

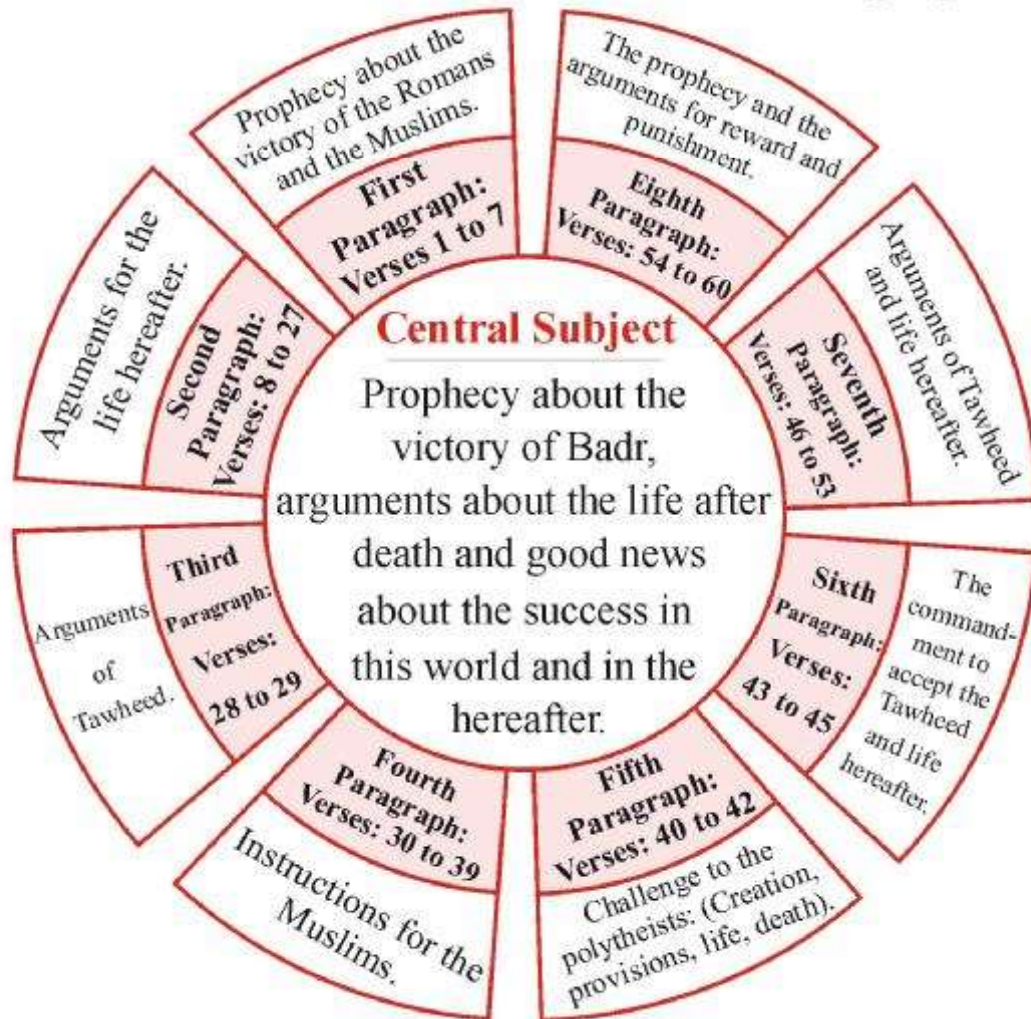
## Flow Chart of Macro-Structure of Soorah Ar-Room

# 30 - Soorah Ar-Room

Makkan

Verses: 60

Paragraphs:8



### • **Period of revelation:**

Soorah Ar-Room was revealed before the migration to Ethiopia (Rajab, 5 Prophet-hood 615 A.D.), in the beginning of 5 Prophet-hood. It has been prophesied in this soorah that the Persian conquests will stop and that the Romans will dominate the Persians and that the Muslims will also gain victory during the same year. About eight or nine years later, this prophecy of soorah Ar-Room was fulfilled in the form of domination of Romans and the victory of Muslims at Badr in Ramadhaan, 2 A.H. (624 A.D.).

### Special feature

In soorah Ar-Room, the arguments for Tawheed have been provided by using seven times the mode of expression: ﴿وَمِنْ آيَاتِهِ﴾ “Wa min Aayaatehee” (and of His signs).

