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(64) And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew. (65) And when they board a ship, they supplicate Allāh, sincere to Him in religion [i.e., faith and hope]. But when He delivers them to the land, at once they associate others with Him (66) So that they will deny what We have granted them, and they will enjoy themselves. But they are going to know.⁽¹⁾ (67) Have they not seen that We made [Makkah] a safe sanctuary, while people are being taken away⁽²⁾ all around them? Then in falsehood do they believe, and in the favor of Allāh they disbelieve? (68) And who is more unjust than one who invents a lie about Allāh or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers? (69) And those who strive for Us - We will surely guide them to Our ways.⁽³⁾ And indeed, Allāh is with the doers of good.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ
الْحَيَاةُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾
لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾
أَوْ لَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ
حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾
وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا
فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

سُورَةُ الرُّومِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ﴿١﴾ غَلَبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ
بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ
مِن قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾
بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾

Sūrah Ar-Rūm (4)

Bismillāhir-Raḥmānir-Raḥeem

(1) Alif, Lām, Meem.⁽⁵⁾ (2) The Byzantines have been defeated⁽⁶⁾ (3) In the nearest land.⁽⁷⁾ But they, after their defeat, will overcome (4) Within three to nine years. To Allāh belongs the command [i.e., decree] before and after. And that day the believers will rejoice (5) In the victory of Allāh.⁽⁸⁾ He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

(1) - Grammatically, the verse may also be read as a threat, i.e., "So let them deny what We have granted them and let them enjoy themselves, for they are going to know."

(2) - i.e., killed and taken captive.

(3) - The various ways and means to attain the acceptance and pleasure of Allāh.

(4) - Ar-Rūm: The Byzantines (of the Eastern Roman Empire) or Romaeans.

(5) - See footnote to 2:1.

(6) - By the Persians.

(7) - Another meaning is "in the lowest land."

(8) - i.e., the victory given by Allāh to a people of the Scripture (Christians) over the Magians of Persia.



(6) [It is] the promise of Allāh. Allāh does not fail in His promise, but most of the people do not know.

(7) They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.

(8) Do they not contemplate within themselves?⁽¹⁾ Allāh has not created the heavens and the earth and what is between them except in truth and for a specified term. And indeed, many of the people, in the meeting with their Lord, are disbelievers.

(9) Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed [or excavated] the earth and built it up more than they [i.e., the Makkans] have built it up, and their messengers came to them with clear evidences. And Allāh would not ever have wronged them, but they were wronging themselves.

(10) Then the end of those who did evil was the worst [consequence] because they denied the signs of Allāh and used to ridicule them.

