

SURAH AS A STORY



Surah Ash-Shura

The Consultation

The complete journey — measured provision, and mutual counsel —
told the way a loving elder shares it with a child



Surah No. 42 • 53 Ayahs • Meccan

NOORANI ILM

nooraniilm.com • free sadaqah jariyah ebook

The Surah at a Glance

*Laysa kamislihee shay'un wa
Huwas-Samee'ul-Baseer*

11. There is nothing like unto Him, and He is the
Hearing, the Seeing.

*Wa lawaw basatal-laahur-rizqa li'ibaadihee
labaghaw fil-ard*

27. And if Allah had extended provision for His servants,
they would have transgressed on the earth.

Wa amruhum shoora baynahum

38. And their affair is (decided by) consultation among
themselves.

*Wa jazaaa'u sayyi'atin sayyi'atum-misluhaa;
faman 'afaa wa aslaha fa-ajruhoo 'alal-laah*

40. The recompense of an evil is an evil like it; but
whoever pardons and makes reconciliation — his
reward is with Allah.

*Wa maaa asaabakum mim-museebatin fabimaa
kasabat aydeekum wa ya'foo 'an kaseer*

30. Whatever misfortune befalls you is for what your
hands have earned — and He pardons much.



*Wa Huwal-lazee yunazzilul-ghaysa mim ba'di maa
qanattoo*

28. And it is He who sends down the rain after they had
despaired.

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

There Is Nothing Like Him

Beta, this surah opens with 'Ha Meem. 'Ayn Seen Qaaf'
— and it is the only place in the Quran where these
letters appear in this arrangement. Then it declares that
Allah reveals to this Prophet ﷺ as He revealed to those
before him.

And it describes His majesty: 'LAHU MA
FIS-SAMAWATI WA MA FIL-ARDI WA
HUWAL-'ALIYYUL-'AZEEM — to Him belongs whatever
is in the heavens and whatever is in the earth, and He is
the MOST HIGH, the MOST GREAT —
TAKADUS-SAMAWATU YATAFATTARNA MIN
FAWQIHINN — the heavens ALMOST BREAK APART



from above them.'

Beta, the skies themselves nearly rupture from His majesty. And in the same breath: 'WAL-MALA'IKATU YUSABBIHOONA BI-HAMDI RABBIHIM WA YASTAGHFIROONA LI-MAN FIL-ARD — and the ANGELS glorify their Lord with praise and ASK FORGIVENESS FOR THOSE ON THE EARTH.'

Beta, stop there. Right now, angels are asking forgiveness for people on this earth — for you, without ever having met you. That is the atmosphere this surah establishes: overwhelming majesty, and overwhelming mercy, in the same place.

And then, beta, one of the most important ayahs in the Quran for understanding who Allah is:

'FATIRUS-SAMAWATI WAL-ARD — Creator of the heavens and earth — JA'ALA LAKUM MIN ANFUSIKUM AZWAJAN WA MINAL-AN'AMI AZWAJA — He made for you from yourselves mates, and among the cattle mates — YAZRA'UKUM FEEH — multiplying



you thereby — LAYSA KA-MITHLIHI SHAY' — THERE IS NOTHING LIKE UNTO HIM — WA HUWAS-SAMEE'UL-BASEER — AND HE IS THE HEARING, THE SEEING.'

Beta, 'laysa ka-mithlihi shay'' is the foundation of correct belief about Allah. Nothing whatsoever resembles Him — not in His essence, not in His attributes, not in His actions. Whatever picture forms in your mind is not Him, because your mind can only assemble pictures from created things.

And notice the second half, which the scholars always mention with the first: 'and He is the Hearing, the Seeing.' Beta, this is the balanced belief. We do NOT deny His attributes — He truly hears and truly sees, as He described Himself. And we do NOT liken them to ours. He hears — but not with our kind of hearing. We affirm without comparison, and we deny resemblance without denying the attribute.



Beta, hold both halves of that ayah together and you will never go astray in this subject.

Provision, Measured Exactly

And now, beta, an ayah that answers a question that has troubled believers in every century: why am I not given more?

'WA LAW BASATALLAHUR-RIZQA LI-'IBADIHI LA-BAGHAW FIL-ARDI — and IF ALLAH HAD EXTENDED PROVISION for His servants, THEY WOULD HAVE TRANSGRESSED ON THE EARTH — WA LAKIN YUNAZZILU BI-QADARIN MA YASHA' — but He SENDS DOWN by MEASURE what He wills — INNAHU BI-'IBADIHI KHABEERUN BASEER — indeed, He is, of His servants, ACQUAINTED and SEEING.'

Beta, read this slowly, because it is a mercy disguised as a restriction.

Allah says: if I gave My servants everything they asked for, they would become tyrants on the earth. 'Baghaw'



— they would transgress, oppress, rebel, become insolent.

