

Sura 39: Al-Zumar (The Throngs)

In the name of God, the Lord of Mercy, the Giver of Mercy

This Sura deals with the fundamental concept of the belief in the Oneness of God and that only He is worthy of worship. Hawwa is of the opinion that one of the main themes of this Sura is emphasizing that the Quran has been revealed by God. The first verse states the fact that the Quran has been revealed by God. Verses 2 and 41 restate again that the Quran is God's revelation. The Sura consists of an introduction and two sections. The introduction consists of one verse, verse 1. The first section starts with verse number 2; while the second section starts with verse 41. The two themes are closely related. Only the One True God is worthy of being worshipped; and He revealed the Quran to guide people to the correct way to worship Him. If we consider the comprehensive meaning of worship as a way of life, then we can see the overlap of the two themes. The Sura is describing a way of life based on the premise of the Oneness of God.

Verses 1 to 7:

1. *The revelation of the Book is from God, the Eminent, the Wise.*
2. *Verily it is We who have revealed the Book to you with the Truth; so, worship God with sincere devotion.*
3. *Unquestionably, for God is the pure religion. And those who take protecting guardians besides Him (saying), "We worship them only that they may bring us near to God." God will judge between them concerning that in which they differ. God does not guide him who is a liar, ungrateful.*
4. *Had God wished to have a son, He could have chosen whom He pleased out of those whom He created; but Glory be to Him; (He is above such things.) He is God, the Unique, the Dominator.*
5. *He created the heavens and the earth with the truth. He wraps the night around the day, and He wraps the day around the night, and He subjected the sun and the moon to run their courses for an appointed term. Is not He the Eminent, Full of Forgiveness?*
6. *He created you from a single being, then from that (being) He made its mate; and He brought down, for you, cattle - eight kinds in pairs. He creates you in the wombs of your mothers, creation after creation, in a threefold of darkness. That is God, your Lord. His is Sovereignty. There is no God save Him. How then are you turned away?*
7. *If you disbelieve, truly God has no need of you; but He does not like His servants to be ungrateful. If you are grateful, He will be pleased with you. No bearer of a burden can bear the burden of another. In the end, you will all return to your Lord. He will then tell you the truth of all that you used to do. He knows well all that is in the hearts. (39: 1 – 7)*

The Sura starts with a decisive statement, "*The revelation of the Book is from God, the Eminent, the Wise.*" God is the Eminent. He is able to reveal the Book. He is Wise. He knows why the Book was revealed. The Book has been revealed with the truth, "*Verily it is We who have revealed the Book to you with the Truth.*" The fundamental truth that the Book brought is the absolute Oneness of God. This is the fundamental truth on which everything in the universe has been established. This fundamental truth shapes everything that was created by God. Only He deserves to be worshipped alone, "*so worship God with sincere devotion.*" This command was issued to the Messenger of God (PBUH) who received the Book which included the message that he was responsible for communicating to all people. This Message is based on the fundamental truth: worship God alone with sincere devotion.

The belief in the Oneness of God is a way of life which starts with a belief in the heart and ends by shaping the way of life of individuals and communities. The heart that believes in the Oneness of God does not bow to anyone, does not seek help from anyone, nor does it depend on anyone, other than God. God is the only force in life of the believer. The heart of the believer believes in the oneness of the law that manages the whole universe. The believer accepts the divine project which God ordained to provide the best way of life for His servants. It is a way of life in harmony with the universe. God controls the whole creation.

The following verse states in unequivocal terms the basis of the way of life, *“Unquestionably, for God is the pure religion.”* Then indicates the dilemma which the disbelievers are facing, *“And those who take protecting guardians besides Him (saying), ‘We worship them only that they may bring us near to God.’ God will judge between them concerning that in which they differ. God does not guide him who is a liar, ungrateful.”* The disbelievers used to say that they believe that God is the Creator. But they associated partners with Him and they worshipped idols. These idols were statues of the angels which they claimed to be the daughters of God. They claimed that these idols were going to intercede on their behalf. But they were lying and God does not guide those who fabricate lies about Him. They lied when they claimed that the angels were God’s daughters and they lied when they claimed that God would accept their intercession.

