of the servants themselves that they should disbelieve, for disbelief is harmful for them. Here, one should bear in mind the fact that Allah's will is one thing and His approval and pleasure another. Nothing in the world can happen against Allah's will, but many things can happen against His approval, and are happening day and night. For example, the dominance of the tyrants and the wicked in the world, the existence of thieves and robbers, the presence of murderers and adulterers, are possible only because Allah has made room for the occurrence of these evils and the existence of these criminals in the scheme of things ordained by Him. Then He provides opportunities also of committing evil just as He provides opportunities to the good of doing good. Had He made no room for these evils and had provided no opportunities of committing wrongs to the evildoers, no evil would have ever occurred in the world. All this is based on Allah's will. But the occurrence of an act under divine will does not mean that Allah's approval also goes with it. This may be explained by an example. If a person tries to obtain his living only by lawful means, Allah provides him his living through those means. This is His will. But providing for the thief or the robber or the corrupt person under the will does not mean that Allah also likes stealing and robbery and taking of bribes. Allah says the same thing here, as if to say: If you want to disbelieve, you may do so. We will not stop you from this nor make you believe forcibly. But We do not approve that you should deny your

Creator and Provider, being His servants, for it is harmful for yourselves. Our Godhead is not harmed and affected by it in any way.

\*21 The word *shukr* (gratitude) has been used here as against *kufr* (disbelief) instead of *Iman* (belief). This by itself shows that *kufr* is, in fact, ingratitude and disloyalty, and faith is the necessary requirement of gratitude. The person who has any feeling of the favors of Allah Almighty, cannot adopt any other way than that of belief and faith. Therefore, gratitude and faith are correlatives. Wherever there is gratitude there will be faith also. On the contrary, wherever there is disbelief, there will be no question of gratitude at all, for gratitude along with disbelief is meaningless.

\*22 It means this: Each one of you is himself responsible for his deeds. If a person adopts disbelief in order to please others, or to avoid their displeasure, those others will never bear the burden of his disbelief, but will leave him to bear his own burden. Therefore, anyone who comes to know that disbelief is wrong and belief is right, should give up the wrong attitude and adopt the right attitude, and avoid making himself liable for Allah's punishment by associating himself with his family or brotherhood or nation.

8. And when adversity touches man,<sup>\*23</sup> he calls upon his Lord, turning to Him (repentant).<sup>\*24</sup> Then when He bestows upon him a favor

❖ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوًّا

from Himself, he forgets that for which he called upon before,<sup>\*25</sup> and he sets up rivals to Allah<sup>\*26</sup> to mislead (others) from His way.<sup>\*27</sup> Say: “Enjoy your disbelief for a little while. Indeed, you are of the companions of the Fire.”

إِلَيْهِ مِنْ قَبْلُ وَجَعَلْ لِلَّهِ أُنْدَادًا  
لِيُضِلَّ عَنْ سَبِيلِهِ قُلْ تَمَتَّعْ  
بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ  
النَّارِ



**\*23** “The man”: the disbeliever who adopted the way of ingratitude.

**\*24** That is, at that time he does not remember those other deities whom he used to invoke in good times; but he despairs of them all and turns only to Allah, Lord of the worlds. This is a clear proof of the fact that in the depths of his heart he has the feeling that all other deities are helpless, and the realization that Allah alone is the possessor of all powers and authority lies buried and hidden deep in his mind.

**\*25** That is, he again forgets the bad times when abandoning all other deities he was invoking only Allah, the One.

**\*26** That is, he again starts serving others: he obeys them, prays to them and makes offerings before them.

**\*27** That is, he is not content with his own self having gone astray, but also leads others astray, telling them that the affliction which had befallen him, had been averted by the help of such and such a pious man or saint, or god and goddess. Thus, many other people also put their faith in

these deities besides Allah, and are further misled as the ignorant and foolish people describe their experiences before them.

9. Is he, who is obedient in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord, (like one who disbelieves). Say: "Are those who know equal with those who do not know."\*28 Only those of understanding will pay heed.

أَمَّنْ هُوَ قَنِتُّ إِانَاءَ أَلِيلِ  
سَاجِدًا وَقَائِمًا مَحْذُرُ الْأَخِرَةِ  
وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ  
يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا  
يَعْمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُوا  
الْأَلْبَابِ

\*28 It should be noted that two kinds of the men are being contrasted here. First, those who turn to Allah when a calamity befalls them, but worship others than Allah normally. Second, those who have made it their permanent way of life to obey Allah and worship and serve Him, and their worshipping Him in solitude during the night is a proof of their sincerity. The first kind of the men have been called ignorant by Allah, even if they might have devoured whole libraries. And the second kind of the men have been called the learned, even if they might be illiterate. For the real supremely important thing is the knowledge of the truth and man's action according to it, and on this depends his true success. Allah asks: How can these two be equal? How can they possibly follow the same way together in the



world, and meet with the same end in the Hereafter?

**10.** Say: “O My slaves who have believed, fear your Lord.\*<sup>29</sup> For those who do good in this world there is good,\*<sup>30</sup> and Allah’s earth is spacious.\*<sup>31</sup> Indeed, those who are patient will be given their reward in full, without reckoning.”\*<sup>32</sup>

قُلْ يٰعِبَادِ اللّٰهِ اَتَّقُوا  
رَبَّكُمْ لِّلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ  
الدُّنْيَا حَسَنَةٌ ۗ وَاَرْضُ اللّٰهِ  
وَاسِعَةٌ ۗ اِنَّمَا يُؤَفِّقُ الصّٰبِرِيْنَ  
اَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

**\*29** That is, do not rest content with belief but follow it up with piety and fear of God. Act according to what Allah has enjoined and avoid what He has forbidden and live in the world fearing His accountability.

**\*30** Good and well-being both of this world and of the Hereafter.

**\*31** That is, if one city, territory or land has become difficult for the worshipers of Allah, they may emigrate to another place where they may not have to face any such hardship.

