

Surah 40. Al-Mu'min

Asad: [And they will be told:] "This [has befallen you] because, whenever the One God was invoked, you denied this truth; whereas, when divinity was ascribed to aught beside Him, you believed [in it]! But all judgment rests with God, the Exalted, the Great!"¹⁰

Malik: They shall be answered: "You are facing this fate because when you were asked to believe in Allah, the One and Only, you disbelieved; but when you were asked to commit shirk (associate other partners with Him), you believed. Today judgement rests with Allah, the Supreme, the Great."

Mustafa Khattab:

"They will be told, "No! This is because when Allah alone was invoked, you staunchly disbelieved. But when others were associated with Him in worship, you readily believed. So Today judgment belongs to Allah alone—the Most High, All-Great."

Pickthall: (It is said unto them): This is (your plight) because, when Allah only was invoked, ye disbelieved, but when some partner was ascribed to Him ye were believing. But the command belongeth only to Allah, the Sublime, the Majestic.

Yusuf Ali: (The answer will be:) "This is because when Allah was invoked as the only (object of worship) ye did reject Faith but when partners were joined to Him ye believed! The command is with Allah Most High Most Great!" ^{4372 4373}

Author Comments

10 - An answer to the sinners' question at the end of the preceding verse may be found in the following extremely well-authenticated, parabolic saying of the Prophet: "[On the Day of Judgment,] those who deserve paradise will enter paradise, and those who deserve the fire, the fire. Thereupon God, the Sublimely Exalted, will say, 'Take out [of the fire] everyone in whose heart there was as much of faith [or, in some versions, "as much of good"] as a grain of mustard seed! And so they will be taken out of it, already blackened, and will be thrown into the River of Life; and then they will come to life [lit., 'sprout'] as a herb sprouts by the side of a stream: and didst thou not see how it comes out, yellow and budding?" (Bukhari, on the authority of Abu Sa'id al-Khudri, in Kitab al-Iman and Kitab Bad' al-Khalq; also Muslim, Nasai and Ibn Hanbal.) The characterization as "yellow and budding" - i.e., tender and of light colour - indicates the freshness of new life in the pardoned sinner. This, of course, has nothing to do with the sinners' futile - because meaningless - request on Judgment Day to be given a "second chance" on earth (Cf. {6:27-28} or [32:12](#)). See also last but one sentence of [6:128](#) and the corresponding note [114].

4372 - Cf. xxxix. 45, and n. 4313. When exclusive devotion is not rendered to Allah, there is no true understanding, in the mind of a creature, of his own true position, or of the working of the Divine Will and Purpose. How can he then hope to achieve the purpose of his life, or obtain Allah's Mercy, which is the only way to obtain release from the consequences of Sin?

4373 - At the Judgment, the matter will have passed out of the stage at which further chances could have been hoped for. But in any case Allah is High above all things, Great above all that we can conceive of, both in Mercy and in Justice. The Decision will be with Him, and Him alone.

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