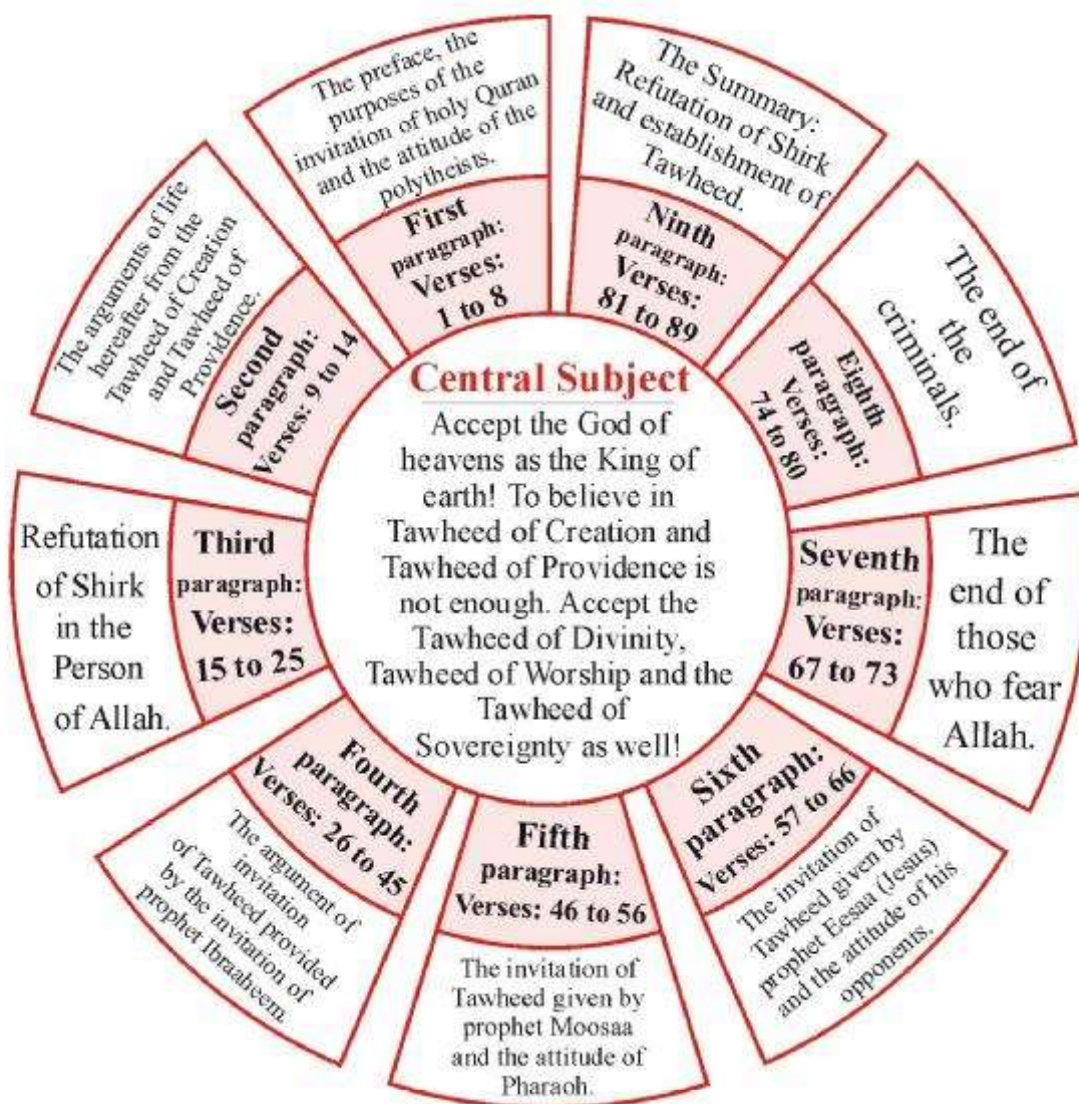


Flow Chart of Macro-Structure of Soorah Az-Zukhruf

43-Soorah Az-Zukhruf Makkan

Verses: 89

Paragraphs: 9



• Period of revelation and the background

Soorah Az-Zukhruf was revealed during the last phase of prophet's stay in Makkah (11 to 13 prophet-hood), probably five or six years after the revelation of soorah Ad-Dukhaan and soorah Al-Jaathiyah. It was revealed along with soorah Ash-Shooraa. ﴿أَمْ أَلْمُؤْمِنُونَ﴾ This was the period when the leaders of Quraish were alleging the prophet (pbuh) with magic etc.