These were absurd claims, *“Had God wished to have a son, He could have chosen whom He pleased out of those whom He created.”* God is high above all these absurd claims. Glory be to Him. He is above such things, *“He is God, the Unique, the Dominator.”*

Why would He have a son? He is the Creator and the Dominator of everything. He has dominion over everything in His Kingdom, *“He created the heavens and the earth with the truth. He wraps the night around the day, and He wraps the day around the night, and He subjected the sun and the moon to run their courses for an appointed term. Is not He the Eminent, Full of Forgiveness?”* It is not befitting God who created this universe alone to have a son or a partner. The way that the heavens and the earth were created attests to the Oneness of the Creator. Reading this verse, one cannot help but think of the shape of the earth. The expression, *“He wraps the night around the day, and He wraps the day around the night,”* implies clearly that the earth is spherical. The Arabic word which is used in the verse and which has been translated as “wrap,” actually describes the day and the night as if they were spheres wrapped over one another.

From this tour of the universe to the creation of humankind, *“He created you from a single being, then from that (being) He made its mate; and He brought down for you cattle - eight kinds in pairs. He creates you in the wombs of your mothers, creation after creation, in a threefold of darkness. That is God, your Lord. His is Sovereignty. There is no God save Him. How then you are turned away?”* Humankind has been created with certain basic characteristics. These basic characteristics are common to all human beings that lived on earth since the advent of the human race. These characteristics distinguish human beings from all other creatures.

The verse also refers to the stages of the development of the fetus in the womb. The verse mentions three levels of darkness. The first level of darkness is formed by the Placenta which surrounds the fetus. The Placenta itself is surrounded by the uterus which represents the second level of darkness and finally the uterus is enclosed in the mother’s abdomen which represents the third level of darkness.

The evidence that supports the truth of the belief in the Oneness of God is abundant. However, there are those who still disbelieve. God is not in need of people to believe, *“If you disbelieve, truly God has no need of you; but He does not like His servants to be ungrateful. If you are grateful, He will be pleased with you. No bearer of a burden can bear the burden of another. In the end, you will all return to your Lord. He will then tell you the truth of all that you used to do. He knows well all that is in the hearts.”*

Verses 8 to 10:

8. *When adversity touches a human being, he calls upon his Lord, turning to Him in repentance; but when He bestows on him a blessing from Himself, he forgets Him whom he called upon before, and he sets up partners with God, thus misleading others from God's path. Say, "Enjoy your blasphemy for a little while. Indeed, you are of the companions of the Fire."*
9. *Is one who worships devoutly during the night, prostrating himself or standing (in adoration), takes heed of the Hereafter, and hopes for the mercy of his Lord - (like one who does not)? Say, "Are those who know equal to those who do not know? But only people of understanding will pay heed."*
10. *Say, "My servants who believe, be conscious of your Lord. Those who do good in this world will have a good reward. Spacious is God's earth; those who persevere will truly receive a reward without measure." (39: 8 – 10)*

“When adversity touches a human being, he calls upon his Lord, turning to Him in repentance; but when He bestows on him a blessing from Himself, he forgets Him whom he called upon before, and he sets up partners with God, thus misleading others from God's path.” When a human being is afflicted with an adversity he returns back to his initial natural disposition. All the rust that has accumulated over the years and covered this initial natural disposition is removed when one faces harm. People turn back to their Creator at the time of need. But once the adversity has been removed and the need is replaced by affluence, then the rust creeps back onto cover the initial natural disposition. People forget their Creator and start associating partners with Him. There are many forms that these partners take. They include one’s desires, ambitions, fears, wealth, children, and superiors. Some people practice unknowingly what is called hidden association of partners with God. The hidden form of associating partners with God leads the person to go astray. No partner should be associated with God, whether explicitly or implicitly. All types of enjoyment in this life can only last for a limited time, *“Enjoy your blasphemy for a little while. Indeed, you are of the companions of the Fire.”*

The ugly image described in the previous verse is juxtaposed against the beautiful image of those who continuously remember God. They remember God at the time of ease as well as at the time of adversity. They are always connected with God hoping for His mercy and fearing His punishment, *“Is one who worships devoutly during the night, prostrating himself or standing (in adoration), takes heed of the Hereafter, and hopes for the mercy of his Lord - (like one who does not)? Say, are those who know equal to those who do not know? But only people of understanding will pay heed.”* These are people who know God. True knowledge leads to the truth. True knowledge leads to the understanding of the facts of the creation of the universe. True knowledge leads to acquiring deep insight. This kind of knowledge can only be acquired through absolute devotion to God. Those who fear God and hope for His mercy are endowed with the tools to acquire true knowledge.

