



41. Surah Fussilat | Explained in Detail?

[Recitation by Mishary Alafasy](#)



Surah Fussilat Arabic

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Surah Fussilat English Translation

In the name of Allah, Most Gracious, Most Merciful.

1. Ha Mim:
2. A Revelation from (Allah), Most Gracious, Most Merciful;-
3. A Book, whereof the verses are explained in detail;- a Qur•an in Arabic, for people who understand;-
4. Giving good news and admonition: yet most of them turn away, and so they hear not.

5. They say: "Our hearts are under veils, (concealed) from that to which thou dost invite us, and in our ears in a deafness, and between us and thee is a screen: so do thou (what thou wilt); for us, we shall do (what we will!)"
6. Say thou: "I am but a man like you: It is revealed to me by Inspiration, that your Allah is one Allah: so stand true to Him, and ask for His Forgiveness." And woe to those who join gods with Allah,-
7. Those who practise not regular Charity, and who even deny the Hereafter.
8. For those who believe and work deeds of righteousness is a reward that will never fail.
9. Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds.
10. He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance).
11. Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience."
12. So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge.
13. But if they turn away, say thou: "I have warned you of a stunning Punishment (as of thunder and lightning) like that which (overtook) the •Ad and the Thamud!"
14. Behold, the messengers came to them, from before them and behind them, (preaching): "Serve none but Allah." They said, "If our Lord had so pleased, He would certainly have sent down angels (to preach). Now we reject your mission (altogether)."
15. Now the •Ad behaved arrogantly through the land, against (all) truth and reason, and said: "Who is superior to us in strength?" What! did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!
16. So We sent against them a furious Wind through days of disaster, that We might give them a taste of a Penalty of humiliation in this life; but the Penalty of a Hereafter will be more humiliating still: and they will find no help.
17. As to the Thamud, We gave them Guidance, but they preferred blindness (of heart) to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.
18. But We delivered those who believed and practised righteousness.
19. On the Day that the enemies of Allah will be gathered together to the Fire, they will be marched in ranks.
20. At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to (all) their deeds.
21. They will say to their skins: "Why bear ye witness against us?" They will say: "Allah hath given us speech,- (He) Who giveth speech to everything: He created you for the first time, and unto Him were ye to return.
22. "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!
23. "But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!"
24. If, then, they have patience, the Fire will be a home for them! and if they beg to be received into favour, into favour will they not (then) be received.
25. And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost.
26. The Unbelievers say: "Listen not to this Qur•an, but talk at random in the midst of its (reading), that ye may gain the upper hand!"
27. But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for

the worst of their deeds.

28. Such is the requital of the enemies of Allah,- the Fire: therein will be for them the Eternal Home: a (fit) requital, for that they were wont to reject Our Signs.
29. And the Unbelievers will say: "Our Lord! Show us those, among Jinns and men, who misled us: We shall crush them beneath our feet, so that they become the vilest (before all)."
30. In the case of those who say, "Our Lord is Allah", and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!"
31. "We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!"
32. "A hospitable gift from one Oft-Forgiving, Most Merciful!"
33. Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"?
34. Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!
35. And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.
36. And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.
37. Among His Signs are the Night and the Day, and the Sun and the Moon. Do not prostrate to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve.
38. But is the (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).
39. And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things.
40. Those who pervert the Truth in Our Signs are not hidden from Us. Which is better?- he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth (clearly) all that ye do.
41. Those who reject the Message when it comes to them (are not hidden from Us). And indeed it is a Book of exalted power.
42. No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.
43. Nothing is said to thee that was not said to the messengers before thee: that thy lord has at his Command (all) forgiveness as well as a most Grievous Penalty.
44. Had We sent this as a Qur•an (in the language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger an Arab?" Say: "It is a Guide and a Healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!"
45. We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.
46. Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants.
47. To Him is referred the Knowledge of the Hour (of Judgment: He knows all): No date-fruit comes out of its sheath, nor does a female conceive (within her womb) nor bring forth the Day that (Allah) will propound to them the (question), "Where are the partners (ye attributed to Me?" They will say, "We do assure thee not one of us can bear witness!"
48. The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape.

49. Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair.
 50. When we give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty.
 51. When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer!
 52. Say: "See ye if the (Revelation) is (really) from Allah, and yet do ye reject it? Who is more astray than one who is in a schism far (from any purpose)?"
 53. Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?
 54. Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that doth encompass all things!
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Transliteration OF Surah Fussilat

Bismillaahir Rahmaanir Raheem ?

1. Haa Meeem
2. Tanzeelum Minar-Rahmaanir-Raheem
3. Kitaabun fussilat Ayaatuhoo Qur-aanan 'Arabiyyal liqawminy ya'lamoona
4. Basheeranw wa nazeeran fa-a'rada aksaruhum fahum laa yasma'oon
5. Wa qaaloo quloobunaa fee akinnatim mimmaa tad'oonaaa ilaihi wa fee azaaninaa waqrunw wa mim baininaa wa bainika hijaabun fa'mal innanaa 'aamiloon
6. Qul innamaaaa ana basharum mislukum yoohaaa ilaiya annamaaaa ilaahukum Ilaahunw Waahidun fastaqeemooo ilaihi wastaghfirooh; wa wailul lil mushrikeen
7. Allazeena laa yu'toonaz Zakaata wa hum bil-Aakhiratihum kaafiroon
8. Innal lazeena aamanoo wa 'amilus saalihaati lahum ajrun ghairu mamnoon (section 1)
9. Qul a'innakum latakfuroona billazee khalaqal arda fee yawmaini wa taj'aloona lahoona andaadaa; zaalika Rabbul 'aalameen
10. Wa ja'ala feehaa rawaa siya min fawqihaa wa baaraka feehaa wa qaddara feehaaaa aqwaatahaa fee arba'ati ayyaamin sawaaa'al lissaaa'ileen
11. Summas tawaaa ilas-samaaa'i wa hiya dukhaanun faqaala lahaa wa lil ardi'tiyaaa taw'an aw karhan qaalataa atainaa taaa'i'een
12. Faqadaahunna sab'a samaawaatin fee yawmaini wa awhaa fee kulli samaaa'in amarahaa; wa zaiyannassa maaa'ad dunyaa bimasaabeeha wa hifzaa; zaalika taqdeerul 'Azeezil 'Aleem
13. Fa-in a'radoo faqul anzartukum saa'iqatam misla saa'iqati 'Aadinw wa Samood
14. Iz jaaa'at humur Rusulu mim baini aydeehim wa min khalfihim allaa ta'budooo illal laaha qaaloo law shaaa'a Rabunaa la anzala malaaa 'ikatan fa innaa bimaaa ursiltum bihee kaafiroon
15. Fa ammaa 'Aadun fastak baroo fil ardi bighairul haqqi wa qaaloo man ashaddu minnaa quwwatan awalam yaraw annal laahal lazeee khalaqahum Huwa ashaddu minhum quwwatanw wa kaanoo bi Aayaatinaa yajhadoo
16. Fa arsalnaa 'alaihim reehan sarsaran fee ayyaamin nahisaatil linuzeeqahum 'azaabal khizyi fil hayaatid dunyaa wa la'azaabul Aakhirati akhzaa wa hum laa yunsaroon
17. Wa ammaa Samoodu fahadinaahum fastahabbul 'ama 'alal huda fa akhazathum saa'iqatul 'azaabil hooni bimaa kaanoo yaksiboon
18. Wa najjainal lazeena aamanoo wa kaanoo yattaqoon (section 2)

