سورَةُ الروم

The Romans

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

Abu Ezra
In the four surahs of Al-Ankaboot, Ar-Room, Luqmaan, and As-Saj’dā you will find them similar to one another except that in Al-Ankaboot you will find some subject matter that is really closely tied to the subject matter in Luqmaan and likewise, Ar-Room will have similar subject matter to that in As-Saj’dā. The correlation between them [Al-Ankaboot/Luqman & Ar-Room/As-Saj’dā] is quite interesting.
This surah is an interesting revelation because it came to the Prophet [saws] in the fifth year of prophet hood when He was 45 years old.

For several hundred years before on the Persian side you have Cyrus [kaykhuras] who some believe was Dhul Qarnain. After him the dynasty continued and Cyrus the 2nd came and expanded the Persian Empire. On the other side you had the Roman Empire. The Roman Empire converted to Christianity about 70 years after Eesa [as]. Before becoming Christians they stormed Jerusalem, and destroyed it. After becoming Christians, Jerusalem was rebuilt. After they rebuilt it, their king renamed it Aliya. This place now became a sacred place for the Christians when it used to be a sacred place for the Jews before they went into exile. So, while this king had rule over this strategic point in Aliya, they were able to take over some parts of Turkey and the western coast. So, the Persians and Romans were in a constant tug-o-war for position in the land. The central pieces of land they would
struggle over were Turkey, Syria, Palestine, and the coast. Sometime the Romans would win and sometimes the Persians would win, but they were going back and forth. The Prophet was born in 571 and from 602–614 the Persians and the Romans were engaged in a prolonged war which was eventually won by the Persians. The Persian beat the Romans so badly they were able to take over Jerusalem and almost all of Turkey and they almost took over Constantinople which was a major capital of the Roman Empire. Though these two nations had been struggling back and forth fighting for years, this was a pretty bad defeat.

All this had been happening right around the corner from Arabia. Then the word spread and the polytheists started to make fun of the Muslims because the people of the scripture lost and the fire worshippers won. They used this to make fun of the Muslims because they made the Muslims from the same ‘team’ as the Christians and they made themselves from the same ‘team’ as the fire worshippers. Like creed vs. creed.
Ayah 1

Muhsin Khan

Alif-Lam-Mim. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings].

[alif-laam-meem] these letters are called [hurooful muqat-ta-aa3ti] which literally means the severed letters. We find that some surahs in the Quran begin with a different sequence of letters whether it is one, two, three, four, or even five. The majority opinion amongst the Muslims is that ALLAH alone knows their meanings. However, with that said, some people have tried to give an explanation as to what they possibly could mean. Though these are all speculations, there is something that does hold some weight. The Prophet ṣallallaahu 'alayhi wa sallam was amongst educated Arab Jews and Christians who prided themselves on being educated. When the
Prophet صلى الله عليه وسلم recited these letters of the Arabic language it was baffling to the people. He صلى الله عليه وسلم is supposed to be someone who is unable to read or write and now is he making mention of some of the names of the letters the Arabic Language consists of that are otherwise meaningless to someone who cannot read nor write the Arabic language. They knew that someone who knows these names has to be someone who can read or write and that fact of the matter was is that he was unlettered. So, this is a proof in of itself that He صلى الله عليه وسلم was getting divine inspiration and not speaking from His صلى الله عليه وسلم own desires.

**Ayah 2**

*Muhsin Khan*

The Romans have been defeated.

[ghulibat] is the passive form of the verb [ghalaba] which means to overcome somebody. The
verb is used when a nation loses to another nation in war. The nation who won is غَالِبٌ [ghaalibun] and the nation who lost is مَعَلُوبٌ [magh’loobun].

When the Mush’rikoon [polytheists] were making fun of the Muslims, ALLAH used that as an opportunity to share a miracle with Arabia by predicting the fall of the Persians at the hands of the Romans nine years later.

Ayah 3

في أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ

Muhsin Khan

In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.

