

Sura 30: Al-Rum (The Romans, The Byzantines)

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

Verses 1 to 32:

1. *Alif. Lam. Mim.*
2. *The Romans have been defeated*
3. *In a land close by, and they, after their defeat will be victorious*
4. *Within a few years. God's is the command in the former case and in the latter, and on that day the believers will rejoice*
5. *In the victory of God. He gives victory to whom He wills, and He is the Eminent, the Giver of Mercy.*
6. *It is God's promise. God never breaks His promise, but most of people do not know.*
7. *They know what is apparent of the worldly life, but they are heedless of the Hereafter.*
8. *Have they not pondered upon themselves? God did not create the heavens and the earth, and that which is between them, except with truth and for an appointed term. But truly many of the people do not believe that they will meet with their Lord.*
9. *Have they not travelled in the land and seen the nature of the consequence for those who were before them? They were stronger than them in power, and they dug the earth and built upon it more than they have built. Messengers of their own came to them with clear proofs. Certainly, God did not wrong them but they wronged themselves.*
10. *Then evil was the consequence for those who dealt in evil, because they denied the revelations of God and used to mock them.*
11. *It is God who begins the creation; then repeats it; then to Him you will be brought back.*
12. *On the Day that the Hour will take place the guilty will be struck dumb with despair.*
13. *They will have no intercessor among their "partners" and they will (themselves) reject their "partners".*
14. *On the Day that the Hour will take place, that Day people will be sorted out.*
15. *Then those who have believed and did good deeds will be happy in a garden.*
16. *And those who disbelieved and falsely denied our revelations and the meeting of the Hereafter, they will be brought to the torment.*
17. *So glorify God, when you retire at night and when you rise in the morning;*
18. *Praise is due to Him, in the heavens and on earth; and in the evening and at midday.*
19. *It is He who brings out the living from the dead, and brings out the dead from the living, and who gives life to the earth after it is dead; and thus shall you be brought out (from the dead).*
20. *And among His signs is that He created you from dust; and then you are human beings scattered (far and wide).*
21. *And among His signs is that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He planted affection and mercy between you. Verily in that are signs for those who reflect.*
22. *And among His signs is the creation of the heavens and the earth, and the variations in your languages and your colors. Verily in that are signs for those who know.*
23. *And among His signs is your sleep by night and by day, and the quest that you (make for livelihood) out of His grace. Verily in that are signs for those who listen.*

24. *And among His signs is that He shows you the lightning, that terrifies and inspires hope, and He sends down rain from the sky and with it gives life to the earth after its death. Verily in that are signs for those who understand.*
25. *And among His signs is that the heavens and earth stand by His command; then when He calls you, with a (single) call from the earth, you will immediately come forth.*
26. *To Him belongs every being that is in the heavens and on earth; all are devoutly obedient to Him.*
27. *It is He who begins the creation; then repeats it; and for Him it is easiest. His is the Sublime similitude in the heavens and the earth. He is the Eminent, the Wise.*
28. *He gives you an example from yourselves. Do you have, among those whom your right hands possess, partners in what We have provided for you so that you are equal therein (and) would fear them as you fear each other? Thus, We explain the verses in detail for a people who understand.*
29. *Yet the wrongdoers follow their own whims without knowledge. Who will guide those whom God leaves astray? And they will have no helpers.*
30. *So, as a man of pure faith, stand firm and true in your devotion to the religion. This is the initial natural disposition which God instilled in people. There is no altering of God's creation. That is the right religion, but most people do not know.*
31. *Turning towards Him in repentance, and be conscious of Him. Establish regular prayers, and do not be of those who associate partners with God.*
32. *Those who split up their religion and became sects, each party rejoicing in what it has.*
(30: 1 – 32)

The first few verses of this Sura were revealed when the army of the Persian Empire defeated the Romans' army. The idolaters of Mecca saw in this military victory a victory of the ideology of idolatry over Christendom and the belief in God. They hoped that this victory would be a prelude for their victory over the Muslims. The first few verses of this Sura brought glad tidings to the believers in Mecca that the balance will soon tilt in favor of the Christian Romans and they will defeat the Persian idolaters.