19. Wa yawma yuhsharu a'daaa'ul laahi ilan Naari fahum yooza'oon
20. Hattaaz iza maa jaaa'oohaa shahida 'alaihim samu'uhum wa absaaruhum wa julooduhum bimaa kaanoo ya'maloon
21. Wa qaaloo lijuloodihim lima shahittum 'alainaa qaaloo antaqanal laahul lazeee antaqa kulla shai'inw wa Huwa khalaqakum awwala marratinw wa ilaihi turja'oon
22. Wa maa kuntum tastatiroona ai-yashhada 'alaikum sam'ukum wa laaa absaarukum wa laa juloodukum wa laakin zanantum annal laaha laa ya'lamu kaseeram mimmaa ta'maloon
23. Wa zaalikum zannukumul lazee zanantum bi-Rabbikum ardaakum fa asbahtum minal khaasireen
24. Fa-iny yasbiroo fan Naaru maswal lahum wa iny-yasta'tiboo famaa hum minal mu'tabeen
25. Wa qaiyadnaa lahum quranaaa'a fazaiyanoo lahum maa baina aideehim wa maa khalfahum wa haqqa 'alaihikul qawlu feee umamin qad khalat min qablihim minal jinni wal insi innahum kaanoo khaasireen (section 3)
26. Wa qaalal lazeena kafaroo laa tasma'oo lihaazal Quraani walghaw feehi la'allakum taghliboon
27. Falanuzeeqannal lazeena kafaroo 'azaaban shadeedanw wa lanajziyannahum aswallazee kaanoo ya'maloon
28. Zaalika jazaaa'u a'daaa'il laahin Naaru lahum feehaa daarul khuld, jazaaa'am bimaa kaanoo bi aayaatinaa yajhadoon
29. Wa qaalal lazeena kafaroo Rabbanaaa arinal lazaini adal laanaa minal jinni wal insi naj'alhumaa tahta aqdaaminaa liyakoonaa minal asfaleen
30. Innal lazeena qaaloo Rabbunal laahu summas taqaamoo tatanazzalu 'alaihikul malaaa 'ikatu allaa takhaafoo wa laa tahzanoo wa abshiroo bil Jannatil latee kuntum too'adoon
31. Nahnu awliyaaa'ukum fil hayaatid dunyaa wa fil Aakhirati wa lakum feehaa maa tashtaheee anfusukum wa lakum feehaa ma tadda'oon
32. Nuzulam min Ghafoorir Raheem (section 4)
33. Wa man ahsanu qawlam mimman da'aaa ilal laahi wa 'amila saalihanw wa qaala innanee minal muslimeen
34. Wa laa tastawil hasanatu wa las saiyi'ah; idfa' billatee hiya ahsanu fa'izal lazee bainaka wa bainahoo 'adaawatun ka'annahoo waliyun hameem
35. Wa maa yulaqqaahaaa illal lazeena sabaroo wa maa yulaqqaahaaa illaa zoo hazzin 'azeem
36. Wa immaa yanzaghannaka minash Shaitaani nazghun fasta'iz billaahi innahoo Huwas Samee'ul 'Aleem
37. Wa min Aayaatihil lailu wannahaaru washshamsu walqamar; laa tasjudoo lishshamsi wa laa lilqamari wasjudoo lillaahil lazee khala qahunna in kuntum iyyaahu ta'budoon
38. Fa inis-takbaroo fallazee na 'inda Rabbika yusabbihoona lahoo billaili wannahaari wa hum laa yas'amoona (make sajda)
39. Wa min Aayaatiheee annaka taral arda khaashi'atan fa izaana anzalna 'alaihil maaa'ah tazzat wa rabat; innal lazeee ahyaaaha lamuhiyil mawtaa; innahoo 'alaa kulli shai-in Qadeer
40. Innal lazeena yulhidoona feee Aayaatina laa yakhfawna 'alainaa' afamai yulqaa fin Naari khayrun am mai yaateee aaminai Yawmal Qiyaamah; i'maloo ma shi'tum innahoo bimaa ta'maloona Baseer
41. Innal Lazeena kafaroo biz Zikri lammaa jaa'ahum wa innahoo la Kitaabun 'Azeez
42. Laa yaateehil baatilu mim baini yadaihi wa laa min khalfihee tanzeelum min Hakeemin Hameed
43. Maa yuqaalu laka illaa maa qad qeela lir Rusuli min qablik; inna Rabbika lazoo maghfiratinw wa zoo 'iqaabin aleem
44. Wa law ja'alnaahu Qur-aanan A'jamiyyal laqaaloo law laa fussilat Aayaatuhoo 'a A'jamiyyunw wa 'Arabiyy; qul huwa lillazeena aamanoo hudanw wa shifaaa'unw wallazeena la yu'minoona feee aazaanihim waqrunw wa huwa 'alaihim 'amaa; ulaaa'ika yunaadawna mim maakaanim ba'eed (section 5)
45. Wa laqad aatainaa Moosal Kitaaba fakhtulifa fee; wa lawlaa Kalimatun sabaqat mir Rabbika laqudiya bainahum; wa innahum lafee shakkim minhu mureeb
46. Man 'amila salihan falinafsihee wa man asaaa'a fa'alaihaa; wamaa rabbuka bizallaamil lil 'abeed (End Juz 24)