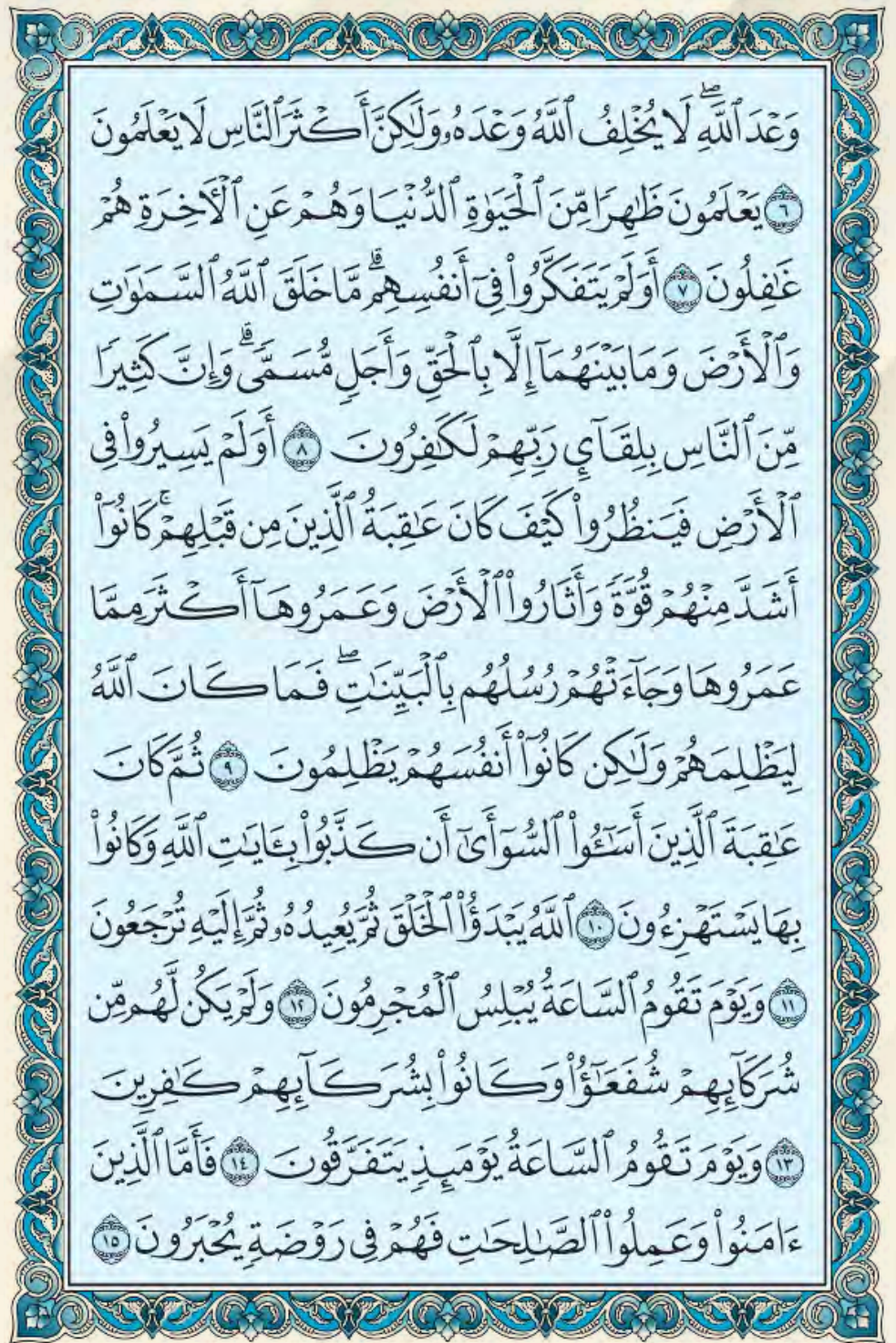
(11) Allāh begins creation; then He will repeat it; then to Him you will be returned.

(12) And the Day the Hour appears the criminals will be in despair.

(13) And there will not be for them among their [alleged] partners any intercessors, and they will [then] be disbelievers in their partners.

(14) And the Day the Hour appears a that Day they will become separated.

(15) And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted.



(1) - An additional meaning is "Do they not contemplate concerning themselves."



(16) But as for those who disbelieved and denied Our verses and the meeting of the Hereafter, those will be brought into the punishment [to remain].

(17) So exalted is Allāh when you reach the evening and when you reach the morning.

(18) And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.