The Sura started with the Alphabetical letters, "*Alif. Lam. Mim.*" This emphasizes the fact that the Quran has been composed using the Alphabetical letters of the language that the Arabs have mastered. Yet they were unable to compose a similar book. Then the future is foretold, "*The Romans have been defeated in a land close by, and they, after their defeat will be victorious within a few years.*" Ibn Jareer narrated on the authority of Ibn Mass'oud (RA) that the idolaters of Mecca supported the Persian Empire while the Muslims supported the Roman Empire. When the Persians defeated the Romans the idolaters of Mecca were elated; they boasted the supremacy of the Persian idolaters over the Roman Christians. When these verses were revealed some of the idolaters of Mecca challenged Abu Bakr (RA) into a bet that this prophecy will not take place. However, Abu Bakr (RA) won the bet when the Romans defeated the Persians after nine years. The word "few" meant a number less than ten for the Arabs.

One can glean two lessons from these verses. The first lesson is the way that non-believing groups, in spite of the differences in their ethnicity, language, and cultural traditions, form alliances against believing groups. The second lesson is the absolute trust of the Muslims in God's promise. This trust gave Abu Bakr (RA) the confidence to accept the challenge of the idolaters of Mecca. A third lesson is learnt from the subsequent verse, "*God's is the command in the former case and in the latter,*" which emphasizes the fact that all decisions belong to God. God controls all affairs. When God ordains victory for the Romans, the believers will rejoice,

“and on that day the believers will rejoice in the victory of God. He gives victory to whom He wills, and He is the Eminent, the Giver of Mercy.”

God promised victory and God never breaks His promise, *“It is God’s promise. God never breaks His promise, but most of people do not know.”* However, people’s knowledge is limited. They may acquire a great deal of knowledge but it is limited to their experience in this worldly life, but they do not know much beyond this superficial knowledge, *“They know what is apparent of the worldly life, but they are heedless of the Hereafter.”*

The verses continue to explore the creation of God, *“Have they not pondered upon themselves? God did not create the heavens and the earth, and that which is between them, except with truth and for an appointed term. But truly many of the people do not believe that they will meet with their Lord.”* The nature of the human body and the cosmic phenomena around us all lead to the conclusion that they were created according to a very meticulous and accurate set of laws. This is the truth that supports the existence of the universe. Everything runs according to a prescribed law until a predetermined term has been reached.

Another rhetorical question is posed, *“Have they not travelled in the land and seen the nature of the consequence for those who were before them? They were stronger than them in power, and they dug the earth and built upon it more than they have built. Messengers of their own came to them with clear proofs. Certainly, God did not wrong them but they wronged themselves.”* This is a call to the disbelievers to ponder about previous nations. They had more power and they established civilizations on earth but they rejected guidance which God sent to them through His messengers. What was their end? *“Then evil was the consequence for those who dealt in evil, because they denied the revelations of God and used to mock them.”* They met their doom as a result of what they had done. God did not wrong them but they wronged themselves. The verse invites people to travel and reflect on the history of previous nations.

The following verses present another theme. The verses deal with the inevitability of resurrection after death, *“It is God who begins the creation; then repeats it; then to Him you will be brought back.”* It is a simple and clear truth. He who started the creation is able to repeat the same process again. On the Day of the Resurrection the fate of people will be determined, *“On the Day that the Hour will take place, the guilty will be struck dumb with despair.”* The guilty will be punished. They were heedless of the truth of the resurrection; and here they are with all ties, to their previous partners and those they thought will intercede on their behalf, severed, *“They will have no intercessor among their ‘partners’ and they will (themselves) reject their ‘partners’.”* They will be separated from the believers, *“On the Day that the Hour will take place, that Day people will be sorted out.”* The believers will get their reward, *“Then those who have believed and did good deeds will be happy in a garden.”* While those who rejected God’s guidance will be punished, *“And those who disbelieved and falsely denied our revelations and the meeting of the Hereafter, they will be brought to the torment.”*

The following verses brings us back to the world that we live in and to the cosmic phenomena, the miracles, and the secrets of the human soul, *“So glorify God, when you retire at night and when you rise in the morning; praise is due to Him, in the heavens and on earth; and in the evening and at midday.”* The command to glorify and praise God comes after the mention of the scenes of the Day of Resurrection, the happy ending of the believers in secure gardens, and the evil ending of the disbelievers. It is also an appropriate introduction to the verses reminding people of the miracles of the creation. Times and places for glorifying and praising God are

mentioned. This covers all the dimensions of time and space and links the heart of the believer to God at all times and in all places.