Having presented the two images, a command is issued to the believers to make good use of their short worldly life by remaining conscious of their Lord, *“Say, ‘My servants who believe, be conscious of your Lord. Those who do good in this world will have a good reward. Spacious is God’s earth; those who persevere will truly receive a reward without measure.’”*

Verses 11 to 20:

11. *Say, “I am commanded to worship God with sincere devotion.*
12. *And I am commanded to be the first of those who submit.”*
13. *Say, “I fear, if I disobey my Lord, the torment of a grievous day.”*
14. *Say, “It is God I worship, with sincere devotion.*
15. *So worship what you will besides Him.” Say, “The losers will be those who lose themselves and their families on the Day of Resurrection. That indeed will be the clear loss.”*
16. *They shall have layers of fire above them, and layers below them. This is how God puts fear into His servants. My servants be conscious of Me.*
17. *Those who shun the worship of false gods and turn to God (in repentance), for them are glad tidings. So, give My servants the glad tidings.*
18. *Those who listen to the Word, and follow the best (meaning) in it, those are the ones whom God has guided, and those are the ones endowed with understanding.*
19. *What about the one against whom the decree of torment is justly due? Can you rescue the one who is in the Fire?*
20. *But those who remain conscious of their Lord, for them are lofty chambers above them lofty chambers, built (for them), beneath which rivers flow. (It is) a promise of God. God does not fail in His promise. (39: 11 – 20)*

The Hereafter casts its shadows on this paragraph; the verses express the fear of its torment and hope in its reward. The Messenger (PBUH) was commanded to declare his belief in the Oneness of God, *“Say, ‘I am commanded to worship God with sincere devotion. And I am commanded to be the first of those who submit.’ Say, ‘I fear, if I disobey my Lord, the torment of a grievous day.’”* This proclamation from the Messenger of God (PBUH) is of great importance in defining the meaning of the Oneness of God. The Messenger (PBUH) is simply a servant of God; he stands alongside all God’s servants. All God’s servants worship Him. The statement of declaring the Oneness of God is reiterated, *“Say, ‘It is God I worship, with sincere devotion. So, worship what you will besides Him.’ Say, ‘The losers will be those who lose themselves and their families on the Day of Resurrection. That indeed will be the clear loss.’”* The Messenger (PBUH) worships God alone, if the disbelievers want to associate partners with God, let them do what they want because this will ultimately lead to their biggest loss. The consequences of disbelief are then described, *“They shall have layers of fire above them, and layers below them. This is how God puts fear into His servants. My servants be conscious of Me.”* This is a horrendous image, the image of fire surrounding people covering them from above and from underneath them. This may throw fear in the hearts of people so that they would try to avoid this fate.

On the other side stand those who attained salvation, *“Those who shun the worship of false gods and turn to God (in repentance), for them are glad tidings. So, give My servants the glad tidings. Those who listen to the Word, and follow the best (meaning) in it, those are the ones whom God has guided, and those are the ones endowed with understanding.”* The verses describe the fate of those who shunned the worship of false gods in any form. The Arabic word which has been translated here as, “false gods” has the connotation of extreme tyranny. So, it includes all forms

of false gods. Those who shunned the worship of false gods will be given glad tidings. One of their traits was that they used to distill whatever they heard looking for the best advice; this is what they would follow. They were truly endowed with understanding. True understanding leads to salvation.