أَدْنَى [ad’na] means ‘closest’. It is the male form of the word دُنْيَا [dunyaa]. Another word for أَقْرَبُ [aq’rabu].

The people of Makkah thought this was a joke because the Romans suffered such a great loss; they lost huge parts of Turkey, and lost Jerusalem. The thought of
them making a come back to them was absolutely absurd.

Ayah 4

في بِضَعِ سِيِّبِينَ لِلَّهِ الأَمْرُ مِن قَبْلٍ وَمِن بَعْدٍ وَبِتَوْمَادِ يَفْرَحُ

التُّمْوِمُونَ

Muhsin Khan

Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians),


Exactly 9 years after the defeat of the Romans, they were victorious and made a comeback to defeat the Persians.

Also, at the exact same time the Romans defeated the Persians, the Muslims defeated the Quraish. This is
why ALLAH says the believers will be happy in this ayah.

**Ayah 5**

بِنَصْرِ اللَّهِ يَنصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

*Muhsin Khan*

With the help of Allah, He helps whom He wills, and He is the All-Mighty, the Most Merciful.

**Ayah 6**

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ

*Muhsin Khan*

(It is) a Promise of Allah (i.e. Allah will give victory to the Romans against the Persians), and Allah fails not in His Promise, but most of men know not.

**Ayah 7**

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنَّ الْآخِرَةِ هُمْ غَافِلُونَ

*Muhsin Khan*

They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.
[al-hayaati] originally [hayaatun] means life, which necessitates movement. It comes from the word [hay-yun] which means living, something which has life and movement. [hayaatun] is mentioned in the Quran approximately 71 times talking about this world. The world will come to an end and therefore the word [hayaatun] is used to describe life that will end and not continue.

[ghaafiloona] is the plural of [ghaafilun] which means someone who is heedless or oblivious to something.

Ayah 8

أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمْ إِلَّا بَالْحَقِّ وَأَجْلٌ مُّسْمَىٰ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلَقَاءِ رَبِّهِمْ لِكَافَرُونَ
Do they not think deeply (in their own selves) about themselves (how Allah created them from nothing, and similarly He will resurrect them)? Allah 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 the Meeting with their Lord. [See Tafsir At-Tabari, Part 21, Page 24].

[**musam-man**] means ‘well named/declared’. It comes from the verb [**sam-ma**] which is ‘to name’.

**Ayah 9**

أوَلَمْ يَسَبِّبُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلَهُمْ كَانُوا أَشَدّ مِنْهُمْ قُوَّةً وَأَثَّارُوا الْأَرْضَ وَعَمِرُوهَا أَكْثَرُ مَمَّا عَمِرُوهَا وَجَاءَتَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيظْلِمْهُمْ وَلَكِنَّ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

Muhsin Khan

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 (pagans) have done, and there came to them their Messengers with clear proofs. Surely, Allah wronged them not, but they used to wrong themselves.
[athaaroo] comes from the verb [athaara] which means literally ‘to lift something up’. So, the farmers would dig into the earth and lift, and tear up the soil, and till it.

[a3maroohaa] comes from the verb [a3mara] which is to give life, to build something. From it we get the word [i3maaratun] which is a tall building.

**Ayah 10**

Then evil was the end of those who did evil, because they belied the Ayat (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allah and made mock of them.

[as-soo’aa] is the feminine form of the word [as’wa’u] which means ‘worst evil’
Ayah 11

Allah (Alone) originates the creation, then He will repeat it, then to Him you will be returned.

Ayah 12

And on the Day when the Hour will be established, the Mujrimun (disbelievers, sinners, criminals, polytheists, etc.) will be plunged into destruction with deep regrets, sorrows, and despair.

Ayah 13

No intercessor will they have from those whom they made equal with Allah (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.

[shufa’aa3’u] is the plural of [shafee’u3n] which is an intercessor.
Ayah 14

And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e., the believers will be separated from the disbelievers).