“It is He who brings out the living from the dead, and brings out the dead from the living, and who gives life to the earth after it is dead; and thus shall you be brought out (from the dead).” The verse describes the perpetual processes of life and death which continuously occur everywhere. The narrative then describes the creation of the human being, *“And among His signs is that He created you from dust; and then you are human beings scattered (far and wide).”* The dust from which human beings were created is a dead material. Changing a dead substance into a living being is a miracle. It also points to the close relationship between humans and the earth they live on and are affected by the laws that control it. One should ponder the miracle of creation, appreciate the process of creation and glorify and praise God for His favors. Humans were created from dust and created in pairs as well, *“And among His signs is that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He planted affection and mercy between you. Verily in that are signs for those who reflect.”* God created humans in pairs and instilled in them the natural attraction to each other and the ability to harbor and express emotions towards each other. Each one of the spouses finds a safe haven with the other. Affection and compassion necessary for the development of new lives are instilled in the hearts of the spouses.

“And among His signs is the creation of the heavens and the earth, and the variations in your languages and your colors. Verily in that are signs for those who know.” The creation of heavens and earth has been mentioned in several verses of the Quran. We pass quickly by it, but it is a huge miracle that we need to reflect upon. How was this huge universe created? Human beings do not even know the extent of the universe with all these constellations and the colossal number of stars they include. Every star moves in its own orbit in perpetual well controlled motion, they never collide with each other. Another miracle is the diversity in the human race. People see these facts but do not reflect on it much, little do they know.

“And among His signs is your sleep by night and by day, and the quest that you (make for livelihood) out of His grace. Verily in that are signs for those who listen.” This verse points to the harmony between the cosmic phenomena and the needs of the human being. Human beings need a night to rest and a day to work which are provided by the meticulous design of the universe.

“And among His signs is that He shows you the lightning, that terrifies and inspires hope, and He sends down rain from the sky and with it gives life to the earth after its death. Verily in that are signs for those who understand.” Another miracle is the lightning. The verse focuses on the phenomenon's effect on human beings rather than its scientific description. Lightening evokes feelings of fear and hope, fear of the harm that is caused by lightning and hope in the growth caused by rain. The verse refers to life and death in connection to earth as if it were a living creature and it is. It is part of the creation of God that glorifies and praises Him. In addition, the earth is the source of life for plants and vegetation and life that is brought about by the rain which comes from the sky.

“And among His signs is that the heavens and earth stand by His command; then when He calls you, with a (single) call from the earth, you will immediately come forth.” This is another miracle that can only happen by the command of God. Everything belongs to Him and all His creatures are devoutly obedient to Him, *“To Him belongs every being that is in the heavens and on earth; all are devoutly obedient to Him.”* We see many people who disobey God, yet they remain subject to His laws.

“It is He who begins the creation; then repeats it; and for Him it is easiest. His is the Sublime similitude in the heavens and the earth. He is the Eminent, the Wise.” God’s ability to start and repeat the creation has been mentioned before, but this verse adds that starting and repeating the creation is easy for God because He is unique, Eminent, and Wise.

“He gives you an example from yourselves. Do you have, among those whom your right hands possess, partners in what We have provided for you so that you are equal therein (and) would fear them as you fear each other? Thus, We explain the verses in detail for a people who understand.” This example is given for those who used to associate partners with God, yet they refused to share their wealth with their servants or to consider them equal. They forgot that the wealth they had was a bounty from God, not a product of their own making. They used a double standard. They ignored God’s right to be worshipped alone because He is the Creator and in the meantime they asked to have exclusive rights regarding their slaves. This corrupt logic is a product of following their whims and desires in making decisions rather than using rational thinking, *“Yet the wrongdoers follow their own whims without knowledge. Who will guide those whom God leaves astray? And they will have no helpers.”*

“So, as a man of pure faith, stand firm and true in your devotion to the religion. This is the initial natural disposition which God instilled in people. There is no altering of God’s creation. That is the right religion, but most people do not know.” Follow the straight path and be devout to God. Following the straight path will save people from following the crooked ways which are controlled by their whims and desires. Following the straight path is part of the initial natural disposition which God instilled in the psyche of the human being. Although this command was addressed to the Prophet (PBUH), it was meant for all believers. The attributes of the believers are further detailed, *“Turning towards Him in repentance, and be conscious of Him. Establish regular prayers, and do not be of those who associate partners with God.”* The believers turn towards God in repentance, continuously worshipping and being conscious of Him, and they refrain from associating partners with Him. The disbelievers on the other hand divided themselves into sects, *“Those who split up their religion and became sects, each party rejoicing in what it has.”* Each sect is rejoicing in what they have. God’s religion is one and it is the only way that leads to Him.

