

## Surah 42. Ash-Shura

Asad: But [remember that an attempt at] requiting evil may, too, become an evil:<sup>40</sup> hence, whoever pardons [his foe] and makes peace, his reward rests with God - for, verily, He does not love evildoers.<sup>41</sup>

Malik: The recompense for an injury is an injury proportionate to it; but if a person forgives and makes reconciliation he shall be rewarded by Allah; He does not like the wrongdoers.

Pickthall: The guerdon of an ill deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong doers.

Yusuf Ali: The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation His reward is due from Allah: for (Allah) loveth not those who do wrong. <sup>4581 4582 4583</sup>

Transliteration: Wajazao sayyiatin sayyiatun mithluha faman AAafa waaslah faajruhu AAala Allahi innahu la yuhibbu althalimeena

Khattab:

The reward of an evil deed is its equivalent. But whoever pardons and seeks reconciliation, then their reward is with Allah. He certainly does not like the wrongdoers.

### Author Comments

40 - Lit., "is [or "may be"] an evil like it". In other words, successful struggle against tyranny (which latter is the meaning of the noun baghy in the last sentence of the preceding verse) often tends to degenerate into a similarly tyrannical attitude towards the erstwhile oppressors. Hence, most of the classical commentators (e.g., Baghawi, Zamakhshari, Razi, Baydawi) stress the absolute prohibition of "going beyond what is right" (i'tida') when defending oneself against tyranny and oppression. (Cf. the passage relating to fighting against "those who wage war against you" in [2:190](#) ff.)

41 - I.e., in this context, such as succumb to the temptation of indulging in undue acts of revenge against their former oppressors.

4581 - See last note. When you stand up for rights, either on private or public grounds, it may be through processes of law, or by way of private defence in so far as the law permits private action. But in all cases you must not seek a compensation greater than the injury suffered. The most you can do is to demand equal redress, i.e., a harm equivalent to the harm done to you. Even this may serve to curb your unregenerate soul, or a community bent on revenge. But the ideal mode is not to slake your thirst for vengeance, but to follow better ways leading to the reform of the offender or his reconciliation. See xli. 34,

and xxiii. 96. You can take steps to prevent repetition, by physical or moral means; the best moral means would be to turn hatred into friendship by forgiveness and love. In that case the compensation or reward (if we must use such terms) is infinitely greater, for it wins the good pleasure of Allah. But this active righting of wrongs, whether by physical or by moral or spiritual means, which are commended as better, is an antithesis to the monkish doctrine, when you are smitten on one cheek, to turn the other also. This would not suppress, but encourage wrong-doing. It is practised by none but poltroons, and is preached only by hypocrites, or men who want to make slaves of others by depriving them of the power of self-defence. It occurs in two of the four canonical Gospels (Matt. v. 39, and Luke vi. 29), but we need not therefore assume that it was preached by Jesus.

4582 - To love Allah is the highest motive of our conduct, for it leads to the love of Allah's creatures; to win the approbation and love of Allah, is the highest reward, far transcending any compensation or satisfaction we can obtain in this life.

4583 - Allah does not love those who do wrong. If, therefore we tolerate wrong, or encourage wrong by allowing it to run rampant when we can prevent it, we fail in our duty to Allah.

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