

The Tafsīr of Sūrat Ar-Rūm

(Chapter - 30)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

٤٠٥

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ، وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿١﴾
 يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غٰفِلُونَ ﴿٢﴾
 أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَّا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِآلِحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمْ لَكٰفِرُونَ ﴿٣﴾
 أَوَلَمْ يَتَفَكَّرُوا فِي الْآخِرَةِ وَمَا يَنْظُرُونَ ﴿٤﴾
 كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارُوا الْآرِضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوا وَهَآؤُلَآئِكَ هُمُ الرُّسُلُ هُمُ الَّذِينَ نَزَّلَتْ فَمَا كَانُوا يَظْلِمُ لَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥﴾
 ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أُسْتُوا السُّوَاءِ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿٦﴾
 اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٧﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿٨﴾ وَلَمْ يَكُن لَّهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاؤُا وَكَانُوا بِشُرَكَائِهِمْ كٰفِرِينَ ﴿٩﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفَخُونَ أَصْفَادُهُمْ فَمَأَمَاتٌ لِّلَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْحَةٍ يُنْفَخُونَ ﴿١٠﴾

﴿١﴾ غَلَبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَافِلُونَ ﴿٣﴾ فِي يَضِيعُ سَيِّئُهُ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾ يَنْصُرُ اللَّهُ يَنْصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غٰفِلُونَ ﴿٧﴾

- ﴿1. Alif Lām Mīm.﴾
 ﴿2. The Romans have been defeated.﴾
 ﴿3. In the nearest land, and they, after their defeat, will be victorious.﴾
 ﴿4. In Bid'i years. The decision of the matter, before and after is only

with Allāh. And on that day, the believers will rejoice﴾

﴿5. With the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾

﴿6. A promise from Allāh, and Allāh fails not in His promise, but most men know not.﴾

﴿7. They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.﴾

Foretelling the Victory of the Romans

These *Āyāt* were revealed about the victory of Sābūr, the king of Persia, over Ash-Shām (Greater Syria), the adjoining partisan states of the Arabian Peninsula, and the outlying regions of the land of the Romans. Heraclius, the emperor of the Romans, was forced to flee to Constantinople where he was besieged for a lengthy period. Then Heraclius regained the upper hand. Imām Aḥmad recorded that Ibn ‘Abbās, may Allāh be pleased with him, commented on this *Āyah*:

﴿الَّذِينَ ظَلَمُوا رُومَ فِي أَذَى الْأَرْضِ﴾

«Alif Lām Mīm. The Romans have been defeated. In the nearest land,﴾

He said, “They were defeated and then they were victorious.” He said, “The idolators wanted the Persians to prevail over the Romans, because they were idol worshippers, and the Muslims wanted the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said:

«أَمَّا إِنَّهُمْ سَيَغْلِبُونَ»

«They will certainly prevail.»

Abu Bakr mentioned this to the idolators, and they said, “Set a time limit for that, and if we prevail, we will get such and such; and if you prevail, you will get such and such.” So he set a limit of five years, and they (the Romans) did not prevail. Abu Bakr mentioned that to the Messenger of Allāh ﷺ and he said:

«أَلَا جَعَلْتَهَا إِلَى دُونَ - أَرَأَيْتَ قَالَ: الْعَشْرُ -»

«Why do you not make it less than»

[I (the narrator) think he meant less than ten]. Sa‘īd bin Jubayr said: “*Bid‘* means less than ten.” Then the Romans

were victorious, and he said, "That is what Allāh said:

﴿الَّذِينَ ظَلَمُوا أَلَيْسَ الْأَرْضُ لَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيِّفُونَ﴾ (٢) فِي يَضِيعُ
سَيِّفٌ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿١﴾ يَنْصُرُهُمُ اللَّهُ إِنَّ اللَّهَ يَنْصُرُ
مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾

﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid'i years. The decision of the matter, before and after is only with Allāh. And on that day, the believers will rejoice - with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾^[1]

This was also recorded by At-Tirmidhi and An-Nasā'ī. At-Tirmidhi said: "Ḥasan Gharīb."^[2]

Another Ḥadith

Abu 'Īsā At-Tirmidhi recorded that Niyār bin Mukram Al-Aslami said: "When the following Āyāt were revealed:

﴿الَّذِينَ ظَلَمُوا أَلَيْسَ الْأَرْضُ لَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيِّفُونَ﴾ (٢) فِي يَضِيعُ
سَيِّفٌ *

﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid'i years.﴾

on the day they were revealed, the Persians were prevailing over the Romans. The Muslims wanted the Romans to prevail over them (the Persians), because they were both people who followed a Book. Concerning this Allāh said:

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ﴾ (١) يَنْصُرُهُمُ اللَّهُ إِنَّ اللَّهَ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ
الرَّحِيمُ ﴿٥﴾

﴿And on that day, the believers will rejoice - with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾

The Quraysh, on the other hand, wanted the Persians to

^[1] Aḥmad 1:276.

^[2] Tuhfat Al-Aḥwadhī 9:51, An-Nasā'ī in Al-Kubrā 6:426.

prevail, because neither of them were people who followed a Book and neither of them believed in the Resurrection. When Allāh revealed these Āyat, Abu Bakr went out proclaiming throughout Makkah:

﴿الْأَنزِلَ عَلَيْهِ الرُّومُ﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِيَّتِهِمْ سَيَقْلِبُونَهُ ﴿١٠﴾ فِي بَعْضِ سِنِينَ

﴿Alif Lām Mīm. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid' years.﴾

Some of the Quraysh said to Abu Bakr: 'This is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians within three to nine years, so why not have a bet on that between us and you?' Abu Bakr said, 'Yes.' This was before betting had been forbidden. So, Abu Bakr and the idolators made a bet, and they said to Abu Bakr: 'What do you think, *Bid'* means something between three and nine years, so let us agree on the middle.' So they agreed on six years. Then six years passed without the Romans being victorious, so the idolators took what they had bet with Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing on six years. He said: 'Because Allāh said: "In *Bid'* years."' At that time, many people became Muslim." This is how it was narrated by At-Tirmidhi, then he said, "This is a *Ḥasan Ḥadīth*."^[1]

Who were the Romans?

﴿الْأَنزِلَ عَلَيْهِ الرُّومُ﴾

﴿Alif Lām Mīm. The Romans have been defeated.﴾

We have already discussed the separate letters which appear at the beginning of some *Sūrahs* in the beginning of our *Tafsīr* of *Sūrat Al-Baqarah*.

With regard to the Romans (*Ar-Rūm*), they are the descendents of Al-'Iyṣ bin Ishāq bin Ibrāhīm. They are the cousins of the Children of Isrā'īl, and are also known as Bani

[1] *Tuḥfat Al-Aḥwadhi* 9:52.

Al-Aṣfar. They used to follow the religion of the Greeks, who were descendents of Yāfith bin Nūḥ, the cousins of the Turks. They used to worship the seven planets, and they prayed facing the direction of the North Pole. It is they who founded Damascus and built its temple in which there is a prayer niche facing north. The Romans followed this religion until approximately three hundred years after the time of the Messiah. The king who ruled Greater Syria along with the Fertile Crescent (semicircle of fertile land from Syrian Desert to Persian Gulf) was called Caesar. The first of them to enter the Christian religion was Constantine the son of Costas, whose mother was Maryam Al-Hilāniyyah Ash-Shadqāniyyah, from the land of Ḥarrān. She had become Christian before him, and she invited him to her religion. Before that he had been a philosopher, then he followed her. It was said that this was merely an outward show of belief. Then the Christians met with him. During his time they debated with ‘Abdullāh bin Ariyūs (Arius) and great differences arose which could not be reconciled. Then a gathering of three hundred and eighteen bishops reached an agreement, and presented their creed to Constantine. This is what they call the Great Trust, but in fact it is the Worst Betrayal. They presented to him their laws, i.e., books of rulings on what was lawful and prohibited, and other things that they needed. They changed the religion of the Messiah (peace be upon him), adding some things and taking some things away. They began praying towards the East, and changed the Sabbath (Saturday) rites to Sunday. They worshipped the cross, permitted eating of pigs, adopted innovated observances such as the festival of the cross, Mass, baptism, etc., Palm Sunday and other occasions. They appointed a pope, as their leader, and patriarchs, metropolitans, bishops, priests and deacons, and they invented monasticism. The king built churches and places of worship for them, and he founded the city which is named after him, Constantinople. It was said that during his time twelve thousand churches were built, three places of prayer in Bethlehem, and that his mother built the Church of the Holy Sepulchre. These are the ones who followed the religion of the kings.

Then after them came the Jacobites, followers of Ya‘qub Al-

Askāf, then the Nestorians, the followers of Nestorius. There are many groups and sects among them, as the Messenger of Allāh ﷺ said:

«إِنَّهُمْ افْتَرَقُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً»

«They split into seventy two sects.»

The point here is that they continued to follow Christianity. Every time one Caesar died, another succeeded him, until the last of them, Heraclius, came to power. He was a wise man, one of the most astute and intelligent of kings, who had deep insight and well-formed opinions. His was a great and glorious reign. He was opposed by Chosroes, the king of Persia and of regions such as Iraq, Khurasān, Ar-Riy and all the lands of the Persians. His name was Sābūr Dhul-Aktāf, and his kingdom was greater than the kingdom of Caesar. He was the leader of the Persians and was as stubborn as the Persians who were Zoroastrian fire worshippers.

How Caesar defeated Chosroes (Kisrā)

It was previously reported that Ikrimah said: “Chosroes sent his deputy and his army against Caesar, and they fought.” It is well-known that Chosroes himself fought in the army that invaded his land, and he defeated Caesar and overwhelmed him until he had nothing left except the city of Constantinople, where Chosroes besieged him for a long time, until things became very difficult for him. He was highly venerated among the Christians, and Chosroes was not able to conquer the city because it was well fortified, and half of it faced the land while the other half faced the sea, from where supplies were able to reach them. After this had gone on for a long time, Caesar thought of a clever trick. He asked Chosroes to let him leave his city in return for money given as a peace-offering, on whatever terms he (Chosroes) wanted. Chosroes agreed to that and asked for a huge amount of wealth – gold, jewels, fabric, servant-women, servants, and much more – such that no king on earth could ever pay. Caesar went along with that and gave him the impression that he had all that he had asked for, although he thought he was crazy for asking for such a thing, because even if the two of them were to combine all of their wealth, it would not amount to even one-

tenth of that. He asked Chosroes to let him go out of the city to Ash-Shām and the other regions of his kingdom, so that he could gather that from his storehouses and places where his wealth was buried. Chosroes let him go, and when Caesar was about to leave Constantinople, he gathered his people together and told them: "I am going out on a mission I have decided to do so with some soldiers I have selected from my army; if I come back to you before one year passes, I will still be your king but if I do not come back after that, you will have the choice. Then, if you wish, you may remain loyal to me, or if you wish you may appoint someone instead of me." They replied, "You are our king for as long as you live, even if you are gone for ten years."