(19) He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out. ⁽¹⁾

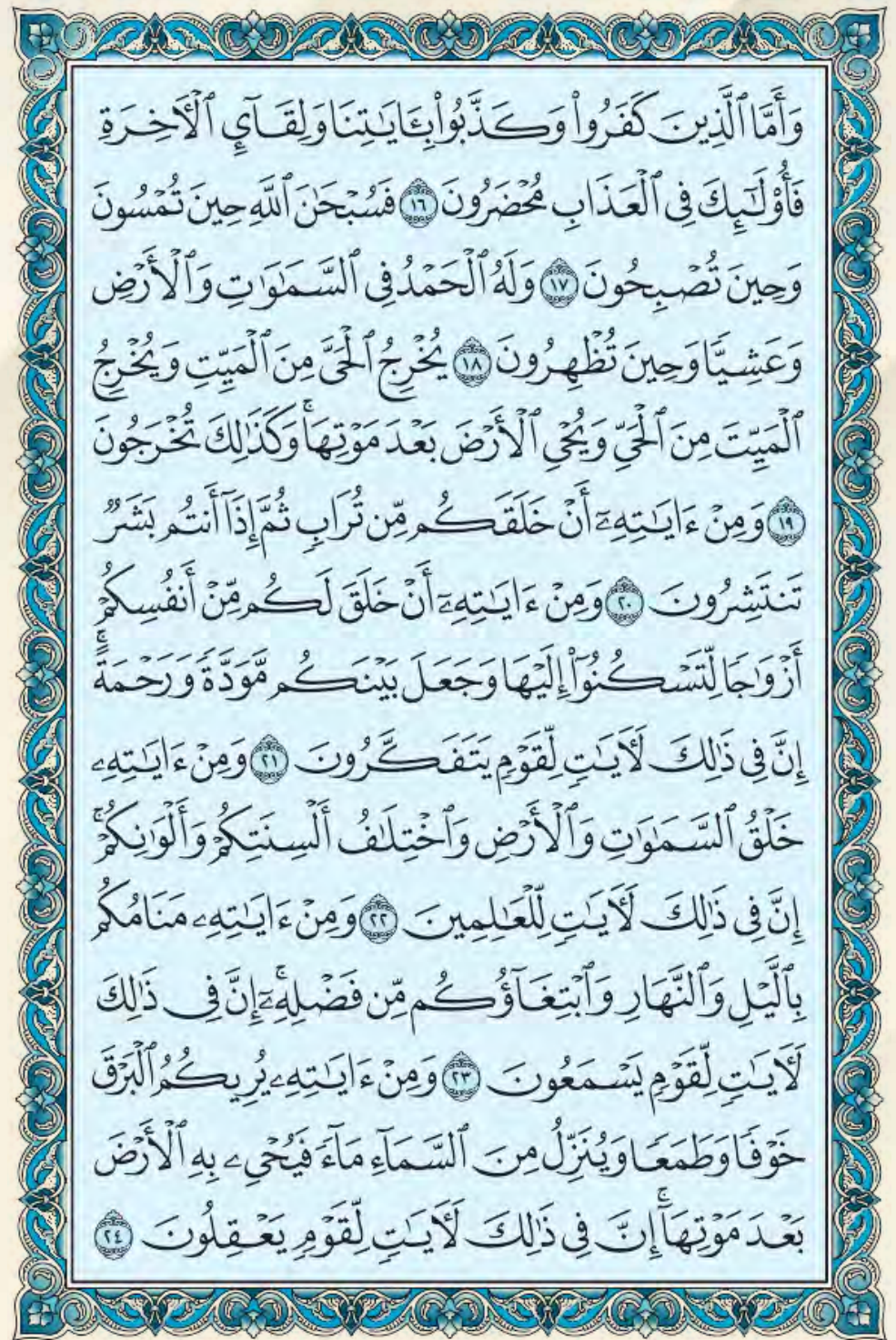
(20) And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth].

(21) And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

(22) And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.

(23) And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen.

(24) And of His signs is [that] He shows you the lightning [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason.



(1) - Of the graves or out of the earth at the time of resurrection.



(25) And of His signs is that the heaven and earth stand [i.e., remain] by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth.

(26) And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.

(27) And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest description [i.e., attribute] in the heavens and earth. And He is the Exalted in Might, the Wise.

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾ وَلَهُ فِي السَّمَاءِ وَالْأَرْضِ كُلِّ لُحَّةٌ لَّهُ وَقَنْتُونَ ﴿٢٦﴾ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾ بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَ هُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ ﴿٢٩﴾ فَأَقْرِبْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ *مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

(28) He presents to you an example from yourselves. Do you have among those whom your right hands possess [i.e., slaves] any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]?⁽¹⁾ Thus do We detail the verses for a people who use reason.

(29) But those who wrong follow their [own] desires without knowledge. Then who can guide one whom Allāh has sent astray? And for them there are no helpers.

(30) So direct your face [i.e., self] toward the religion, inclining to truth. [Adhere to] the fiṭrah⁽²⁾ of Allāh upon which He has created [all] people. No change should there be in the creation of Allāh.⁽³⁾ That is the correct religion, but most of the people do not know.

(31) [Adhere to it], turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allāh

(32) [Or] of those who have divided their religion and become sects, every faction rejoicing in what it has⁽⁴⁾.

(1) - See footnote to 16:71.

(2) - The natural inborn inclination of man to worship his Creator prior to the corruption of his nature by external influences. Thus, Islāmic monotheism is described as the religion of fiṭrah—that of the inherent nature of mankind.

(3) - i.e., let people remain true to their fiṭrah within the religion of Islām.

(4) - Of beliefs, opinions, customs, etc.



(33) And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when

He lets them taste mercy from Him, at once a party of them associate others with their Lord,

(34) So that they will deny what We have granted them.⁽¹⁾ Then enjoy yourselves, for you are going to know.