Ayah 15

Then as for those who believed (in the Oneness of Allah, Islamic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of delight (Paradise).

[row’dhatun] is a garden full of color and texture.

[yuh’baroona] means they will be made to be full of joy and happiness. It is the present passive form of the verb [ah’bara].

[hib’run] is ink and is also used for beautifying paper by writing nicely etc.
Ayah 16

And as for those who disbelieved and belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, Allah's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).

[Muḥṣarūn] are those who are made to be present. It comes from the verb [Muḥṣar] [aḥ'dhara]

Ayah 17

So glorify Allah [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Isha') night prayers], and when you enter the morning [i.e offer the (Fajr) morning prayer].

[Muḥsin Khan]
[sub’haana ALLAH] meaning far removed is ALLAH from any imperfections.

This is not a statement of fact like إِيَّاكَ نَعْبُدُ or إِيَّاكَ نَحْبَرُ. If you notice, there is a ‘fat’ha’ on the word سُبْحَانَ which means there is an omitted verb preceding it. So, the ayah would be understood as سُبْحَانَ سُبْحَانَ meaning ‘declare the perfection of your Master. So, this statement is a call to action because a verb implies action behind it.

**Ayah 18**

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشَيْنِ وَحِينَ تُظُهِّرُونَ

*Muhsin Khan*

And His is all the praises and thanks in the heavens and the earth, and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer Zuhr prayer). (Ibn 'Abbas said: "These are the five compulsory congregational prayers mentioned in the Quran)."

**Ayah 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 (resurrected).

Ayah 20

And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa' (Eve) from Adam's rib, and then his offspring from the semen, and], - behold you are human beings scattered!

[basharun] is a human being/beings. It comes from the word [bish’run] which means skin. Our skin shows so this is why we are referred to asbashar.
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.

[litas’kunoo] comes from the verb [sakana] which means literally ‘to stop’. This stopping results in you finding peace and tranquility in your heart. This is the foundation of a good marriage. Once that peace is in your heart, it emanates from you and you carry that into society, which benefits it. If your heart is full of chaos and uneasiness, this is what will emanate from you. When homes are filled with chaos and violence, this impacts the society in so many bad ways. Societies where there are many broken homes, we find the crime and violence in those communities very high. The opposite is true for communities full of happy homes.
Mawad-datan [extreme love] comes from the word wud-dun [love].

Rahmatun [special bond of love and mercy] is a special bond of love and mercy that can be compared to the bond of the womb, out of which you want to protect someone, take care of them, make sure they are not hurt, make sure all their needs are met.

Yatafak-karoon [to think deeply, reflect, ponder] comes from the verb tafak-kara which is to think deeply, reflect, ponder.

Ayah 22

And it is your Lord who creates the heavens and the earth, and if you (people) are in doubt about (the truth of) our revelations, then ask those before you (from among the Messengers). Verily, it is We who have sent down to you (Muhammad) the revelations, and We protected those before you (from among the Messengers) from them (the devil). With this We shall test those who believe (in our revelations) and those who are the wrong-doers.

Muhsin Khan
And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

Reflecting on this ayah teaches us that in no way can a Muslim be racist. ALLAH is the One who created all of us. People are of different skin colors and languages. This is all the creation of ALLAH. So, being racist is making fun of the creation of ALLAH.

**Ayah 23**

وَمِنْ آيَاتِهِ مَنَامُكُمْ بَالْلَّيْلِ وَالْفَجْرِ وَالْبَيْتَابِ مَنْ فَضَّلَهُ إِنَّ فِي ذَلِكَ آيَاتٌ لِّقَوْمٍ يَسْمَعُونَ

*Muhsin Khan*

And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.

This ayah can be understood in a couple of ways.
ALLAH is either saying that are sleeping during the day and night is a sign from HIM or our sleeping
during the night where we get our rest to go out in the day and seek our provisions is a sign from HIM.