47. Ilaihi yuraddu 'ilmus Saaa'ah; wa maa takhruju min samaraatim min akmaamihaa wa maa tahmilu min unsaa wa laa tada'u illaa bi'ilmih; wa Yawma yunaadeehim aina shurakaaa'ee qaaloo aazannaaka maa minnaa min shaheed
48. Wa dalla 'anhum maa kaanoo yad'oona min qablu wa zannoo maa lahum mim mahees
49. Laa yas'amul insaanu min du'aaa'il khairi wa im massa hush sharru fa ya'oosun qanoot
50. Wa la in azaqnaahu rahmatam minnaa mim ba'di dar raaa'a massat hu la yaqoolanna haazaa lee wa maaa azunnus Saa'ata qaaa'imatanw wa la'in ruji'tu ilaa Rabbeee inna lee 'indahoo lalhusnaa; falanu nabbi'annal lazeena kafaroo bimaa 'amiloo wa lanuzeeqan nahum min 'azaabin ghaleez
51. Wa izaana an'amnaa 'alal insaani a'rada wa na-aa bijaani bihee wa izaana massahush sharru fazoo du'aaa'in 'areed
52. Qul araaikum in kaana min 'indil laahi summa kafar tum bihee man adallu mimman huwa fee shiqaqim ba'eed
53. Sanureehim Aayaatinaa fil aafaaqi wa fee anfusihim hattaa yatabaiyana lahum annahul haqq; awa lam yakfi bi Rabbika annahoo 'alaa kulli shai-in Shaheed
54. Alaaa innahum fee miryatim mil liqaaa'i Rabbihim; alaaa innahoo bikulli shai'im muheet (section 6)

Surah Fussilat Tafseer in English

The name of this Surah is composed of two words, Ha-Mim and [As-Sajdah](#), which implies that it is a Surah which begins with Ha-Mim and in which a verse requiring the performance of sajdah (prostration) has occurred.

Period of Revelation

According to authentic Traditions, it was sent down after the affirmation of the Faith by Hadrat Hamzah and before the affirmation of the Faith by Hadrat Umar. Muhammad bin Ishaq, the earliest biographer of the Holy Prophet, has related on the authority of Muhammad bin Ka'b al-Qurzi, the famous follower of the Companions, that one day some of the Quraish chiefs were sitting in their assembly in the Masjid al-Haram, while in another corner of the Mosque there was the Holy Prophet sitting by himself. This was the time when Hadrat Hamzah had already embraced Islam and the people of the Quraish were feeling upset at the growing numbers of the Muslims. On this occasion, Utbah bin Rabi'ah (the father-in-law of Abu Sufyan) said to the Quraish chiefs: "Gentlemen, if you like I would go and speak to Muhammad (upon whom be Allah's peace and blessings) and put before him some proposals; maybe that he accepts one of them, to which we may also agree, and so he stops opposing us." They all agreed to this, and Utbah went and sat by the Holy Prophet. When the Holy Prophet turned to him, he said: "Nephew, you know the high status that you enjoy in the community by virtue of your ancestry and family relations, but you have put your people to great trouble: you have created divisions among them and you consider them to be fools: you talk ill of their religion and gods, and say things as though all our forefathers were pagans. Now listen to me and I shall make some suggestions. Consider them well: maybe that you accept one of them." The Holy Prophet said: "Abul Walid, say what you want to say and I shall listen to you." He said, "Nephew, if by what you are doing, you want wealth, we will give you enough of it so that you will be the richest man among us; if