Those who used to worship false gods are doomed to Hell fire; no one can save them, *“What about the one against whom the decree of torment is justly due? Can you rescue the one who is in the Fire?”* On the other hand, those who remained conscious of their Lord will receive great reward, *“But those who remain conscious of their Lord, for them are lofty chambers above them lofty chambers, built (for them), beneath which rivers flow. (It is) a promise of God. God does not fail in His promise.”*

Verses 21 to 29:

21. *Do you not see that God sends down rain from the sky, and leads it through the earth to form springs? Then He produces with it crops of diverse hues; and afterward they wither and you see them turn yellow; then He makes them chaff. Indeed, in this is a reminder for those of understanding.*
22. *Is he whose heart God has opened for Islam, so that he follows a light from his Lord, (as he who disbelieves)? Then woe to those whose hearts are hardened against the remembrance of God; those are in plain error.*
23. *God has revealed the most beautiful speech in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects); the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of God's praises. This is God's guidance. He guides whom He pleases with it, but those whom God leaves to go astray, will have none to guide them.*
24. *Is he then who will guard with his face against the severe torment on the Day of Resurrection (like the one who is secure from it)? And it will be said to the wrongdoers taste what you have earned.*
25. *Those before them (also) denied (the revelation), and so the torment came to them from wherever they did not perceive?*
26. *Thus, God made them taste humiliation in the life of this world, and verily the torment of the Hereafter will be greater if they did but know.*
27. *We have put forth for people, in this Quran, every kind of parable, in order that they may receive admonition.*
28. *(It is) a Quran in Arabic, without any crookedness (therein); in order that they may become conscious of God.*
29. *God puts forth a parable: a man belonging to many partners at variance with each other, and a man belonging entirely to one master. Are those two equal in comparison? Praise be to God, but most of them do not know. (39: 21 -29)*

The following verses draw the attention of people to a phenomenon that one sees often, *“Do you not see that God sends down rain from the sky, and leads it through the earth to form springs? Then He produces with it crops of diverse hues; and afterward they wither and you see them turn yellow; then He makes them chaff. Indeed, in this is a reminder for those of understanding.”* The formation of rainwater that comes down, and flows either in rivers on the surface of the earth or as underground water which later forms springs, and causes different plants to grow are miracles. The formation of rainwater is a miracle; without water life on earth could not be

sustained. The growth of plants is a miracle; seeing the tiny seedling when it pierces the solid surface of the earth is an amazing scene. The verse describes the different stages through which a plant goes through; starting with a tiny seedling, then becoming a mature plant, and finally withering away. These are miracles that are worthy of the reflection of people who are endowed with understanding.

“Is he whose heart God has opened for Islam, so that he follows a light from his Lord, (as he who disbelieves)? Then woe to those whose hearts are hardened against the remembrance of God. Those are plain errors. God has revealed the most beautiful speech in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects); the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of God's praises. This is God's guidance. He guides whom He pleases with it, but those whom God leaves to go astray, will have none to guide.” God causes water to descend from the sky so that plants can grow, similarly God causes the revelation to descend from the sky to give life to the hearts that are opened to it. When the hearts receive the revelation, they move as if they were dead and became alive. The hearts are revived when they are touched by the revelation. But the revelation slides over the hard hearts in the same way rain slides over a hard rock; both will remain lifeless. Those who chose to go astray will try in vain to protect their faces from the fire on the Day of the Resurrection, *“Is he then who will guard with his face against the severe torment on the Day of Resurrection (like the one who is secure from it)? And it will be said to the wrongdoers taste what you have earned.”* This is a message to warn those who rejected Prophet Muhammad (PBUH) by alerting them to the fate of those who rejected guidance before, *“Those before them (also) denied (the revelation), and so the torment came to them from wherever they did not perceive? Thus, God made them taste humiliation in the life of this world, and verily the torment of the Hereafter will be greater if they did but know.”*

“We have put forth for people, in this Quran, every kind of parable, in order that they may receive admonition. (It is) a Quran in Arabic, without any crookedness (therein); in order that they may become conscious of God. God puts forth a parable: a man belonging to many partners at variance with each other, and a man belonging entirely to one master. Are those two equal in comparison? Praise be to God, but most of them do not know.” God strikes parables for believing and disbelieving servants. The disbelieving servant is like a servant who has many masters. The masters are fighting among themselves. They issue contradictory commands to the servant. The servant is confused and does not know which command he should follow. On the other hand, the believing servant is like a servant who has only one master. His master gives him one set of commands. The commands are clear and consistent. He listens to the commands and obeys them. This parable exemplifies the difference between the two concepts of the belief in the Oneness of God and associating partners with God. The belief in the Oneness of God promotes stability and security while associating partners with God promotes confusion and instability.