**\*32** Those who brave all kinds of hardships and persecutions in following the way of God-worship and piety but do not abandon the way of the truth. This also includes those people who emigrate to other countries and experience hardships in the foreign land for the sake of religion and faith, and those also who continue to face every kind of temptation and calamity firmly and patiently in the land where they are being persecuted.

**11.** Say (O Muhammad):  
“Indeed, I am commanded to  
worship Allah, <sup>\*33</sup> sincere to  
Him in religion.”

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ  
مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

**\*33** That is, my mission is not only to exhort others but also to practice what I preach to myself. First, I follow the way which I call others to follow.

**12.** “And I am commanded to be first of those who surrender.”

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ  
الْمُسْلِمِينَ ﴿١٢﴾

**13.** Say: “Indeed I fear, If I should disobey my Lord, the punishment of a great Day.”

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

**14.** Say: “Allah (alone) do I worship, sincere to Him in my religion.”

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي  
﴿١٤﴾

**15.** “So worship what you will besides Him.” Say: “Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. Is that not the manifest loss.”<sup>\*34</sup>

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

\*34 Bankruptcy is loss of a person's capital and failure of his business so that he is unable to pay his debts in full. This same metaphor Allah has used here for the disbelievers and polytheists, The sum total of whatever man has gotten in this worldly life, his intellect, body, powers, capabilities, means and opportunities is, in fact, the capital which he invests in the business of the worldly life. If a person invested all this capital on the hypothesis that there is no God, or that there are many gods, whose servant he is, and that he is not accountable to anyone, or that someone else will rescue him on Judgment Day, it would mean that he made a losing bargain and lost all his capital. This is his first loss. His second loss is that in everything that he did, on the basis of the wrong hypothesis, he went on wronging himself and many other men, and the coming generations and many other creatures of Allah, throughout his life. Thus, he got into countless debts, but has no money with which he may fully pay his debts. Over and above this, he has not only himself incurred this loss, but has caused the same loss to his children and near and dear ones and friends and fellow countrymen by his wrong education and training and wrong example. It is these three losses together which Allah has called *khusran-i-mubin* (utter bankruptcy) in this verse.

16. They shall have above them, coverings of fire, and beneath them coverings (of fire). That is with what Allah does warn His slaves. "O My

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ  
وَمِن تَحْتِهِمْ ظُلَلٌ ذَٰلِكَ يُخَوِّفُ  
اللَّهُ بِهِ عِبَادَهُ يَعْبادِ فَاتَّقُونِ

slaves, then fear Me.”



17. And those who put away false gods lest they should worship them,<sup>\*35</sup> and turn in repentance to Allah, for them are good tidings. So give good tidings to My slaves.

وَالَّذِينَ أَجْتَنَبُوا الطَّاغُوتَ أَنْ  
يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ  
الْبُشْرَىٰ ج فَبَشِّرْ عِبَادِ ١٧

**\*35** *Taghut* is from *tughyan* and means rebellion. If someone is called *taghut* (rebellion) instead of *taghi* (rebel), it would mean that he is a rebel incarnate. For example, if a person is called *husn* (beauty) instead of *hasin* (beautiful), it would mean that he has reached perfection in beauty. The deities other than Allah have been called *taghut* because it is rebellion to worship others besides Allah, but the one who has others worship him, is a rebel of the worst kind. (For further explanation, see Surah Al-Baqarah, Ayat 256, Surah An-Nisa, Ayats 60, 76, Surah An-Naml, Ayat 36 and the E.Ns thereof).

18. Those who listen to the word then follow the best of it.<sup>\*36</sup> Such are those whom Allah has guided, and such are those who possess understanding.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ  
فَيَتَّبِعُونَ أَحْسَنَهُ ج وَأُولَٰئِكَ  
الَّذِينَ هَدَاهُمُ اللَّهُ ط وَأُولَٰئِكَ هُمُ  
أُولُوا الْأَلْبَابِ ١٨

**\*36** This verse can have two meanings:

(1) That they do not follow every voice but ponder over

what every man says and accept only what is right and true.

(2) That they do not try to give a false meaning to what they hear but adopt its good and righteous aspects.

**19.** Is then one against whom the word of punishment justified (to be guided).<sup>\*37</sup> Can you then save him who is in the Fire.

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

**\*37** That is, the person who has made himself worthy of Allah's punishment and about whom Allah has already decided that he will be punished.

**20.** But those who have feared their Lord, for them are chambers, above them chambers built high, underneath which rivers flow. A promise of Allah. Allah does not fail in (His) promise.

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ  
غُرْفٌ مِّنْ فَوْقِهَا غُرْفٌ مَّبْنِيَةٌ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ  
اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾

**21.** Have you not seen that Allah sends down water from the sky and causes it to flow as water-springs in the earth,<sup>\*38</sup> then He produces thereby crops of varying colors, then they wither, then you see them

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ  
مَاءً فَسَلَكَهُ يَنْبِيعَ فِي  
الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا  
مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَهُ

turned yellow, then He makes them chaff. Indeed, in that is a reminder for those of understanding.\*39

مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَمًا إِنَّ  
فِي ذَلِكَ لَذِكْرٍ لِّأُولِي  
الْأَلْبَابِ

\*38 The word *yanaabi* in the text is comprehensive and applies to all the three sources of water.

\*39 That is, a man of understanding learns this lesson from it that the life of this world and its adornments are all transitory. The end of every spring is autumn. The fate of every youth is weakness and death. And every rise has a fall. Therefore, this world is not something of which one should be charmed and enamored so as to forget God and the Hereafter and should conduct himself here in a manner as to ruin his Hereafter, only for the sake of enjoying the short lived pleasures of this world. Then a man of understanding also learns this lesson from these phenomena that the spring and autumn of this world are only under Allah's control. Allah allows to grow and prosper whomsoever He wills and ruins and lays waste whomsoever He wills. Neither it is in anybody's power to stop the growth of someone whom Allah wills to grow, nor has anyone the power to save him from destruction whom Allah wills to destroy.

22. So is he whose breast Allah has opened to Islam,\*40 then he is upon a light from his Lord (like him who in

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ  
لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ

darkness).<sup>\*41</sup> So woe to those whose hearts are hardened<sup>\*42</sup> against remembrance of Allah. Those are in manifest error.

فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبِهِمْ مِّنْ ذِكْرِ  
اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

**\*40** “Whose breast... Islam”: Whom Allah helps to learn a lesson from these realities and to be satisfied with Islam as based on the truth. Opening of a man’s breast for something is, in fact, a state in which there remains no anxiety or ambiguity or suspicion and doubt in his mind about the thing, nor has he the feeling of any danger and loss in accepting and adopting it, but he decides with full satisfaction of the heart that it is the truth; therefore, he must follow it whatever be the consequences. Having made such a decision when a person adopts the way of Islam, he obeys whatever command he receives from Allah and His Messenger willingly and with pleasure, without any hesitation. He accepts whatever beliefs and ideas, rules and regulations he comes across in the Book of Allah and the Sunnah of His Prophet (peace be upon him) as if they were the voice of his own heart. He does not feel any compunction on giving up an unlawful gain, because he believes that it was no gain for him at all; it was rather a loss from which Allah saved him by His grace. Likewise, even if he incurs a loss while following the way of righteousness, he does not feel sad about this but bears it with patience and regards it as an ordinary loss as compared to the loss of turning away from the way of Allah. The same is his behavior on confronting dangers. He

believes that there is no other way for him, which he may follow in order to avoid the danger. The straight way of Allah is only one, which he has to follow in any case. If there is a danger in following it, let it be.

**\*41** “Upon a light from his Lord”: In the light of the knowledge of the Book of Allah and the Sunnah of His Prophet (peace be upon him), by the help of which he sees clearly at every step which is the straight path of the truth among the countless by-paths of life.

**\*42** As against the opening of the breast there can be two other states of man’s heart:

(1) The state of narrowing of the breast and squeezing of the heart; and in this state there still remains some room for the truth to permeate it.

(2) The state of hardening or petrifying of the heart; in this there is left no room whatever for the truth to permeate. About this second state Allah says that the person who reaches such a stage is totally ruined. This means that if a person becomes inclined to accept the truth, even though with an unveiling and squeezed heart, there remains some possibility for him to be redeemed. This second theme becomes obvious from the style and tenor of the verse itself, though Allah has not stated it directly. For the real intention of the verse was to warn those who were bent upon stubbornness in their antagonism towards the Prophet (peace be upon him) and had made up their mind not to listen to him at all. For this they have been warned, as if to say: You take pride in this stubbornness of yours, but, as a matter of fact, there cannot be a greater



misfortune and unworthiness of man than that his heart should become even more hardened, instead of becoming soft, when he hears Allah being mentioned and the admonition sent by Him.

**23.** Allah has sent down the best statement, a Book (Quran), its parts resembling each other,<sup>\*43</sup> repeating. Shiver from it the skins of those who fear their Lord (when hear it). Then soften their skins and their hearts at the remembrance of Allah. That is the guidance of Allah, He guides therewith whom He wills. And whomever Allah sends astray, for him there is no guide.

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا  
مُتَشَبِّهًا مَثَانِي تَقْشَعِرُّ مِنْهُ  
جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ  
تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ  
اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ  
مَنْ يَشَاءُ ۗ وَمَنْ يُضَلِّ اللَّهُ فَمَا  
لَهُ مِنْ هَادٍ



**\*43** That is, there is no contradiction and disagreement between them. The whole Book, from the beginning to the end, projects one and the same aim, one and the same belief, and one and the same system of thought and action. Each of its parts confirms and supports and explains the other themes; and there is perfect consistency in it both in meaning and in style.

**24.** Is then he who will confront with his face the worst of the punishment on the Day of Resurrection

أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ  
الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَقِيلَ

(like him who is saved).<sup>\*44</sup>  
And it will be said to the wrongdoers: “Taste what you used to earn.”<sup>\*45</sup>

لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ  
تَكْسِبُونَ




**\*44** One takes a blow on his face only when he is absolutely helpless and powerless, otherwise until one has some power to resist, he goes on receiving the blows on the other parts of his body but saves his face. Therefore, here the extreme state of helplessness of a person has been depicted, saying that he will receive the severe punishment on his face.

**\*45** The word *kasab*, in the Quranic terminology, implies one's desecrating and earning a reward and punishment in consequence of his actions and deeds. The real earning of a doer of good is that he becomes worthy of Allah's reward, and the earning of the evil-doer is the punishment that he will receive in the Hereafter.

**25.** Those before them denied, so the punishment came upon them from where they did not perceive.

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَتْهُمْ  
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ



**26.** So Allah made them taste humiliation in the life of the world. And the punishment of the Hereafter will be greater, if they only knew.

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ  
الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ  
لَوْ كَانُوا يَعْلَمُونَ



27. And certainly, We have put forth for mankind in this Quran all kinds of similitude, that they might remember.

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

28. An Arabic Quran,<sup>\*46</sup> without any deviance,<sup>\*47</sup> that they might fear (Allah).

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ  
لَعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

**\*46** That is, it has not been sent down in a foreign language so that the people of Makkah and Arabia should stand in need of a translator or interpreter, but it is in their own language, which they can understand directly.

**\*47** That is, there is nothing of double-dealing in it so that a common man should find it difficult to understand, but everything has been presented in it in a straightforward manner, from which everyone can know what this Book states as wrong and why, what it states as right and on what ground, what it wants the people to accept and what it wants them to reject, and what it enjoins and what it forbids.

29. Allah puts forth a similitude, a man belonging to many disputing partners, and a man (belonging) exclusively to one man. Are the two equal in similitude.<sup>\*48</sup> Praise be to

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ  
شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا  
سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا  
الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا

Allah.<sup>\*49</sup> But most of them do  
not know.<sup>\*50</sup>

**\*48** Allah in this parable has explained the difference between shirk and Tauhid and the impact each has on human life so clearly that it is not possible to put across such a vast theme so concisely and effectively in other words. Everyone will admit that the person who has many masters, each one pulling him to himself, and the masters are also so ill-tempered that no one spares him time in his service to obey the other, and no one rests content only with threatening and cursing him if he fails to carry out his command from among the contradictory commands of the other masters, but is bent upon punishing him, his life would certainly be in great anguish. On the contrary, the person, who is the slave or servant of only one master, would be living a life of ease and comfort because he will not have to serve and seek the pleasure of another master. This is such a straightforward thing which does not need deep consideration for its understanding. After this it remains no longer difficult for a person to understand that the peace of mind and satisfaction that accrue to him from the service of One God, can never accrue from the service of many gods.

