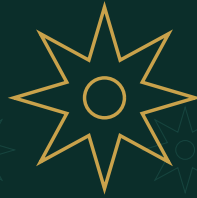


SURAH AS A STORY



# Surah Ar-Rum

*The Romans*

The complete journey — a prophecy, and signs in your own home —  
told the way a loving elder shares it with a child



Surah No. 30 • 60 Ayahs • Meccan

**NOORANI ILM**

[nooraniilm.com](http://nooraniilm.com) • free sadaqah jariyah ebook

## The Surah at a Glance

*Ghulibatir-Room. Feee adnal-ardi wa hum  
mim-ba'di ghalabihim sayaghliboon*

2-3. The Romans have been defeated in the nearest land,  
but they, after their defeat, will overcome.

*Wa yawma 'iziny-yafrahul-mu'minoon.  
Binasril-laah*

4-5. And that day the believers will rejoice — in the  
victory of Allah.

*Ya'lamoona zaahiram-minal-hayaatid-dunyaa wa  
hum 'anil-Aakhirati hum ghaafileoon*

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

*Wa min aayaatiheee an khalaqa lakum min  
anfusikum azwaajal-litaskunooo ilayhaa*

21. And of His signs is that He created for you from  
yourselves mates, that you may find tranquillity in  
them.

*Fa-aqim wajhaka lid-deeni haneefaa;  
fitratal-laahil-latee fataran-naasa 'alayhaa*



30. So direct your face toward the religion, inclining to truth — the fitrah of Allah upon which He created people.

*Zahar al-fasaadu fil-barri wal-bahri bima  
kasabat aydin-naas*

41. Corruption has appeared on land and sea because of what people's hands have earned.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari — free on [nooraniilm.com](http://nooraniilm.com) (Read & Recite section).

## A Prophecy With a Deadline

Beta, this surah opens with something no other scripture attempts: a specific prediction about a war between two empires, with a time limit attached — made at a moment when it looked impossible.

'ALIF LAM MEEM. GHULIBATIR-ROOM — THE ROMANS HAVE BEEN DEFEATED — FEE ADNAL-ARDI — in the NEAREST LAND — WA HUM MIN BA'DI GHALABIHIM SAYAGHLIBOON — AND THEY, AFTER THEIR DEFEAT, WILL OVERCOME — FEE BID'I SINEEN — WITHIN A FEW YEARS.'



Beta, here is the background. Two superpowers dominated that world: the Byzantines (called 'Ar-Rum'), who were People of the Book, and the Persians, who were fire-worshippers. The Persians crushed the Byzantines and took their territories. The idolaters of Makkah were delighted — because the Persians, who had no scripture, had defeated the people who did. They taunted the Muslims: your allies among the Book-people have lost, and we will defeat you the same way.

And these ayahs came down: they will win again, within 'bid'i sineen' — a term that in Arabic covers between three and nine years.

Beta, this was a staggering claim. The Byzantine empire at that point was broken; its capital was threatened; its treasury was empty. Historians of that period describe its condition as hopeless.

Abu Bakr (radiyallahu anhu) went out and publicly wagered with the Quraysh on it — this was before betting was prohibited — and he even extended the



term on the Prophet's ﷺ advice to be safe.

And within that window, beta, the Byzantines defeated the Persians decisively. And the second half of the prophecy came true on the same day, as several reports state: the news of the Byzantine victory reached the Muslims around the time of the battle of Badr.

'WA YAWMA'IZIN YAFRAHUL-MU'MINOON — AND THAT DAY THE BELIEVERS WILL REJOICE — BI-NASRILLAH — IN THE VICTORY OF ALLAH — YANSURU MAN YASHA' — He gives victory to whom He wills — WA HUWAL-'AZEEZUR-RAHEEM — and He is the Almighty, the Merciful.'

Beta, notice: even a distant empire's victory is called 'nasrullah' — the victory of Allah. All of it is His arrangement, whoever the players are.

'WA'DALLAH — it is the PROMISE OF ALLAH — LA YUKHLIFULLAHU WA'DAH — Allah does not fail in His promise — WA LAKINNA AKTHARAN-NASI LA YA'LAMOON — but most people do not know.'