Verses 30 to 35:

30. *Certainly, you will die and they will die.*
31. *Then you will dispute in the presence of your Lord on the Day of Resurrection.*
32. *Who, then, has done more wrong than the one who utters a lie about God, and denied the truth when it came to him; is there not an abode for the disbelievers in Hell?*
33. *And he who brings the truth and confirms it - such are the God conscious.*

34. *They shall have all that they wish for, in the presence of their Lord. That is the reward of the doers of good.*
35. *God will absolve them of the worst of what they did and give them their reward according to the best of what they have done. (39: 30 – 35)*

“Certainly, you will die and they will die. Then you will dispute in the presence of your Lord on the Day of Resurrection.” Death is the ultimate end for each and every living creature. Only God remains eternal. Muhammad (PBUH) is like any mortal; he will also die. This fact reinforces the theme of the Oneness of God. But death is not an end in itself. Death is a door that leads to another life. On the Day of the Resurrection people will dispute among themselves. They will stand in front of God to listen to His verdict, *“Who, then, has done more wrong than the one who utters a lie about God, and denied the truth when it came to him; is there not an abode for the disbelievers in Hell?”* This is a rhetorical question. There is no one who is more wrong than the one who claimed that God has daughters or partners; or rejected the truth that the Messenger of God brought. Those are the disbelievers who will be destined to Hell.

God sent messengers to bring the truth to people, *“And he who brings the truth and confirms it - such are the God conscious.”* The God conscious will have a great reward from their Lord, *“They shall have all that they wish for, in the presence of their Lord. That is the reward of the doers of good. God will absolve them of the worst of what they did and give them their reward according to the best of what they have done.”* They will certainly get the reward that God promised them. He will reward them according to the best of their deeds.

Verses 36 to 52:

36. *Is not God sufficient for his servant? But they try to frighten you with other (gods) besides Him. Those whom God leaves to go astray have no one to guide them.*
37. *And he whom God guides, there is none that can lead him astray. Is not God the Eminent, the Avenger?*
38. *If indeed you ask them who it is that created the heavens and the earth, they will say, "God". Say, "Consider those whom you invoke beside God - can they, if God wills harm for me - remove His harm? Or if He wills to bestow a mercy on me, can they stop His mercy?" Say, "God is sufficient for me. In Him the trusting put their trust."*
39. *Say, "My people do whatever you can. I will do (my part); and soon you will know*
40. *Who will receive humiliating torment, and on whom will descend an everlasting torment."*
41. *Verily, We have revealed the Book to you with the Truth for people. Whosoever follows the guidance does so for his own benefit, and whosoever strays away from it does so at his own peril. And you are not a guardian over them.*
42. *God takes the souls at the time of their death; and those who do not die (He takes them) during their sleep. He keeps those for which He has ordained death and releases the rest till an appointed term. In this are indeed signs for people who reflect.*
43. *Or have they taken other than God as intercessors? Say, "Even though they have no power whatsoever and no understanding?"*
44. *Say, "To God belongs exclusively (the right to grant) intercession. To Him belongs the dominion of the heavens and the earth. In the end, it is to Him that you shall be brought back."*

45. *And when God alone is mentioned, the hearts of those who do not believe in the Hereafter shrink with resentment, and when those (whom they worship) besides Him are mentioned, they rejoice.*
46. *Say, "God, Creator of the heavens and the earth, Knower of all that is unseen and the visible, it is You who will judge between Your servants in those matters about which they used to differ."*
47. *Even if the wrongdoers had all that there is on earth, and as much more, they would seek to ransom themselves therewith on the Day of Resurrection from the awful torment. And there will appear to them, from God, that which they never reckoned.*
48. *And the evils that they earned will appear to them, and that whereat they used to scoff will beset them.*
49. *Now, when adversity touches the human being, he calls on Us; but when We bestow a blessing from Ourselves on him, he says, "This has been given to me because of a certain knowledge (I have)" - this is only a trial, but most of them do not understand.*
50. *Those before them said it, yet (all) what they had earned did not avail them.*
51. *And the evil consequences of what they earned struck them; and the wrongdoers from among them will be struck by the evil consequences of what they earned, and they will not escape.*
52. *Did they not know that God enlarges the provision or restricts it for whomsoever He pleases? Indeed, in this are signs for those who believe. (39: 36 – 52)*