Here, it should be understood well that the parable of many ill-tempered and contesting masters cannot apply to the images of stone, but it only applies to living masters, who practically give contradictory commands to man and keep pulling him to themselves in actual reality. One such master sits in his own self, which presents before him desires of

every kind and compels him to fulfill them. Other countless masters are there in the house, in the family, in the brotherhood, in the society, among the religious guides and the rulers and legislators, in the business and economic circles and among the dominant powers of civilization whose contradictory demands and requirements keep on pulling man to themselves at All times; then any god whose demand he fails to fulfill in any way, does not let him go unpunished in his own circle. However, each one's instrument of punishment is different. Someone causes a heart-break, another takes offense, another humiliates, another boycotts, another bankrupts, another makes a religious or a legal attack. Man has no other way of being saved from this anguish and agony but to adopt the way of Tauhid and become the slave of One God, and throw off the yoke of servitude of every other god.

Adoption of the Way of Tauhid also has two forms, which lead to different results:

First, that an individual should decide to become the servant of One God individually but his environment is hostile. In this case the external conflict and his anguish and agony might increase, but if he has adopted the way sincerely, internal peace and satisfaction will necessarily accrue. He will turn down every such desire of the self as goes against the divine commands, or whose fulfillment may clash with the demands of God-worship. He will also reject every such demand of the family, society, nation, government, religious guides and economic powers that conflicts with the divine law. Consequently, he might have

to face extreme hardships, rather he will surely face, but his heart will have full satisfaction that he is fulfilling the demand of the servitude of that God Whose servant he actually is, and that those whose servant he is not, have no right on him, because of which he may have to serve them against the command of his God. No power of the world can deprive him of this satisfaction of the heart and peace of mind; so much so that even if he has to go to the gallows for its sake, he will go to it with a clear conscience, and he will have no compunction as to why he did not save his life by bowing before the false gods.

The second form is that the whole society be established on the basis of the Tauhid imbining the principles of morality, civilization, culture, education, religion, law, social custom, politics, economics in every sphere of life as a creed, which the Master of the Universe has given through His Book and His Messenger. The law should declare as a crime everything which God's religion has declared sinful and the government administration should try to eradicate the same. The system of education and training should prepare the minds and character to avoid the same. The same should be condemned from the religious pulpit, and regarded as vicious and forbidden in every economic enterprise. Likewise, everything that Allah's religion has declared as good and virtuous should be protected and defended by the law, developed by the administrative forces, impressed in the minds and instilled in character by the entire system of education and training, infused from the religious pulpit, admired by the society and followed by

it practically and enforced in every economic enterprise. This is how man can attain to perfect internal and external peace and satisfaction, and all the doors to material and spiritual progress are thrown open, for the conflict in it between God-worship and the worship of others would be reduced to the minimum.

Although Islam invites every single individual to adopt Tauhid as his creed and to worship Allah alone, braving every danger and hardship, even in the absence of the established order, it cannot be denied that Islam's ultimate aim and object is to establish this second order. And the same has been the objective of the endeavors of all the Prophets to bring into existence a community of the Muslims who should follow Allah's religion collectively, free from the domination and influence of unbelief and the unbelievers. No one, unless he is unaware of the Quran and the Sunnah and senseless, can say that the objective of the Prophets' struggle has been only the faith and obedience of the individual, and that it has never been their aim to enforce and establish Islam in the society and state.

\*49 Here, in order to understand the real significance of *al-hamdu-lillah* (praise be to Allah), one should visualize this scene. After presenting the above question before the people the speaker observed a pause so that the opponents of Tauhid could give an answer to it if they had any. Then, when they could not give any answer, and from nowhere it was said that both were equal, the speaker said: *Al-hamdu-lillah*: Thank God that you too appreciate the difference between the two situations and none among you can dare

say that slavery to many masters is better than slavery to one master, or that both are equal.

**\*50** That is, you fully understand and appreciate the difference between slavery to one master and slavery to many masters, but when you are made to understand the difference between God-worship and the worship of many gods, you show lack of understanding.

**30.** Indeed, you will die and indeed, they will die. <sup>\*51</sup>

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٢٠﴾

**\*51** There is a subtle gap between the preceding sentence and this, which can be filled by every intelligent person himself by a little consideration of the context. It contains this theme: You are making every effort to make the people understand a simple thing in a simple way, but they are not only showing stubbornness with regard to what you say and rejecting it but are also bent upon harming you in order to suppress the manifest truth. Well, neither you are immortal nor they. Both you and they have to die one day. then, each of you will experience his own end.

**31.** Then indeed, on the Day of Resurrection, before your Lord you will dispute.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٢١﴾

**32.** So who does greater wrong than him who utters a lie against Allah, and denies the truth when it has come to him. Is not in Hell the home for

﴿ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى



disbelievers.

لِّلْكَافِرِينَ ﴿٣٣﴾

**33.** And he who has brought the truth and has confirmed it, such are those, the righteous.\*52

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ

﴿٣٣﴾

**\*52** It means this: As to who will receive punishment in the trial before Allah on the day of Resurrection, you should note it well that the punishment inevitably will be inflicted on those wicked people who invented a false creed that there were also other associates with Allah, who had a share in His Being, authority, powers and rights, and worse than that, when the truth was presented before them, they not only paid no heed to it, but, on the contrary, treated the one who presented it as an impostor. As far as the person who came with the truth, and those who affirmed faith in him, are concerned there can obviously be no question of their receiving any punishment from the court of Allah.