and were planning to kill him (pbuh) collectively. (Verse: 79)

It is the fourth of the soorahs which begin with the letters Haa-Meem but it is the last according to the order of revelation. The messenger (pbuh) of Allah was consoled in these difficult circumstances that the Quraish will be defeated in a few years' time. (Verse: 89)

Relationship of soorah Az-Zukhruf with the Book

- 1- In the previous soorah (Ash-Shooraa), there was the comparison between the Divine Law and the man-made law. Here, in this soorah (Az-Zukhruf), the Legislative Sovereignty of Allah has been proved along with His Creative Sovereignty. Allah Almighty is the God in the heavens and the God in the earth.
- 2- In the next soorah (Ad-Dukhaan), the attitude of arrogance, pride and exaltation in the land has been mentioned which leads man to consider himself as a god and he accepts the sovereignty of his own desires instead of accepting the Sovereignty of Allah.

Important Key words and Subjects

1- The introduction of Quran and the wisdom behind revealing it in Arabic language:

The holy Quran has been called the "Clear Book" and the "Reminder". The purpose of revealing it in Arabic language is that the descendants of Ismaa'eel may understand it properly and convey it to the rest of the world.

(Verses: 2, 3, 4, 5, 44)

2- The messenger (pbuh) of Allah has been advised to cling to the Quran and Sunnah in soorah Az-Zukhruf:

The messenger (pbuh) of Allah has been advised to hold fast to the revelation consisting of the holy Quran and Sunnah.

﴿فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾ "Therefore, hold fast to that which is revealed to you, surely, you are on the Right Way." (Verse: 43)

3- Description of an objection of the Makkan pagans in soorah Az-Zukhruf:

The Makkan pagans objected against the Quran saying: “Why it has not been sent to someone else from amongst these two great cities of Makkah and Taa’if instead of Muhammad (pbuh).” (Verse: 31)

4- Answer to the allegation of magic against the messenger (pbuh) of Allah in soorah Az-Zukhruf:

The messenger (pbuh) of Allah was alleged with magic. (Verse: 30) This allegation was answered that the messengers of Allah were called magicians even before. Prophet Moosaa was also alleged to be a magician. (Verse: 49)

5- Meaningfulness of use of the word ﴿اِنْتَقَمْنَا﴾ “Intaqamnaa” (We took revenge) in soorah Az-Zukhruf:

It has been told in this soorah that the grasp of Allah is very severe and He ruins the oppressive and despotic nations. ﴿فَاَهْلَكْنَا اَشَدَّ مِنْهُمْ بَطْشًا وَّمَطَىٰ مَثَلِ الْاَوَّلِيْنَ﴾ “So We destroyed them, though they were stronger in power than these people, and provided an example in the case of prior people. (Verse: 8) The words ﴿اِنْتَقَمْنَا﴾ “Intaqamnaa” (We took revenge) have been used three times in this soorah. (Verses: 25, 41, 55)

- (a) When Allah sent His messengers to the prosperous people to warn them, they said that they will follow the ways of their forefathers. Then Allah took revenge from those who denied. ﴿فَاِنْتَقَمْنَا مِنْهُمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْفِرِيْنَ﴾ “Consequently, We inflicted Our retribution on them; then see what was the end of those who disbelieved.” (Verse: 25)
- (b) When Pharaoh and his courtiers enraged Allah, He took revenge from them and drowned all of them. ﴿فَلَمَّا اَسْفَوْا نَا اِنْتَقَمْنَا مِنْهُمْ فَاعْرَقْنَاهُمْ اَجْمَعِيْنَ﴾ “At last when they provoked Us, We inflicted retribution on them and drowned them all.” (Verse: 55)
- (c) The messenger (pbuh) of Allah was consoled that either he will be raised to Allah or Allah will inflict retribution on the polytheists. ﴿فَاِمَّا نَذْهَبِيْنَ بِكَ فَاِنَّا وَمِنْهُمْ مُنْتَقِمُوْنَ﴾ “We shall surely inflict retribution on them, whether We take you away from this world.” (Verse: 41)

6- The arguments of Tawheed of Creation, Tawheed of Providence, Tawheed of Divinity and Tawheed of Sovereignty in soorah Az-Zukhruf:

It has been told many times in this soorah that Allah is the Creator. The polytheists also accepted Allah as the Creator. (Verses: 9, 12, 87)

- (a) It has been told many times in this soorah that Allah is the Lord. The Makkan pagans also accepted Allah as the Lord. (Verses: 10, 11, 12, 14, 64)
- 1- The Makkan pagans were demanded to accept Allah as the Only God and the One Worthy of Worship. They were also told to accept the Tawheed of Divinity and the Tawheed of Sovereignty. (Verses: 45, 84) The demand to accept the Tawheed of Worship was also made. (Verse: 64) The One Who is the Lord, Only He deserves the Worship. The Tawheed of Worship is the Straight Way. (Verse: 64) Pharaoh considered himself to be the god and lord of people who had upper hand in the land, although, he himself believed in many gods. (7: 127)
- (b) The Makkan pagans confessed that Allah is the Creator of the heavens and the earth. (Verse: 9) They also confessed that the Creator of Mankind is Also Allah. (Verses: 87, 88) They accepted Him as the Provider, the Sustainer and the Nourisher. But they did not accept Him as Worthy of Worship, the Law-Giver and the Ruler. Hence, they were told that Allah is the God in heavens and the God on earth. ﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ﴾ “It is He (Allah) Who is God in the heavens and God on the earth.” (Verse: 84) He has both the Creative as well as the Legislative powers. He controls the part of life where no one has any choice; He should be accepted as Sovereign in the part where Man has been given the freedom of choice. He Alone deserves the Divinity and the Worship.

7- Description of Pharaoh's mentality in soorah Az-Zukhruf:

The mentality of pharaoh, an important dictator of the past has been mentioned in soorah Az-Zukhruf. Pharaoh considered himself to be the god and lord of people who had upper hand in the land, although, he himself believed in many gods. He asked his nation if he did not possess the control and authority of the state of Egypt. Did he not own the rivers of Egypt? ﴿أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ﴾ “Is not the kingdom of Egypt mine? Are not these rivers flowing beneath me? (Verse: 51) He threatened that if they accepted any one as their sovereign besides him, he will put them in prison.

﴿قَالَ لَئِنِ اتَّخَذْتُ آلِهَةً غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُورِينَ﴾ “If you serve any other god besides me, I shall have you thrown into prison.” (26: 29)

Pharaoh told his ministers, advisers and military commanders that he did not consider any one else to be their sovereign besides himself.

﴿وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ آلِهَةٍ غَيْرِي﴾ Pharaoh said, “O chiefs! You have no other god that I know of, except myself.” (28:38) ﴿فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى﴾ He Also said, “I am your lord, the most high.” (79: 24) The words “god” and “lord” in these verses mean that he had the complete authority to govern. He did not claim to be the creator. He was not mad. He was a polytheist himself who believed in many gods. His ministers had instigated him against prophet Moosaa and said, ﴿أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرُكَ وَإِلهَتِكَ﴾ “Will you leave Moosaa and his nation to commit mischief in the land and to forsake you and your gods.” (7: 127)

8- Special mention of Tawheed of three prophets in soorah Az-Zukhruf:

The three great prophets were the standard bearers of Tawheed. It was said with reference to prophets Ibraaheem, Moosaa and Eesaa that all the prophets worked for the establishment of Tawheed and this is the Straight Way.

- (a) Prophet Ibraaheem was the standard bearer of Tawheed and he was disgusted with the Shirk. (Verse: 26)
- (b) Prophet Jesus Christ son of Maryam also used to invite towards the Tawheed of Divinity. (Verse: 57, 58)
- (c) Muhammad (pbuh), the clear prophet is also inviting towards the pure Tawheed. (Verse: 29)

9- The philosophy of the part and the whole has been refuted in soorah Az-Zukhruf:

The Shirk in the Person of Allah has been negated in this soorah. Some ungrateful polytheists made the servants of Allah His part. (Verse: 15) Some suggested sons for themselves and daughters for Allah and said that the angels are Allah's daughters.