### The relationship of soorah Ar-Room with the Book

- 1- In the previous soorah (Al-'Ankaboot), the trials and migration of the Muslims were mentioned. Here, in soorah Ar-Room, they have been promised help and victory as a result of these two things and this promise was fulfilled in the form of victory at Badr.
- 2- The central subject of soorah Ar-Room is the establishment of Tawheed and life hereafter. This soorah ends with the words “Laa Yooqenoon” (they do not have faith). In the first introductory part of the next soorah (Luqmaan), describing the characteristics of the righteous people, it has been said: ﴿وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ﴾ “And they firmly believe in the hereafter.” (31:4)
- 3- Here, in soorah Ar-Room, besides giving different arguments for Tawheed, the arguments for the possibility and establishment of life hereafter have been given; while in the next soorah (Luqmaan), the arguments for the establishment of Tawheed and refutation of Shirk have been provided.

### Important key words and subjects

#### 1- The life Hereafter and meeting with Allah is the important subject of soorah Ar-Room.

- (a) It has been explained in this soorah that the real problem of man is that he denies the life after death and the meeting with his Lord.

﴿وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ﴾ “And surely, many among mankind do not believe in the meeting with their Lord.” (Verse: 8)

- (b) Those who deny the meeting with their Lord have been given the news of punishment. ﴿وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَائِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُخَضَّرُونَ﴾ “And those who have rejected Faith, denied Our revelations and meeting of the hereafter shall be presented for punishment.” (Verse: 16)

(c) **The argument of the life hereafter:** The argument for the life hereafter has been provided from the rain that as Allah brings the dead earth to life again and makes it flourish, likewise He will bring the dead to life again.

﴿فَانظُرْ إِلَىٰ آثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمَعْرِ الْوَعْدِ﴾ “Just look at the traces of Allah's Mercy! How He gives life to the earth after its death. Surely, the same way He will give life to the dead.” (Verse: 50)

(d) The rational argument for life after death has been provided that Allah brings the dead out of living and the living out of dead. Seeds grow on the trees and trees grow from the seeds. Eggs are laid by the hens and hens are hatched from the eggs. Likewise, mankind will be raised to life again from their graves.

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ﴾  
“He brings out the living from the dead and the dead from the living, and gives life to the earth after its death. Likewise, you shall be brought forth (to life after your death).” (Verse: 19)

(e) The inadvertence of Man has been exposed that he is lost in the life of this world and has forgotten the life hereafter.

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غٰفِلُونَ﴾ “They only know the outward show of this world's life, but they are heedless about the life to come.” (Verse: 7)

## 2- There is a comparison between the criminals and the believers in this soorah.

The leaders of Quraish have been told that the History stands witness that Allah has taken revenge from the criminals and has helped the believers.

(a) Allah will, surely help those who believe in Muhammad (pbuh), the last messenger; and the Makkan pagans will have to face the defeat.

﴿وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُم بِآيَاتِنَا فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا

(آيت: 47)

نَصْرَ الْمُؤْمِنِينَ﴾

“We sent before you messengers to their respective people, and they brought them clear signs. Then We subjected the guilty ones to our retribution and it is due on Us to help the believers.” (Verse: 47)

(b) The criminal people who are absorbed in the life of this world and are unmindful of the hereafter will swear on the Day of Judgement that they had stayed in the world only for a moment.

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِئُوا غَيْرَ سَاعَةٍ﴾ “On the Day when the Hour of Judgement will be established, the criminals will swear that they did not stay in this world more than an hour.” (Verse: 55)

### 3- The arguments of Tawheed and life after death have been provided from the words “Wa min Aayaatehee” (and of His signs) in soorah Ar-Room.

There are seven verses in this soorah which begin with the words “Wa min Aayaatehee” (and of His signs). Allah's Oneness, His Power, His strength and His Wisdom have been established through these verses and the arguments for the life hereafter have been given.

- (a) In verse 20, the Tawheed of Power and Authority has been established after describing the reality of Man's creation from clay.

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تانتَهِرُونَ﴾ “Of His signs, one is that He created you from dust; and then behold you men are scattered (throughout the earth).” (Verse: 20)

- (b) In verse 21, there is the argument of creating the human couples and creating love and kindness between them.

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً﴾

(آيت: 21)

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

“And of His signs, another one is that He created for you mates from among yourselves that you may find comfort with them, and He planted love and kindness in your hearts; surely, there are signs in this for those who think about it.” (Verse: 21)

- (c) In verse 22, the argument for Tawheed of Power has been provided from the creation of heavens and earth and difference of human languages and colours.