**34.** They will have whatever they desire with their Lord.\*53  
That is the reward of those who do good.

هُم مَّا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۗ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾

**\*53** One should note that the words used here are *inda-rabbi-him* (with their Lord) and not *fil-jannah* (in Paradise), and obviously man reaches in the presence of his Lord just after death. Therefore, the intention of the verse seems to be: Not only after entering Paradise but

right from the time of death till his entry into Paradise Allah will treat the righteous believer in the same kind manner. The believer will certainly desire to be saved from the torment of *barzakh*, from the severities of the Day of Resurrection and Judgment, from the humiliation of the Plain of Gathering and from the punishment of his errors and shortcomings, and Allah Almighty will fulfill all his desires.

**35.** That Allah may remove from them the worst of what they did, and reward them their due for the best of what they used to do.<sup>\*54</sup>

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي  
عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ  
الَّذِي كَانُوا يَعْمَلُونَ

**\*54** The people who believed in the Prophet (peace be upon him) had happened to commit most heinous sins, both ideological and moral, in the days of ignorance, and after affirmation of the faith the good that they did was not only that they gave up the falsehood they had been professing and accepted the truth that the Prophet (peace be upon him) had presented, but in addition, they had performed the best righteous acts in morality, devotion and in their dealings with others. Allah says: The worst deeds that they had committed in the days of ignorance will be wiped off from their account, and they will be rewarded for the best of their deeds found in their conduct book.

**36.** Is not Allah sufficient for His slave (Muhammad). And they frighten you with

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

those (whom they worship) other than Him.<sup>\*55</sup> And whom Allah sends astray, then for him there is no guide.

وَمُخَوِّفُونَكَ بِالَّذِينَ مِنْ  
دُونِهِ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ  
مِنْ هَادٍ

**\*55** The disbelievers of Makkah used to say to the Prophet (peace be upon him): You behave insolently in respect of our deities and utter rude words against them. You do not know how powerful they are and what miraculous powers they possess. Anybody who dishonored them was ruined. If you also do not desist from what you say against them, you too will be annihilated.

**37.** And whomever Allah guides, so for him there is no misleader. Is not Allah All Mighty, the Owner of Retribution.<sup>\*56</sup>

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ  
مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي  
أَنْتِقَامٍ

**\*56** That is, this also is a result of their lack of guidance that the foolish people esteem highly the power and honor of their deities but they never think that Allah also is All-Mighty and they can also be punished for insulting Him by the shirk they are committing against Him.

**38.** And if you ask them: “Who created the heavens and the earth.” Surely, they will say: “Allah.” Say: “Then have you thought what you

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ  
السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ

call upon besides Allah, if Allah intended some harm for me, could they remove from me His harm, or if He intended some mercy for me, could they restrain His mercy.” Say: “Sufficient for me is Allah. In Him trust those who put their trust.”\*57

اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ  
دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ  
هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي  
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ  
رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ  
يَتَوَكَّلُ الْمُتَوَكِّلُونَ

\*57 Ibn Abi Hatim has related from Ibn Abbas that the Prophet (peace be upon him) said: The person who desires that he should become most powerful among men should repose his trust in Allah. And the person who desires that he should become the wealthiest among men should have more trust in that which is with Allah than that which is in his own hand. And the person who desires that he should become most honorable among men should fear Allah All-Mighty.

39. Say: “O my people, work according to your position.\*58 Indeed, I (too) am working. So soon you will come to know.”

قُلْ يٰقَوْمِ اَعْمَلُوا عَلٰى  
مَا كَانَتْكُمْ اِىْنِ عَمَلٍ فَسَوْفَ  
تَعْلَمُوْنَ

\*58 That is, you may go on doing what you can in order to harm me and do not give me any respite.

40. "To whom will come a disgracing punishment, and on whom will descend an everlasting punishment."

مَنْ يَأْتِيهِ عَذَابٌ مُخْزِيهِ وَيَحِلُّ  
عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

41. Indeed, We sent down to you (Muhammad) the Book for mankind in truth. Then whoever is guided, it is for his soul. And whoever goes astray, so he goes astray only for his detriment. And you are not a warder over them. \*59

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ  
بِالْحَقِّ <sup>ص</sup> فَمَنْ أَهْتَدَى  
فَلِنَفْسِهِ <sup>ص</sup> وَمَنْ ضَلَّ فَإِنَّمَا  
يَضِلُّ عَلَيْهَا <sup>ص</sup> وَمَا أَنْتَ عَلَيْهِمْ  
بِوَكِيلٍ ﴿٤١﴾

\*59 That is, it is not for you to bring them to the right path. Your only duty is to present the right path before them. If they prefer to remain astray after that, you are not responsible for it.

42. Allah takes away the souls at the time of their death. And those who do not die (He takes their souls) during their sleep. \*60 Then He keeps those (souls) for which He has decreed death, and sends the others for a term appointed. Indeed, in that are signs for a people who reflect. \*61

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا <sup>ص</sup>  
وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا  
فِيْمَسِكُ <sup>ص</sup> الَّتِي قَضَىٰ عَلَيْهَا  
الْمَوْتَ وَيُرْسِلُ <sup>ص</sup> الْأُخْرَىٰ إِلَىٰ  
أَجَلٍ مُّسَمًّى <sup>ج</sup> إِنَّ فِي ذَٰلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

\*60 Taking the souls during sleep, implies the suspension of the powers of feeling and consciousness, understanding and will.

\*61 By this Allah wants every man to realize how life and death are entirely in His own hand. No one has the guarantee that he will certainly get up alive in the morning when he goes to sleep at night. No one knows what disaster could befall him within a moment, and whether the next moment would be a moment of life for him or of death. At any time, while asleep or awake, in the house or outside it, some unforeseen calamity, from inside his body or from outside, can suddenly cause his death. Thus, man who is so helpless in the hands of God, would be foolish if he turned away from the same God or became heedless of Him.

43. Or have they taken others besides Allah as intercessors.\*62 Say: "Even though they do not have power over anything, and have no understanding."