## They Know Only the Surface

And then, beta, comes a description of most of humanity that is more accurate today than ever:

'YA'LAMOONA ZAHIRAN MINAL-HAYATID-DUNYA —  
THEY KNOW WHAT IS APPARENT OF THE WORLDLY  
LIFE — WA HUM 'ANIL-AKHIRATI HUM GHAFILOON  
— AND OF THE HEREAFTER THEY ARE UNAWARE.'

Beta, 'zahiran' — the SURFACE, the outer layer. They are experts in the outside of this life: how to earn, how to build, how to travel, how to treat a disease, how to split an atom. Deep and impressive knowledge — all of it about the shell.

And about what comes after — where all of it is going, and why any of it exists — 'ghafiloon', completely unaware.

Beta, think of a man who studies a house for years: its paint, its wiring, its market value — and never once wonders who owns it or why he was allowed to stay in



it. That is the ayah.

'A WA LAM YATAFAKKAROO FEE ANFUSIHIM — have they not REFLECTED WITHIN THEMSELVES? MA KHALAQALLAHUS-SAMAWATI WAL-ARDA WA MA BAYNAHUMA ILLA BIL-HAQQI WA AJALIN MUSAMMA — Allah did not create the heavens and the earth and what is between them except in TRUTH and for a SPECIFIED TERM.'

And then a piece of advice for anyone studying history: 'A WA LAM YASEEROO FIL-ARDI FA-YANZUROO KAYFA KANA 'AQIBATUL-LAZINA MIN QABLIHIM — have they not TRAVELLED THROUGH THE EARTH and OBSERVED how was the END of those before them? KANOO ASHADDA MINHUM QUWWATAN — they were STRONGER THAN THEM in power — WA ATHAROOAL-ARDA WA 'AMAROOHA AKTHARA MIMMA 'AMAROOHA — and they PLOUGHED the earth and BUILT IT UP MORE than these have built it up.'



Beta, note that: earlier nations built MORE than the ones being addressed. So the ruins you visit as a tourist were once more advanced than the city you live in. And Allah says of them: 'WA MA KANALLAHU LI-YAZLIMAHUM WA LAKIN KANOO ANFUSAHUM YAZLIMOON — Allah would not have wronged them, but they were wronging themselves.'

## Signs in Your Own Home

And now, beta, the heart of this surah: a series of ayahs each beginning 'WA MIN AYATIHI' — AND OF HIS SIGNS. Allah lists the evidence of His existence, and He does not begin with the stars.

'WA MIN AYATIHI AN KHALAQAKUM MIN TURABIN THUMMA IZA ANTUM BASHARUN TANTASHIROON — and of His signs is that He created you from DUST, and then suddenly you are HUMAN BEINGS, SPREADING OUT.'

And then, beta, an ayah that should be read at every wedding and in every difficult marriage:





'WA MIN AYATIHI AN KHALAQA LAKUM MIN  
ANFUSIKUM AZWAJAN LI-TASKUNOO ILAYHA — AND  
OF HIS SIGNS IS THAT HE CREATED FOR YOU FROM  
YOURSELVES MATES, THAT YOU MAY FIND  
TRANQUILLITY IN THEM — WA JA'ALA BAYNAKUM  
MAWADDATAN WA RAHMAH — AND HE PLACED  
BETWEEN YOU AFFECTION AND MERCY — INNA FEE  
ZALIKA LA-AYATIN LI-QAWMIN YATAFAKKAROON —  
indeed, in that are signs for a people who REFLECT.'

Beta, take this apart, because there is a whole  
philosophy of marriage inside it.

FIRST — the purpose: 'li-taskunoo ilayha' — that you  
may find SUKOON in her. Sukoon is stillness, rest, the  
settling of a restless thing. So the primary purpose of a  
marriage in the Quran is not wealth, not status, not even  
children — it is that two people become a place of rest  
for each other. Beta, ask yourself: is your home a place  
your family can exhale in?



SECOND — the two things Allah PLACES between them: 'mawaddah wa rahmah'. 'Mawaddah' is love and desire and delight in someone. 'Rahmah' is mercy — gentleness, forgiveness, care for someone's weakness.

