

SURAH AS A STORY



Surah Fussilat

Explained in Detail

The complete journey — the speech that was never answered —
told the way a loving elder shares it with a child



Surah No. 41 • 54 Ayahs • Meccan

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The Surah at a Glance

*Kitaabun fussilat aayaatuhoo Qur'aanan
'Arabiyyal-liqawminy-ya'lamoon*

3. A Book whose verses have been explained in detail, an Arabic Quran for a people who know.

*Wa qaalool quloobunaa fee akinnatim-mimmaa
tad'oonaaa ilayh*

5. And they say: our hearts are within coverings from that to which you invite us.

*Hattaa iza maa jaaa'oohaa shahida 'alayhim
sam'uhum wa absaaruhum wa juloodahum*

20. Until, when they reach it, their hearing, sight and skins will testify against them.

*Innal-lazeena qaaloo Rabbunal-laahu
summas-taqaamoo tatanazzalu
'alayhimul-malaaa'ikah*

30. Those who say: our Lord is Allah, and then remain steadfast — the angels descend upon them.

*Wa laa tastawil-hasanatu wa las-sayyi'ah; idfa'
billatee hiya ahsan*

34. Good and evil are not equal. Repel (evil) with that which is better.



*Sanureehim aayaatinaa fil-aafaaqi wa fee
anfusihi*

53. We will show them Our signs in the horizons and
within themselves.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
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Curtains Over the Hearts

Beta, this surah takes its name from its third ayah:
'KITABUN FUSSILAT AYATUHU QUR'ANAN
'ARABIYYAN LI-QAWMIN YA'LAMOON — a Book
whose verses have been EXPLAINED IN DETAIL, an
Arabic Quran for a people who KNOW.'

'Fussilat' — separated out, laid open, explained clause
by clause. Beta, nothing was left vague; nothing
essential was hidden. And yet: 'BASHEERAN WA
NAZEERAN FA-A'RADA AKTHARUHUM FA-HUM LA
YASMA'OON — a bringer of good tidings and a warner
— but MOST OF THEM TURNED AWAY, so they do not
hear.'



And then, beta, listen to what the Quraysh actually said in reply — the Quran records their exact words: 'WA QALOO QULOOBUNA FEE AKINNATIN MIMMA TAD'OONA ILAYHI — and they said: OUR HEARTS ARE WITHIN COVERINGS from that to which you invite us — WA FEE AZANINA WAQRUN — and in our EARS is DEAFNESS — WA MIN BAYNINA WA BAYNIKA HIJAB — and between us and you is a BARRIER — FA'MAL INNANA 'AMILOON — so WORK; indeed, we are working.'

Beta, notice something remarkable: they are BOASTING about being closed. They are not saying 'we do not understand' — they are announcing that they have sealed themselves deliberately: covered hearts, blocked ears, a wall in between. And then, almost with a shrug: you carry on with your work, we will carry on with ours.

And the Prophet ﷺ was told to answer with the simplest reply: 'QUL INNAMA ANA BASHARUN MITHLUKUM YOOHA ILAYYA ANNAMA ILAHUKUM ILAHUN WAHID — say: I am only a HUMAN BEING LIKE YOU,



to whom it is revealed that your God is ONE GOD — FASTAQEEMOO ILAYHI WASTAGHFIROOH — so take a STRAIGHT COURSE to Him and SEEK HIS FORGIVENESS.'

Beta, that is the whole message in one line: He is One; go straight toward Him; and keep asking forgiveness for the times you veer.

The Sky Was Smoke

The surah then answers their denial with the scale of creation — and beta, some of the details here are astonishing.

'QUL A INNAKUM LA-TAKFUROONA BILLAZI KHALAQAL-ARDA FEE YAWMAYNI WA TAJ'ALOONA LAHU ANDADA — say: do you indeed disbelieve in the One who created the earth in two days, and set up rivals to Him? ZALIKA RABBUL-'ALAMEEN — that is the Lord of the worlds.'



'WA JA'ALA FEEHA RAWASIYA MIN FAWQIHA WA BARAKA FEEHA WA QADDARA FEEHA AQWATAHA — and He placed firm mountains upon it, and BLESSED it, and DETERMINED within it its SUSTENANCE — FEE ARBA'ATI AYYAMIN SAWA'AN LIS-SA'ILEEN — in four days, equal, for those who ask.'

Beta, notice: Allah 'measured out its sustenance' — the provision of every creature that would ever live on this planet was apportioned into the earth before any of them existed. The soil that feeds you was stocked before your great-grandfather was born.