And beta, is it not true? Look at what a sudden increase in money or power does to most people. Look at how the same man who was humble when he had little becomes unbearable when he has much. Look at your own self: are you more grateful, more prayerful, more merciful in ease — or in need?

So Allah 'yunazzilu bi-qadarin ma yasha'' — sends down by MEASURE. Not less than you need; not more than you can carry without being ruined by it.

Beta, this ayah should end a great deal of your complaining. That promotion that did not come, that deal that fell through, that amount you keep asking for — Allah is 'Khabeer' about you: acquainted with what is INSIDE you, not just your circumstances. He knows exactly how much wealth you can hold before it starts holding you.



'WA HUWAL-LAZI YUNAZZILUL-GHAYTHA MIN BA'DI
MA QANATOO WA YANSHURU RAHMATAH — and it is
He who SENDS DOWN THE RAIN AFTER THEY HAD
DESPAIED, and SPREADS OUT His mercy — WA
HUWAL-WALIYYUL-HAMEED — and He is the
Protector, the Praiseworthy.'

Beta, look at the timing named in that ayah: 'min ba'di
ma qanatoo' — AFTER they had given up hope. Not
before. Allah's help often arrives precisely at the point
where human calculation has closed the file.

So when you have exhausted every option and
concluded that nothing can change — that is exactly the
moment described in this ayah. He sends the rain after
the despair.

Misfortune, and How Much He Pardons

'WA MA ASABAKUM MIN MUSEEBATIN FA-BIMA
KASABAT AYDEEKUM WA YA'FOO 'AN KATHEER —
and whatever MISFORTUNE strikes you is for what
YOUR HANDS HAVE EARNED — AND HE PARDONS



MUCH.'

Beta, this ayah must be understood with care, because it is easily misused.

It does NOT mean that everyone suffering is being punished — the Quran and Sunnah are full of trials sent to raise the ranks of the righteous, and the most tested people were the prophets themselves. So never look at a suffering person and conclude he must have sinned. That was the error of the friends of many a tested believer.

What the ayah teaches is how YOU should read YOUR OWN hardship: as an occasion for self-examination and tawbah, not for blaming others. Beta, this is one of the great differences between a believer and everyone else. When difficulty strikes, most people ask 'who did this to me?' The believer asks 'what should I fix in myself?'

And then look at the second half — the part people rush past: 'WA YA'FOO 'AN KATHEER' — AND HE PARDONS MUCH.



Beta, sit with that. If every sin produced its matching consequence, none of us could survive a week. The difficulties that reach us are the small remainder AFTER an enormous amount has already been forgiven. Ali (radiyallahu anhu) is reported to have said this is the most hopeful ayah in the Quran for the believer.

So the correct response to hardship, beta, is a combination: istighfar for what my hands earned, and gratitude for how much was quietly waived.

Their Affair Is Consultation

And now, beta, the passage that gives this surah its name — a description of the believers so beautiful that it functions as a checklist for a Muslim community.

'WA MA 'INDALLAHI KHAYRUN WA ABQA LILLAZINA AMANOO WA 'ALA RABBIHIM YATAWAKKALON — and what is with Allah is BETTER and MORE LASTING for those who believe and RELY on their Lord.'



And then the list: 'WAL-LAZINA YAJTANIBOONA KABA'IRAL-ITHMI WAL-FAWAHISHA — and those who AVOID the major sins and immoralities — WA IZA MA GHADIBOO HUM YAGHFIROON — and WHEN THEY ARE ANGRY, THEY FORGIVE.'

Beta, look at that last one carefully: not 'they do not get angry' — they DO get angry; anger is human. The description is that in the very state of anger, they forgive. That is the test, because forgiving after you have cooled down is easy.

'WAL-LAZINAS-TAJABOO LI-RABBIHIM WA AQAMUS-SALAT — and those who RESPOND to their Lord and ESTABLISH PRAYER — WA AMRUHUM SHOORA BAYNAHUM — AND WHOSE AFFAIR IS CONSULTATION AMONG THEM — WA MIMMA RAZAQNAHUM YUNFIQOON — and who SPEND from what We have provided them.'

Beta, notice what Allah has placed between salah and spending in charity: SHURA — mutual consultation. It



sits in the middle of a list of acts of worship, which tells you its rank in this deen.

'Wa amruhum shoora baynahum' — their affairs are decided by consultation among themselves. Beta, this is the Quranic principle that a believing community does not run on one man's opinion. And Allah commanded even His Messenger ﷺ — who received revelation — to consult his companions. If HE was told to consult, then no one after him has an excuse to decide alone.

And beta, bring this home literally: shura begins in the house. Consult your wife about family decisions. Ask your children's opinions and take them seriously. Let your team speak before you announce your decision. A person who is never willing to hear a view that differs from his own has misunderstood this ayah — and usually makes worse decisions as a result.