They considered angels as the daughters of Allah and thus considered His servants as His part. ﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا﴾ “They have made some of His servants to be a part of Him.” (Verse:15) This creed has been negated and refuted

in verses 15 to 25 and in the last part as well. ﴿قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ﴾ (O prophet) tell (the Christians) “If the Compassionate (Allah) had a son, I would be the first to worship him.” (Verse: 81)

10- The threat to the leaders who made fun of the invitation of Islam:

The Makkan pagans made fun of the invitation of the messenger (pbuh) of Allah. Every prophet was mocked. ﴿كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ “They mocked”. (Verse: 7) “They laughed”. (Verse: 47). Prophet Moosaa was also mocked. ﴿فَلَمَّا جَاءَهُمْ بَأَيُّنَا إِذَا هُمْ وَنُهَا يَضْحَكُونَ﴾ “When he showed them Our signs, they laughed at those signs.” (Verse: 47) They were conspiring the murder of the messenger (pbuh) of Allah. ﴿أَمْ أَمْرُكُمْ أَمْرًا قَاتِلًا مُّبْرِمُونَ﴾ “If they have devised a plan (to ruin you, O Muhammad), then surely, We too shall devise a plan (to ruin them). (Verse: 79) These leaders were threatened that Allah makes all their conspiracies unsuccessful by His superior planning.

11- The good news of propagation of Islam in soorah Az-Zukhruf:

The messenger (pbuh) of Allah has been given instructions and he has been consoled in the last verse of this soorah that the invitation of Islam will spread in the world in spite of the conspiracies of the polytheists. ﴿فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ﴾ “O prophet! Bear with them and wish them peace. They shall soon come to know (the truth).” (Verse: 89)

Macro-structure of soorah Az-Zukhruf

Soorah Az-Zukhruf consists of nine (9) paragraphs. The basic subject of this soorah is the establishment of Tawheed and the refutation of Shirk.

1- Verses: 1 to 8: The first paragraph is introductory. The purposes of the invitation of Quran and the attitude of the polytheists have been shown in it.

The Quraish have been told that the Clear Book has been revealed in the Arabic language so that they may use their mind. The history has witnessed that the nations that made fun of their prophets were annihilated; although, they had more power and strength than the Quraish. ﴿فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَقِيلَ الْأُولَئِينَ﴾ “So We destroyed them, though they were stronger in power than these people, and provided an example in the case of prior people.” (Verse: 8)

- 2- Verses: 9 to 14: In the second paragraph, arguments have been provided from the Creative Power of Allah and His Providence to prove the possibility of life hereafter.**

It was said to the Quraish who denied the life hereafter: "You believe Allah to be the Creator. You also believe in His Might and knowledge. Just think about His Providence: How did He create the ways in the earth, sent down water from the sky in a fixed quantity and revived the dead land? Similarly, He will raise you on the Day of Resurrection." Allah has created the couples. He has provided the conveyance in the form of boats and animals so that you may remember the blessings of Allah and confess that He is free of all weaknesses and confess that He has the control over everything.

- 3- Verses: 15 to 25: In the third paragraph, there is refutation of Shirk in the Person of Allah that there can be part or portion of Allah.**

The Creator cannot be like the creation. Neither the Creator can be the part of creation nor the creation can be the part of the Creator.

In spite of Allah's blessings, man takes His servants as His Part. The Quraish considered the angels to be His daughters while they liked sons for themselves. They did not like the daughters. Their faces turned dark on the birth of a daughter. The angels are the servants of the Compassionate (Allah). There is no reason to call them females. Have they seen the structure of angels? They are only following their forefathers. The history is a witness that whenever a messenger was sent to the prosperous people, they denied him and followed the traditions of their forefathers. Allah took revenge from such people.

- 4- Verses: 26 to 45: In the fourth paragraph, Quraish were told in the light of the invitation of their great grandfather Ibraaheem that Muhammad's (pbuh) invitation of Tawheed was exactly according to the invitation of prophet Ibraaheem.**

Prophet Ibraaheem clearly told his father and his nation that he was disgusted with their gods whom they worshipped. Muhammad (pbuh) also is giving the same invitation, but the Quraish are rejecting it by saying that the holy Quran is magic. They were raising useless objection that why this Quran was not sent to someone else in Makkah or Taa'if? It is entirely in Allah's control. If their houses are made of gold or silver as a miracle, even then they will not believe. They are under the control of a devil who has become their

companion. ﴿وَمَنْ يَعْصِ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾ “He who turns away from the remembrance of the Compassionate (Allah), We assign a devil for him, who becomes his intimate companion.” (Verse: 36) They will repent on the Day of Judgement. The messenger (pbuh) of Allah was consoled that he cannot cause the deaf to hear and he cannot show the way to the blind. Allah will take revenge from them.