Verses 33 to 60:

33. *When adversity touches people, they call upon their Lord, turning back to Him in repentance. Then when He gives them a taste of mercy from Himself, some of them immediately associate partners with their Lord;*

34. *Showing ingratitude for the (favours) We have bestowed on them. Then enjoy yourselves, for soon you will know.*

35. *Or have We sent down an authority to them, which speaks of that which they associate with Him?*
36. *When We give people a taste of mercy, they rejoice in it; but when some evil afflicts them, because of what their (own) hands have sent forth, they are in despair.*
37. *Did they not see that God enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are signs for those who believe.*
38. *So give the close relatives their due, as well as the needy and the wayfarer. That is best for those who seek the countenance of God, and it is they who will be successful.*
39. *That which you give in usury in order that it may increase within people's wealth does not increase in the sight of God; but that which you give in charity, seeking God's countenance, will increase manifold.*
40. *God is He who created you, then provided for you, then will cause you to die, and will give you life again. Is there any of those whom you associate with God who does any of that? Praised and Exalted be He above what they associate (with Him).*
41. *Corruption has appeared on land and at sea because of (the evil) which people's hands have earned, that He may make them taste a part of that which they have done, in order that they may return.*
42. *Say, "Travel through the land and see what was the end of those before. Most of them associated partners with God."*
43. *Stand firm and true in your devotion to the upright religion, before there comes from God a day which cannot be averted; on that day they shall become separated.*
44. *Those who disbelieved – they will bear the consequence of their disbelief. And those who did good deeds were preparing for themselves.*
45. *That He may reward those who believe and do good deeds, out of his grace. Indeed, He does not like the disbelievers.*
46. *And among His signs is that He sends the winds, as heralds of glad tidings, giving you a taste of His mercy, so that the ships may sail at His command, and that you may seek of His grace in order that you may be grateful.*
47. *We did indeed send, before you, messengers to their peoples, and they came to them with clear evidences; then We exacted revenge on those who were guilty, and it is incumbent on Us to support the believers.*
48. *God is He who sends the winds so that they raise clouds, and spreads them along the sky as pleases Him, and causes them to break and you see the rain down pouring from within them. And when He makes it to fall on whom He wills of His servants, they rejoice;*
49. *Although they were, before it was sent down upon them – before that, in despair.*
50. *So observe the effects of the mercy of God, how He gives life to the earth after its death. Certainly He will raise the dead to life; and He has power over all things.*
51. *And even if We send a wind and they see it to be yellow, they would after that certainly continue to disbelieve.*
52. *So verily you cannot make the dead to hear, nor can you make the deaf to hear the call, when they have turned to flee.*
53. *Nor can you guide the blind out of their error. You can make none to hear save those who believe in Our revelations and they have submitted.*
54. *God is He who created you from weakness then gave you, after weakness, strength, then made after strength weakness and grey hair. He creates what He wills. He is the Omniscient, the All-Powerful.*

55. *On the Day that the Hour (of Reckoning) will take place the guilty will swear that they had stayed but an hour. Thus, they were deluded.*
56. *But those endued with knowledge and faith will say, "Indeed you did stay, within God's book, to the Day of Resurrection, and this is the Day of Resurrection; but you did not know.*
57. *On that Day the excuses, which the wrongdoers will make, will not be of benefit to them; nor will they be allowed to make amends.*
58. *We have cited in this Quran for the people every sort of parable. But if you bring them any sign, the disbelievers are sure to say, "You are but a falsifier."*
59. *Thus, does God seal up the hearts of those who do not know.*
60. *So persevere. God's promise is the very truth, and let not those who do not have certitude discourage you. (30: 33 – 60)*

"When adversity touches people, they call upon their Lord, turning back to Him in repentance. Then when He gives them a taste of mercy from Himself, some of them immediately associate partners with their Lord; showing ingratitude for the (favours) We have bestowed on them." This verse describes the behavior of people who keep changing their minds because they adopted confused values. Their decisions are erratic; they fluctuate with their mood swings. When they face a difficulty, they remember God; but once the difficult time passes they forget God's bounty and associate partners with Him. They do not subscribe to a constant faith which would guide them to a steady behavior. These people need to be reminded of their imprudence. Thus, a threat is issued, *"Then enjoy yourselves, for soon you will know."* This is a frightful threat from God. Following the threat, a rhetorical question is posed expressing the renunciation of their shameful deeds, *"Or have We sent down an authority to them, which speaks of that which they associate with Him?"* The articles of faith can only be dictated by God. Did they then receive a revelation from God which decreed their corrupt faith?