**Ayah 24**

وَمِنْ آيَاتِهِ يُرِيَّكُمُ الْبَرَقَ خَوْفاً وَتَحْمِيلاً وَيُنزِلُ مِنَ السَّمَاءِ مَاءٌ

فَيَحْيِي بِهَا الْأَرْضَ بَعْدَ مَوْتِهَا إِنِّ فِي ذَلِكَ لَا ئِبَاتٌ لِّقُومٍ يَعْقِلُونَ

*Muhsin Khan*

And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

Seeing lighting creates fear in the human being but then at the same time it creates hope because usually lighting is followed by rain whereby the earth is rejuvenated and brought to life. Revelation is the same is a sense as well. It comes from the sky and creates fear in us but at the same time gives us hope.
Ayah 25

وَمَنْ آيَاتِهِ أَنْ تَفْقُومَ السَّمَاةُ وَالأَرْضُ بِأَمْرِهِ ۑ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الأَرْضِ إِذَا أَنتُمْ تَخْرُجُونَ

Muhsin Khan

And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth (i.e from your graves for reckoning and recompense).

Ayah 26

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالأَرْضِ كُلُّ لَهَ قَانِتُونٌ

Muhsin Khan

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

قَانِتُونَ [qaanitoona] are those who are enthusiastically wanting and willing to obey. Its singular is قانِتٍ [qaanitun].
And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.

The disbelievers are in complete denial that ALLAH will bring them back to life after they have become bones. ALLAH tells us in this ayah that HE is the only one who created everything and can and will bring it back to life, and bringing back something to life after already creating it is easier the second time around. This is the case with anything we see in our lives. For example, someone teaches a class for the first time. The first time you teach the class it is hard and the second time you teach it, its easier etc.
Ayah 28

He sets forth for you a parable from your own selves, - Do you have partners among those whom your right hands possess (i.e. your slaves) 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.

ALLAH here poses the question, if you had someone working underneath you like a slave, employee etc. would you consider them as equals to you, to the point you would share financial information with them, worry about them and their situation in life like you worry about yourself? The answer is no. So, why it is that people make messengers that ALLAH has sent as HIS equals? They are HIS slaves who are delivering HIS message. That’s it. So, we as humans wouldn’t
make someone beneath us in status as our equal, so how to people do that with ALLAH and HIS slaves?

**Ayah 29**

بَلِ اتَّبَعَ الْذِّينَ ظَلَّلُوا أَهْوَاءِهِم بَغِيَّرٌ عِلْمٍ فَمَنْ يَهْدِي مِنْ أَصْحَابِ الْلَّهِ وَمَا لَهُمْ مِنْ نَاصِرِينَ

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

**Ayah 30**

فَأَقِمْ وَجِهْكَ لِلْدِّينِ حَنيفًا فَطَرَتْ اللَّهُ الْبُيُوتَ الْأَلِيُّ فَطَرَ النَّاسَ عَلَيْهَا لَا تَبَدِّلْ لِحَلُّ الْلَّهِ ذُلِّكَ الْدِّينُ الْقَيِّمُ وَلَكِنْ أَكْثِرُ النَّاسِ لَا يَعْلَمُونَ

*So set you (O Muhammad SAW) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not.* [Tafsir At-Tabari, Vol 21, Page 41]
[fit’rata] means nature, predisposition, creation. From this word we get the verb [fatara] is to create something, carve it, mould it, and sculpt it. Normally [fit’ratun] with a closed “ta” at the end called [taa’un mar’bootatun] which means the closed ‘ta’. In this ayah the ‘ta’ is opened. In short, some Arab dialects write this word like this and the Quran preserves these different styles of the language. For example, sometimes we find the word [rah’matun] written. This is because some Arab dialects write it this way. With that said, one may ask the question, why did ALLAH specifically choose to use the spelling of this word this way in this ayah and use the other way of spelling it in another ayah? There are some rhetorical benefits the scholars of the language have derived as to why. However, this is not the forum to get into those
reasons. But it will suffice you to know there are rhetorical benefits involved.

