

Surah 30. Ar-Rum

Asad: AND SO, set thy face²⁵ steadfastly towards the [one ever-true] faith, turning away from all that is false,²⁶ in accordance with the natural disposition which God has instilled into man:²⁷ [for,] not to allow any change to corrupt what God has thus created²⁸ - this is the [purpose of the one] ever-true faith; but most people know it not.

Malik: Therefore, stand firm in your devotion to the upright faith - the nature made by Allah, the one on which mankind 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.

Pickthall: So set thy purpose (O Muhammad) for religion as a man by nature upright--the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not.

Yusuf Ali: So set thou thy face steadily and truly to the Faith: (Establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not. ^{3540 3541 3542}

Transliteration: Faaqim wajhaka liiddeeni haneefan fitrata Allāhi allatee fatara alInnasa AAalayha la tabdeela likhalqi Allāhi thalika alddeenu alqayyimu walakinna akthara alInnasi la yaAAlamoona

Khatab:

So be steadfast in faith in all uprightness ?O Prophet?—the natural Way of Allah which He has instilled in ?all? people. Let there be no change in this creation of Allah. That is the Straight Way, but most people do not know.

Author Comments

25 - I.e., "surrender thy whole being"; the term "face" is often used metonymically in the sense of one's "whole being".

26 - For this rendering of hanif, see note [110] on [2:135](#).

27 - See [7:172](#) and the corresponding note [139]. The term fitrah, rendered by me as "natural disposition", connotes in this context man's inborn, intuitive ability to discern between right and wrong, true and false, and, thus, to sense God's existence and oneness. Cf. the famous saying of the Prophet, quoted by Bukhari and Muslim: "Every child is born in this natural disposition; it is only his parents that later turn him into a 'Jew', a 'Christian', or a 'Magian'." These three religious formulations, best known to the

contemporaries of the Prophet, are thus contrasted with the "natural disposition" which, by definition, consists in man's instinctive cognition of God and self-surrender (islam) to Him. (The term "parents" has here the wider meaning of "social influences" or "environment").

28 - Lit., "no change shall there be [or "shall be made"] in God's creation (khalq)", i.e., in the natural disposition referred to above (Zamakhshari). In this context, the term tabdil ("change") obviously comprises the concept of "corruption".

3540 - For Hanif see n. 134 to ii. 135. Here "true" is used in the sense in which we say, "the magnetic needle is true to the north." Those who have been privileged to receive the Truth should never hesitate or swerve but remain constant, as men who know.

3541 - As turned out from the creative hand of Allah, man is innocent, pure, true, free, inclined to right and virtue, and endowed with true understanding about his own position in the Universe and about Allah's goodness, wisdom, and power. That is his true nature, just as the nature of a lamb is to be gentle and of a horse is to be swift. But man is caught in the meshes of customs, superstitions, selfish desires, and false teaching. This may make him pugnacious, unclean, false, slavish, hankering after what is wrong or forbidden, and deflected from the love of his fellow-men and the pure worship of the One True God. The problem before the Prophets is to cure this crookedness, and to restore human nature to what it should be under the Will of Allah.

3542 - Din Qaiyim here includes the whole life, thoughts and desires of man. The "standard Religion," or the Straight Way is thus contrasted with the various human systems that conflict with each other and call themselves separate "religions" or "sects" (see verse 32 below). Allah's standard Religion is one, as Allah is One.

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