This is followed by a verse which describes human behavior, *"When We give people a taste of mercy, they rejoice in it; but when some evil afflicts them, because of what their (own) hands have sent forth, they are in despair."* The verse describes the case of people who are completely occupied with their own interests. They love to enjoy good things without bothering to wonder about the source of these good things. Because they do not think of God, they despair when they are faced with an affliction. Had they thought of God and remembered Him in good as well as bad times, they would have reached the conclusion that, *"God enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are signs for those who believe."* One should remember God during difficult and good times, because these are normal phases of human life decreed by God. The believer should not overly celebrate good times nor despairs in difficult times. These conditions should be accepted as part of human life.

Since God is the Provider, then it is His right to guide people to the best way to spend their money, *"So give the close relatives their due, as well as the needy and the wayfarer. That is best for those who seek the countenance of God, and it is they who will be successful."* God the Provider, decided in His wisdom that certain categories of people are entitled to a portion of the provision that God bestows on His servants. The verse lists some of these categories: the close relatives, the needy, and the wayfarer. The poor-dues were not yet prescribed at the time when this verse was revealed. But this verse establishes the basic principle on which the financial theory of Islam has been established. God is the owner of all wealth; He assigns it to whomever

He wills and He decreed that there are categories of people who are entitled to certain shares of this assignment. Spending the money according to God's commands guarantees success in this life and in the Hereafter. Some people used to give gifts to rich people hoping that they will receive better gifts in return, *"That which you give in usury in order that it may increase within people's wealth does not increase in the sight of God."* Quran guided them to a better way to receive a better return on their investment, *"but that which you give in charity, seeking God's countenance, will increase manifold."* This is a guaranteed investment plan: donate money without expecting a return from people but get your return from God. He will give you multiples of the wealth you spent according to His command.

The following verses deal with the issue of associating partners with God from the point of view of earning one's livelihood, *"God is He who created you, then provided for you, then will cause you to die, and will give you life again."* The verse challenged the idolaters by stating that God is the Creator, He is the Provider, He puts them to death, and He is the one who will resurrect them. The Arabs did not dispute the fact that God is the Creator. They could not claim that the idols provided them with their livelihood, and they could not argue about the fact that it is God who puts them to death. However, many of them were doubtful of the resurrection. A rhetorical question was posed, *"Is there any of those whom you associate with God who does any of that?"* The answer was given immediately, *"Praised and Exalted be He above what they associate (with Him)."*

"Corruption has appeared on land and at sea because of (the evil) which people's hands have earned, that He may make them taste a part of that which they have done, in order that they may return. Say, 'Travel through the land and see what was the end of those before. Most of them associated partners with God.'" The spread of corruption is not a coincidence. It happens as a result of people's behavior and attitudes. This is part of the divine project to alert people to the consequences of their actions, so that they may amend their behavior. The dire consequences for the spread of corruption can be easily seen from the remains of ancient cities and civilizations.

The road to success is then outlined, *"Stand firm and true in your devotion to the upright religion, before there comes from God a day which cannot be averted; on that day they shall become separated."* This command was given earlier in connection with the people who follow their worldly desires. Here it comes in connection with the concept of associating partners with God and its effect on the outlook of people regarding earning their living. The two separate ways that the believers and the disbelievers go through and their consequences are explained, *"Those who disbelieved – they will bear the consequence of their disbelief. And those who did good deeds were preparing for themselves."* The Arabic word for *"preparing for themselves,"* gives the impression of a process where a person exerts hard and consistent work which will result in a comfortable life at the end. This hard and consistent work makes them eligible to receive the bounty of God, *"That He may reward those who believe and do good deeds, out of his grace. Indeed, He does not like the disbelievers."*