And beta, the scholars observed the wisdom of this pairing. Mawaddah is strongest at the beginning; it is the fire of attraction. Rahmah is what grows and takes over as the years pass, when bodies age and irritations accumulate. Love may cool; mercy holds. A marriage that runs only on mawaddah will not survive; one carried by rahmah lasts a lifetime.

THIRD — notice: 'JA'ALA bayankum' — HE PLACED it between you. The affection in a home is not merely chemistry or luck. It is something Allah puts there — which means it is something you should ask Him for, and something He can restore when it fades.

'WA MIN AYATIHI KHALQUS-SAMAWATI WAL-ARDI WAKHTILAFU ALSINATIKUM WA ALWANIKUM — and of His signs is the creation of the heavens and the



earth, and the DIVERSITY OF YOUR LANGUAGES AND YOUR COLOURS — INNA FEE ZALIKA LA-AYATIN LIL-'ALIMEEN — indeed, in that are signs for those of KNOWLEDGE.'

Beta, note carefully: differences of language and colour are listed as SIGNS OF ALLAH, in the same list as the creation of the heavens. Not as problems to be solved, not as grounds for ranking people — as evidence of His creative power. A person who despises another's colour is despising something the Quran calls an ayah.

'WA MIN AYATIHI MANAMUKUM BIL-LAYLI WAN-NAHARI WABTIGHA'UKUM MIN FADLIH — and of His signs is your SLEEP by night and day and your seeking of His bounty.' Beta, even your sleep is listed as evidence.

## The Fitrah

And now, beta, one of the most important ayahs in the Quran about human nature:



'FA-AQIM WAJHAKA LID-DEENI HANEEFA — SO  
 DIRECT YOUR FACE toward the religion, INCLINING TO  
 TRUTH — FITRATALLAHIL-LATI FATARAN-NASA  
 'ALAYHA — the FITRAH OF ALLAH UPON WHICH HE  
 CREATED (all) PEOPLE — LA TABDEELA  
 LI-KHALQILLAH — NO CHANGE SHOULD THERE BE IN  
 THE CREATION OF ALLAH —  
 ZALIKAD-DEENUL-QAYYIM — THAT IS THE CORRECT  
 RELIGION — WA LAKINNA AKTHARAN-NASI LA  
 YA'LAMOON — but most people do not know.'

Beta, 'fitrah' is the original disposition Allah built into every human being — the inborn inclination to recognise that there is a Creator, and the natural sense of right and wrong.

The Prophet ﷺ explained it: every child is born upon the fitrah, and then his parents make him a Jew, a Christian or a Magian. Then he ﷺ gave a beautiful comparison: an animal gives birth to a whole, complete offspring — do you find it mutilated at birth? The damage is done afterwards.



Beta, what this means is profound. Islam is not presented as something foreign being installed into you. It is presented as your ORIGINAL SETTING — what you already were before the world wrote over it.

That is why a person who has been far from Allah for years and then turns back often describes it as 'coming home', not as adopting something new. Something in him recognised it.

And this also explains why every human society, however isolated, has developed some notion of worship, of gratitude to a higher power, of good and evil. That is the fitrah pushing through.

So the command is: 'aqim wajhaka' — set your face STRAIGHT toward it. Beta, the fitrah is a compass, but a compass can be crowded out by noise. Straightening your face toward the deen is simply clearing away what was written over the original.

## **Corruption Has Appeared**



And then, beta, an ayah about the state of the world that reads as though it were revealed this morning:

'ZAHARAL-FASADU FIL-BARRI WAL-BAHRI BIMA  
KASABAT AYDIN-NAS — CORRUPTION HAS  
APPEARED ON LAND AND SEA BECAUSE OF WHAT  
THE HANDS OF PEOPLE HAVE EARNED —  
LI-YUZEEQAHUM BA'DAL-LAZI 'AMILOO  
LA'ALLAHUM YARJI'OON — SO HE MAY LET THEM  
TASTE PART OF WHAT THEY HAVE DONE, THAT  
PERHAPS THEY WILL RETURN.'