'THUMMASTAWA ILAS-SAMA'I WA HIYA DUKHANUN — then He directed Himself to the HEAVEN while it was SMOKE — FA-QALA LAHA WA LIL-ARDIT-TIYA TAW'AN AW KARHAN — and said to it and to the earth: COME, willingly or by compulsion — QALATA ATAYNA TA'I'EEN — they both said: WE HAVE COME, WILLINGLY OBEDIENT.'



Beta, what a scene. The heavens and the earth are addressed, and they REPLY — and their reply is not merely 'we have come', but 'ta'i'een', willingly obedient. The whole universe volunteered.

And then, beta, put that next to the human being who says 'our hearts are within coverings'. The sky said yes. The earth said yes. Only man, given the choice, says no.

'FA-QADAHUNNA SAB'A SAMAWATIN FEE
YAWMAYNI WA AWWHA FEE KULLI SAMA'IN AMRAHA
— so He completed them as seven heavens in two days
and INSPIRED IN EACH HEAVEN ITS COMMAND —
WA ZAYYANNAS-SAMA'AD-DUNYA BI-MASABEEHA
WA HIFZA — and We adorned the NEAREST heaven
with LAMPS, and as PROTECTION — ZALIKA
TAQDEERUL-'AZEEZIL-'ALEEM — that is the
determination of the Almighty, the Knowing.'

Their Own Skins Will Testify

And now, beta, we come to one of the most frightening scenes in the entire Quran — and one you must never



forget when you are alone and about to do something you would not do in public.

'WA YAWMA YUHSHARU A'DA'ULLAHI ILAN-NARI
FA-HUM YOOZA'OON — and the Day the enemies of
Allah are gathered to the Fire, and they are HELD IN
ROWS — HATTA IZA MA JA'OOHA SHAHIDA
'ALAYHIM SAM'UHUM WA ABSARUHUM WA
JULOODUHUM BIMA KANOO YA'MALOON — until,
when they reach it, THEIR HEARING, THEIR SIGHT
AND THEIR SKINS will TESTIFY AGAINST THEM about
what they used to do.'

Beta, picture that courtroom. The man stands accused,
and the witnesses called are his OWN EARS, his OWN
EYES, and his OWN SKIN. The very organs he used for
the sin now stand up and describe it.

'WA QALOO LI-JULOODIHIM LIMA SHAHITTUM
'ALAYNA — and they will say to their SKINS: WHY DID
YOU TESTIFY AGAINST US?'



Beta, feel the desperation in that question. A man arguing with his own body.

'QALOO ANTAQANALLAHUL-LAZI ANTAQA KULLA SHAY' — they will say: ALLAH MADE US SPEAK — the One who makes ALL THINGS SPEAK.'

And then the ayah that explains why this happens at all: 'WA MA KUNTUM TASTATIROONA AN YASH-HADA 'ALAYKUM SAM'UKUM WA LA ABSARUKUM WA LA JULOODUKUM — and YOU WERE NOT HIDING YOURSELVES lest your hearing, sight and skins TESTIFY against you — WA LAKIN ZANANTUM ANNALLAHA LA YA'LAMU KATHEERAN MIMMA TA'MALOON — BUT YOU ASSUMED THAT ALLAH DOES NOT KNOW MUCH OF WHAT YOU DO.'

Beta, this is the diagnosis of every private sin. When a person closes the door and lowers the screen brightness, what is he actually doing? He is hiding from PEOPLE. And in that moment, without ever putting it into words, he is behaving as though Allah is not in the room.



'Zanantum annallaha la ya'lamu' — you ASSUMED He does not know much of what you do. Beta, nobody says this out loud. It is a silent assumption, revealed by behaviour: a man who genuinely felt Allah watching could not do in secret what he would be ashamed to do in front of his mother.

'WA ZALIKUM ZANNUKUMUL-LAZI ZANANTUM BI-RABBIKUM ARDAKUM — and THAT assumption of yours about your Lord has DESTROYED YOU.'

Beta, so the practical lesson is enormous: your skin is a witness that lives with you. Whatever you do in the dark is being recorded by the very surface of your body. Live with that awareness, and privacy stops being an opportunity.

Say 'Our Lord Is Allah' — and Then Stay Straight

And now, beta, after that severity, comes one of the most beautiful and most quoted ayahs in the Quran:



'INNAL-LAZINA QALOO RABBUNALLAHU THUMMASTAQAMOO — indeed, those who say: OUR LORD IS ALLAH — and THEN REMAIN STEADFAST — TATANAZZALU 'ALAYHIMUL-MALA'IKATU ALLA TAKHAFOO WA LA TAHZANOO — THE ANGELS DESCEND UPON THEM (saying): DO NOT FEAR AND DO NOT GRIEVE — WA ABSHIROO BIL-JANNATIL-LATI KUNTUM TOO'ADOON — and RECEIVE GOOD NEWS of the Paradise you were promised.'