The following verses describe some of the signs of God that people should reflect upon, *"And among His signs is that He sends the winds, as heralds of glad tidings, giving you a taste of His mercy, so that the ships may sail at His command, and that you may seek of His grace in order that you may be grateful."* The wind herald the coming of rain and rain causes the plants to

grow. Wind also propel ships making trading easier. These are all bounties of God which require our gratitude. But people did not appreciate God's mercy and rejected the messengers who were sent to guide them, *"We did indeed send, before you, messengers to their peoples, and they came to them with clear evidences; then We exacted revenge on those who were guilty, and it is incumbent on Us to support the believers."* Glory be to God who promised to grant victory to the believers. Sometimes victory is delayed according to human measures but God has His own measure which is based on His total awareness and wisdom. The cycle of rain is then described, *"God is He who sends the winds so that they raise clouds, and spreads them along the sky as pleases Him, and causes them to break and you see the rain down pouring from within them. And when He makes it to fall on whom He wills of His servants, they rejoice; although they were, before it was sent down upon them – before that, in despair."* The Arabs appreciated the importance of the rain because their livelihood was directly dependent on rain water. When rain is delayed their hearts would be filled with despair.

These phenomena are all signs of God's mercy and power, *"So observe the effects of the mercy of God, how He gives life to the earth after its death. Certainly He will raise the dead to life; and He has power over all things."* They are full of despair when the wind does not bring rain. In their despair they forget to remember God and instead they become entrenched in their disbelief, *"And even if We send a wind and they see it to be yellow, they would after that certainly continue to disbelieve."*

"So verily you cannot make the dead to hear, nor can you make the deaf to hear the call, when they have turned to flee. Nor can you guide the blind out of their error. You can make none to hear save those who believe in Our revelations and they have submitted." These verses were meant to comfort the Prophet (PBUH) and to assure him that it is their mistake not his that made them obstinate in their disbelief. He could not make the dead to hear. They were described as dead, deaf, and blind because they were unable to reflect and comprehend the truth around them.

"God is He who created you from weakness then gave you, after weakness, strength, then made after strength weakness and grey hair. He creates what He wills. He is the Omniscient, the All-Powerful." God did not say created you weak but He said, *"He created you from weakness,"* as if weakness was the material that human beings were created from. This weakness has many dimensions. It is the physical weakness of the minute cell from which the fetus emanated; the weakness of the fetus as it develops; and the weakness of the baby when it is born and until the body reaches maturity. It is also the weakness of the material from which humankind was created. Humankind was created from mud. It is only the spirit of God which has been blown into him that differentiates him from other animals. Then it is the weakness of the human being in resisting the temptation of the physical desires and lusts. The spirit of God blown into him is the only force that supports him in resisting these lowly desires. Then God gave humankind the strength: the physical, the psychological, and the spiritual strength. Then comes the phase of decline when humankind loses all the strength of maturity and returns to a weak state similar to the state of childhood. Every human being, given that he/she lives long enough, will experience these phases of development. No one can escape this progression of events. The lifetime story has been planned meticulously by God, *"the Omniscient, the All-Powerful."*

Life then ends and later on people will be resurrected, *“On the Day that the Hour (of Reckoning) will take place the guilty will swear that they had stayed but an hour. Thus, they were deluded.”* The sense of time will be lost. The guilty will suffer a delusion similar to the one they suffered in their life when they were misguided. But the believers who were given knowledge will explain, *“But those endued with knowledge and faith will say, ‘Indeed you did stay, within God's book, to the Day of Resurrection, and this is the Day of Resurrection; but you did not know.’”* Then the final conclusion is made, *“On that Day the excuses, which the wrongdoers will make, will not be of benefit to them; nor will they be allowed to make amends.”*

The narrative then turns to the scene of the idolaters in their obstinate disbelief, *“We have cited in this Quran for the people every sort of parable. But if you bring them any sign, the disbelievers are sure to say, ‘You are but a falsifier.’ Thus, does God seal up the hearts of those who do not know.”* It is a big jump in space and time but it comes as a natural development in the narrative. This is the Quran addressing and challenging the idolaters and describing their adamant obstinacy in their misguidance. This brings us to the last punch line of the Sura, *“So persevere. God's promise is the very truth, and let not those who do not have certitude discourage you.”* Perseverance is the tool that will support the believers in their long and hard struggle against falsehood. The trust in God's promise will make the travel along this thorny road easy and will bring security and confidence to the hearts of the believers.