أَمْ آتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ  
قُلْ أَوْلَوْ كَانُوا لَا يَمْلِكُونَ  
شَيْئًا وَلَا يَعْقِلُونَ



\*62 That is, in the first place, these people have foolishly presumed that there are some beings who wield great influence with Allah, and whose intercession is never turned down, whereas there is no proof of their being intercessors at all, nor has Allah ever said that they hold such a position with Him, nor did these beings themselves ever claim that they would use their influence with Allah and help them out in every case. Another folly of these people is that they have ignored the real Master and have

believed the imaginary beings to be all powerful who deserve to receive all their devotion and dedication.

44. Say: “To Allah belongs intercession entirely.\*<sup>63</sup> His is the sovereignty of the heavens and the earth. Then to Him you will be returned.”

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ ۗ ثُمَّ إِلَيْهِ  
تُرْجَعُونَ

\*<sup>63</sup> That is, not to speak of getting his intercession granted, no one has the power to stand before Allah as an intercessor. The right to grant or not to grant anyone the permission to intercede with Him exclusively rests with Allah. Then He may allow intercession for whomever He may please and forbid for whomever He may please. (For understanding the difference between the Islamic concept of intercession and the polytheistic concept, see Surah Al-Baqarah, Ayat 255; Surah Al-Anaam, Ayat 51; Surah Yunus, Ayats 3, 18; Surah Hud, Ayat 105; Surah Ar-Raad, Ayat 11; Surah An-Naml, Ayats 73, 84; Surah TaHa, Ayats 109-110; Surah Al-Anbiya, Ayat 23; Surah Al-Hijr, Ayat 76, and the E.Ns thereof and E.N. 40 of Saba.

45. And when Allah, the One is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust. And when those (whom they worship) besides Him are mentioned, behold, they rejoice.\*<sup>64</sup>

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ  
قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ ۗ وَإِذَا ذُكِرَ الَّذِينَ مِنْ  
دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

**\*64** This evil is common to almost all polytheistic people of the world, and even some unfortunate Muslims also suffer from it, They profess with the tongue that they believe in Allah, but when One Allah alone is mentioned before them, their faces are distorted, and they say: This man certainly does not believe in the saints and holy men, that is why he talks of Allah and Allah alone. And if others besides Allah are mentioned, they are delighted, and their faces brighten up with joy. Their this attitude shows as to who is the actual object of their love and esteem. Allama Alusi, in his commentary Ruh al-Maani, has related his own experience here. He says: One day I saw that a man was invoking the help of a dead saint in his affliction. I said: O bondsman of Allah, invoke Allah, for He Himself says: If My servants ask you, O Prophet, concerning Me, tell them I am quite near to them. I hear and answer the prayer of the supplicant when he calls to Me, (Surah Al-Baqarah, Ayat 186), Hearing this, the man became angry. The people told me afterwards that he said: This man is a denier of the saints. And some others heard him also say: The saints answer the prayers more promptly than does Allah.

**46.** Say: “O Allah, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between Your slaves about that wherein they used to differ.”

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ  
وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ  
أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا  
كَانُوا فِيهِ يَخْتَلِفُونَ





47. And if that those who did wrong had what is in earth all together and the like of it with it. they would offer it to ransom (themselves) thereby from the worst of the punishment on the Day of Resurrection. And there will become apparent to them from Allah what they had not been reckoning.

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي  
الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ  
لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ  
يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ  
اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

48. And there will become apparent to them the evils that which they earned, and they will be encircled by that which they used to ridicule.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا  
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿٤٨﴾

49. Then <sup>\*65</sup> when an affliction touches man, he calls upon Us, then when We bestow on him a favor from Us. He says: "This is given to me only because of (my) knowledge."<sup>\*66</sup> Nay, but it is a trial, but most of them do not know. <sup>\*67</sup>

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا  
ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ  
إِنَّمَا أُوتِيتهُ رِيحًا عَلَىٰ عِلْمٍ بَلْ هِيَ  
فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

**\*65 "The man": the one who has aversion to Allah and whose face is distorted on hearing Allah alone being**

mentioned.

**\*66** This sentence can have two meanings:

(1) That Allah knows that I am worthy of this blessing. That is why He has given me All this, otherwise He would not have blessed me if I had been an evil and wicked person in His sight.

(2) That I have attained to this by virtue of my ability.

**\*67** People ignorantly think that whoever is being blessed by Allah in some way is being so blessed necessarily on account of his worth and ability and that the same is a sign or proof of his being a favorite in His sight. Whereas the fact is that whoever is being given something here, is being given it for the sake of a trial by Allah. This is a means of the test, and not any reward for ability, otherwise many able and worthy people would not be living in poverty and many unworthy people would not be rolling in prosperity. Likewise, these worldly blessings are not a sign of one's being a favorite with Allah either. Everyone can see that many good people whose goodness is unquestionable are living in hardships in the world, and many wicked people whose evil-doing is well known are enjoying the pleasures of life. Now, can a sensible man take the affliction of the one and the life of ease and comfort of the other as an argument to say that Allah hates the good man and prefers the bad man.

**50.** Certainly, the same was said by those before them. So it did not avail them (anything) whatever they

قَدْ قَاهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا  
أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ

had earned.\*68



\*68 That is, when they were seized for evil-doing, the ability of which they were so proud, did not avail them anything, and this also became known that they were not Allah's favorites. Evidently, if their earning had been due to their capability and their being favorites with Allah, they would not have been seized for evil-doing at all.

51. Then the evils of what they earned overtook them. And those who did wrong among these (people), will be overtaken by the evils of that which they earned. And they will not be able to escape.

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا  
وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ  
سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا  
وَمَا هُمْ بِمُعْجِزِينَ

52. Do they not know that Allah extends the provision for whom He wills, and straitens (it for whom He wills).<sup>\*69</sup> Indeed, in that are signs for the people who believe.

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



\*69 That is, the abundance or restriction of the provisions is based on another law of Allah, which has some other wisdom. The distribution of the provisions does not at all depend on man's worthiness and ability, or on his being a favorite of Allah, or for being under His wrath. (For details, see Surah At-Taubah, Ayats 55, 69, 85; Surah

Younus, Ayat 17; Surah Hud, Ayats 3, 27; Surah Ar-Raad, Ayat 26; Surah Al-Kahf, Ayats 34-36; Surah TaHa, Ayats 131-132; Surah Al-Anbiya, Ayat 105; Surah Al-Mumin: Introduction and Ayats 55-56; Surah Ash-Shuara, Ayat 111; Surah Al-Qasas, Ayats 78, 89 and the E N. thereof. and E.Ns 54 to 60 of Surah Saba).