Beta, 'fasad' means corruption, spoilage, the ruin of something that was sound. And Allah names the cause: 'bima kasabat aydin-nas' — what human hands have earned.

The scholars explained this as covering both moral corruption — injustice, oppression, the breaking of Allah's limits — and the physical spoiling of the world that follows from human greed. Beta, look at the poisoned rivers, the emptied seas, the fouled air, the



ruined soil. The ayah names both land and sea specifically.

And look at the purpose again — the same phrase we saw in As-Sajdah: 'la'allahum yarji'oon', so that perhaps they will RETURN. Even the damage is designed as a wake-up call. Allah lets us taste a PART of what we did, not all of it — 'ba'dal-lazi 'amiloo' — so that we still have room to turn back.

'QUL SEEROO FIL-ARDI FANZUROO KAYFA KANA  
'AQIBATUL-LAZINA MIN QABLU — say: travel through the earth and observe how was the end of those before.'

## **Weakness, Strength, Weakness**

The surah then gives one of the most humbling descriptions of a human life ever written:

'ALLAHUL-LAZI KHALAQAKUM MIN DA'FIN — ALLAH IS THE ONE WHO CREATED YOU FROM WEAKNESS — THUMMA JA'ALA MIN BA'DI DA'FIN QUWWAH — THEN MADE AFTER WEAKNESS STRENGTH —



THUMMA JA'ALA MIN BA'DI QUWWATIN DA'FAN WA SHAYBAH — THEN MADE AFTER STRENGTH WEAKNESS AND WHITE HAIR — YAKHLUQU MA YASHA' — He creates what He wills — WA HUWAL-'ALEEMUL-QADEER — and He is the Knowing, the Competent.'

Beta, there is your entire life in one ayah. You arrive unable to lift your own head. Then, for a few decades in the middle, you can lift almost anything — and in exactly those decades, most people forget where they came from and where they are going. And then, gently, the strength is withdrawn again, and white hair appears, and you need help with things a child needs help with.

Beta, the strength in the middle is a LOAN, not a possession. It was given after weakness and it will be taken back into weakness. Use it while it is in your hands.





And the surah closes, beta, with an instruction for anyone carrying truth in a world that does not want it:

'FASBIR INNA WA'DALLAHI HAQQ — SO BE PATIENT; INDEED, THE PROMISE OF ALLAH IS TRUTH — WA LA YASTAKHIFFANNAKAL-LAZINA LA YOOQINOON — AND LET NOT THOSE WHO HAVE NO CERTAINTY MAKE YOU UNSTEADY, shake you, or take you lightly.'

Beta, what a final line for this surah. 'La yastakhiffannak' — do not let them make you light, unsteady, easily moved.

Because that is exactly what happens: people with no certainty of their own are often the loudest, and their confidence can shake someone who actually has the truth. You start apologising for your prayer, softening your beliefs, laughing along to avoid seeming strange.

And Allah says to His Messenger ﷺ, and through him to you: be patient, the promise is true — and do not let people who are certain of NOTHING unsteady a person who is certain of Allah.



Beta, and remember how this surah began: with a prophecy that looked impossible, made in a hopeless year, and fulfilled exactly. That is your evidence that the promise at the end is worth waiting for.

## What This Surah Teaches Us

1. Allah announced an impossible outcome years in advance, and it happened on schedule — His promise is not a hope, it is a record.
2. Most people are experts in the surface of this life and unaware of what it is for.
3. The purpose of marriage in the Quran is sukoon — ask whether your home is a place your family can exhale in.
4. Mawaddah fades and rahmah grows: a marriage carried by mercy outlasts one running on attraction alone — and Allah PLACES both, so ask Him for them.
5. Differences of language and colour are listed among His signs — never among His problems.



**6. Islam is your original setting, not a foreign installation: the fitrah is a compass buried under noise.**

**7. Your strength is a loan between two weaknesses — and never let people who are certain of nothing unsteady you.**

**Ya Allah, place mawaddah and rahmah in our homes, return us to Your fitrah, and keep us steady among those who have no certainty. Ameen.**

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

Noorani Ilm • nooraniilm.com • Free to share — sadaqah jariyah

