

## Flow Chart of Macro-Structure of Soorah Ash-Shooraa

# 42-Soorah Ash-Shooraa Makkan

Verses: 53

Paragraphs: 7



### • Period of revelation and the background:

Soorah Ash-Shooraa is the third of the soorahs that begin with the letters "Haa-Meem. It was revealed during the last phase of prophet's stay in Makkah. Probably, it was revealed in 13 prophet-hood. This is the period when soorah Az-Zukhruf, soorah Al-An'aam and soorah Al-A'raaf were revealed as well. The conspiracy and the collective decision to kill the

messenger (pbuh) of Allah is mentioned in it. The Quraish of Makkah were still in doubt about the invitation of the prophet (pbuh). Maulana Islaahi has written that this soorah is a sort of farewell address. In fact, this soorah is a preamble to the establishment of an Islamic state in Madinah, in which the Muslims have been advised to establish a just social system (the Islamic state) based on consultation in order to establish the religion and implement the Law of Allah. In this soorah, the difference between the Divine Law and the man-made law has been mentioned and the Tawheed of Sovereignty has been explained.

### The relationship of soorah Ash-Shooraa with the Book

- 1- In the previous soorah (Haa-Meem As-Sajdah), there was the mention of “enemies of Allah” who showed arrogance in the land. Here, in this soorah (Ash-Shooraa), the heavenly plan based on revelation has been described to combat them. The Muslims should establish an Islamic state based on consultation and uproot the enemies of Allah.
- 2- In the next soorah (Az-Zukhruf), the Creative and Legislative Sovereignty of Allah is mentioned. The “enemies of Allah” consider themselves as sovereigns instead of Allah and adopt the attitude of arrogance on the earth.

### Important key words and subjects of soorah Ash-Shooraa

#### 1- Meaningfulness of the use of Word ﴿كَذٰلِكَ﴾ “Kazaalika” (thus) in soorah Ash-Shooraa:

The word ﴿كَذٰلِكَ﴾ “Kazaalika” (thus) has been used in this soorah to clarify that the prophet hood of Muhammad (pbuh) is like that of the previous prophets and messengers. In other words, it is not something new and unusual. The word “Kazaalika” (thus) has been used repeatedly in this soorah. The revelations given to Muhammad (pbuh) have been connected with the chain of previous prophet hood. So the word “Kazaalika” has been used three times in (verses 3,7,53) and the word ﴿فَلِذَاٰلِكَ﴾ “Falizaalika” (therefore) has been used once in (verse 15).

**2- Explanation of three ways of revelation in soorah Ash-Shooraa:**

The three methods of revelation have been explained in this soorah. The fourth method - the method of dream - has been mentioned in soorah As-Saaffaat in connection with the sacrifice of prophet Ibraaheem and prophet Ismaa'eel.

(a) Allah Almighty puts the message in the heart through a quick hint.

﴿وَحْيًا﴾ “Through inspiration” (Verse: 51)

(b) He talks from behind the veil. ﴿أَوْ مِنْ وَرَآئِ حِجَابٍ﴾ “Or from behind a veil” (Verse: 51)

(c) He sends a messenger to give revelation. ﴿أَوْ يُرْسِلَ رَسُولًا﴾ “Or through sending a messenger” (Verse: 51)

(d) The fourth method of revelation is the dream. The dreams of prophets are also considered to be the commands of Allah.

**3- Explanation of Tawheed of Person by the words ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ “Laisa kamithlehee shayun” (there is nothing like Him) in soorah Ash-Shooraa:**

﴿يُجَادِلُونَ﴾ Those who quibble about Allah (Verse: 35), ﴿يُحَاجُّونَ فِي اللَّهِ﴾ and those who dispute about Him (Verse: 16), have been silenced with only three words that Allah is not like any creation. “There is no one like Him”

(Verse: 11) This is the subject of Allah's Person.

**4- Refutation of the Shirk of guardianship in soorah Ash-Shooraa:**

The Shirk of guardianship has been refuted repeatedly in this soorah by using the word ﴿أَوْلِيَاءَ﴾ “Auliya” (guardians). The polytheists have been warned that they should not take others besides Allah as their guardians. Allah is the Guardian, Patron and the real Helper of everyone. He can put right the affairs of everyone. This is the subject of Tawheed of Guardianship and the Tawheed of Control and Authority.

(a) Allah is watching those who take others besides Allah as their guardians.

The messenger (pbuh) of Allah is not an inspector over them.