you want to become an important man, we will make you our chief and will never decide a matter without you; if you want to be a king, we will accept you as our king; and if you are visited by a jinn, whom you cannot get rid of by your own power, we will arrange the best physicians and have you treated at our own expense.” ‘Utbah went on speaking in this strain and the Holy Prophet went on listening to him quietly. Then he said, “Have you said, O Abul Walid, what you had to say?” He replied that he had. The Holy Prophet said: “Well, now listen to me.” Then pronouncing Bismillah ir Rehman-ir-Raihm he began to recite this very Surah, and Utbah kept on listening to it, putting his hands behind his back and leaning on them as he listened. Coming to the verse of prostration (v. 38) the Holy Prophet prostrated himself; then raising his head, said, “This was my reply, O Abul Walid, now you may act as you please.” then Utbah arose and walked back towards the chiefs, the people saw him from afar, and said: “By God! Utbah’s face is changed. He does not look the same man that he was when he went from here.” Then, when he came back and sat down, the people asked, “What have you heard?” He replied, “By God! I have heard something the like of which I had never heard before. By God, it’s neither poetry, nor sorcery, nor magic. O chiefs of the Quraish, listen to what I say and leave this man to himself. I think what he recites is going to have its effect. If the other Arabs overcome him, you will be saved from raising your band against your brother, and the others will deal with him. But if he overcame Arabia, his sovereignty would be your sovereignty and his honor your honor.” Hearing this the chiefs spoke out: “You too, O father of Walid, have been bewitched by his tongue.” Utbah replied, “I have given you my opinion; now you may act as you please.” (Ibn Hisham, vol. I, pp. 313-314).

This story has been narrated by several other traditionists also on the authority of Hadrat Jabir bin Abdullah in different ways, with a little variation in wording. In some traditions it has also been related that when during the recitation the Holy Prophet had come to verse 13, viz. “If they turn away, say to them: I warn you of a thunderbolt the like of which had visited the Ad and the Thamud,” Utbah had spontaneously placed his hand on the Holy Prophet’s mouth, and said: “For God’s sake, have mercy on your people.” Afterwards he justified his action before the Quraish chiefs, saying: “You know that whatever Muhammad says is always fulfilled; therefore, I feared lest a torment should descend on us.” (For details, see Tafsir Ibn Kathir, vol. IV, pp. 90- 91; Al Bidayah wan-Nihayah, vol. III, p. 62).

Theme and Subject Matter

In the discourse that Allah sent down in response to what Utbah said, no attention whatever was paid to the absurd proposals that he had made to the Holy Prophet. For what he had said was, in fact, an attack on the Holy Prophet’s intention and his intellect. His assumption was that as there was no possibility of his being a Prophet and the Quran being Allah’s Revelation, inevitably the motive of his invitation must either be the desire to obtain wealth and political power, or, God forbid, he had lost his reason. In the first case, he wanted to make a bargain with the Holy Prophet; in the second, he was insulting him when he said that the Quraish chiefs would have

been cured of his madness at their own expense. Obviously, when the opponents come down to such absurd things, no gentleman would like to answer them, but would ignore them and say what he himself had to say.

Therefore, ignoring what Utbah said, this Surah makes antagonism its subject of discussion, which the unbelieving Quraish were showing stubbornly and wickedly in order to defeat the message of the Qur'an. They would say to the Holy Prophet, "You may try however hard you try: we would not listen to you. We have put coverings on our hearts and we have closed our ears. There is a wall between you and us, which would never let us meet together."

They had given a clear notice to the Holy Prophet to the effect: "You may continue your mission of inviting the people to yourself, but we would go on opposing you as hard as we can to frustrate your mission."

For this object they had devised the following plan: Whenever the Holy Prophet or a follower of his would try to recite the Qur'an before the people, they would at once raise such a hue and cry that no one could bear anything.

They were desperately trying to misconstrue the verses of the Qur'an and spread every kind of misunderstanding among the people. They misconstrued everything and found fault even with the straightforward things. They would isolate words and sentences from their right context, from here and there, and would add their own words in order to put new meanings on them so as to mislead the people about the Quran and the Messenger who presented it.

They would raise strange objections a specimen of which has been presented in this Surah. They said, "If an Arab presents a discourse in Arabic, what could be the miracle in it? Arabic is his mother tongue. Anyone could compose anything that he pleased in his mother tongue and then make the claim that he had received it from God. It would be a miracle if the person would suddenly arise and make an eloquent speech in a foreign tongue which he did not know. Then only could one say that the discourse was not of his own composition but a revelation from God."