﴿وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللِّسَانِ وَالْوَالِدَاتِ﴾

“And yet, others of His signs are the creation of the heavens and the earth, and the difference of your languages and colours.” (Verse: 22)

- (d) In Verse 23, the argument of Allah's Wisdom has been provided from the creation of day and night and from their purposes of providing sustenance and comfort. ﴿وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ﴾ “And among His signs is your sleep at night and your quest for His bounty during the day.” (Verse: 23)

(e) In verse 24, there is argument for life after death from the lightening and the rain which is the argument for the Tawheed of Power as well.

﴿وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا﴾ “And of His signs is the showing of lightening, in which there is fear as well as hope, and He sends down rainwater from the sky and with it gives life to the earth after its death.” (Verse: 24)

(f) In verse 25, the power of establishment of the earth and the heavens is described which is the argument for the Tawheed of Power and life after death.

﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ﴾ “And of His signs are the firmly standing heaven and earth by His command; then as soon as He will summon you out of the earth, you shall come forth (at one call).” (Verse: 25)

(g) In verse 46, the argument for Tawheed of Power and life hereafter has been provided from winds and ships. The sources of Providence have been mentioned and the demand for gratitude has been made.

﴿وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُنذِرَكُمْ مِنْ رَحْمَتِهِ وَلِيَجْزِيَ الْفُلُكَ بِأَمْرِهِ وَلِيَتَّبِعُوا مِنْ فَضْلِهِ  
وَلَعَلَّكُمْ تَشْكُرُونَ﴾ (آيت: 46)

“Of His signs is that He sends the winds as bearer of good news, giving you taste of His blessing, and your ships may sail by His command, and that you may seek of His bounty, and that you may be grateful.” (Verse: 46)

#### 4- Two arguments from your own soul for Tawheed and life hereafter in soorah Ar-Room.

(a) **Argument of Tawheed from your own soul:** The wise people are taught through an example that they do not consider their slaves to be their equals, then how can the Creator and the creation be equals?

﴿صَرَبَ لَكُمْ مَقَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ  
تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ﴾ (آيت: 28)

“We give you an example from your own lives. Do you let your slaves be equal partners in the wealth which We have given you? Do you fear them as you fear each other. Thus do We spell out Our revelations for those who use their common sense.” (Verse: 28)

**(b) Argument of life after death from your own soul:** The invitation to look into yourself has been given and it is said that Allah has not created this universe without a purpose. It is the place of examination; therefore, the life hereafter should be accepted and the commandments of Allah should be followed.

﴿أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمْ لَكٰفِرُونَ﴾  
(آيت: 8)

“Have they not considered in their minds that Allah created the heavens and the earth and all that lies between them for a just reason and for a specified time? But (the truth is that) many among mankind do not believe in the meeting with their Lord.” (Verse: 8)

### Macro-structure of soorah Ar-Room

Soorah Ar-Room consists of eight paragraphs. There is the prophecy of victory in the first and the last paragraphs, invitation of Islam in the fourth and sixth paragraphs and arguments of Tawheed and life after death and refutation of Shirk in the middle paragraphs.

**1- Verses: 1 to 7: It has been prophesied in the first paragraph that within a few years, the Romans will dominate the Persians and the Muslims will have victory at Badr. It has been told that the promises of Allah are always true; therefore, the promise of the Day of Judgement is also true which should be believed in.**

﴿سَيَغْلِبُونَ ۝ فِي بَضْعِ سِنِينَ لِلّٰهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ﴾ “They will soon be victorious within a few years. The command lies with Allah in the past as well as in the future. On that day the believers will rejoice.” (Verses: 3, 4) This promise was fulfilled by the victory at Badr in Ramadhaan, 2 A.H. according to 624 A.D. The promise of the Day of Judgement of which the Makkan pagans are unmindful, will also be fulfilled.

﴿يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غٰفِلُونَ﴾ “They only know the outward show of this world's life, but they are heedless about the life to come.” (Verse: 7)

**2- Verses: 8 to 27: The arguments for Tawheed and life after death have been provided in the second paragraph.**

The invitation to think over the signs within yourselves and the signs spread in the universe has been given to believe in the life after death.

There were three reasons for the annihilation of the strong nations: (1) Denial of the messengers of Allah, (2) rejection of the revelations of Allah and (3) making fun of the invitation of the prophets. Allah did not wrong them; rather they wronged themselves. (Verses: 11, 12)

Allah initiates the creation and repeats it. The criminals who deny the life hereafter will be in despair on the Day of Judgement.