"Is not God sufficient for his servant? But they try to frighten you with other (gods) beside Him. Those whom God leaves to go astray have no one to guide them. And he whom God guides, there is none that can lead him astray. Is not God the Eminent, the Avenger? If indeed you ask them who it is that created the heavens and the earth, they will say, 'God'. Say, 'Consider those whom you invoke besides God - can they, if God wills harm for me - remove His harm? Or if He wills to bestow mercy on me, can they stop His mercy?' Say, 'God is sufficient for me. In Him the trusting put their trust.' Say, 'My people do whatever you can. I will do (my part); and soon you will know who will receive humiliating torment, and on whom will descend an everlasting torment.'" These four verses outline the logic behind the true faith: a simple, pure, and strong faith as that which existed in the heart of the Messenger of God (PBUH). This is the kind of faith that all believers should have in their hearts. God provides sufficient protection for His servants. They should not be frightened of anyone. All others are creatures of God. How could one who is protected by God be frightened by a creature of God? God has the dominating power over everything He created. He will guide those who deserve to be guided and will leave those who do not deserve to be guided to go astray. He is the Eminent. These facts can be stated in another way, by questioning the disbelievers themselves. They knew that God is the Creator of heavens and earth. How can they believe that God is the Creator of heavens and earth and then claim that someone else has the power to provide benefit or inflict harm on any of God's servants? Understanding this fact and believing it will promote security and confidence in the believer's heart. There will be no room for arguments then. Each should do what he thinks is right and the ultimate verdict will be issued by God.

"Verily We have revealed the Book to you with the Truth for people." The Book came with the truth. The Book brought a true divine project. The Book elucidated a set of laws that are based on the truth. These laws control the universe, the human beings and all God's creations. The Messenger's (PBUH) role is to deliver the message. It is up to the people to choose what will benefit or harm them, *"Whosoever follows the guidance does so for his own benefit, and*

whosoever strays away from it does so at his own peril. And you are not a guardian over them.” God is the Guardian and He is the one who has control over people, “*God takes the souls at the time of their death; and those who do not die (He takes them) during their sleep. He keeps those for which He has ordained death and releases the rest till an appointed term. In this are indeed signs for people who reflect.*” How can they seek the help of those who will not be able to help them, “*Or have they taken other than God as intercessors? Say, ‘Even though they have no power whatsoever and no understanding?’ Say, ‘To God belongs exclusively (the right to grant) intercession. To Him belongs the dominion of the heavens and the earth. In the end, it is to Him that you shall be brought back.’*” There is no escape from God. He is the owner of the universe and to Him all the creatures will all return.

“And when God alone is mentioned, the hearts of those who do not believe in the Hereafter shrink with resentment, and when those (whom they worship) besides Him are mentioned, they rejoice.” This verse describes how the disbelievers of Mecca used to react when the Prophet (PBUH) talked to them about the belief in the Oneness of God. One can find contemporaneous people who would react in the same way. Our response would be simply to call upon God to judge, “*God, Creator of the heavens and the earth, Knower of all that is unseen and the visible, it is You who will judge between Your servants in those matters about which they used to differ.*”

The verses then describe the fate of the disbelievers, “*Even if the wrongdoers had all that there is on earth, and as much more, they would seek to ransom themselves therewith on the Day of Resurrection from the awful torment. And there will appear to them, from God, that which they never reckoned. And the evils that they earned will appear to them and that whereat they used to scoff will beset them.*” On the Day of Judgment, they will meet their doom. They will wish that they could ransom themselves, but it will be late. They will be surrounded by their evil deeds, and they will realize that they could not escape this horrendous situation.