When he left Constantinople, a cavalry detachment left with him, and Chosroes camped outside Constantinople to await his return. Caesar went straight away to the land of the Persians, where he started to kill all the men of fighting age, one by one, and he did not stop killing until he reached Al-Madāin, which was the seat of power of the kingdom of Chosroes. He killed everyone in the city, and took all its treasures and wealth. He captured the women of Chosroes, shaved his son's head and made him ride on his donkey, sending with him the leaders of his people in a state of utmost humiliation. He wrote to Chosroes saying, 'This is what you asked for, so take it.' When this reached Chosroes, he was extremely distressed, to an extent known only by Allāh. His anger was directed against the city of Constantinople and he renewed his siege with increased vehemence, but he was not able to besiege it for long, nor was he able to go to the ford of the river Jayhūn, which was the only route through which Caesar could reach Constantinople. When Caesar heard of this, he came up with an unprecedented strategy, whereby he left his troops and goods by the ford, and went off with some of his army. He commanded them to pick up some straw and animal droppings, and to travel approximately one day upstream. Then he told them to throw those things unto the water. When they passed by Chosroes, he and his soldiers thought that the Romans had gone that way, so they rode off in pursuit of them, and the ford was no longer occupied by the Persians. Then Caesar commanded his men to get up and

jump into the river, which they did, thus escaping Chosroes and his troops, then they entered Constantinople.

That was a great day for the Christians. Chosroes and his army remained in a state of confusion, not knowing what they were doing. They had not been able to conquer the land of Caesar, and their own land was devastated by the Romans, who seized their wealth, and captured their women and children. This was how the Romans defeated the Persians, and this happened nine years after the Persians defeated the Romans. This conflict between the Persians and the Romans continued until the Romans prevailed between Adhru'āt (Ash-Sham) and Buṣrā, according to what was stated by Ibn 'Abbās, Ikrimah and others. This is a place on the edge of Ash-Shām, along the border with Al-Ḥijāz. Mujāhid said, "That was a place in the Arabian Peninsula which is closer to the land of the Romans than to Persia." And Allāh knows best.

﴿لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ﴾

﴿The decision of the matter, before and after is only with Allāh.﴾

before that and after that.

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۚ﴾ وَيَنْصُرُ اللَّهُ

﴿And on that day, the believers will rejoice – with the help of Allāh.﴾

They will rejoice because the Romans, the companions of Caesar, the king of Ash-Shām, defeated the Persians, the companions of Chosroes, who were Zoroastrians. According to many of the scholars, such as Ibn 'Abbās, Ath-Thawri, As-Suddī and others, the victory of the Romans over the Persians happened on the same day as the battle of Badr. It was reported in the Ḥadīth recorded by At-Tirmidhi, Ibn Jarīr, Ibn Abi Ḥātim and Al-Bazzār that Abu Sa'īd said: "On the day of Badr, the Romans defeated the Persians, and the believers were happy and rejoiced about that. And Allāh revealed the words:

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۚ﴾ وَيَنْصُرُ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٨﴾

﴿And on that day, the believers will rejoice - with the help of Allāh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴾^[1]

Ibn Abi Ḥatīm recorded that Az-Zubayr Al-Kilābi said, "I saw the victory of the Persians over the Romans, then I saw the victory of the Romans over the Persians, then I saw the victory of the Muslims over both the Persian and the Romans, and all of that happened within fifteen years."

Allāh's saying:

﴿وَهُوَ الْعَزِيزُ﴾

﴿and He is the All-Mighty,﴾ means, in His defeat of and vengeance upon His enemies. His saying:

﴿الرَّحِيمُ﴾

﴿the Most Merciful.﴾ means, towards His believing servants.

﴿وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ﴾

﴿(It is) a promise of Allāh, and Allāh fails not in His promise.﴾

means, 'this that We have told you, O Muḥammad, that the Romans will defeat the Persians, is a true promise from Allāh, truth which cannot be changed and which will surely come to pass, because Allāh has decreed that the one of the two parties that is closer to the truth will prevail and that victory will be theirs.'

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most men know not.﴾

means, they do not know the decree of Allāh concerning His creation, but what He does is wise and is based on justice.

His saying:

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ﴾

﴿They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.﴾

means, most people know only about this world and how to make a living and so on. They are clever when it comes to

[1] Tuhfat Al-Aḥwadhī 9:50, Aṭ-Ṭabari 20:73.

getting what they need and earning a living, but they are heedless of that which will benefit them in the Hereafter; they are unaware of it and have no idea about it.

Al-Ḥasan Al-Baṣrī said, "It has reached the state that in this world one of them could put a *Dirham* on his finger and tell how much it weighs, but he does not know how to pray properly."

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غٰفِلُونَ﴾

﴿They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.﴾

Ibn 'Abbās said, "This means that the disbelievers know how to prosper in this world, but they are ignorant of matters of religion."^[1]

﴿أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِإِلَٰهٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمْ لَكٰفِرُونَ﴾^٨ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارُوا الْآرَضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَمَآءَتُمْ رَسُولُهُم بِٱلْبَيِّنٰتِ فَمَا كَانُوا لِيُظْلِمَهُمْ وَلٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾^٩ ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أُتُوا السَّرَآءَ أَن كَذَّبُوا بِآيٰتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِءُونَ﴾^{١٠}

﴿8. Do they not reflect on themselves? Allāh has created not the heavens and the earth, and all that is between them, except with truth and for an appointed term. And indeed many of mankind deny meeting with their Lord.﴾

﴿9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these have done, and there came to them their Messengers with clear proofs. Surely, Allāh wronged them not, but they used to wrong themselves.﴾

﴿10. Then evil was the end of those who did evil, because they denied the Āyāt of Allāh and made a mockery of them.﴾

Signs of Tawhīd

Allāh tells us that pondering His creation will show that He

^[1] Aṭ-Ṭabari 20:76.

exists and that He is Unique in creating it, and that there is no god nor lord besides Him.

So He says:

﴿أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ﴾

﴿Do they not reflect upon themselves?﴾

Thinking and pondering how Allāh created various things in the upper and lower realms and in the space between, realizing that this was not created in jest or in vain, but in truth, and that it will continue until an appointed time, the Day of Resurrection, as Allāh says:

﴿وَلَا يَكْثُرُ إِلَّا مِنَ الْنَّاسِ بِلِقَائِ رَبِّهِمْ لَكُفُورٌ﴾

﴿And indeed many of mankind deny meeting with their Lord.﴾

Then Allāh tells us of the truth of the Message brought by the Messengers and how He supported them with miracles and clear signs, such as when He destroyed those who disbelieved in them and saved those who believed in them.

﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ﴾

﴿Do they not travel in the land?﴾ means, 'do they not understand and think and see and hear about the people of the past?' Allāh says:

﴿فَنَظَرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً﴾

﴿and see what was the end of those before them? They were superior to them in strength,﴾

meaning, 'the nations of the past who came before you were stronger than you to whom Muḥammad ﷺ has been sent; they had more wealth and more sons. You have not been given one-tenth of what they were given. They stayed longer in this world than you will stay. They were more civilized than you and were more prosperous in the land than you.'

Yet despite all that, when their Messengers came to them with clear signs, while they were enjoying their life of luxury, Allāh punished them for their sins and they had no one who could protect them from Allāh. Their wealth and sons could not protect them from the wrath of Allāh in the slightest, and Allāh was not at all unjust towards them when He sent His punishment upon them.

﴿وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

﴿but they used to wrong themselves.﴾

They brought destruction upon themselves, when they rejected and mocked the signs of Allāh. All of this only happened because of their previous sins and their rejection (of the Messengers). Allāh says:

﴿ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَفْزَعُوا الشَّرَاقِ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ﴾

﴿Then evil was the end of those who did evil, because they denied the Āyāt of Allāh and made a mockery of them.﴾

This is like the Āyāt:

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَوْ يُدْمِنُوا بِهِ أُولَ الْأَمْرِ وَنَذَرْنَاهُمْ فِي طُغْيَانِهِمْ يَسْمُحُونَ﴾

﴿And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.﴾ (6:110),

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

﴿So when they turned away, Allāh turned their hearts away.﴾ (61:5),

﴿فَإِنْ تَوَلَّوْا فَأَعْلَمَ أَنَّا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ﴾

﴿And if they turn away, then know that Allāh's will is to punish them for some sins of theirs﴾ (5:49).

It was said that the meaning of the phrase

﴿ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَفْزَعُوا الشَّرَاقِ﴾

﴿Then evil was the end of those who did evil,﴾

is that evil was their inevitable end, because they rejected the signs of Allāh and made fun of them. This is the view of Ibn Jarīr, which he recorded from Ibn 'Abbās and Qatādah.^[1]

Ibn Abi Ḥātim also recorded it from them and from Aḍ-Ḍaḥḥāk bin Muzāhim. This is the apparent meaning – and Allāh knows best – of the phrase:

[1] Aṭ-Ṭabari 20:79.

ॐ नमो भगवते वासुदेवाय

and made a mockery of them.

لَا يَسْتَوِي السَّاجِدُ وَالْمُتَوَكِّلُ

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 وزارت معارف و اوقاف و صنایع مستظرفه
 وزارت معارف و اوقاف و صنایع مستظرفه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ॐ नमो भगवते वासुदेवाय ॥

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¶11. Allāh originates the creation, then He will repeat it, then to Him

¶12. And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair. ♪

﴿13. No intercessors will they have from those whom they made equal with Allāh, and they will reject and deny their partners.﴾

¶14. And on the Day when the Hour will be established - that Day shall they be separated.﴾

¶15. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy a luxurious life in a Garden of Delight.‡

¶16. And as for those who disbelieved and denied Our Ayat, and the meeting of the Hereafter, such shall be brought forth to the torment.﴾

Allāh said:

﴿اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ﴾

﴿Allāh originates the creation, then He will repeat it,﴾

Just as He was able to create it in the first place, so He is also able to repeat it.