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُنْبِئُ السُّبْحِيُّونَ﴾ “On the Day when the Hour of Judgement will be established, the criminals shall be in despair.” (Verse: 12)

There will be no intercessor on the Day of Judgement. All the intercessors will deny to intercede. People will be divided on the Day of Judgement. On the contrary, those who believed and did good deeds will be happy in the gardens. Those who denied the life hereafter and the revelations of Allah will be punished. So Man should fear Allah and praise Him and glorify Him in the mornings and in the evenings.

The rational argument for the possibility of life after death has been provided that Allah creates the living from the dead and the dead from the living. Similarly, He will raise the dead from their graves to life again.

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ﴾ “He brings out the living from the dead and the dead from the living, and gives life to the earth after its death. Likewise, you shall be brought forth (to life after your death).

(Verse: 19)

The arguments of Tawheed have been provided after this through the mode of expression: ﴿وَمِنْ آيَاتِهِ﴾ “wa min Aayaatehee” (and of His signs). (Verses: 20 to 24)

Then the arguments for life after death have been provided through the mode of expression: ﴿وَمِنْ آيَاتِهِ﴾ “Wa min Aayaatehee” (and of His signs). (Verses: 24, 25)

Everything in the heavens and the earth belongs to Allah. Everything is obedient to Him. He Alone initiates and repeats the creation. It is easy for Allah to establish the Day of Judgement. He has the most exalted Attributes.

﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ “To Him belongs the highest similitude in the heavens and the earth, and He is the All-Mighty, the All-Wise.”

(Verse:27)

### 3- Verses: 28 to 29: Some more arguments of Tawheed have been given from man's own soul in the third paragraph.

There is difference of status in the creation and among the human beings.

Then why not man understand the difference between the Creator and the creation or between Allah and gods other than Allah? They were asked if their slaves were equal partners in their wealth? Or did they fear their slaves as they feared those who were their equals?

The actual cause of the misguidance of the polytheists was highlighted that they were the slaves of their own whims and desires. (Verse: 29)

**4- Verses: 30 to 39: The invitation of Islam has been given in the fourth paragraph. Islam is the natural and straight religion.**

(a) Man should turn his face with complete conviction and devotion towards the natural religion of Islam. "Therefore, stand firm in your devotion to the upright faith - the nature made by Allah, the one on which man is created (and the laws of Nature) ordained by Allah cannot be changed. That is the standard of true faith, but most among mankind do not know." (Verse: 30) Man should follow the nature on which Allah has created him. The structure made by Allah cannot be changed.

(b) People were invited to fear Allah and turn to Him in repentance and they should establish the prayers, otherwise they will be included in those who commit Shirk. ﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾ "Turn in repentance to Him, fear Him, establish Salah and do not be of the Mushrikeen." (Verse:31) The polytheists are divided into groups. Every group is happy with what it has. ﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ "Each group is rejoicing in its own circle." (Verse: 32)

**Human psychology:** The human psychology has been highlighted that man repents and turns to Allah in affliction (because Tawheed is the part of his nature) but he begins to associate partners with Him after the affliction is removed with Allah's Blessing.

It has been made clear to the polytheists that there is no reason or authority for making partners with Allah. He has revealed no authority for it.

(c) The Muslims have been ordered to give the rights of relatives, needy and wayfarers to achieve the pleasure of Allah. They are the people who will be successful. ﴿قَابِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ وَالسَّبِيلَ ذَلِكُمْ رَحْمَةٌ لِّلَّذِينَ يَرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (O believers), "Give what is due to your relatives, the needy and the traveller in need. That is best for those who seek the pleasure of Allah and it is they who will attain felicity." (Verse: 38)



- (d) Persuasion for spending in the way of Allah has been given. The difference between the usury and the obligatory charity has been clarified. The usury does not increase in the opinion of Allah; but the charity given to please Him is increased.