'WAL-LAZINA IZA ASABAHUMUL-BAGHYU HUM YANTASIROON — and those who, when TYRANNY strikes them, DEFEND THEMSELVES.' Beta, note the



balance: forgiving in anger, but not passive before oppression. Islam is neither doormat nor tyrant.

The Reward of Pardoning Is With Allah

And then, beta, comes an ayah about forgiveness that is worded with extraordinary precision:

'WA JAZA'U SAYYI'ATIN SAYYI'ATUN MITHLUHA —
and the RECOMPENSE of an evil is an evil LIKE IT —
FA-MAN 'AFA WA ASLAHA FA-AJRUHU 'ALALLAH —
but WHOEVER PARDONS AND MAKES
RECONCILIATION — HIS REWARD IS UPON ALLAH —
INNAHU LA YUHIBBUZ-ZALIMEEN — indeed, He does
not like wrongdoers.'

Beta, take the first part: justice permits you to respond in equal measure — 'mithluha', LIKE IT. Not more. Even in retaliation, Islam sets a ceiling. Most human revenge escalates: you insulted me, I destroy you. The Quran caps it at equality.



But then look at the door it opens: 'fa-man 'afa wa aslaha' — whoever PARDONS and REPAIRS the relationship. And note: not merely pardoning, but 'aslaha' — actively mending what was broken.

And the reward? 'FA-AJRUHU 'ALALLAH' — HIS REWARD IS UPON ALLAH.

Beta, the Quran does not specify the amount. It simply says: Allah Himself has taken on the payment. And when the One who owns everything says 'the bill for this is with Me', you know the number is beyond anything that could be written down.

Beta, remember this in your family disputes, your business quarrels, your old grudges. You have a right — Allah acknowledges it plainly. And He is offering to buy that right from you at His own price.

The surah adds: 'WA LA-MAN SABARA WA GHAFARA INNA ZALIKA LA-MIN 'AZMIL-UMoor — and whoever is PATIENT and FORGIVES — indeed, that is of the MATTERS REQUIRING DETERMINATION.' Beta,



'azmil-umoor' — the things that take real resolve. Allah acknowledges that forgiving is HARD. He does not pretend it is easy; He classifies it among the acts that require strength of will.

And near the close, beta, the surah reminds us of the limits of a messenger's role: 'IN 'ALAYKA ILLAL-BALAGH — upon you is only the CONVEYANCE.' And of Allah's absolute ownership of what He gives: 'LILLAHI MULKUS-SAMAWATI WAL-ARDI YAKHLUQU MA YASHA' — to Allah belongs the dominion of the heavens and the earth; He creates what He wills — YAHABU LI-MAN YASHA'U INATHAN WA YAHABU LI-MAN YASHA'UZ-ZUKOOR — He GIVES to whom He wills DAUGHTERS, and gives to whom He wills SONS — AW YUZAWWIJUHUM ZUKRANAN WA INATHA — or He makes them pairs, both males and females — WA YAJ'ALU MAN YASHA'U 'AQEEMA — and He makes whom He wills BARREN.'

Beta, note the order in a society that despised daughters: DAUGHTERS ARE MENTIONED FIRST. And note the



word used for all of it — 'yahabu', He GIVES AS A GIFT. A child of either kind is a gift, and its arrival or absence is a decision of the One who owns the heavens and the earth. Never let anyone in our culture make a woman feel she has failed for what Allah decided and called a gift.

And the surah's final theme, beta: 'WA KAZALIKA AWHAYNA ILAYKA ROOHAN MIN AMRINA — and thus We have revealed to you a SPIRIT (an inspiration) from Our command — MA KUNTA TADREE MAL-KITABU WA LAL-IMAN — you did not KNOW what the Book was, nor faith — WA LAKIN JA'ALNAHU NOORAN NAHDEE BIHI MAN NASHA'U MIN 'IBADINA — but We made it a LIGHT by which We guide whom We will of Our servants.'

Beta, the Quran is called a LIGHT here. And light has a particular quality: it does not argue with darkness. It simply enters, and the darkness is gone. That is how this Book works on a heart that lets it in.



What This Surah Teaches Us

1. Hold both halves together: nothing is like Him, and yet He truly hears and sees — affirm without comparing.
2. Provision is measured for your safety: He knows exactly how much you can hold before it starts holding you.
3. His help often arrives 'after they had despaired' — the closed file is exactly where the rain begins.
4. Read your own hardship as a call to istighfar — and never read someone else's as a verdict against them.
5. 'And He pardons much' — what reaches you is the small remainder after an enormous amount was waived.
6. Shura sits between salah and charity in Allah's description of believers — practise it at home before the office.



7. You have the right to retaliate equally — and Allah offers to buy that right from you: 'his reward is upon Allah'.

Ya Allah, measure our provision with Your wisdom, soften us to forgive, and make our affairs decided by consultation and Your pleasure. 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