﴿ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾

﴿then to Him you will be returned.﴾ on the Day of Resurrection, when each will be requited according to his deeds. Then Allāh says:

﴿وَبِمَ نَقُومُ السَّاعَةِ يَلِيشُ الْمُنْجِرُونَ﴾

﴿And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.﴾

Ibn 'Abbās said, "The sinners will be filled with despair." Mujāhid said, "The sinners will be exposed;" according to another report he said, "The sinners will grieve."^[1]

﴿وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شَفَعُونَ﴾

﴿No intercessors will they have from those whom they made equal with Allāh,﴾

means, the gods whom they used to worship instead of Allāh will not intercede for them; they will reject them and betray them despite their desperate need of them. Then Allāh says:

﴿وَبِمَ نَقُومُ السَّاعَةِ يَوْمَئِذٍ يَنْفَرُونَ﴾

﴿And on the Day when the Hour will be established – that Day shall (all men) be separated.﴾

Qatādah said: "By Allāh, this refers to the separation after which there will be no reunion."^[2] In other words, if one person is taken up to the highest heights and another is sent down to the lowest depths of Hell, that is the last they will ever see of one another. Allāh says:

﴿فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ﴾

﴿Then as for those who believed and did righteous good deeds,

[1] Aṭ-Ṭabari 20:80.

[2] Aṭ-Ṭabari 20:81.

such shall be honored and made to enjoy a luxurious life in a Garden of Delight.﴾

Mujāhid and Qatādah said, "This means, they will enjoy a life of luxury."^[1]

﴿تُسَبِّحَنَ اللَّهُ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا
وَحِينَ تُظْهِرُونَ ﴿١٧﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
وَكَذَلِكَ تُخْرَجُونَ ﴿١٨﴾

﴿17. So glorify Allāh, when you enter the evening, and when you enter the morning.﴾

﴿18. And His is all the praise in the heavens and the earth; and in 'Ashiyya and when Tuzhirūn.﴾

﴿19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out.﴾

The Command to pray Five Times Daily

Here Allāh glorifies Himself and commands His servants to glorify and praise Him at these times which come one after the other and are indicative of His might and power in the heavens. This is when the night comes with its darkness, then in the morning the day comes with its light. This glorification is followed by befitting praise, as Allāh says:

﴿وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿And His is all the praise in the heavens and the earth;﴾

meaning, He is the One who is to be praised for what He has created in the heavens and on earth. Then Allāh says:

﴿وَعَشِيًّا وَحِينَ تُظْهِرُونَ﴾

﴿and in 'Ashiyya and when Tuzhirūn.﴾ - the 'Ashiyy is the time when the darkness is most intense, and *Izhār* is the brightest point of the day. Glory be to the One Who created both of them, the Cleaver of the daybreak and the One Who makes night a time of rest. Allāh says:

﴿وَالْفَجْرِ إِذَا فَتَنُهَا﴾ وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٢٠﴾

[1] Aṭ-Ṭabari 20:82.

﴿By the day as it shows up its brightness. By the night as it conceals it.﴾ (91:3-4)

﴿وَاللَّيْلِ إِذَا يَغْشَى ۚ وَالنَّهَارِ إِذَا تَجَلَّى ۙ﴾

﴿By the night as it envelops. By the day as it appears in brightness.﴾ (92:1-2)

﴿وَالضُّحَى ۙ وَاللَّيْلِ إِذَا سَجَى ۙ﴾

﴿By the forenoon (after sunrise). By the night when it darkens.﴾ (93:1-2)

And there are many similar Āyāt.

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

﴿He brings out the living from the dead, and brings out the dead from the living.﴾

This is what we see of His power to create things and their opposites. These Āyāt which come one after the other are all of the same; in each of them Allāh mentions the creation of things and their opposites, to indicate to His creation the perfection of His power. Thus He creates the plant from the seed and the seed from the plant; He creates the egg from the chicken and the chicken from the egg; He creates man from sperm and sperm from man; He creates the believer from the disbelievers and the disbeliever from the believers.

﴿وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا﴾

﴿And He revives the earth after its death.﴾ This is like the Āyāt:

﴿وَأَيَّاءَ لَّمْ الْأَرْضُ أَلْبَنَتْهُ أَحْيَيْتَهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَنَهُ بِأَكْلُونِ﴾

﴿And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.﴾ until:

﴿وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ﴾

﴿and We have caused springs of water to gush forth therein.﴾ (36:33-34)

﴿وَنَزَّلْنَا مَائِدَةً مِنْ سَمَاءٍ لَنَا عَلَيْهَا ظِلٌّ وَآتَيْنَا مِنْ تَحْتِهَا أَنْهَارًا وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ كُلِّ زَوْجٍ

﴿يَجْعَلُ﴾

﴿And you see the earth barren, but when We send down water on it, it is stirred, and it swells and puts forth every lovely kind.﴾ until:

﴿وَأَنَّهُ أَتَىٰ يَبْعَثُ مَنْ فِي الْقُبُورِ ۝٧﴾

﴿and certainly, Allāh will resurrect those who are in the graves.﴾ (22:5-7)

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَثَلَتْ سَحَابًا مِّثْقَالَ أَقْلَالٍ﴾

﴿And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud﴾ until:

﴿لَعَلَّكُمْ تَذَكَّرُونَ ۝٧٧﴾

﴿so that you may remember or take heed.﴾ (7:57)

Allāh says here:

﴿وَكَذَٰلِكَ نَخْرِجُونَ﴾

﴿And thus shall you be brought out.﴾

﴿وَمِنْ آيَاتِهِ أَن خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنتُمْ بِبَشَرٍ مِّنْهُ تَنفِرُونَ ۝٢٠ وَمِنْ آيَاتِهِ أَن خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝٢١﴾

﴿20. And among His signs is this that He created you from dust, and then – behold you are human beings scattered!﴾

﴿21. And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.﴾

Among the Signs of Allāh

Allāh says:

﴿وَمِنْ آيَاتِهِ﴾

﴿And among His signs﴾ – which speak of His might and power, is the fact that He created your father Ādam out of dust.

﴿ثُمَّ إِذَا أَنتُمْ بِبَشَرٍ مِّنْهُ تَنفِرُونَ﴾

﴿and then – behold you are human beings scattered!﴾

So man's origins lie in dust, then in a despised liquid, then he is formed and becomes a clot, then a lump of flesh, then bones in the form of a human being. Then Allāh clothes the bones with flesh. Then the soul is breathed into him and he can hear and see. Then he comes forth from his mother's womb, small and weak, but the longer he lives, the stronger he becomes, until he reaches the age where he can build cities and strongholds, and he travels to different lands and across the seas, earning a living and amassing wealth, and he is smart and intelligent and crafty, with ideas and opinions of his own, and each one is able to achieve great things in this world and in the Hereafter according to his individual means. Glory be to the One Who has enabled them and made it easy for them to learn all kinds of skills for earning a living, and has caused them to vary in their levels of knowledge and intellectual ability, and in how handsome or ugly, rich or poor they are, and in whether they are blessed and doomed. Allāh says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ﴾

﴿And among His signs is this that He created you from dust, and then – behold you are human beings scattered!﴾

Imām Aḥmad recorded that Abu Mūsā said, "The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبَضُهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ مِنْهُمْ الْأَبْيَضُ وَالْأَحْمَرُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ، وَالْخَيْثُ وَالطَّيِّبُ، وَالسَّهْلُ وَالْحَزَنُ وَبَيْنَ ذَلِكَ»

«Allāh created Ādam from a handful taken from throughout the earth. Hence the sons of Ādam vary as the earth varies, so they are white and red and black and [colors] in between, evil and good, easy-going or difficult – or something in between.»^[1]

This was also recorded by Abu Dāwūd and At-Tirmidhi, who said, "This Ḥadīth is Ḥasan Ṣaḥīḥ."^[2]

[1] Aḥmad 4:406.

[2] Abu Dāwūd 5:67, Tuḥfat Al-Aḥwadhī 8:290.

Allāh said:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا﴾

﴿And among His signs is this that He created for you wives from among yourselves,﴾

meaning, 'He created females of your own kind, to be wives for you.'

﴿لِتَنْكِحُوا إِلَيْهَا﴾

﴿that you may find repose in them,﴾ This is like the Āyah,

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا﴾

﴿It is He Who has created you from a single person, and He has created from him his wife, in order that he might enjoy the pleasure of living with her﴾ (7:189).

This refers to Hawwā'. Allāh created her from Ādam, from the short rib on his left. If Allāh had made all of Ādam's progeny male, and created the females from another kind, such as from *Jinn* or animals, there would never have been harmony between them and their spouses. There would have been revulsion if the spouses had been from a different kind. Out of Allāh's perfect mercy He made their wives from their own kind, and created love and kindness between them. For a man stays with a woman because he loves her, or because he feels compassion towards her if they have a child together, or because she needs him to take care of her, etc.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

﴿Verily, in that are indeed signs for a people who reflect.﴾

﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَالْخِلَافُ أَلَيْسَ كُنْزٌ فِي ذَلِكَ لِقَوْمٍ يَعْقِلُونَ﴾⁽²²⁾ وَمِنْ آيَاتِهِ مَنَاسِكُ الْبَاطِلِ وَالنَّهَارِ وَالْإِنْفَاقُ مِنْ قَسْبِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ﴾⁽²³⁾

﴿22. And among His signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.﴾

﴿23. And among His signs is your sleep by night and by day, and your seeking His bounty. Verily, in that are indeed signs for a people who listen.﴾

Allāh said:

﴿وَمِنْ آيَاتِهِ﴾

﴿And among His signs﴾ indicating His magnificent power.

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿is the creation of the heavens and the earth,﴾

The heavens with their vast height and brightness and beauty of the stars and planets, and the earth with its density and its mountains, valleys, seas, plains, animals and trees.

﴿وَاخْتَلَفَ أَلْسِنَتِكُمْ﴾

﴿and the difference of your languages﴾

So, we see that some speak Arabic, and the Tatars have their own language, as do the Georgians, Romans, Franks, Berbers, Tou Couleurs (of Sudan), Ethiopians, Indians, Persians, Slavs, Khazars, Armenians, Kurds and others. Only Allāh knows the variety of languages spoken among the sons of Ādam. And the difference of their colors mentioned here refers to their appearance, for all the people of this world, from the time that Allāh created Ādam, and until the Hour begins, each of them has two eyes, two eyebrows, a nose, a forehead, a mouth and two cheeks, but none of them looks like another; there is bound to be some difference in posture, appearance and speech, whether it is apparent or is hidden and can only be noticed with careful observation. Each face has its own characteristics and does not look like another; even if there was a group of people who looked alike, having a beautiful or ugly characteristic in common, there would still be a difference between one person and the next.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّعَالِمِينَ﴾

﴿Verily, in that are indeed signs for men of sound knowledge.﴾

﴿وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَآيَاتُكُمْ مِنْ فَضْلِهِ﴾

﴿And among His signs is your sleep by night and by day, and your seeking of His bounty.﴾

Among His signs is the cycle of sleep that He has created during the night and the day, when people are able to cease moving and rest, so that their tiredness and exhaustion will go

سُورَةُ الرُّمِّ

٤٠٧

الْحَمْدُ لِلَّهِ الَّذِي

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٤﴾ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَنِينٌ ﴿٢٥﴾ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْتَكُمْ فَأَنْتُمْ بِهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٧﴾ بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَ هُمْ بِغَيْرِ عِلْمٍ فَسَبَّحُوا بِحَمْدِ اللَّهِ أَصْلًا وَلَهُ مَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٨﴾ فَأَقْرَعُوا وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٩﴾ مُبِينًا إِلَيْهِ وَاقْفُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣٠﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلٌّ جَزَبَ بِمَا لَدَيْهِمْ فِرْعَانًا

away. And He has enabled you to seek to earn a living and to travel about during the day, this is the opposite of sleep.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

﴿Verily, in that are indeed signs for a people who listen.﴾

meaning, understand.