﴿وَمَا آتَيْتُم مِّن رَّبًّا لِّيَرْبُوَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوَا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ

(آية: 39)

﴿فَأُولَٰئِكَ هُمُ الْمُضْحِكُونَ﴾

“The usury which you give to increase the wealth of people, does not increase with Allah; but the Zakah (obligatory charity) that you give to seek the pleasure of Allah, shall be repaid to you many times over.” (Verse: 39)

- (e) This is a Makkan soorah; but the introduction for Zakah and rights of others has been given here

**5- Verses: 40 to 42: In the fifth paragraph, the Shirk has been refuted and the polytheists have been threatened with annihilation.**

- (a) The polytheists have been asked if their gods whom they associate with Allah had created anything like the creation of Allah? Then how did they become suspicious? Man has committed the crime of Shirk. He himself is responsible for spreading mischief in the land and in the sea.
- ﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ﴾ “Mischief has appeared in the land and in the sea in consequence of man's own misdeeds.” (Verse: 41)

- (b) People are punished so that they may repent after being punished for some of their bad deeds. ﴿لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا أَلْعَلَّهُمْ يَرْجِعُونَ﴾ “Allah makes people taste the fruit of their deeds, so that they may turn back (from evil deeds).” (Verse: 41)

- (c) The polytheists have been threatened and told to travel in the land and see that most of those who were annihilated before them were Mushrikeen (Those who associate others with Allah). (Verse: 42)  
They can be annihilated as well.

**6- Verses: 43 to 45: The invitation of Islam has been given in the sixth paragraph as it has been given in the fourth paragraph.**

The invitation given in verse 30 has been repeated in verse 43 in the following words: ﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ﴾ “Therefore, stand firm in your devotion to the true faith.” People have been threatened with the punishment of the Day of Judgement and they have been told that it is necessary to devote themselves

towards the true religion based on Tawheed. The punishment of the hereafter cannot be avoided. The purpose of the Day Judgement is reward and punishment. Everyone is responsible for his deeds. Hence, the invitation of Tawheed and life hereafter given by Quran should be accepted and Islam should be embraced and followed.

**7- Verses: 46 to 53: Like the second and third paragraphs, some more arguments for Tawheed and life hereafter have been given in the seventh paragraph.**

The argument of Tawheed of Power has been given that Allah sends the winds as the bearer of good news and blessings, which bring the rain and make the ships sail so that man may thank Allah for His blessings. But Allah has made a few principles. (1) He sends His messengers with clear arguments. (2) He takes revenge from ungrateful and criminal nations. (3) He helps the believers and saves them.

﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَلْتَفْتُنَا مِنْ الَّذِينَ آخَرُوا

(آيت: 47)

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

“We sent before you messengers to their respective people, and they brought them clear signs. Then We subjected the guilty ones to Our retribution and it is due on us to help the believers.” (Verse: 47)

**(b) The argument of Tawheed and life hereafter has been given that Allah brings the dead earth to life by His Mercy. Similarly, He is going to give life to the dead. He has power over everything.**

﴿فَانظُرْ إِلَىٰ آثَرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُنَىٰ الْمُؤْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“Just look at the traces of Allah's Mercy! How He gives life to the earth after its death. Surely, the same way He will give life to the dead; for He has power over all things.” (Verse: 50) The messenger (pbuh) of Allah has been consoled that he is performing his duty of preaching Islam in the best possible way; but he cannot make the dead and the deaf hear and he cannot show the way to the blind. (Verse: 52) However, he can teach those who believe and surrender. (Verse: 53)

**8- Verses: 54 to 60: In the eighth and last paragraph, the messenger (pbuh) of Allah has been given consolation and the good news of victory at Badr. The criminal polytheists who denied the life hereafter were threatened with punishment and thus the argument against them was completed.**

**The argument from man's own self:** To prove the Power of Allah and life

hereafter, Allah has given the argument from man's own self that He created him in a state of weakness, then He gave him strength, then He made him weak and old. Allah creates the way He likes. He is the All-Knowing and the All-mighty. (Verse: 54) These stages of man's life indicate that the next stages of his life are the death and the life after death. On the Day of Judgement, neither any excuse will be accepted nor the wrong-doers will be allowed to seek forgiveness. (Verse: 57) The polytheists were told that they are stubborn. Allah has taught in this Quran in different ways. But whatever sign is brought, the deniers will say it is false. Thus, Allah seals the hearts of those who are ignorant.

The messenger (pbuh) of Allah has been advised to be patient. Those who denied the life hereafter have been warned that Allah's promise is true. Those who do not believe in the hereafter should not take the messenger (pbuh) of Allah lightly ﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ﴾ “So (O prophet), have patience: surely, the promise of Allah is true; and do not let those, who themselves have no certainty of faith, shake your firmness.” (Verse: 60)

### Central subject

The arguments of Tawheed and life hereafter have been given and the criminal polytheists who denied the hereafter have been warned that it is better for them to accept Islam; otherwise, they will have to face defeat within a few years. The Muslims will rejoice at the victory of Badr.