When they are afflicted by adversity, those who disbelieve remember God and pray for His help, but when the affliction has been removed they forget the blessings of God, “*Now, when adversity touches the human being, he calls on Us; but when We bestow a blessing from Ourselves on him, he says, ‘This has been given to me because of a certain knowledge (I have)’ - this is only a trial, but most of them do not understand.*” This example happens too often. Only those who possess sound initial natural dispositions that lead them to God, remember Him whether they are experiencing good or bad times. God tests people to see whether they are going to be grateful or ungrateful. Those who forget God’s blessings think that they earned their good fortune as a result of their own efforts. People before them made the same claim and they lost everything, “*Those before them said it, yet (all) what they had earned did not avail them. And the evil consequences of what they earned struck them; and the wrongdoers from among them will be struck by the evil consequences of what they earned, and they will not escape. Did they not know that God enlarges the provision or restricts it for whomsoever He pleases? Indeed, in this are signs for those who believe.*”

Verses 53 to 61:

53. Say, “*My servants who have been given to excesses against themselves; do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, He is All-Forgiving, the Giver of Mercy.*”

54. *And turn to your Lord (in repentance) and submit to Him, before the torment comes upon you, then you will not be helped.*
55. *And follow the best of what was revealed to you from your Lord, before the torment comes upon you suddenly while you are unaware.*
56. *Lest a soul should say, "How sorry I am, for having neglected my duty to God, and I was indeed among the scoffers;"*
57. *Or should say, "If only God had guided me, I would certainly have been among the God conscious."*
58. *Or should say when it sees the torment, "If only I could have another chance, I might be among the doers of good."*
59. *(But now the answer will be), "My revelations came to you, but you denied them and you were arrogant, and you were among the disbelievers."*
60. *On the Day of Resurrection, you will see the faces of those who told lies against God darkened. Is there not in Hell an abode for the arrogant?*
61. *And God will save those who were conscious of Him because of their achievement; evil shall not touch them, nor shall they grieve. (39: 53 – 61)*

"Say, 'My servants who have been given to excesses against themselves; do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, He is All-Forgiving, the Giver of Mercy.'" God's mercy encompasses all sins. It offers an open door for God's forgiveness. This door is repentance. Therefore, *"And turn to your Lord (in repentance) and submit to Him, before the torment comes upon you, then you will not be helped. And follow the best of what was revealed to you from your Lord, before the torment comes upon you suddenly while you are unaware."* The verse calls those who have committed sins to come back to God and seek His forgiveness. There are no protocols, no intercessors, no barriers between God and His servants. They can call upon Him directly, expressing their remorse, submitting to His will, and asking for His forgiveness. The Quran provides the best revelation, so follow it before it is too late. When the opportunity is lost, there will be no use for regret, *"Lest a soul should say, 'How sorry I am, for having neglected my duty to God, and I was indeed among the scoffers, or should say, 'If only God had guided me, I would certainly have been among the God conscious.' Or should say when it sees the torment, 'If only I could have another chance, I might be among the doers of good.'"* The answer will be, *"(But now the answer will be), 'My revelations came to you, but you denied them and you were arrogant, and you were among the disbelievers.'"*

The following verse describes the fate of those who told lies about God, *"On the Day of Resurrection you will see the faces of those who told lies against God darkened. Is there not in Hell an abode for the arrogant?"* But those who were conscious of God will be saved, *"And God will save those who were conscious of Him because of their achievement; evil shall not touch them, nor shall they grieve."*

Verses 62 to 75:

62. *God is the Creator of all things, and He is the Guardian over all things.*
63. *To Him belong the keys of the heavens and the earth; and those who disbelieve in the revelations of God are the losers.*
64. *Say, "Do you then command me to worship others than God, you, ignorant ones?"*

65. *And it has been revealed to you and to those before you (saying), "If you associate a partner with God, all your deeds will be in vain and you will be indeed among the losers."*
66. *No, worship God alone, and be of those who give thanks.*
67. *And they did not esteem God as He has the right to be esteemed, when the whole earth shall be in His grip on the Day of Resurrection and the heavens rolled up in His right hand; glory be to Him and exalted He above what they associate (with Him).*
68. *The trumpet will be blown, and all that is in the heavens and on earth will fall dead except whom God wills. Then it will be blown a second time, and they will be standing and looking on.*
69. *And the earth will shine with the light of its Lord. The Record (of Deeds) will be placed (open), the prophets and the witnesses will be brought forward, and it is judged between them with the truth, and they are not wronged.*
70. *And each soul is paid in full for what it did. And He knows best what they do.*
71. *The disbelievers will be led to Hell in throngs, till when they reach it and its gates are opened, and its warders will say to them, "Did not messengers of your own come to you reciting to you the revelations of your Lord and warning you of the meeting of this Day of yours? They will say, "Yes, indeed. But the word of torment for disbelievers has been fulfilled."*
72. *It will be said (to them), "Enter the gates of Hell to abide therein forever. Evil is the abode of the arrogant."*
73. *And those who were conscious of their Lord will be led to the Garden in throngs, till they reach it and its gates are opened, and its warders will say to them, "Peace be on you. You are good, so enter you (the Garden of delight), to abide therein forever."*
74. *They will say, "Praise be to God, who has truly fulfilled His Promise to us, and has made us inherit the land, so we may settle in the Garden wherever we will. How excellent is the reward for the workers?"*
75. *And you will see the angels surrounding the Throne, singing the praise of their Lord. And it will be judged between them with the truth. And it is said, "Praise be to God, the Lord of the Worlds." (39: 62 – 75)*