﴿وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيَنْبُتُ بِهِ الْأَرْضُ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾ ﴿٢٤﴾ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ﴾ ﴿٢٥﴾

﴿24. And among His signs is that He shows you the lightning, for fear and for hope, and He sends down water from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.﴾

﴿25. And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.﴾

Allāh says,

﴿وَمِنْ آيَاتِهِ﴾

﴿And among His signs﴾ which speak of His greatness,

﴿يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا﴾

﴿He shows you the lightning, for fear and for hope,﴾

Sometimes you fear the heavy rain and destructive thunderbolts that follow it, and sometimes you feel hope, when you see a flash of lightning, that much-needed rain will come. Allāh says:

﴿وَيُرْزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا﴾

﴿and He sends down water from the sky, and therewith revives the earth after its death.﴾

After it was barren, with nothing growing there, then the water comes to it and

﴿أَهْزَتْ رَبِّتْ وَأَنْبَتَتْ مِنْ كُلِّ نَبْعٍ يَبْعُجُ﴾

﴿it is stirred, and it swells and puts forth every lovely kind (of growth).﴾ (22:5).

In this is a clear sign and proof of the resurrection and the coming of the Hour. Allāh says:

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

﴿Verily, in that are indeed signs for a people who understand.﴾

Then Allāh says:

﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾

﴿And among His signs is that the heaven and the earth stand by His command.﴾

This is like the Āyāt:

﴿وَيُمْسِكُ السَّمَاءُ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾

﴿He withholds the heaven from falling on the earth except by His leave﴾ (22:65).

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا﴾

﴿Verily, Allāh grasps the heavens and the earth lest they should move away from their places﴾ (35:41).

Whenever 'Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, swore an emphatic oath, he would say, "No, by the One by Whose command the heaven and the earth stand," i.e., they stand firm by His command to them and His subjugation of them. Then, when the Day of Resurrection comes, the Day when the earth will be exchanged with another earth and the

dead will come forth from their graves, brought back to life by His command and His call to them,

﴿ثُمَّ إِنَّا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنتُمْ تَخْرُجُونَ﴾

﴿Then afterwards when He will call you by a single call, behold, you will come out from the earth.﴾

This is like the Āyāt:

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَقُولُونَ إِن لَّبِثْنَا إِلَّا لَّيْلَةً ﴿٥٢﴾﴾

﴿On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!﴾ (17:52)

﴿فَإِنَّمَا فِي زَجْرَةٍ وَاحِدَةٍ ﴿٥٣﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿٥٤﴾﴾

﴿But it will be only a single Zajrah.^[1] When behold, they find themselves on the surface of the earth alive after their death.﴾ (79:13-14), and

﴿إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً ﴿٥٥﴾ فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٦﴾﴾

﴿It will be but a single Sayḥah,^[2] so behold they will all be brought up before Us!﴾ (36:53).

﴿وَلَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَمْ قَنِتُورٍ ﴿٥٧﴾ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ ﴿٥٨﴾ وَلَهُ الْمَلَأُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥٩﴾﴾

﴿26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.﴾

﴿27. And He it is Who originates the creation, then He will repeat it; and this is easier for Him. His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.﴾

Allāh says:

﴿وَلَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿To Him belongs whatever is in the heavens and the earth.﴾

means, He owns it and it is enslaved to Him.

[1] See the Tafsīr of Sūrat Aṣ-Ṣāffāt [37:19].

[2] See volume five, the Tafsīr of Sūrah Hūd (11:94).

﴿كُلٌّ لَّهُ خَاشِعُونَ﴾

﴿All are obedient to Him.﴾ they are humble before Him and submit to Him, whether willingly or unwillingly.

Repeating the Creation is easier for Allāh

Allāh's saying:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَلَيْهِ﴾

﴿And He it is Who originates the creation, then He will repeat it; and this is easier for Him.﴾

Ibn Abi Talhah reported that Ibn 'Abbās said, "This means it is easier for Him."^[1] Mujāhid said: "Repeating it is easier for Him than originating it, and originating it is easy for Him."^[2] This was also the view of 'Ikrimah and others.^[3]

Al-Bukhārī recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«قَالَ اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي وَلَيْسَ أَوَّلُ الْخَلْقِي بِأَهْوَىٰ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

«Allāh says; "The son of Ādam denied Me, and he had no right to do so. And he reviled Me, and he had no right to do so. As for his denying Me, it is his saying: 'He will not remake me as He originated me' – while originating the creation is not easier for Me than re-creating him. As for his reviling Me, it is his saying: 'Allāh has taken to Himself a son,' while I am the One, the Self-Sufficient Master; I beget not, nor was I begotten, and there is none comparable to Me.'»

This was recorded only by Al-Bukhārī.^[4]

﴿وَلَهُ الْمَلَأُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

[1] Aṭ-Ṭabarī 20:92.

[2] Aṭ-Ṭabarī 20:92.

[3] Aṭ-Ṭabarī 20:92.

[4] Faṭḥ Al-Bārī 8:611 612.

«His is the highest description in the heavens and in the earth.»

‘Ali bin Abi Ṭalhah reported Ibn ‘Abbās said, “This is like the Ayah:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

«There is nothing like Him» (42:11).” Qatādah said: “His description is *Lā ilāha illallāh*, and there is no Lord but He.”

﴿حَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّالِكٍ أَنَبْتُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْتَكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ﴾
 ﴿بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَّاصِرِينَ﴾

«28. He sets forth for you a parable from yourselves: Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.»

«29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allāh has sent astray? And for such there will be no helpers.»

A Parable of Tawhīd

This is the parable Allāh makes of the idolators, those who worship others besides Him and attribute partners to Him, while at the same time admitting that these so-called partners – idols and false gods – are enslaved to and belong to Him. In their *Talbiyah* (during *Hajj* and *‘Umrah* they used to say, “At Your service, You have no partner except the partner that You have, You own Him and whatever he owns.”

﴿حَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ﴾

«He sets forth for you a parable from yourselves»

‘something which you yourselves can see witness, and understand.’

﴿هَلْ لَّكُمْ مِّنْ مَّالِكٍ أَنَبْتُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْتُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ﴾

«Do you have partners among those whom your right hands

possess to share as equals in the wealth We have bestowed on you...?﴾

None of you would like to have his servant as a partner in his wealth, each of them having an equal share.'

﴿تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ﴾

﴿whom you fear as you fear each other.﴾

'You fear that they will have a share in your wealth with you.' Abu Mijlaz said, "You do not fear that your servant will have a share in your wealth, because he has no such right; similarly, Allāh has no partner."^[1] The point is, that since any one of you would abhor such a thing, how can you attribute rivals to Allāh from among His creation?

Aṭ-Ṭabarānī recorded that Ibn 'Abbās said, "The people of *Shirk* used to say in their *Talbiyah*, 'At Your service, You have no partner except the partner that You have, You own Him and whatever he owns.' Then Allāh revealed the words:

﴿هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْتُمْ فَإِنَّكُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ﴾

﴿Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other?﴾^[2]

If humans have this characteristic, this parable shows that it is even less befitting for Allāh to have a partner.

﴿كَذَلِكَ نَقُصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ﴾

﴿Thus do We explain the signs in detail to a people who have sense.﴾

Then Allāh points out that when the idolators worship others instead of Him, doing so out of their own folly and ignorance:

﴿بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا﴾

﴿Nay, but those who do wrong follow...﴾, meaning, the idolators,

^[1] Aṭ-Ṭabarī 20:96.

^[2] Aṭ-Ṭabarānī 12:20, with a weak chain of narration.

﴿أَهْوَاءَهُمْ﴾

﴿...their own lusts﴾

means, in their worship of false gods without knowledge.

﴿فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ﴾

﴿Then who will guide him whom Allāh has sent astray?﴾

means, no one can guide them if Allāh has decreed that they will be misguided.

﴿وَمَا لَهُمْ مِنْ نَاصِرٍ﴾

﴿And for such there will be no helpers.﴾

means, there is no one who can save them from the power of Allāh or grant them a way out, for what He wills, happens and what He does not will, does not happen.

﴿فَأَفْهَمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ
الَّذِي أَتَى الْقَبْرَ أَكْثَرَ الْكَاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ مُبِينٍ إِلَيْهِ وَاقْفُوهُ وَأَقِيمُوا
الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ رِزْقٍ
بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾﴾

﴿30. So, set you your face towards the religion as a Hanīf. Allāh's Fīṭrah with which He has created mankind. No change let there be in Allāh's Khalq, that is the straight religion, but most men know not.﴾

﴿31. (And remain always) turning in repentance to Him and have Taqwā of Him; and perform the Ṣalāh and be not of idolators.﴾

﴿32. Of those who split up their religion, and became sects, each sect rejoicing in that which is with it.﴾

The Command to adhere to Tawhīd

Allāh says: 'so set your face and persevere in the religion which Allāh has prescribed for you, the worship of Allāh Alone, the religion of Ibrāhīm, to which Allāh has guided you and which He has perfected for you with the utmost perfection. In this manner, you will also adhere to the sound Fīṭrah with which He created His creation.' Allāh created His

creation to recognize Him and know His *Tawhīd*, and that there is no God except Him, as we have already seen when discussing the *Āyah*,

﴿وَأَشْهَدُهُمْ عَلَىٰ أَنفُسِهِم ۚ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ﴾

﴿and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes!..."﴾ (7:172).

And according to a *Ḥadīth*, Allāh said,

﴿إِنِّي خَلَقْتُ عِبَادِي حَقَنَاءَ، فَاجْتَالَهُمُ الشَّيَاطِينُ عَنْ دِينِهِمْ﴾

﴿"I created my servants *Ḥunafā* (i.e., monotheists), then the *Shayāṭīn* misled them from their religion."﴾^[1]

We will see in the *Ḥadīths* that Allāh created His creation with the *Fiṭrah* of Islām, then among some of them there emerged corrupt religions such as Judaism, Christianity and Zoroastrianism.