This natural disposition ALLAH has created and imprinted on our souls is something so special HE attributes it to Himself in this ayah. You could call this natural disposition the human code of ethics, ALLAH’s design for human decency, and the human moral code. All things like love, compassion, knowing right from wrong, being charitable etc. are all from the fit’rah.

Having all this qualities and values imprinted on our souls makes it easy to recognize that Islaam is in fact the true religion because Islaam calls to all of these things.

**Ayah 31**

(Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salat (Iqamat-as-Salat) and be not of Al-Mushrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.).
Muneebeena originally comes from the verb anaaba which means to turn to someone [ALLAH] spiritually seeking forgiveness out of love and appreciation.

**Ayah 32**

Of those who split up their religion (i.e. who left the true Islamic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.

These people being referred to in this ayah are those who had Islaam but then eventually ended up changing it by adding or subtracting things or giving twisted meanings to things.

Farihoona [farihoona] are those who are extremely proud, showing off, overly happy. Its singular is farih [farihun].
Ayah 33

وَإذَا مَسَّ النَّاسَ ضَرٌّ دَاوَوْا رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقُهُم

منه رحمه إذا فريق منهم برئهم يشركون

And when harm touches men, they cry sincerely only to their Lord (Allah), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! a party of them associate partners in worship with their Lord.

mas-sa is to barely touch something. There are different ways to say ‘touch’ in Arabic, however this one is expresses the least amount of contact between two things.

Ayah 34

لِيَكْفُرُوا بِمَا آتِيَنَاهُمْ فَتَمُتَّعُوا فَسَوْفَ تَعْلَمُونَ

So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.
Ayah 35

أَمْ أَنزَلْنَا علَيْهِمْ سَلَطَانًا فَهُمْ يَتَكَلَّمُونَ بِمَا كَانُوا بِهِ يُشَرِّكُونَ

Muhsin Khan

Or have We revealed to them a Scripture, which speaks of that which they have been associating with Him?

Ayah 36

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرْحُوا بِهَا وَإِن تُصِيبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدَيهُمْ إِذَا هُمْ يَقْنَطُونَ

Muhsin Khan

And when We cause mankind to taste of mercy, they rejoice therein, but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, lo! They are in despair!

[yaq‘natoona] come from the verb قَنَطَ [qanata] which means to lose all hope, be completely depressed.
Ayah 37

Do they not see that Allah enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

Ayah 38

So give to the kindred his due, and to Al-Miskin (the poor) and to the wayfarer. That is best for those who seek Allah's Countenance, and it is they who will be successful.

[mis’keenun] is someone who is in an economic difficulty who doesn’t have the ability to change their situation. Its plural is [masaakeenu].
ib’nas-sabeeli] is someone who is on a journey.

al-muf’lihoona] comes from the verb af’laha. [af’laha] means to be successful. fal-laahun] is a farmer. In the original meaning, the act the farmer does when he tears up the soil with his plough/hoe is called fal-laahun]. In farming there are two types of tearing. The tearing the farmer does to the soil when he is planting seeds and the tearing of the soil when he is harvesting his crops. The Arabs used to say;

[no doubt iron cuts/tears iron]. So, how do we see the relevance of ALLAH’s usage of the verb af’laha to describe the believer’s state?

The sign that the farmer is harvesting and tearing up the soil is a good sign of things. His crops could have been destroyed by a drought, heavy rain, heavy winds etc. But everything went well and he reaped the fruits of his labour and struggle for the entire year. This is
like the believer who struggles and strives and reaps the fruits of his/her labour in this life and the hereafter. So, the life of the believer is like the life of a farmer, the compensation doesn’t come right away, but when it comes, the pay check is big. Unlike the farmer, the believers harvest is guaranteed.