**53.** Say: “O My slaves<sup>\*70</sup> who have transgressed against themselves. Do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is Oft Forgiving, Most Merciful.”<sup>\*71</sup>

﴿ قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾



**\*70** Some commentators have given a strange interpretation to these words. They say that Allah Himself has commanded the Prophet (peace be upon him) to address the people as “My servants” therefore, all men are the servants of the Prophet (peace be upon him). This interpretation is no interpretation at all but a worst distortion of the meaning of the Quran and indeed tampering with the Word of Allah. If this interpretation were correct, it would falsify and negate the whole Quran. For the Quran, from the beginning to the end, establishes the concept that men are the servants of Allah alone, and its whole message revolves around the point that they should serve none but One Allah alone. The Prophet (peace be

upon him) himself was Allah's servant. Allah had sent him not as *rabb* (sustainer, providence) but as a Messenger so that he should himself serve Him and teach the other people also to serve Him alone. After all, how can a sensible person believe that the Prophet (peace be upon him) might have one day stood up before the disbelieving Quraish of Makkah and made the sudden proclamation: You are in fact the slaves of Muhammad and not of al-Uzzah and ash-Shams. (We seek Allah's refuge from this).

**\*71** The address here is to all mankind. There is no weighty argument to regard only the believers as the addressees. As has been observed by Allama Ibn Kathir, to address such a thing to the common men does not mean that Allah forgives all sins without repentance, but Allah Himself has explained in the following verses that sins are forgiven only when the sinner turns to Allah's worship and service and adopts obedience to the message sent down by Him. As a matter of fact, this verse brought a message of hope for those people who had committed mortal sins like murder, adultery, theft, robbery, etc. in the days of ignorance, and had despaired whether they would ever be forgiven. To them it has been said: Do not despair of Allah's mercy; whatever you might have done in the past, if you sincerely turn to your Lord's obedience, you will be forgiven every sin. The same interpretation of this verse has been given by Ibn Abbas, Qatadah, Mujahid and Ibn Zaid. (Ibn Jarir, Bukhari, Muslim, Abu Daud, Tirmidhi). For further explanation, see Surah Al-Furqan, Ayats 70-71 and the E.Ns thereof.

54. “And turn in repentance to your Lord, and surrender to Him, before there comes upon you the punishment, then you will not be helped.”

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ  
مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ  
لَا تُنصَرُونَ ﴿٥٤﴾

55. “And follow the best<sup>\*72</sup> of what is sent down to you from your Lord, before there comes upon you the punishment suddenly, while you do not perceive.”

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ  
مِّن رَّبِّكُمْ مِّن قَبْلِ أَن  
يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ  
لَا تَشْعُرُونَ ﴿٥٥﴾

**\*72** “To follow the best aspect of the Book of Allah” means that one should carry out the commands Allah has given and refrain from what He has forbidden, and learn lessons from what He has brought out in the parables and narratives. As against this, the one who turns away from Allah’s commands, indulges in the forbidden things, and does not heed His admonitions, follows the worst aspect of the Book of Allah, i.e. that aspect which the divine Book has declared as the most evil.

56. Lest a soul should say: “Alas, woe to me, over what I neglected (my duty) in regard to Allah, and I was indeed among those who mocked.”

أَن تَقُولَ نَفْسٌ يٰحَسْرَتِي عَلَىٰ  
مَا فَرَّطْتُ فِي جَنبِ اللَّهِ وَإِن  
كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾

57. Or should say: “If Allah had guided me, I would have been among the righteous.”

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

58. Or should say, when he sees the punishment: “If only I had another chance, then I could be among the righteous.”

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ  
أَنَّ لِي كَرَّةً فَآكُونَ مِنْ  
الْمُحْسِنِينَ ﴿٥٨﴾

59. Yes, certainly there came to you My revelations, so you denied them and were arrogant, and you were among the disbelievers.

بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ  
بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ  
الْكَافِرِينَ ﴿٥٩﴾

60. And on the Day of Resurrection you will see those who lied against Allah, their faces blackened. Is there not in Hell an abode for the arrogant.

وَيَوْمَ أَلْقِيَمَةَ تَرَى الَّذِينَ  
كَذَبُوا عَلَى اللَّهِ وُجُوهُهُمْ  
مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى  
لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

61. And Allah will deliver those who feared Him to their places of success (Paradise). Evil shall not touch them, nor shall they grieve.

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا  
بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ  
وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

**62.** Allah is the Creator of all things, and He is Guardian over all things.\*73

اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾

**\*73** That is, He did not just create the world and then left it alone, but He is constantly guarding and watching over everything. Just as everything in the world came into being by His act of creation so everything is living and surviving by His leave, and flourishing and functioning only under His protection and care.

**63.** To Him belong the keys of the heavens and the earth. And those who disbelieve in the revelations of Allah, such are those who are the losers.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾

**64.** Say (O Muhammad,): “Do you order me to worship other than Allah, O you ignorant ones.”

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٤﴾

**65.** “And certainly, it has been revealed to you, and to those before you. If you associate (with Allah), your deeds will surely be in vain,\*74 and you will surely be among the losers.”

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾



**\*74** That is, no act which is performed along with shirk will be adjudged as a righteous act, and no one who, being a mushrik, performs many acts as good acts in his personal judgment, will deserve any reward for them, and his whole life work will be deemed to have gone waste.