﴿لَا يَبْدِيلُ لِحَالِي اللَّهُ﴾

﴿No change let there be in Allāh's *Khalq*,﴾ Some of them said that this means, 'do not change the creation of Allāh, for if you do, you will divert the people away from the *Fiṭrah* with which He created them.' So it is instructive; just as His saying:

﴿وَمَن دَخَلَهُ كَانَ آمِنًا﴾

﴿And whoever enters it, he is safe﴾ This is a good and correct interpretation. Others said that this means, Allāh made all of His creation equal, all of them have the same sound *Fiṭrah* and are by nature upright; they are all born with this nature and there is no disparity among people in this regard. Ibn 'Abbās, Ibrāhīm An-Nakha'ī, Sa'īd bin Jubayr, Mujāhid, 'Ikrimah, Qatādah, Aḍ-Ḍaḥḥāk and Ibn Zayd said that the *Āyah*:

﴿لَا يَبْدِيلُ لِحَالِي اللَّهُ﴾

﴿No change let there be in Allāh's *Khalq*﴾ means, the religion of Allāh.^[2]

Al-Bukhārī said:

^[1] Muslim 4:2197.

^[2] Aṭ-Ṭabari 20:99.

﴿لَا يَبْدِيلُ لِحَالِي اللَّهُ﴾

﴿No change let there be in Allāh's Khalq.﴾

"It means, the religion of Allāh, and the religion, and the *Fiṭrah* is Islām." Then he reported that Abu Hurayrah said, "The Messenger of Allāh ﷺ said:

«مَا مِنْ مَوْلُودٍ يُوَلَّدُ إِلَّا عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجَّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَتَ جَمْعَاءَ، هَلْ تَجْشُونَ فِيهَا مِنْ جَذَعَاءٍ؟»

«No child is born except in a state of *Fiṭrah*, then his parents make him a Jew or a Christian or a Zoroastrian, just as each animal produces a perfect animal like itself – do you see any among them that are born mutilated?» then the narrator (Abu Hurayrah) said (recite this *Āyah*),

﴿فَظَرَّتْ اللَّهُ أَلَنِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلُ لِحَالِي اللَّهُ ذَلِكَ الذِّبْتُ الْقَيِّمُ﴾

﴿Allāh's *Fiṭrah* with which He has created mankind. No change let there be in Allāh's Khalq, that is the straight religion.﴾"
This was also recorded by Muslim.^[1]

﴿ذَلِكَ الذِّبْتُ الْقَيِّمُ﴾

﴿that is the straight religion,﴾

means, adherence to the *Sharī'ah* and the sound *Fiṭrah* is the true, straight religion.

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most men know not.﴾ means, most people do not know this and they deviate far astray from it, as Allāh says:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾ (12:103)

﴿وَلَنْ تُقَنِّعَ أَكْثَرَهُمْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ﴾

﴿And if you obey most of those on the earth, they will mislead you far away from Allāh's path﴾ (6:116).

[1] *Faṭḥ Al-Bārī* 8:372 11:512, *Muslim* 4:2047, 2048

﴿مُنِيْنٍ اِلَيْهِ﴾

﴿turning in repentance to Him﴾ Ibn Zayd and Ibn Jurayj said, "This means, returning to Him."^[1]

﴿وَاتَّقُوْهُ﴾

﴿and have Taqwā of Him﴾ means, fear Him and remember that He is always watching.

﴿وَاَقِمُوا الصَّلَاةَ﴾

﴿and perform the Ṣalāh﴾, which is the greatest act of worship.﴾

﴿وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ﴾

﴿and be not of the idolators.﴾ Be of those who single out Allāh, devoting their worship sincerely for Him alone, not anyone or anything other than Him. Ibn Jarīr recorded that Yazīd bin Abi Maryam said: "Umar, may Allāh be pleased with him, passed by Mu'ādh bin Jabal and asked, 'What is the foundation of this Ummah?' Mu'ādh said, 'Three things, and they are the things that will bring salvation: *Al-Ikhlāṣ* (doing a deed for Allāh alone), which is the *Fiṭrah* with which Allāh created mankind; *Ṣalāh*, which is the thing that tells a believer apart from a disbeliever; and obedience, which is protection.' Umar said: 'You have spoken the truth.'"^[2]

Splitting into Sects and the Saved Sect^[3]

His saying:

﴿مِنْ الَّذِيْنَ فَرَّقُوْا دِيْنََهُمْ وَكَانُوْا شِيْعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُوْنَ﴾

﴿Of those who Farraqu Dīnahum (split up their religion), and became sects, each sect rejoicing in that which is with it.﴾

means, do not be of the idolators who split up their religion, i.e., changed it by believing in parts of it and rejecting other parts. Some scholars read this as *Fāraqū Dīnahum*, meaning

[1] Aṭ-Ṭabari 20:100

[2] Aṭ-Ṭabari 20:98.

[3] This is one of the headings added to the English version of this book.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٠٨

الرَّحْمَنِ الرَّحِيمِ

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاهُمْ
 مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٦﴾ لِكُفْرِهِمْ
 أَنَّهُ لَيْسَ لَهُمْ قَسَمٌ مِمَّا قَالُوا ثُمَّ تَوَلَّوْا فَسَوْفَ تَعْلَمُونَ ﴿٣٧﴾ أَمْ أَنْزَلْنَاهُ عَلَيْهِمْ
 سُلْطَانًا فَهُوَ يَسْمُوكَ بِمَا كَانُوا بِرَبِّهِمْ يَسْخَرُونَ ﴿٣٨﴾ وَإِذَا أَذَقْنَا
 النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
 إِذَا هُمْ يَقْنَطُونَ ﴿٣٩﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
 وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٤٠﴾ فَتَاتِ ذَا الْقُرْبَىٰ
 حَقَّهُ، وَالْيَسِيرَ، وَالْيَسِيرَ، وَأَيْنَ السَّبِيلُ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ
 وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٤١﴾ وَمَاءً أَنْتُمْ مِنْ رَبِّا
 لَيْرَبُّوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَبُّوا عِنْدَ اللَّهِ وَمَاءً أَنْتُمْ مِنْ ذِكْوَرٍ
 تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْطَرُّونَ ﴿٤٢﴾ اللَّهُ الَّذِي
 خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يَرْثُكُمْ يُخَيِّبُكُمْ هَلْ مِنْ
 شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ كُمْ مِنْ شَيْءٍ سُبْحَنَهُ، وَتَعَالَى
 عَمَّا يُشْرِكُونَ ﴿٤٣﴾ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ
 أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٤﴾

"neglected their religion and left it behind them."

These are like the Jews, Christians, Zoroastrians, idol worshippers and all the followers of false religions, besides the followers of Islām, as Allāh says:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا
 لَسَتْ مِنْهُمْ فِي شَيْءٍ إِنْشَاءُ أَمْرُهُمْ
 إِلَى اللَّهِ﴾

«Verily, those who divide their religion and break up into sects, you have no concern in them in the least. Their affair is only with Allāh» (6:159).

The followers of the religions before us had differences of

opinions and split into false sects, each group claiming to be following the truth. This *Ummah* too has split into sects, all of which are misguided apart from one, which is *Ahlus-Sunnah Wal-Jamā'ah*, those who adhere to the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ and what was followed by the first generations, the Companions, their followers, and the Imāms of the Muslims of earlier and later times. In his *Mustadrak*, Al-Hākim recorded that the Messenger of Allāh ﷺ was asked which of the sects was the saved sect and he said:

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

«What I and my Companions are upon.»^[1]

[1] Al-Hākim 1:129.

﴿وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾ يَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَهُمْ مُسْتَكْبِرُونَ ﴿٣٤﴾ وَوَءَاظَنَّا الْإِنْسَانَ إِذَا أُغْشِيَ إِيمَانَهُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَهُوَ كَافِرٌ ﴿٣٥﴾ أَفَلَا يَتَذَكَّرُ إِذَا أُنذِرَ مِنْهُ نَجَاتٌ أَوْ كُرْهُتُمْ أَتَذَكَّرُونَ ﴿٣٦﴾ أَفَلَا يَتَذَكَّرُ إِذَا أُنذِرَ مِنْهُ نَجَاتٌ أَوْ كُرْهُتُمْ أَتَذَكَّرُونَ ﴿٣٧﴾﴾

﴿33. And when harm touches men, they cry sincerely only to their Lord, turning to Him in repentance; but when He gives them a taste of His mercy, behold, a party of them associates partners in worship with their Lord.﴾

﴿34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy; but you will come to know.﴾

﴿35. Or have We revealed to them an authority, which speaks of that which they have been associating with Him?﴾

﴿36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!﴾

﴿37. Do they not see that Allāh expands the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.﴾

How man sways between Tawhīd and Shirk, and between Joy and Despair, according to His Circumstances

Allāh tells us that when man is in dire straits, he calls upon Allāh alone with no partner or associate, then when times of ease come and they have the choice, some people associate others with Allāh and worship others alongside Him.

﴿يَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ﴾

﴿So as to be ungrateful for the graces which We have bestowed on them.﴾

Then Allāh warns them by saying:

﴿فَسَوْفَ تَعْلَمُونَ﴾

﴿but you will come to know.﴾ One of them said: By Allāh, if a law

enforcement officer were to say this to me, I would be afraid, so how about when the One Who is issuing the warning is the One Who merely says to a thing "Be!" and it is?

Then Allāh denounces the idolators for fabricating lies and worshipping others instead of Him with no evidence or proof:

﴿أَمْ أَرْثَا عَلَيْهِمْ سُلْطَانًا﴾

﴿Or have We revealed to them an authority,﴾ means, proof.

﴿فَهُوَ بِكُمْ﴾

﴿which speaks﴾ means, tells

﴿بِمَا كَانُوا بِهِ يَشْرِكُونَ﴾

﴿of that which they have been associating with Him?﴾

This is a rhetorical question intended to denounce them, for they have no such thing.

﴿وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْتُلُونَ﴾

﴿And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!﴾

This is a denunciation of man for the way he is, except for those whom Allāh protects and helps, for when man is given blessings, he is proud, and says:

﴿ذَهَبَ السَّيِّئَاتِ عَنِّْي إِنَّهُ لَفَرِحٌ فَخُورٌ﴾

﴿"Ills have departed from me." Surely, he is exultant, and boastful.﴾ (11:10)

He rejoices over himself and boasts to others, but when difficulties befall him, He despairs of ever having anything good again. Allāh says:

﴿إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ﴾

﴿Except those who show patience and do righteous good deeds﴾.

They are patient during times of difficulty and do good deeds at times of ease. It was reported in the *Ṣaḥīḥ*:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءَ إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ

خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ»

«How wonderful is the affair of the believer. Allāh does not decree anything for him but it is good for him. If good things happen to him, he gives thanks, and that is good for him; and if bad things happen to him, he bears that with patience, and that is good for him.»^[1]

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ﴾

«Do they not see that Allāh expands the provision for whom He wills and straitens (it for whom He wills).»

