

Surah 42. Ash-Shura

Asad: In matters of faith,¹² He has ordained for you that which He had enjoined upon Noah - and into which We gave thee [O Muhammad] insight through revelation¹³ - as well as that which We had enjoined upon Abraham, and Moses, and Jesus: Steadfastly uphold the [true] faith, and do not break up your unity therein.¹⁴ [And even though] that [unity of faith] to which thou callest them appears oppressive to those who are wont to ascribe to other beings or forces a share in His divinity, God draws unto Himself everyone who is willing, and guides unto Himself everyone who turns unto Him.

Malik: He has ordained for you the same Deen (way of life - Islam) which He enjoined on Nuh - and which We have revealed to you O Muhammad - and which We enjoined on Ibrahim and Musa (Moses) and Isa (Jesus): "Establish the Deen of Al-Islam and make no division (sects) in it." Intolerable for the mushrikin is that to which you O Muhammad call them. Allah chooses for His service whom He wills, and guides to His Way only those who turn to Him in repentance.

Pickthall: He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him).

Yusuf Ali: The same religion has He established for you as that which He enjoined on Noah--the which We have sent by inspiration to thee--and that which We enjoined on Abraham Moses and Jesus: Namely that ye should remain steadfast in Religion and make no divisions therein: to those who worship other things than Allah hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases and guides to Himself those who turn (to Him).^{4541 4542 4543}

Transliteration: SharaAAa lakum mina alddeeni ma wassa bihi noohan waallathee awhayna ilayka wama wassayna bihi ibraheema wamoosa waAeesa an aqeemoo aldeena wala tatarrafoo feehi kabura AAala almushrikeena ma tadAAoohum ilayhi Allahu yajtabee ilayhi man yashao wayahdee ilayhi man yuneebu

Khatab:

He has ordained for you ?believers? the Way which He decreed for Noah, and what We have revealed to you ?O Prophet? and what We decreed for Abraham, Moses, and Jesus,¹ ?commanding:? "Uphold the faith, and make no divisions in it." What you call the polytheists to is unbearable for them. Allah chooses for Himself whoever He wills, and guides to Himself whoever turns ?to Him?.

Author Comments

12 - See first paragraph of note [249] on [2:256](#). Since, as the sequence shows, the term din cannot apply in this context to "religion" in its widest connotation, including religious laws - which, by their very nature, have been different in each successive dispensation (cf. note [66] on [5:48](#)) - it obviously denotes here only the ethical and spiritual contents of religion, i.e., "faith" in its most general sense. With this verse, the discourse returns to the theme sounded at the beginning of this surah, namely, the unchanging sameness

of the spiritual and moral principles underlying all revealed religions.

13 - Lit., "which We have revealed unto thee", implying that it was only through revelation that the Prophet Muhammad came to know "that which God had enjoined upon Noah".

14 - Cf. [3:19](#) - "the only [true] religion in the sight of God is [man's] self-surrender unto Him"; and [3:85](#) - "if one goes in search of a religion other than self-surrender unto God, it will never be accepted from him". Parallel with this principle, enunciated by all of God's apostles, is the categorical statement in [21:92](#) and [23:52](#) - "Verily, [O you who believe in Me,] this community of yours is one single community, since I am the Sustainer of you all". Most of the great commentators (e.g., Zamakhshari, Razi, Ibn Kathir) understand this as an unequivocal reference to the ecumenical unity of all religions based on belief in the One God, notwithstanding all the differences with regard to "the [specific] statutes and practices enjoined for the benefit of the various communities in accordance with their [time-bound] conditions ('ala hasab ahwaliha)", as expressed by Zamakhshari in his comments on the verse under discussion.

29782 -

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4541 - Allah's Religion is the same in essence, whether given, for example, to Noah, Abraham, Moses, or Jesus, or to our holy Prophet. The source of unity is the revelation from Allah. In Islam it is "established" as

an institution, and does not remain merely a vague suggestion.

4542 - Faith, Duty or Religion, is not a matter to dispute about. The formation of sects is against the very principle of Religion and Unity. What we should strive for is steadfastness in duty and faith, and unity among mankind.

4543 - Unity, unselfishness, love for Allah and man,-these things are inconsistent with selfish aggrandizement, unjust suppression of our fellow-creatures, false worship, and false conduct to our brethren. Hence the Gospel of Unity, though it is in complete accord with the pure pattern after which Allah made us, is yet hard to those who love self and falsehood. But Grace is free to all, and in His wise Plan, He will specially select Teachers to show the Way to humanity, and no one who turns to Him will lack guidance.

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