Ayah 39

وَمَا آتَيْتُم مِّن رَبِّيْنَا لِيَزْيَدْهُ فِي أُمُورِ النَّاسِ فَلَا يَزَيَّدُ عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَّةٍ تَرْيِدُونَ وَجَهَةَ اللَّهِ فَأوْلَئِكَ هُمُ الْمُضْطَعَفُونَ

Muhsin Khan

And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah, but that which you give in Zakat seeking Allah's Countenance then those, they shall have manifold increase.

[riban] is interest.

[riban] is something that swells and rises. [riban] is also used for unnatural growths or mutated growths. For example what you would see on a potato. Sometimes it is
deformed and has some growths on it etc. This is رَب. It is an unnatural growth of your wealth. The philosophy behind it is a way of making money that is guaranteed that doesn’t require any effort on your part.

In Makkan Quran ALLAH didn’t mention anything about hijab, the beard etc. But, HE mentioned riba. This shows how dangerous and evil it is. You can clearly see the devastating effects that riba has on society as a whole.

In this surah ALLAH first mentions rizq [sustenance, provisions], the HE mentions the best place we can give that money, which is to those closest to us, the poor, and the one on a journey, and then HE mentions the worst place we can do with our money which is dealing in interest. Then ALLAH tells us to give zakat [charity] because this is what will purify our wealth.
Ayah 40

Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allah) that do anything of that? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

Ayah 41

Evil (sins and disobedience of Allah, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon).
Here ALLAH mentions corruption and evil has appeared on land and sea because of what people have done. In the previous ayaat ALLAH highlighted two of these things, shirk and riba.

Ayah 42

Say (O Muhammad SAW): "Travel in the land and see what was the end of those before (you)! Most of them were Mushrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.)."

Ayah 43

So set you (O Muhammad SAW) your face to (the obedience of Allah, your Lord) the straight and right religion (Islamic Monotheism), before there comes from Allah a Day which none can avert it. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].
Ayah 44

Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islamic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allah from His Torment).

[İmêhêdûn] means they are creating a safety net, a cradle for themselves, a place to relax in by doing good deeds. In modern times we could say this is a retirement plan. Stemming from this verb we get the word [mah’dun] which is a crib.

Ayah 45

That He may reward those who believe (in the Oneness of Allah Islamic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.
ALLAH is saying here that HE will reward those who do good deeds but it is HIS favour that HE allowed them the opportunity to do them in the first place.

**Ayah 46**

وَمِنْ آيَاتِهِ آنَ یُرسِلُ الْرَّيْحَ مُبْشَرَاتٍ وَلَیْدَیَّقُكم مَنْ رَحْمَتِهِ
وَیتَجَرِی الْفَلْکَ بِآمَرِه وَلْتَبْتَغُوا مِن فَضْلِهِ وَلْعَلَّکُمْ تَشْكُروُنَ

Muhsin Khan

And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.

Human beings think we invented the technology of flight, air friction, momentum, electricity etc. The reality of the matter is that we discovered it and it was always there and given to us by ALLAH.

We see an example of this in the story of Nuh عليه السلام. ALLAH told him to build a ship and ALLAH told him that HE would oversee the building of it and instruct him how to do it.
[ar-riy-ya’ha] originally رِيَاحَةٌ [riy-yaahun] is a wind that is good, has mercy in it, and blessings.

[reehun] is the singular of رِيَاحٌ and is used mostly used for a wind that is a punishment in of itself. It can sometimes be used for mercy but this is because when the wind comes it starts of good like the wind that pushes the ships along before the storm comes. In Arabic the word رِيَحُ is considered feminine.

**Ayah 47**

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَوْهُمْ فَجَاءَوْهُمْ بِالبَيْنَاتِ فَاتَّقُمُوا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

*Muhsin Khan*

And indeed We did send Messengers before you (O Muhammad SAW) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allah, sins, etc.), and (as for) the believers it was incumbent upon Us to help (them).
Allah is He Who sends the winds, so 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 slaves as He will, lo! they rejoice!

[fatutheeru] comes from the verb [athaara] which means literally ‘to lift something up’. Here ALLAH is lifting up the clouds with the winds.