He is the One Who is controlling and doing that, by His wisdom and justice, so He expands the provision for some people and restricts it for some.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

«Verily, in that are indeed signs for a people who believe.»

﴿فَتَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ ذَلِكُمْ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾ وَمَا آتَيْتُم مِّن زَبَا لَيْتَبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَوْنَ أَنَّ اللَّهَ وَ مَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضِلُّونَ ﴿٣٩﴾ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمْسِكُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِن ذَٰلِكُمْ مِّن شَيْءٍ سُبْحَنَهُ وَتَعَالَىٰ عَنَّا بُشْرُكُونَ ﴿٤٠﴾﴾

«38. So, give to the kindred his due, and to Al-Miskīn and to the wayfarer. That is best for those who seek Allāh's Face; and it is they who will be successful.»

«39. And that which you give in Ribā in order that it may increase from other people's property, has no increase with Allāh; but that which you give in Zakāh seeking Allāh's Face, then those they shall have manifold increase.»

«40. Allāh is He Who created you, then provided food for you, then will cause you to die, then He will give you life. Is there any of your partners that do anything of that? Glory be to Him! And Exalted be He above all that they associate.»

^[1] Muslim 4 :2295.

The Command to uphold the Ties of Kinship and the Prohibition of Ribā

Allāh commands giving:

﴿ذَا الْقَرَبِ حَقُّهُ﴾

﴿to the kindred his due﴾ his due of respect and upholding the ties of kinship.

﴿وَالْمِسْكِينِ﴾

﴿and to Al-Miskīn﴾ the one who has nothing to spend on his needs, or he has something but it is not enough.

﴿وَابْنِ السَّبِيلِ﴾

﴿and to the wayfarer.﴾ the traveler who is in need of money and other things during his journey.

﴿ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ﴾

﴿That is best for those who seek Allāh's Face;﴾

meaning; to look upon Him on the Day of Resurrection, which is the ultimate aim.

﴿وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿and it is they who will be successful.﴾ means, in this world and the Hereafter. Then Allāh says:

﴿وَمَا يَنْبَغُ مِنْ رَبِّا لِيَرْبُؤَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُؤُوا عِنْدَ اللَّهِ﴾

﴿And that which you give in Ribā, in order that it may increase from other people's property, has no increase with Allāh;﴾

This means, that which is given as a gift to others in the hope that they will give back more than they were given. There is no reward for this with Allāh. This is how this Āyah was interpreted by Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Ṭkrimah, Muḥammad bin Ka'b and Ash-Sha'bi.^[1] Allāh says:

﴿وَمَا يَنْبَغُ مِنْ رَبِّا لِيَرْبُؤَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُؤُوا عِنْدَ اللَّهِ﴾

﴿but that which you give in Zakāh seeking Allāh's Face, then

^[1] Aṭ-Ṭabari 20:104, 105.

those they shall have manifold increase.﴾

Those are the ones for whom Allāh will multiply the reward. It was reported in the *Ṣaḥīḥ*:

«وَمَا تَصَدَّقَ أَحَدٌ بِعَدَلِ تَمْرَةٍ مِنْ كَنْبٍ طَيِّبٍ إِلَّا أَخَذَهَا الرَّحْمَنُ بِبَيْمِينِهِ فَبَرَّبَهَا لِصَاحِبِهَا، كَمَا يُرَبِّي أَحَدُكُمْ فَلَوْهُ أَوْ فَصِيلُهُ حَتَّى تَصِيرَ التَّمْرَةُ أَكْثَمَ مِنْ أُحُدٍ»

«No person gives in charity the equivalent of a date which was earned in a lawful manner, but the Most Merciful takes it in His Right Hand and takes care of it for its owner, just as any one of you takes care of his foal or young camel, until the date becomes the size of Mount Uhud.»^[1]

Creation, Provision, Life and Death are all in the Hand of Allāh

Allāh says:

﴿اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ﴾

﴿Allāh is He Who created you, then provided food for you,﴾

means, He is the Creator and Provider. He brings man forth from his mother's womb naked and knowing nothing, not able to see or hear, and having no strength. Then He provides him with all these things, giving him household effects, clothing, wealth, possessions and earnings.

﴿ثُمَّ يُمِيتُكُمْ﴾

﴿then will cause you to die,﴾ means, after this life.

﴿ثُمَّ يُحْيِيكُمْ﴾

﴿then (again) He will give you life.﴾

means, on the Day of Resurrection.

﴿هَلْ مِنْ شُرَكَائِكُمْ﴾

﴿Is there any of your partners﴾ means, those whom you worship instead of Allāh,

﴿مَنْ يَفْعَلْ مِنْ ذَلِكَ شَيْءٌ﴾

^[1] Muslim 2:702.

سُورَةُ الرُّمِّ

٤٠٩

الْمُرْسَلِينَ

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ
 كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤١﴾ فَأَقْرَرْتَهُم بِأَلْفِئَةٍ مِّن قَبْلُ
 أَن بَاقِيَ يَوْمَ لَا مَرَدَ لَهُ، مِن اللَّهِ يَوْمَئِذٍ يَصُدُّونَ ﴿٤٢﴾ مَن
 كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَمَن عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُ مِن شَيْءٍ مِّمَّا
 كَفَرَ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِن فَضْلِهِ إِنَّهُ لَا يُحِبُّ
 الْكَافِرِينَ ﴿٤٣﴾ وَمِنَ الْبَنِيَّةِ أَنَّ رُسُلَ الْبَاطِلِ يُشْرِكُونَ وَلِيَدَّبْكُم
 مِن زَمَانٍ، وَلَتَجْرِيَ أَلْفَاكُ بِأَمْرِهِ، وَلَتَبْتَغُوا مِن فَضْلِهِ، وَلَقَدْ كُرمُ
 تَشْكُرُونَ ﴿٤٤﴾ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمُ
 بِالْبَيِّنَاتِ فَأَنفَقْنَا مِن الَّذِينَ أَجْرُ مُؤَاوَاكٍ حَقًّا عَلَيْنَا نَصْرُ
 الْمُؤْمِنِينَ ﴿٤٥﴾ اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُبَثِّرُ سَحَابًا فَيَبْسُطُهُ
 فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَنَرَى الْوَدْقَ يَخْرُجُ مِنْ
 خِلَالِهِ، فَإِذَا أَصَابَ بِهِ، مَن يَشَاءُ مِن عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ
 ﴿٤٦﴾ وَإِن كَانُوا مِن قَبْلِ أَن يُزَلَّ عَلَيْهِمْ مِّن قَبْلِهِ، لَمُبْلِسِينَ
 ﴿٤٧﴾ فَانظُرْ إِلَىٰ ءَاتِدِ رَحْمَتِ اللَّهِ كَيْفَ يُخَيِّ الْأَرْضَ بَعْدَ
 مَوْتِهَا إِنَّ ذَلِكَ لَمُخَيِّ الْمَوْتِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٨﴾

«that do anything of that?» meaning, none of them are able to do any of that. But Allāh is the One Who is Independent in His powers of creation, provision, and giving life and death. Then He will resurrect His creation on the Day of Resurrection. This is why, after all this He says:

﴿مُبْتَغَىٰ وَمَعْلَىٰ عَمَّا يُشْرِكُونَ﴾

«Glory be to Him! And Exalted be He above all that they associate.»

meaning, exalted and sanctified and glorified be He far above having any partner, peer, equal,

son or father, for He is the One, the Unique, the Self-Sufficient Master, Who begets not nor was He begotten, and there is none comparable unto Him.

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
 يَرْجِعُونَ﴾ ﴿٤٩﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُم
 مُّشْرِكِينَ ﴿٥٠﴾

441. Evil has appeared in Al-Barr and Al-Baḥr because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return.»

442. Say: "Travel in the land and see what was the end of those before (you)! Most of them were idolators."»

The Effects of Sin in this World

Ibn 'Abbās, 'Ikrimah, Aḍ-Ḍaḥḥāk, As-Suddī and others said: "What is meant by *Al-Barr* here is the empty land or wilderness, and by *Al-Baḥr* is towns and cities."^[1] According to a report narrated from Ibn 'Abbās and 'Ikrimah, *Al-Baḥr* refers to towns and cities which are on the banks of rivers.^[2] Others said that what was meant was the usual meaning of the words, i.e., land and sea. Zayd bin Rāfi' said:

﴿ظَهَرَ الْفَسَادُ﴾

﴿*Evil has appeared*﴾ "The rain is withheld from the land and this is followed by famine, and it is withheld from the sea, adversely affecting the animals which live in it." This was recorded by Ibn Abi Ḥātim, who said: "Muḥammad bin 'Abdullāh bin Yazīd Al-Muqri' told us, from Sufyān from Ḥumayd bin Qays Al-A'raj from Mujāhid:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ﴾

﴿*Evil has appeared on land and sea*﴾

"Evil on land means the killing of the son of Ādam, and evil on the sea means piracy."

According to the first opinion, the phrase,

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ﴾

﴿*Evil has appeared on land and sea because of what the hands of men have earned,*﴾

means the shortfall in the crops and fruits is because of sins. Abu Al-Āliyah said: "Whoever disobeys Allāh in the earth has corrupted it, because the good condition of the earth and the heavens depends on obedience to Allāh." Hence it says in the *Ḥadīth* which was recorded by Abu Dāwūd:

«لَحْدٌ يُقَامُ فِي الْأَرْضِ أَحَبُّ إِلَيَّ أَهْلِهَا مِنْ أَنْ يُنْطَرُوا أَرْبَعِينَ صَبَاحًا»

«*Any prescribed punishment which is carried out in the land is better for its people than if it were to rain for forty days.*»^[3]

[1] Aṭ-Ṭabari 20:108.

[2] Aṭ-Ṭabari 20:108.

[3] An-Nasā'ī 8:75.

The reason for that is that if the prescribed punishments are carried out, this will deter the people – most or many of them – from violating the prohibitions of Allāh. If they give up sin, this will be a cause of blessings in the skies and on the earth. So, when ʿĪsā bin Maryam, peace be upon him, comes down at the end of time, he will judge according to this *Sharīʿah* at that time, and will kill the pigs and break the cross and abolish the *Jizyah*. He will accept nothing except Islām or the sword. When Allāh destroys the *Dajjāl* and his followers, and Yaʿjūj and Maʿjūj during his time, it will be said to the earth, bring forth your blessing. Then groups of people will eat from one pomegranate, and will seek shade beneath its skin, and the milk of one pregnant camel will be sufficient for a group of people. This will only be because of the blessings that will result from application of the *Sharīʿah* of Muḥammad ﷺ. The more justice is established, the more the blessings and good things will increase. It was reported in the *Ṣaḥīḥ*:

«إِنَّ الْفَاجِرَ إِذَا مَاتَ تَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالْدَّوَابُّ»

«When the evildoer dies, it is a relief for the people, the land, the trees and the animals.»^[1]

Imām Aḥmad bin Ḥanbal recorded that Abu Qaḥdham said: “At the time of Ziyād or Ibn Ziyād, a man found a cloth in which were wrapped grains of wheat which were as big as date stones; on it was written: ‘This grew at a time when justice prevailed.’”^[2]

﴿لِيَذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا﴾

«that He may make them taste a part of that which they have done,»

means, He tries them with the loss of wealth, souls and fruits as a test and as a punishment for what they have done.