(35) Or have We sent down to them an authority [i.e., a proof or scripture], and it speaks of what they have been associating with Him?

(36) And when We let the people taste mercy, they rejoice therein,

but if evil afflicts them for what their hands have put forth, immediately they despair.

(37) Do they not see that Allāh extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe.

(38) So give the relative his right, as well as the needy and the traveler. That is best for those who desire the face [i.e., approval] of Allāh, and it is they who will be the successful.

(39) And whatever you give for interest [i.e., advantage] to increase within the wealth of people⁽²⁾ will not increase with Allāh. But what you give in zakāh,⁽³⁾ desiring the face [i.e., approval] of Allāh - those are the multipliers.⁽⁴⁾

(40) Allāh is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that? Exalted is He and high above what they associate with Him.

(41) Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He [i.e., Allāh] may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ
مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾ لِيَكْفُرُوا بِمَا
آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ
سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾ وَإِذَا آذَقْنَا
النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ
وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾ فَآتَاكَ ذَا الْقُرْبَىٰ
حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ
وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾ وَمَا آتَاكُمْ مِنْ رَبِّا
لَا يَرْبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَاكُمْ مِنْ
زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾
اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ
شُرَكَائِكُمْ مَن يَفْعَلُ مِنْ ذَٰلِكُمْ مِّنْ شَيْءٍ سُبْحٰنَهُ وَتَعَالَىٰ
عَمَّا يُشْرِكُونَ ﴿٤٠﴾ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ
أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

(1) - Or "So let them deny what We have granted them."

(2) - The phrase includes several connotations, among them: a) that which is given as usury or interest, b) that which is given on the condition that it be repaid with interest, and c) a gift given with the intention of obtaining from the recipient greater benefit or a larger gift.

(3) - The meaning of ṣadaqah (voluntary charity) is included here.

(4) - Of their blessings on earth and their rewards in the Hereafter.



(42) Say, [O Muḥammad], "Travel through the land and observe how was the end of those before. Most of them were associators [of others with Allāh].

(43) So direct your face [i.e., self] toward the correct religion before a Day comes from Allāh of which there is no repelling. That Day, they will be divided. ⁽¹⁾

(44) Whoever disbelieves upon him is [the consequence of] his disbelief. And whoever does righteousness - they are for themselves preparing,

(45) That He may reward those

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ
كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾ فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِنْ
قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾ مَنْ
كَفَرَ عَلَيَّهِ كُفْرُهُ ۖ وَمَنْ عَمِلْ صَالِحًا فَلَا نَفْسَ لَهُ يَمْهَدُونَ ﴿٤٤﴾
لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ
الْكَافِرِينَ ﴿٤٥﴾ وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ
مِنْ رَحْمَتِهِ ۖ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ ۖ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿٤٦﴾ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ
بِالْبَيِّنَاتِ فَاتَّقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ
الْمُؤْمِنِينَ ﴿٤٧﴾ اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَيُنزِلُ الْوَدْقَ يَخْرُجُ مِنْ
خِلَالِهِ ۖ فإِذَا أَصَابَ بِهِ ۖ مَنْ يَشَاءُ مِنْ عِبَادِنَا إِذَا هُمْ يَسْتَبِشِرُونَ
﴿٤٨﴾ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ ۖ لَمُبْلِسِينَ
﴿٤٩﴾ فَانظُرْ إِلَىٰ آثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتِ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers.

(46) And of His signs is that He sends the winds as bringers of good tidings and to let you taste His mercy [i.e., rain] and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful.

(47) And We have already sent messengers before you to their peoples, and they came to them with clear evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support ⁽²⁾ of the believers.

(48) It is Allāh who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately 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 Allāh - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent.

(1) - Into those destined for Paradise and those destined for Hell.

(2) - i.e., aid or the bestowal of victory.



(51) But if We should send a [bad] wind and they saw [their crops] turned yellow, they would remain thereafter disbelievers. ⁽¹⁾

(52) So indeed, you will not make the dead hear, nor will you make the deaf hear the call when they turn their backs, retreating.

(53) And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [in submission to Allāh].

(54) Allāh is the one who created you from weakness, then made

after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.

(55) And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded.