**66.** “But worship (only) Allah, and be among the grateful.”

بَلِ اللَّهِ فَاعْبُدْ وَكُن مِّنَ  
الشَّاكِرِينَ ﴿٦٦﴾

**67.** And they have not appraised Allah with His true appraisal.<sup>\*75</sup> While the entire earth shall be in His grasp on the Day of Resurrection, and the heavens shall be folded up in His right hand.<sup>\*76</sup> Glorified is He and High Exalted above what they associate as partners (to Him).<sup>\*77</sup>

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ  
وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ  
الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ  
بِيمِينِهِ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا  
يُشْرَكُونَ ﴿٦٧﴾

**\*75** That is, they have no conception of the greatness and glory of Allah; they have never tried to understand how high is the position of the Lord of the Universe and how insignificant are the beings whom these foolish people have made associates in Godhead and worthy of their worship.

**\*76** This is a figurative way of describing the complete control and authority of Allah over the earth and heavens. Just as a man encloses a small ball in the hollow of his hand with perfect ease, or a person rolls up an handkerchief in

his hand without any difficulty, so will all men (who fail to conceive the greatness and glory of Allah) see with their own eyes, on the Day of Resurrection, that the earth and the heavens are like an ordinary ball and a small scroll in the hand of Allah. Traditions have been related in Musnad Ahmad, Bukhari, Muslim, Nasai, Ibn Majah, Ibn Jarir and others, on the authority of Abdullah bin Umar and Abu Hurairah, that once during a sermon the Prophet (peace be upon him) recited this verse and then said: Allah will hold the heavens and the earths (i.e. the planets) in His grasp and will roll them about in such a way as a child rolls a ball, and will say: I am God, the One: I am the King: I am the All-Mighty, Owner of glory: Where are the kings of the world? Where are the tyrants? Where are the arrogant? Saying these words he started so shaking that we feared that he might topple over along with the pulpit.

\*77 That is, there is no comparison whatever between Allah's greatness and glory and the insignificance of those who are associated with Him in Godhead.

68. And the trumpet will be blown,<sup>\*78</sup> and will fall dead whoever is in the heavens and whoever is in the earth, except him whom Allah wills. Then it will be blown a second time, then behold, they will be standing, looking on.<sup>\*79</sup>

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي  
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا  
مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ  
أُخْرَىٰ فَإِذَا هُمْ يَنْظُرُونَ

**\*78** For the explanation of *Thoor* (Trumpet), see Surah Al-Anaam, Ayat 73; Surah Ibrahim, Ayat 48; Surah Al-Kahf, Ayat 99; Surah TaHa, Ayats 102-103; Surah Al-Hajj, Ayat 1; Surah Al-Momioon, Ayat 101; Surah An-Naml, Ayat 87 and the E,Ns thereof.

**\*79** Here, mention has been made of the Turmpet's being blown only twice. Besides, in Surah An-Naml there is the mention of another blowing of the Trumpet before these two, on hearing which everything in the earth and the heavens will be struck with terror (verse 87). On this very basis, the Ahadith mention that the Trumpet will be blown thrice:

(1) *Nafakhat al-Fazaon*, hearing which everything will be struck with terror.

(2) *Nafakhat as-Saaq*, on which everyone will fall down dead,

(3) *Nafakhat al-qiyam li-Rabbit-alamin*, i.e. the Trumpet on the blowing of which all dead men will return to life and arise from their graves to present themselves before their Lord.

**69.** And the earth will shine with the light of its Lord, and the Book will be set up, and the prophets and the witnesses<sup>\*80</sup> will be brought forward, and it will be judged between them with truth, and they will not be wronged.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا  
وَوُضِعَ الْكِتَابُ وَجِيءَ  
بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ  
بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

**\*80** “The witnesses”: those who will bear witness to the effect that the Message of Allah had been conveyed to the people as well as those who will bear witness to the acts and deeds of the people. It is not necessary that these witnesses will be only human beings. The angels, the jinns, the beasts, men’s own limbs, their dwelling places and the trees and stones, will all be included among the witnesses.

**70.** And each soul will be paid in full for what it did. And He is best Aware of what they do.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ  
 وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

**71.** And those who disbelieved will be driven to Hell in groups. Until, when they reach it, its gates will be opened.<sup>\*81</sup> And its warders will say to them: “Did there not come to you messengers from among yourselves, reciting to you the revelations of your Lord and warning you of the meeting of this Day of yours.” They will say: “Yes.” But the word of punishment has been justified against the disbelievers.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ  
 زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ  
 أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ  
 يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ  
 عَلَيْكُمْ آيَاتِ رَبِّكُمْ  
 وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا  
 قَالُوا بَلَىٰ وَلَٰكِن حَقَّتْ كَلِمَةُ  
 الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

**\*81** That is, the gates of Hell will not have already been opened but will be opened on their arrival there just as the

gate of a prison is opened on the arrival of the culprits and is closed as soon as they have entered it.

**72.** It will be said (to them): “Enter you the gates of Hell to abide therein.” So (what) an evil abode for the arrogant.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ  
خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى  
الْمُتَكَبِّرِينَ ﴿٧٢﴾

**73.** And those who feared their Lord will be led to the Garden in groups. Until, when they reach it, and its gates will be opened, and its warders will say to them: “Peace be upon you. You have done well, so enter it to abide eternally.”

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى  
الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا  
وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ  
خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ  
فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

**74.** And they will say: “Praise be to Allah, who has fulfilled for us His promise, and has made us inherit the land.\*<sup>82</sup> We can dwell in the Garden wherever we will.”\*<sup>83</sup> So bounteous is the reward of workers.\*<sup>84</sup>

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي  
صَدَقَنَا وَعَدَّهُ وَأَوْرَثَنَا الْأَرْضَ  
نَتَّبِعُ مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ  
فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾

**\*82** For explanation, see Surah Ta Ha, Ayats 106-107, 124; Surah Al-Anbiya, Ayats 106-107 and the E.Ns thereof.

**\*83** That is, the Paradise which has been granted to each of

us, is now our property and we possess full rights over it.

**\*84** Maybe this is said by the dwellers of Paradise, or maybe this sentence is added by Allah to what the dwellers of Paradise will say.

**75.** And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord. And it will be judged between them with truth, and it will be said: “All the Praises are for Allah, the Lord of the worlds.”<sup>\*85</sup>

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ  
حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ  
رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

**\*85** That is, the entire Universe will proclaim the praises of Allah All-Mighty.