﴿لَمَلَهُمْ بِرِجْمُونٌ﴾

[1] Ibn Abi Ḥātim mentioned it without a chain of narrators under the explanation of this *Āyah*. Without the addition of “Then he recited...” until the end, it was recorded by At-Tirmidhi no. 2013 and others, and it is considered a *Ḥasan Ḥadīth*.

[2] Aḥmad 2:296, with a weak chain of narration.

﴿in order that they may return.﴾ means, from disobedience. This is like the Āyah,

﴿وَبَلَوْنَهُمْ بِالْخَيْرِ وَالْشَّرِّ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿And We tried them with good and evil in order that they might turn.﴾ (7:168).

Then Allāh says:

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ﴾

﴿Say: "Travel in the land and see what was the end of those before (you)!"﴾

meaning, those who came before you.

﴿كَانَ أَكْثَرُهمْ شُرَكِيَّينَ﴾

﴿Most of them were idolators.﴾ means, so see what happened to them when they rejected the Messengers and were ungrateful for the blessings.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَاسِمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ بَوْمِيزٍ يَصْدَعُونَ﴾⁽⁴³⁾ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسٍ بِهِمْ يُصْعَدُونَ﴾⁽⁴⁴⁾ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُمْ لَا يُحِبُّ الْكَافِرِينَ﴾⁽⁴⁵⁾

﴿43. So, set you your face to the straight and right religion, before there comes from Allāh a Day which none can avert. On that Day men shall be divided.﴾

﴿44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves.﴾

﴿45. That He may reward those who believe and do righteous good deeds, out of His bounty. Verily, He likes not the disbelievers.﴾

The Command to follow the Straight Path before the Day of Resurrection

Here Allāh commands His servants to hasten to obedience to Him and to hasten to do good deeds.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَاسِمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ﴾

﴿So, set you your face to the straight and right religion, before

there comes from Allāh a Day which none can avert.﴾

The Day of Resurrection, for when Allāh wants it to happen, no one will be able to avert it.

﴿يَوْمَ يُصَدَّعُونَ﴾

﴿On that Day men shall be divided.﴾ means, they will be separated, with one group in Paradise and another in Hell. Allāh says:

﴿مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسٍ يَمُدُّهُنَّ بِهِمْ يَمْعَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ﴾

﴿Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves. That He may reward those who believe. and do righteous good deeds, out of His bounty.﴾

meaning that He may reward them from His bounty, in return for one good deed, he will get the reward for ten, up to seven hundred like it, as much as Allāh wills.

﴿إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ﴾

﴿Verily, He likes not the disbelievers.﴾ yet He is still just with them and does not oppress them.

﴿وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِتُكْذَرُوا تَشْكُرُونَ﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِنْ قَوْمُهُمْ بِالْيَتْنَتِ فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

﴿46. And among His signs is this that He sends the winds as glad tidings, giving you a taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, in order that you may be thankful.﴾

﴿47. And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes; and it was incumbent upon Us to help the believers.﴾

Among the Signs of Allāh are the Winds

Here Allāh mentions the favor He does for His creatures by sending winds to them, as harbingers of His mercy, meaning

that they will be followed by rain. Allāh says:

﴿وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ﴾

﴿giving you a taste of His mercy,﴾ that is, the rain which will come down and revive people and the land.

﴿وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ﴾

﴿and that the ships may sail at His command,﴾

means, on the sea, for they are driven by the wind.

﴿وَلِتَبْتَغُوا مِنْ فَضْلِهِ﴾

﴿and that you may seek of His bounty,﴾ means, by trading, earning a living and traveling from one country to another, one region to another.

﴿وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿in order that you may be thankful.﴾ means, that you may give thanks to Allāh for the innumerable favors He has done for you, both visible and hidden. Then Allāh says:

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَآمَنُوا بِهِمْ بِالْبَيِّنَاتِ فَاَنْفَقْنَا مِنْ الَّذِينَ اجْرَمُوا﴾

﴿And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes,﴾

These are words of consolation from Allāh to His servant and Messenger Muḥammad ﷺ. They tell him that if many of his people and of mankind disbelieve in him, the previous Messengers were also rejected, despite the clear signs that they brought, but Allāh punished those who rejected and opposed them, and saved those who believed in them.

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

﴿and it was incumbent upon Us to help the believers.﴾

This is a duty which Allāh took upon Himself as a blessing and a favor to them. This is like the *Āyah*,

﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾

﴿your Lord has prescribed mercy for Himself﴾ (6:54).

Ibn Abi Ḥātim recorded that Abu Ad-Dardā', may Allāh be

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤١٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَقَدْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ وَيَكْفُرُونَ ﴿٤٨﴾ فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الضُّمَّةَ الدَّعَاءَ إِذَا أُولُوا مُدْبِرِينَ ﴿٤٩﴾ وَمَا أَنْتَ بِهَادٍ الْعُمَى عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٠﴾ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعِفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعِفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشُبُهَةً يُخْلَقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥١﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لِيُشَاءَ غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٢﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٣﴾ فَيَوْمَئِذٍ لَا يُنْفَعُ الَّذِينَ ظَلَمُوا مُعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٤﴾ وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولُنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٥﴾ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٦﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُؤْفَكُونَ ﴿٥٧﴾

pleased with him, said: "I heard Allāh's Messenger ﷺ saying:

«مَا مِنْ أَمْرٍ مِنْ مُسْلِمٍ يَرُدُّ عَنْ عِرْضِ أَخِيهِ إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيَامَةِ»

«No Muslim man defends the honor of his brother except that there would be a right upon Allāh to defend him from the fire of Hell on the Day of Resurrection.»

Then he recited this Āyah:

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

«and it was incumbent upon Us to help the believers.﴾^[1]

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيْحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ غَلِيظٍ فَإِذَا أَصَابَ يَوْمَ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبِشِرُونَ ﴿٤٨﴾ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُزَلَّ عَلَيْهِمْ مِنْ قُلُوبِهِمْ لَتُبْلِيكَ ﴿٤٩﴾ فَانْظُرْ إِلَى مَا تُثَرِّبُ رَحْمَةُ اللَّهِ كَيْفَ يُجِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُنَى الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَقَدْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ وَيَكْفُرُونَ ﴿٥١﴾﴾

﴿48. Allāh is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!﴾

[1] Similar was recorded by Al-Bukhārī, no. 6512.

﴿49. And verily, before that – just before it was sent down upon them – they were in despair!﴾

﴿50. Look then at the effects of Allāh's mercy, how He revives the earth after its death. Verily, that shall indeed raise the dead, and He is able to do all things.﴾

﴿51. And if We send a wind, and they see it turn yellow – behold, they then would become unthankful (disbelievers).﴾

The Revival of the Earth is a Sign of the Resurrection

Here Allāh explains how He creates the clouds that rain the water.

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيَّحَ فَتُثِيرُ سَحَابًا﴾

﴿Allāh is He Who sends the winds, so that they raise clouds﴾

either from the sea, as was mentioned by more than one (of the scholars), or from whatever Allāh wills.

﴿فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ﴾

﴿and spread them along the sky as He wills,﴾

means, He spreads them and causes them to increase and grow. From a little He makes a lot, and creates the clouds that look like shields. Then He spreads them out until they fill the horizon. Sometimes the clouds come from the sea, heavy and full, as Allāh says:

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيَّحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا قَالَ سُقْتُهُ

إِلَىٰ لَبٍّ مَّيِّتٍ﴾

﴿And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud, We drive it to a land that is dead﴾ until:

﴿كَذَٰلِكَ نُخْرِجُ الْمَوْتِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴿Similarly, We shall raise up the dead, so that you may remember or take heed.﴾ (7:57)

Allāh says here:

﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيَّحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَجَعَلَهُ كَيْفًا﴾

﴿Allāh is He Who sends the winds, so that they raise clouds

and spread them along the sky as He wills, and then break them into fragments﴾

Mujāhid, Abu 'Amr bin Al-'Alā', Maṭar Al-Warrāq and Qatādah said, "This means pieces."^[1] Others said that it means 'piled up,' as Aḍ-Ḍaḥḥāk said. Others said that it means black, because they contained so much water, and sometimes they are heavy and close to the earth.

His saying:

﴿فَرَى الْوَدَّ يَخْرُجُ مِنْ خِلَالِهِ﴾

﴿until you see rain drops come forth from their midst!﴾

means, 'so you see the drops, i.e., the rain, which come from the midst of those clouds.'

﴿فَإِذَا أَصَابَ بِهِ مِنْ يَسَاءٍ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ﴾

﴿Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!﴾

They rejoice at the rain when it comes to them because of their need for it.

﴿وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُرْسَلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَسَالِئِينَ﴾

﴿And verily, before that – just before it was sent down upon them – they were in despair!﴾

The people to whom this rain came were in despair, thinking that it rain would never fall, just before it came to them. When it came to them, it came at the time of greatest need, so it was a tremendous event for them. What this means is that they were in need of it before it fell, and there had been no rainfall for a long time, so they were waiting for it at the time when it was due, but it did not come to them at that time. The rain was late, and a long time passed. Then the rain came to them suddenly, after they began to despair, and after their land became dry and barren, it was stirred to life, and it swelled and produced every lovely kind of growth. Allāh says:

﴿فَانظُرْ إِلَى مَآثِرِ رَحْمَةِ اللَّهِ﴾

﴿Look then at the effects of Allāh's mercy,﴾ meaning, the rain.

[1] Aṭ-Ṭabari 20:114.

﴿كَفَيْتُ يَحْيَى الْأَرْضَ بَعْدَ مَوْتِهَا﴾

﴿how He revives the earth after its death.﴾

Thus Allāh draws attention to the revival of people's bodies after they have died and disintegrated into nothing.

﴿إِنَّ ذَلِكَ لَمَعْنِي الْمَوْتِ﴾

﴿Verily, that (Allāh) shall indeed raise the dead.﴾

means, the One Who does that is able to raise the dead.