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ﴾ “Those who take others as their guardians besides Him, Allah Himself is watching them.” (Verse: 6)

(b) The wrong-doers who consider others besides Allah as their guardians will have no helpers and protectors. ﴿وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَوَيْ وَلَا نَصِيرٍ﴾ “As for the wrongdoers, they will have no protector nor helper.” (Verse: 8)

- (c) The others besides Allah cannot give life to anyone. Only Allah can give life to the dead; therefore, only Allah should be taken as Guardian instead of the others. ﴿أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى﴾ “Have they set up other guardians beside Him, while Allah Alone is the Guardian? It is He Who gives life to the dead.” (Verse: 9)
- (d) The others besides Allah have no control over the rain. Allah spreads His Mercy through the rain; therefore, only He can be the Guardian and only He deserves the praise. ﴿وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ﴾ “It is He Who sends down rain even after they have lost all hope, and spreads His Mercy. He Alone is the Praiseworthy Guardian.” (Verse: 28)
- (e) He cannot be frustrated in the heavens and the earth. He is the fountain-head of all power; therefore, no one else can be accepted as guardian and helper besides Him. ﴿وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾ “You cannot frustrate Allah in earth and there is no protector or helper for you besides Allah.” (Verse: 31)
- (f) Whoever is misled by Allah, no one can be his guardian who can guide him. ﴿وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَدِيِّ مَنْ بَعْدِهِ﴾ “He whom Allah lets go astray has no protector after Him.” (Verse: 44)
- (g) No one else besides Allah is the guardian who could help them or show them the right way. ﴿وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُوهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ﴾ “They shall have no protectors who could help them besides Allah. The one whom Allah lets go astray has no way of escape.” (Verse: 46)

##### 5- Invitation of acceptance in soorah As-Shooraa:

The suggestion to accept the invitation of Tawheed has been given by the repeated use of the word ﴿استجاب﴾ “IsteJaabah” (acceptance) and its consequences have been told.

- (a) The invitation to accept Islam has been given and they have been threatened with the punishment of Day of Judgement. ﴿اسْتَجِيبُوا لِلرَّبِّ كَمَا مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمَهُ لَا مَرَدَ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ﴾ “Answer the call of your Lord before that Day arrives which cannot be averted against the Will of Allah. There shall be no refuge for you on that Day, nor shall you be able to deny (your sins).” (Verse: 47)

- (b) Those who accept the invitation of Islam, believe and do good deeds, Allah will increase His blessings for them; while those who reject the invitation will be punished severely.

﴿وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ﴾

“He answers the prayers of those who believe and do good deeds and gives them even more out of His Bounty. As for the unbelievers, they shall have severe punishment.” (Verse: 26)

- (c) Those who accept the invitation of Islam, they establish the prayer, establish the collective system based on consultation and spend out of the blessings of Allah given to them.

﴿وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾

“They answer the call of their Lord, establish prayer, conduct their affairs with mutual consultation and spend out of the sustenance which We have given them.” (Verse: 38)

- (d) Those who quibble and show stubbornness after the invitation of Islam has been accepted, their argument is futile in the sight of Allah. Allah's Wrath will be on them and they will be given severe punishment.

﴿وَالَّذِينَ يُحَاجُّونَ فِي الدِّينِ مِنَ الْمُؤْمِنِينَ بَعْدَ مَا اسْتَجِيبَ لَهُ فَجَاءُوا بِحُجَّتِهِمْ دَاحِضَةً عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ﴾

“Those who dispute concerning Allah after He has been accepted, their argument is futile in the sight of their Lord, on them is His Wrath and for them there will be a terrible punishment.” (Verse: 16) Those who accept this invitation have been called the servants of Allah. (Verses: 23, 25, 27, 52)

#### 6- The comparison between Allah's Law and man-made law in soorah Ash-Shoora:

Two kinds of laws have been compared in this soorah. One is the Divine law given by Allah and the other is the man-made law which has no sanction from Allah. To make an effort to implement the Divine Law in every field of our life is obligatory for us.

- (a) The Divine Law: ﴿شَرَعَ لَكُمْ مِنَ الدِّينِ﴾ “He has ordained for you the same 'Deen' (way of life).” (Verse: 13)

- (b) Man-made Law: ﴿شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ﴾ “In the practice of their faith, they have made lawful to them what Allah has not allowed.” (Verse: 21)

**7- Explanation of the purpose of justice in establishing the religion :**

The command which was given to prophets Nooh, Ibraaheem, Moosaa and Eesaa (pbuh) was also given to Muhammad (pbuh) the last messenger that he should establish the “Deen” (way of life of Islam) and should not get involved in any kind of differences in this regard, no matter, how disdainful it may be for the polytheists.

﴿شَرَعْنَا لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقْبِلُوا  
الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾  
(آيت: 13)

“He has ordained for you the same Deen (way of life - Islam) which He enjoined on Nooh and which We have revealed to you (O Muhammad) and which We enjoined on Ibraaheem and Moosaa and Eesaa: “Establish the Deen (of Islam) and make no division in it.” (Verse: 13)

The establishment of “Deen” (way of life) is the establishment of the Divine Law. The purpose of establishment of “Deen” is the establishment of justice.