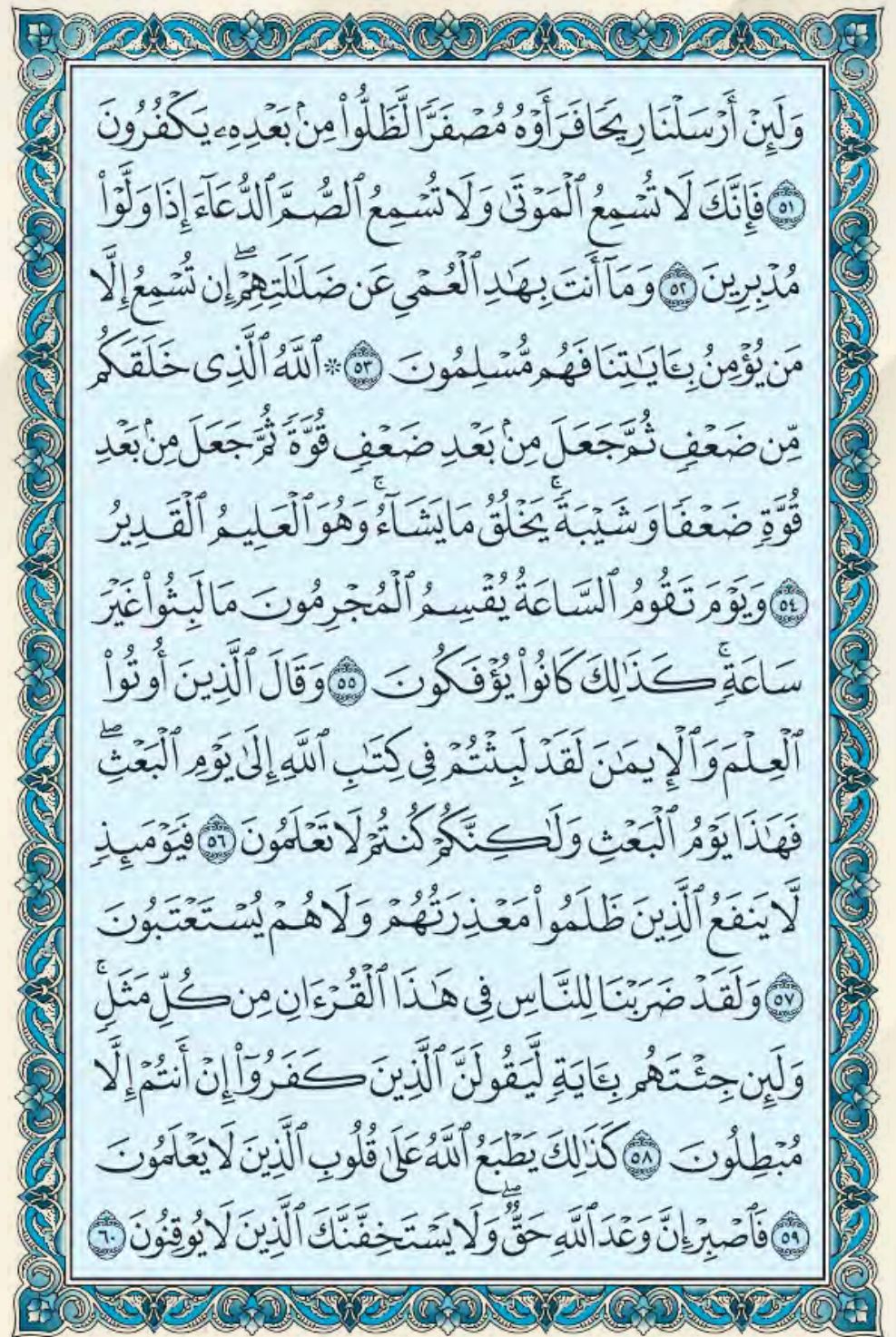
(56) But those who were given knowledge and faith will say, "You remained the extent of Allāh's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know." ⁽²⁾

(57) So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].

(58) And We have certainly presented to the people in this Qur'ān from every [kind of] example. But, [O Muḥammad], if you should bring them a sign, the disbelievers will surely say, "You [believers] are but falsifiers."

(59) Thus does Allāh seal the hearts of those who do not know. ⁽³⁾

(60) So be patient. Indeed, the promise of Allāh is truth. And let them not disquiet you who are not certain [in faith].



(1) - Denying and ungrateful for the previous favors of Allāh.

(2) - i.e., acknowledge the truth.

(3) - i.e., those who do not wish to know the truth and refuse it.