﴿إِنَّمَا عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is able to do all things.﴾

﴿وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ. يَكْفُرُونَ﴾

﴿And if We send a wind, and they see it turn yellow – behold, they then would become unthankful (disbelievers).﴾

﴿وَلَئِنْ أَرْسَلْنَا رِيحًا﴾

﴿And if We send a wind,﴾ means, a wind which dries up the crops which they have tended and cultivated and which have matured, and they see them turn yellow, and start to rot, if this were to happen, they would become ungrateful, i.e., they would deny the previous blessings that they were given. This is like the *Āyah*,

﴿أَرَأَيْتُمْ مَا تَحْرُثُونَ﴾

﴿Then tell Me about the seed that you sow in the ground.﴾ until:

﴿بَلْ نَحْنُ مَحْرُومُونَ﴾

﴿Nay, but we are deprived!﴾ (56:63-67)

﴿فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الْأَعْمَى إِذَا وَلَوْ أُمْرِدِينَ﴾ وَمَا أَنْتَ بِهَادٍ الْعُمَى عَنْ

سَلِيلِهِمْ إِنَّ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ﴾

452. So verily, you cannot make the dead to hear, nor can you make the deaf to hear the call, when they show their backs and turn away.﴾

453. And you cannot guide the blind from their straying; you

can make to hear only those who believe in Our Āyāt, and have submitted (to Allāh in Islām).﴾

The Disbelievers are like the Dead, Deaf and Blind

Allāh says, 'just as you are not able to make the dead hear in their graves, or to make your words reach the deaf who cannot hear and who still turn away from you, so too you cannot guide the blind to the truth and bring them back from their misguidance.' That is a matter which rests with Allāh, for by His power He can make the dead hear the voices of the living if He wills. He guides whom He wills and sends astray whom He wills, and no one but He has the power to do this. Allāh says:

﴿إِنْ تَشِيعُ إِلَّا مَنْ يُّؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْمُوعُونَ﴾

﴿you can make to hear only those who believe in Our Āyāt, and have submitted (to Allāh in Islām).﴾

means, those who are humble and who respond and obey. These are the ones who will listen to the truth and follow it; this is the state of the believers; the former (being deaf and blind) is the state of the disbelievers, as Allāh says:

﴿إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾

﴿It is only those who listen will respond, but as for the dead, Allāh will raise them up, then to Him they will be returned.﴾
(6:36)

'Ā'ishah, the Mother of the faithful, may Allāh be pleased with her, used this Āyah -

﴿إِنَّكَ لَا تَسْمَعُ الْمَوْتَى﴾

﴿So verily, you cannot make the dead to hear﴾

as evidence against 'Abdullāh bin 'Umar when he reported that the Prophet ﷺ had addressed the slain disbelievers who had been thrown into a dry well three days after the battle of Badr, rebuking and reprimanding them, until 'Umar said, "O Messenger of Allāh, are you addressing people who are dead bodies?" He said:

﴿وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنْ لَا يُجِيبُونَ﴾

«By the One in Whose Hand is my soul, you do not hear what

I say any better than they do, but they cannot respond.»^[1]

‘Ā’ishah interpreted this event to mean that the Prophet ﷺ was making the point that now they would know that what he had been telling them was true.^[2] Qatādah said: “Allāh brought them back to life for him so that they could hear what he said by way of rebuke and vengeance.”^[3]

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾

454. Allāh is He Who created you in weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.﴾

The Different Stages of Man

Here Allāh points out how man passes through different stages of creation, one phase after another. He is originally created from dust, then from a *Nutfah*,^[4] then from a clot, then from a lump of flesh. Then he becomes bones, then the bones are clothed with flesh, then the soul is breathed into him. Then he emerges from his mother's womb, weak and thin and powerless. Then he grows up little by little, until he becomes a child, then he reaches the stage of puberty, then he becomes a young man, which is strength after weakness. Then he starts to get older, reaching middle age, then old age and senility, weakness after strength, so he loses his resolve, power of movement and ability to fight, his hair turns grey and his characteristics, both inward and outward, begin to change. Allāh says:

﴿ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ﴾

﴿then after strength gave (you) weakness and grey hair. He creates what He wills.﴾

He does whatsoever He wills and controls His servants in

[1] *Faṭḥ Al-Bārī* 7:351.

[2] *Faṭḥ Al-Bārī* 7:351.

[3] *Faṭḥ Al-Bārī* 7:351.

[4] See volume six, the explanation of *Sūrat Al-Ḥajj* (22:4), and *Sūrat Al-Mu'minūn* (23:13) in volume seven.

whatever way He wants.

﴿وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾

﴿And He is the All-Knowing, the All-Powerful.﴾

﴿وَيَوْمَ نَقُومُ السَّاعَةَ يُقْسِمُ الْمُجْرِمُونَ مَا بَسُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِنَّ يَوْمَ الْآخِرَةِ فَهْكَذَا يَوْمَ الْأُولَىٰ وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَا يُنْفَعُ الَّذِينَ ظَلَمُوا ظِلْمُهُمْ فَهُمْ لَا يَسْتَنْصِفُونَ ﴿٥٧﴾﴾

﴿55. And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour - thus were they ever deluded.﴾

﴿56. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not."﴾

﴿57. So, on that Day no excuse of theirs will avail those who did wrong, nor will they be allowed to return to seek (Allāh's) pleasure.﴾

The Ignorance of the Disbelievers in this World and in the Hereafter

Here Allāh tells us of the ignorance of the disbelievers in this world and in the Hereafter. In this world they worship idols, and in the Hereafter they will also display great ignorance. They will swear by Allāh that they did not even stay for one hour in this world. They will mean that there was not enough time given to establish proof against them which would leave them with no excuse. Allāh says:

﴿كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِنَّ يَوْمَ الْآخِرَةِ فَهْكَذَا يَوْمَ الْأُولَىٰ وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَا يُنْفَعُ الَّذِينَ ظَلَمُوا ظِلْمُهُمْ فَهُمْ لَا يَسْتَنْصِفُونَ ﴿٥٧﴾﴾

﴿thus were they ever deluded. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allāh, until the Day of Resurrection..."﴾

The believers who have knowledge of the Hereafter will

respond to them, just as they established the proof of Allāh against them in this world. When they swear that they did not stay even one hour in this world, they will say to them:

﴿لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ﴾

﴿Indeed you have stayed according to the decree of Allāh,﴾
meaning, the Book of deeds,

﴿إِلَّا يَوْمَ الْبَعْثِ﴾

﴿until the Day of Resurrection;﴾ means, 'from the day when you were created until the day you were resurrected.'

﴿وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ﴾

﴿but you knew not.﴾ Allāh says:

﴿فَيَوْمَئِذٍ﴾

﴿So, on that Day﴾ meaning, the Day of Resurrection,

﴿لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعِذَتُهُمْ﴾

﴿no excuse of theirs will avail those who did wrong,﴾
means, their excuses for what they did.

﴿وَلَا هُمْ يُسْتَعْتَبُونَ﴾

﴿nor will they be allowed (then) to return to seek (Allāh's) pleasure.﴾

means, they will not be allowed to return to this world. This is like the Āyah,

﴿إِنْ يَسْتَعْتَبُوا فَهُمْ مِنَ الْمُتَعْتَبِينَ﴾

﴿and if they seek to please (Allāh), yet they are not of those who will ever be allowed to please (Allāh)﴾ (41:24).

﴿وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ يَقُولُوا زَيْلٌ أَلَدَيْنَ ۚ كَذَٰلِكَ يَطِغُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ۝٥٨﴾

﴿فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَّ الَّذِينَ لَا يُوقِنُونَ ۝٥٩﴾

﴿58. And indeed We have set forth for mankind, in this Qur'ān every kind of parable. But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You

follow nothing but falsehood and magic."»

﴿59. Thus does Allāh seal up the hearts of those who know not.﴾

﴿60. So be patient. Verily, the promise of Allāh is true; and let not those who have no certainty of faith discourage you (from conveying Allāh's Message).﴾

Parables in the Qur'ān and how the Disbelievers do not learn from them

﴿وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ﴾

﴿And indeed We have set forth for mankind, in this Qur'ān every kind of parable.﴾

means, 'We have explained the truth to them and have made it clear to them, and have set forth for them parables so that they may understand the truth and follow it.'

﴿وَلَكِنْ جَسَّتْهُمُ بَٰئِبَةُ إِلْتِمَٰنٍ الَّذِينَ كَفَرُوا إِنَّ أَشَدَّ إِلَّا مُبْطِلُونَ﴾

﴿But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic."﴾

If they were to see any kind of sign, whether it was at their own direction or otherwise, they would not believe in it and they would think that it was magic and falsehood, as they said when the moon was cleft asunder, etc., as Allāh says:

﴿إِنَّ إِلَٰهَكُمْ حَقَّتْ عَلَيْهِمُ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ رَوْا

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﴿Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴾ (10:96-97).

Allāh says here:

﴿كَذَٰلِكَ يَطْمَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٩٨﴾ فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

﴿Thus does Allāh seal up the hearts of those who know not. So be patient. Verily, the promise of Allāh is true;﴾

meaning, 'bear their stubborn opposition with patience, for Allāh will fulfill His promise to grant you victory over them

and cause you and those who follow you to prevail in this world and in the Hereafter.'

﴿وَلَا يَسْتَعْجِلُكَ الَّذِينَ لَا يُوقِنُونَ﴾

and let not those who have no certainty of faith discourage you (from conveying Allāh's Message).﴾

'Remain steadfast in the mission with which Allāh has sent you, for it is truth in which there is no doubt. Do not turn away from it, for nowhere else is there truth which is to be followed; the truth rests exclusively in the Message with which you have been sent.'

Reports concerning the Virtues of this Sūrah and that it is recommended to recite it during Fajr

Imām Aḥmad recorded from a man among the Companions of the Prophet ﷺ that the Messenger of Allāh ﷺ led them in Fajr prayer and recited *Ar-Rūm* in the prayer, but he became confused in his recitation. He said:

«إِنَّهُ يَلْبِسُ عَلَيْنَا الْقُرْآنَ، فَإِنْ أَقَامَا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمِنْ شَهِدَ مِنْكُمْ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوءَ»

«We have become confused in our recitation of Qur'ān, because some people among you are praying with us but they have not performed Wudū' properly. Whoever attends the prayer with us, let him perform Wudū' properly.»^[1]

This has a Ḥasan chain of narration, the text itself is Ḥasan. It contains amazing information, that the Prophet ﷺ was affected by the faulty Wudū' of some of those whom he was leading in prayer. This indicates that the prayer of the person who is praying in the congregation is connected to the prayer of the Imām.

This is the end of the Tafsīr of Sūrat Ar-Rūm. Allāh's is the praise and thanks.

^[1] Aḥmad 3:471.