"God is the Creator of all things, and He is the Guardian over all things." This is the fundamental truth that is pronounced by everything in the universe. No one can claim that he created anything. This universe did not exist on its own. God is the Creator of everything. He owns the heavens and earth. He controls them and manages their affairs, *"To Him belong the keys of the heavens and the earth."* Those who disbelieve lost the understanding that would make them live in harmony with the universe, *"and those who disbelieve in the revelations of God are the losers."* They lost the security in their life and lost the reward in the Hereafter.

In view of this, the Prophet (PBUH) was commanded to renounce the disbelievers' claim, *"Say, 'Do you then command me to worship others than God, you, ignorant ones?'"* A warning against associating partners with God is then issued to all humanity. In the front of those to whom the warning is issued are the messengers to emphasize the gravity of the situation, *"And it has been revealed to you and to those before you (saying), 'If you associate a partner with God, all your deeds will be in vain and you will be indeed among the losers.'"* Worship God alone and be grateful to Him, *"No, worship God alone, and be of those who give thanks."*

“And they did not esteem God as He has the right to be esteemed.” They associated partners with God, thus denying God the esteem that He rightfully deserves. On the Day of Resurrection, *“whole earth shall be in His grip on the Day of Resurrection, and the heavens rolled up in His right hand; glory be to Him and exalted He above what they associate (with Him).”* The Quran provides these images to help people appreciate the power of God. However, the power of God is limitless and cannot be captured by human imagination.

The following verses describe some of the scenes of the Day of Resurrection, *“The trumpet will be blown, and all that is in the heavens and on earth will fall dead except whom God wills. Then it will be blown a second time, and they will be standing and looking on.”* The first blow will put everyone to death. Then the second blow will resurrect people. However, it is not known how long the time between the two blows will be. The scene is then described, *“And the earth will shine with the light of its Lord. The Record (of Deeds) will be placed (open), the prophets and the witnesses will be brought forward, and it is judged between them with truth, and they are not wronged.”* The Record will be opened, and the prophets will testify and the judgment will be passed. No one will suffer any injustice, *“And each soul is paid in full for what it did. And He knows best of what they do.”*

The disbelievers will be driven to Hell, *“The disbelievers will be led to Hell in throngs till, when they reach it and its gates are opened, and its warders will say to them, ‘Did not messengers of your own come to you reciting to you the revelations of your Lord and warning you of the meeting of this Day of yours?’ They will say, ‘Yes, indeed. But the word of torment for disbelievers has been fulfilled.’”* They will have no recourse but to submit, *“It will be said (to them), ‘Enter the gates of Hell to abide therein forever. Evil is the abode of the arrogant.’”*

On the other hand, the believers will be led to the Garden, *“And those who were conscious of their Lord will be led to the Garden in throngs, till they reach it and its gates are opened, and its warders will say to them, ‘Peace be on you. You are good, so enter you (the Garden of delight), to abide therein forever.’”* They will be warmly received and they will be praised. They will respond by singing the praise of God, *“They will say, ‘Praise be to God, who has truly fulfilled His Promise to us, and has made us inherit the land, so we may settle in the Garden wherever we will. How excellent is the reward for the workers?’”*

The final scene is the scene of submission to God expressing the fact of the Oneness of God, *“And you will see the angels surrounding the Throne, singing the praise of their Lord. And it will be judged between them with the truth. And it is said, ‘Praise be to God, the Lord of the Worlds.’”*