Here is a resume of what has been said in answer to this deaf and blind opposition:

The Qur'an is most certainly the Word of God, which He has sent down in Arabic. The ignorant people do not find any light of knowledge in the truths that have been presented in it plainly and clearly, but the people of understanding are seeing this light as well as benefiting by it. It is surely Allah's mercy that He has sent down this Word for the guidance of man. If a person regarded it as an affliction, it would be

his own misfortune. Good news is for those who benefit by it and warning for those who turn away from it.

If you have put coverings on your hearts and have made yourselves deaf, it is none of the Prophet's job to make the one hear who does not want to hear, and the one who does not want to understand understand forcibly. He is a man like you; he can make only those to hear and understand, who are inclined to hear and understand.

Whether you close down your eyes and ears and put coverings on your hearts, the fact, however, is that your God is only One God, and you are not the servant of any one else. Your stubbornness cannot change this reality in any way. If you accept this truth and correct your behavior accordingly you will do good only to yourselves, and if you reject it, you will only be preparing your own doom.

Do you have any understanding as to whom you disbelieve and with whom you associate others in divinity? It is with regard to that God Who has created this limitless universe, Who is the Creator of the earth and heavens, from Whose blessings you are benefiting on the earth, and on Whose provisions you are being fed and sustained. You set up His mean creatures as His associates and then you are made to understand the truth you turn away in stubbornness.

If you still do not believe, then be aware that a sudden torment is about to visit you, the like of which had visited the Ad and the Thamud, and this torment also will not be the final punishment of your crimes, but there is in addition the accountability and the fire of Hell in the Hereafter.

Wretched is the man who gets as company such satans from among men and [jinn](#), who show him nothing but green and pleasant, who make his follies seem fair to him, who neither let him think aright himself nor let him hear right from others. But on the Day of Reckoning when their doom overtakes them, each one of them will say that if he happened to get hold of those who had misled and deceived him in the world, he would trample them under his foot.

This Quran is an unchangeable Book. You can not defeat it by your machinations and falsehoods. Whether falsehood comes from the front or makes a secret and indirect attack from behind, it cannot succeed in refuting it.

Today when this Quran is being Presented in your own language so that you may understand it, you say that it should have been sent down in some foreign tongue. But had We sent it in a foreign tongue for your guidance, you would yourselves have called it a joke, as if to say, "What a strange thing! The Arabs are being given guidance in a non- Arabic language, which nobody understands." This means that you, in fact, have no desire to obtain guidance. You are only inventing ever new excuses for not affirming the faith.

Have you ever considered that if it became established that the Qur'an was really from Allah, then what fate you would meet by denying it and opposing it so vehemently as you do?

Today you do not believe but soon you will see with your own eyes that the message of this Qur'an had pervaded the whole world and you have yourselves

been overwhelmed by it. Then you will come to know that what you were being told was the very truth.

Besides giving these answers to the opponents, attention has been paid to the problems which the believers and the Holy Prophet himself were facing in that environment of active resistance. Not to speak of preaching the message to others, the believers were even finding it difficult to follow the way of the Faith. Any one about whom it became known that he had become a Muslim, life would become an agony. As against the dreadful combination of the enemy and its all pervading power, they were feeling utterly helpless and powerless. In this state, in the first place, they were consoled and encouraged, as if to say: "You are not, in fact, helpless and powerless, for any person who believes in God as his Lord and adheres to this belief and way of life resolutely, God's angels descend on him and help and support him at every stage, from the life of this world till the Hereafter." Then they were encouraged with the consolation: "The best man is be who does good, invites others to God and proclaims firmly that he is a Muslim."

The question that was vexing the Holy Prophet at that time was as to how he should carve out a way of preaching his message when he had to face such heavy odds on every side. The solution he was given to this question was: "Although apparently the obstacles seem to be insurmountable, the weapon of good morals and character can smash and melt them away. Use this weapon patiently, and whenever Satan provokes you and incites you to use some other device, seek refuge in Allah."

54

06

Makkah

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