﴿وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ﴾ “And I am commanded to do justice between you.” (Verse: 15)  
This is the topic of the Tawheed of Sovereignty.

**8- Meaningfulness of the use of the word ﴿حَرْث﴾ “Harth” (harvest) in soorah Ash-Shooraa:**

An important principle told in this soorah is that whether it is the struggle for this world or the hereafter, hard work is necessary. Those who struggle only for this world will not get anything in the hereafter. A good Muslim has to work for the harvest of this world as well as for the harvest of the hereafter so that he may get the fruit of his struggle. The metaphor of harvest indicates the hard work.

﴿مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ لَا يُفْلِحْ فِي ذَلِكَ فِي حَرْثِهِ. وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ﴾

“He who desires the harvest of the hereafter, shall be given (many fold) increase in his harvest; and he who desires the harvest of this world, a share of it shall be given to him; but in the hereafter he shall have no share at all.”

(Verse: 20)

**9- Description of the wisdom behind the scarcity of sustenance in soorah Ash-Shooraa:**

It has been told in this soorah that there is wisdom behind the provision of limited sustenance to some people by Allah. If He had granted affluence to

His servants, they would have spread mischief in the land.

﴿وَلَوْ سَـَّطَ اللَّهُ الرَّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ﴾ “Had Allah bestowed abundance upon His servants, they would have transgressed beyond bounds in the earth.” (Verse:27)

### Macro-structure of soorah Ash-Shooraa

Soorah Ash-Shooraa consists of seven paragraphs.

#### 1- Verses: 1 to 12: In the first paragraph, there is introduction of Quranic revelation and Divine Attributes and refutation of Shirk.

Only Allah is the Guardian and the real Helper. The argument has been completed after the revelation of the Arabic Quran. After the revelation of the last Book to the last prophet (pbuh) the heavens are likely to break apart. The angels are asking forgiveness for those who are on earth with praises and glorification of Allah. Now man will go either to paradise or to hell. Man has been given the freedom of belief. If Allah willed, there would have been only one nation in the world. Allah has created the heavens and the earth and made the couples of human beings and the cattle and spread them in the world; but there is no peer for Allah. There is no one like Him. He hears and sees everything. All the power and authority belongs to Him. He decreases and increases the sustenance and has the complete knowledge of everything.

#### 2- Verses: 13 to 20: In the second paragraph, the command to establish the Divine Law has been given.

Steadfastness has been emphasized to ensure the establishment of justice.

- (a) The establishment of religion (Divine Law) has been ordained. “He has ordained for you the same Deen (the way of life - Islam)” (Verse: 13) The obligation of establishing the religion was ordained for all the messengers. “Establish the Deen (of Islam) and make no division (sects) in it.” (Verse: 13)
- (b) After the invitation of establishing the religion, the command to be steadfast on it has been given. “Stay firm as you are commanded.” (Verse: 15) The real cause of differences and dissensions is the mutual exploitation; therefore, people adopt the attitude of suspicion after the knowledge has come to them. The purpose of revelation of Quran is the establishment of justice. The Day of judgement will surely come. Man should work hard both

for this life and the life hereafter. Allah Almighty has got the power to give reward in this life as well as in the hereafter.

Those who believe, fear the punishment of the life hereafter in this world. They are the ones who really fear Allah. On the contrary, the unbelievers do not fear Allah in this world; but on the Day of Judgement they will tremble with fear. On that Day, they will be the ones who fear.

**3- Verses: 21 to 22: In the third paragraph, the man-made laws of the polytheists have been refuted.**

Confronting the Law of Allah is the man-made law of the unbelievers. Allah has not allowed to follow such laws. "Have they made partners (with Allah), who, in the practice of their faith, have made lawful to them what Allah has not allowed." (Verse: 21) Such wrong-doers will be given the painful punishment in return for what they have earned. On the contrary, those who believed and did good deeds will be sent to the paradise.

**4- Verses: 23 to 43: In the fourth paragraph, the characteristics of the believers and those who are steadfast have been described.**

The reward of the believes has been told and the arguments of Tawheed and life hereafter have been presented to the people. Allah gives the good news to His servants that He is Forgiving and appreciates what they do. He accepts the repentance of His servants and forgives their sins. He increases His blessings on those who accept His invitation and do good deeds and He punishes those who reject it. His Treasures are very vast, but he gives the measured sustenance; otherwise, man would rebel in the earth. Allah is Aware of His servants and He is watching them. He is the Guardian of mankind and their Creator. He cannot be frustrated. The sky, the earth, the oceans and the winds are His signs which contain arguments for every patient and grateful person. Those who dispute about His signs in spite of all what they see, will find no room for escape.