The Muslims were advised to cling to the holy Quran. This is the straight way and this is the advice for the messenger (pbuh) of Allah and his followers. All the messengers are ordered to worship the One Compassionate God.

5- Verses 46 to 56: It has been told in the fifth paragraph that prophet Moosaa also gave the invitation of Tawheed.

Pharaoh denied to accept the Sovereignty of Allah. Consequently, he was drowned along with his army.

Prophet Moosaa invited Pharaoh and his chiefs but they made fun of him. They said that he was a magician. Allah seized them by His punishment. Pharaoh disdained prophet Moosaa. He claimed that he was their highest lord and god. He considered himself to be the owner of complete authority. He had asked his nation if he was not the king of Egypt and if he did not have control over the rivers of Egypt? (Verse: 51) It has been revealed in this soorah that like every dictator, he took his subjects lightly and their crime was that they obeyed the dictator like him. ﴿فَاسْتَعْظَمَ قَوْمَهُ فَأَطَاعُوهُ﴾ “Thus, he made fools of his people and they obeyed him.” (Verse: 54) Allah took revenge from him.

6- Verses: 57 to 66: In the sixth paragraph, the invitation of Tawheed given by prophet Jesus Christ and the attitude of his opponents are mentioned.

Prophet Eesaa ordered to fear Allah and obey the messenger and said: ﴿إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ “My Lord and your Lord is Allah. Worship Him! This is the straight way.” But they disagreed. These wrongdoers will suffer painful punishment. Fast friends of today will be enemies of one another on the Day of Judgement.

7- Verses: 67 to 73: In the seventh paragraph, the end of those who believe in comprehensive Tawheed and fear Allah has been mentioned.

On the Day of Judgement, Allah will tell the pious people that they will have no fear or grief. They will be sent to paradise along with their families where

they will be served with everything in golden vessels. Every wish will be fulfilled. They will have whatever delights their eyes and they will have all kinds of fruits. ﴿وَوَيْفَ مَا كَشَفْتَهُمْ فِي الْأَنْفُسِ وَتَلَذُّ الْأَعْيُنُ﴾ “And they shall have everything that their souls can desire and all that their eyes can delight in.” (Verse: 71)

8- Verses: 74 to 80: In the eighth paragraph, the end of those evil criminals who rejected the invitation of the messenger (pbuh) of Allah has been described.

After the end of pious people, the end of the criminals has been mentioned. ﴿إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ مُّهِمٍّ خَالِدُونَ﴾ “Indeed, the criminals will abide in the punishment of hell forever.” (Verse: 74)

The unbelievers thought that Allah does not hear their secret talks and whispers; although, the angels of Allah are writing everything they say or do. They are planning to kill the prophet and Allah will follow His Plan.

9- Verses: 81 to 89: The last paragraph, consists of the summary. There is refutation of Shirk and establishment of Tawheed in it.

Allah has got no children. He is unblemished. The messenger (pbuh) of Allah has been told to let them be busy in their frolics until the promised Day of meeting with their Lord comes. ﴿فَلَذُّهُمْ يَخُوضُوا وَيَلْعَبُونَ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي ي وَعَدُونَ﴾ “So let them talk nonsense and play until they face their Day, which has been promised to them.” (Verse: 83)

Allah is the Ruler by Creation and by Legislation. He is the God in the heavens and the God in the earth. ﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ﴾ “It is He (Allah) Who is God in the heavens and God in the earth, He is the All-Wise, the All-Knowledgeable.” (Verse: 84)

The Tawheed of Divinity and the Tawheed of Sovereignty has been demanded here. No one except Allah has the authority for intercession. The intercession of only those will be accepted who will stand witness to the truth. ﴿وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَاعَةَ إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾ “And those whom they invoke besides Him, have no power to intercede for them except those who testify to the truth by virtue of knowledge.” (Verse: 86) When the polytheists believe Allah to be the Creator, why then they are not using their common sense? In the last verse, the messenger of Allah has been ordered to quit them and it has been told that soon the polytheists will know the truth.

Central Subject

The demand to follow the pure and comprehensive Tawheed has been made. The God of heavens should be accepted as the Sovereign of the earth. Tawheed of Creation and Tawheed of Providence along with the Tawheed of Person are not enough. Tawheed of Divinity, Tawheed of Worship and Tawheed of Sovereignty of Allah will have to be accepted.