ALLAH sends down the rain from the clouds and every drop lands where it’s supposed to land. Each drop has a target and ALLAH controls all of that.

**Ayah 49**

وَإِن كَانُوا مِن قَبْلٍ أَن يُنْزَلَ عَلَيْهِمْ مِن قَبْلِهِ لَمْ يُبْلِسِسِينَ

*Muhsin Khan*

And verily before that (rain), just before it was sent down upon them, they were in despair!

**Ayah 50**

فَانَظِرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Muhsin Khan*

Look then at the effects (results) of Allah's Mercy, how He revives the earth after its death. Verily! That (Allah) Who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.

[aathaarun] means ‘remnants, traces’. Its singular is [atharun].
Ayah 51

And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow, behold, they then after their being glad, would become unthankful (to their Lord Allah as) disbelievers.

Ayah 52

So verily, you (O Muhammad SAW) cannot make the dead to hear (i.e. the disbelievers, etc.), nor can you make the deaf to hear the call, when they show their backs, turning away.

Ayah 53

And We have sent down to you guidance as a mercy, but every wrongdoer turns away from it.
And you (O Muhammad SAW) cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allah in Islam (as Muslims).

Ayah 54

Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

This ayah really puts us in our place. We were once so weak and fragile. We couldn’t defend ourselves, couldn’t clean ourselves, feed ourselves and then we got some power and became independent or so we thought, and then from this power and youth the state of weakness pays us another final visit to welcome us to the continuously approaching death we will never be able to avoid.
Ayah 55

And on the Day that the Hour will be established, the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour, thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world].

Ayah 56

And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allah, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."

Ayah 57

For those who have been bestowed with knowledge and faith, it is said: "This is the Day of Resurrection. Alas for you who delayed your belief until you are constantly visited by the tormentors."

Muhsin Khan
So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allah, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allah’s Pleasure (by having Islamic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

ма’зиратун [ma’thiratun] is an excuse, rational, justification.

يَسْتَعْبُونَ [yus’ta3’taboona] is the present passive form the verb إسْتَعْبَ [is’ta3’taba] which is to remove exhaustion, remove disturbance, remove a complaint. This verb comes from the verb تَعِبُ [ta’iba] which is to feel tired, exhausted.

So, ALLAH is saying here that their problems won’t be addressed on the day of judgement.

Ayah 58
And indeed We have set forth for mankind, in this Quran every kind of parable. But if you (O Muhammad SAW) bring to them any sign or proof, (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."

[Muhsin Khan]

[ab’tala] which is to make something false, to cancel something out. So, the disbelievers are will say to the Prophet صلى الله عليه وسلم that He is someone that wants to cancel out and render their beliefs false.

**Ayah 59**

Thus does Allah seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allah i.e. those who try not to understand true facts that which you (Muhammad SAW) have brought to them].

[yat’ba’u3] comes from the verb طَبَعَ [taba’a3] which means ‘to seal’.
Ayah 60

فَاصِبْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخْفَفَ نَكَّ الَّذِينَ لَا يُوفِّقُونَ

Muhsin Khan

So be patient (O Muhammad SAW). Verily, the Promise of Allah is true, and let not those who have no certainty of faith, discourage you from conveying Allah's Message (which you are obliged to convey)

ALLAH here is telling the believers to not allow those who disbelieve to belittle them and diminish their confidence and make them feel like nothing because of their treatment towards them and their comments etc.

This is a tactic of an oppressor. He wants the common folk and the general masses of people to believe they are weak, worthless, and nothing. This way they don’t unite and try to revolt.

This is something we have to teach our youth nowadays. Islaam is being made fun of on all sorts of social platforms. We should teach them to hold their heads up high and be proud Muslims and know that the promise of ALLAH is true.
[yas’takhif-fan-naka] means they consider you light, weak, un-threatening. It comes from the verb [is’takhaf-fa]. From this verb we get the word [khafeefun] which means ‘light’.

Abu Ezra

أبو عزير