**Described below are the ten characteristics of those who establish the religion and the Divine Law.**

- (1) The believers rely only on their Lord. ﴿عَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ "Put their trust in their Lord." (Verse: 36)



- (2) They save themselves from the major sins. ﴿يَحْتَذِرُونَ كَبَائِرَ الْإِثْمِ﴾ “Avoid major sins.” (Verse: 37)
- (3) They save themselves from shameful deeds. ﴿وَالْفَوَاحِشِ﴾ “Avoid the shameful deeds” (Verse: 37)
- (4) They forgive even if they are in anger. ﴿وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ “They forgive even when they are angry.” (Verse: 37)
- (5) They obey the commands of their Lord. ﴿اسْتَجَابُوا لِرَبِّهِمْ﴾ “They answer the call of their Lord.” (Verse: 38)
- (6) They establish the prayer. ﴿وَأَقَامُوا الصَّلَاةَ﴾ “They establish Salah (prayer).” (Verse: 38)
- (7) They conduct all the important affairs with mutual consultation.  
﴿وَأَمْرُهُمْ شُورَى بَيْنَهُمْ﴾ “They conduct their affairs with mutual consultation.” (Verse: 38)
- (8) They spend in the way of Allah. ﴿وَيَمَارَرُزَقْنَاهُمْ يُنْفِقُونَ﴾ “They spend out of the sustenance which We have given them.” (Verse: 38)
- (9) They defend themselves against the oppression. ﴿إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ﴾  
“When they are oppressed, help (and defend) themselves.” (Verse: 39)
- (10) The recompense of an evil is a similar evil. ﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا﴾ “The recompense for an injury is an injury proportionate to it.” (Verse: 40) The one who takes revenge when he is wronged cannot be blamed. Revenge can be taken from those who oppress others and do wrong without any justification.  
﴿إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾  
“The blameworthy are those who oppress their fellow men and conduct themselves with wickedness in the land. It is they who will have painful punishment.” (Verse: 42) However, patience and forgiveness instead of revenge and retaliation need great courage. ﴿إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ﴾ “That would truly be an affair of great resolution.” (Verse: 43)

**5- Verses: 44 to 46: In the fifth paragraph, the end of enemies of Allah - the polytheists and the unbelievers - has been described.**

The one who is misled by Allah, cannot find a guardian who can guide him to the right way. They will tremble with fear when they will see the punishment. They will have everlasting punishment. They themselves are responsible for their loss. No protector will be able to help them against Allah on the Day of Judgement. ﴿وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءٍ يَنْصُرُوهُمْ مِنْ دُونِ اللَّهِ﴾ “They shall have no protectors who could help them besides Allah.” (Verse: 46)

**6- Verses: 47 to 50: In the sixth paragraph, people have been invited to accept the invitation of Tawheed.**

People have been threatened with the Day of Judgement that no one will be able to avert the punishment of Allah on that Day. The Sovereignty of Allah has been established and the arguments of Tawheed have been given from man's self. Regarding the children, four possibilities have been mentioned. (There is no other possibility.)

(a) He gives only daughters. ﴿وَيَهَبُ لِمَنْ يَشَاءُ إِنَاءًا﴾ “He gives daughters to whom He pleases.” (Verse: 49)

(b) He gives only sons. ﴿وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَوْرَ﴾ “And gives sons to whom He pleases.” (Verse: 49)

(c) He gives both sons and daughters. ﴿أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاءًا﴾ “To some He gives both sons and daughters.” (Verse: 50)

(d) He makes barren. ﴿وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا﴾ “And makes barren whom He will.”

(Verse: 50)

**7- Verses: 51 to 53: The three methods of revelation have been explained in the seventh and last paragraph.**

The argument for the veracity of the prophet-hood of Muhammad (pbuh) has been given that it is exactly according to the revelations given to the previous prophets. ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْتُمَ اللَّهُ إِلًّا وَحَيًّا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآدَانِهِ مَا يَشَاءُ﴾ “It is not vouchsafed for any human being that Allah should speak to him face to face. He speaks either through inspiration, or from behind a veil, or

through sending a messenger (angel Jibreel) authorised by Him to reveal His Will.” (Verse: 51)

The messenger (pbuh) of Allah is guiding towards the straightway. It is the Way of Allah and He is the One Who decides all affairs.

### Central Subject

Follow the pure Tawheed of Person, Tawheed of Attributes, Tawheed of Guardianship and Tawheed of Legislation in the light of the teachings given to prophet Muhammad (pbuh)! Give up the Shirk of guardianship and self-made human legislation and believe in Tawheed! Understand the importance of establishing the religion and establish the Islamic state based on consultative system of Islam so that the maintenance of justice is ensured through the Divine Law.