Beta, look at the two conditions, because they are the whole religion. FIRST — 'qaloo Rabbunallah': a declaration. SECOND — 'thummastaqamoo': and THEN they remained straight.

That word 'thumma' — and THEN — is where most of us live. The declaration is easy; it takes three seconds. The istiqamah is a lifetime.

A man once asked the Prophet ﷺ: tell me something about Islam that I will not need to ask anyone else about. He ﷺ said: 'Say: I believe in Allah — and then be



steadfast.' Beta, the entire deen summarised for a busy man.

And istiqamah does not mean perfection, beta. The Prophet ﷺ said: 'Be steadfast, and you will never be able to do everything perfectly.' It means staying on the road — and when you stumble off it, getting back on. The one who falls and returns is still 'mustaqeem'; the one who falls and stays down is not.

And look at the reward: angels descending with three gifts — do not fear (about what is ahead), do not grieve (about what is behind), and good news of Jannah. The scholars mention this descent happens at the time of death and again at the resurrection, and some included the moments of hardship in life.

'NAHNU AWLIYA'UKUM FIL-HAYATID-DUNYA WA FIL-AKHIRAH — WE ARE YOUR ALLIES in the worldly life and in the Hereafter — WA LAKUM FEEHA MA TASHTAHEE ANFUSUKUM WA LAKUM FEEHA MA TADDA'OON — and you will have therein whatever



your souls DESIRE and whatever you ASK FOR —
NUZULAN MIN GHAFOORIN RAHEEM — as
ACCOMMODATION from the Forgiving, the Merciful.'

Beta, the word 'nuzul' means the welcome-meal prepared for a guest on arrival. Everything described is only the reception — before the real hospitality begins.

Repel With What Is Better

And then, beta, an ayah that can change your relationships more than any advice you will ever read:

'WA MAN AHSANU QAWLAN MIMMAN DA'A
ILALLAHI WA 'AMILA SALIHAN WA QALA INNANEE
MINAL-MUSLIMEEN — and who is BETTER IN
SPEECH than one who INVITES TO ALLAH, does
righteousness, and says: indeed, I am of the Muslims?'

Beta, the best speech in existence, according to Allah — and note the three parts: he calls to Allah, he PRACTISES what he calls to, and he is not embarrassed to identify himself as a Muslim.



'WA LA TASTAWIL-HASANATU WA LAS-SAYYI'AH — and GOOD and EVIL are NOT EQUAL — IDFA' BILLATI HIYA AHSAN — REPEL (evil) WITH THAT WHICH IS BETTER — FA-IZAL-LAZI BAYNAKA WA BAYNAHU 'ADAWATUN KA-ANNAHU WALIYYUN HAMEEM — and THEN the one between whom and you there was ENMITY will become as though he were a DEVOTED FRIEND.'

Beta, read that promise again. Not 'he will calm down'. Not 'the fight will end'. He will become 'waliyyun hameem' — a warm, close friend.

And note the exact instruction: 'idfa' billati hiya AHSAN' — repel with what is BETTER. Not merely equal. Someone is cold to you — be warm. Someone speaks harshly — answer gently. Someone cuts you off — reach out.

Beta, this is not weakness. It requires enormous strength, and Allah says so immediately: 'WA MA YULAQQAHA ILLAL-LAZINA SABAROO — and NONE IS



GRANTED IT except those who are PATIENT — WA MA YULAQQAHA ILLA ZOO HAZZIN 'AZEEM — and none is granted it except one of GREAT FORTUNE.'

Beta, feel the honour in that: Allah calls the ability to answer harm with kindness a GREAT PORTION, a huge share of good fortune. Most people cannot do it — and Allah names it as a gift given only to a few.

'WA IMMA YANZAGHANNAKA MINASH-SHAYTANI NAZGHUN FASTA'IZ BILLAH — and if an evil suggestion comes to you from Satan, then SEEK REFUGE IN ALLAH.' Beta, and this is placed right here for a reason: when you decide to answer badness with goodness, shaytan will immediately whisper that you are being humiliated. That is the moment for 'a'oozu billah'.

Signs in the Horizons and in Yourself

The surah then reminds us of a small etiquette with a big meaning: 'LA TASJUDOO LISH-SHAMSI WA LA LIL-QAMARI WASJUDOO LILLAHIL-LAZI



KHALAQAHUNNA — do not PROSTRATE to the SUN or the MOON, but prostrate to ALLAH, who CREATED THEM.' Beta, an ayah of sajdah — and a principle: never worship the sign; worship the One who made it.

And it warns about how people receive the Quran itself: 'WA LAW JA'ALNAHU QUR'ANAN A'JAMIYYAN LA-QALOO LAWLA FUSSILAT AYATUH — and if We had made it a non-Arabic Quran, they would have said: why are its verses not EXPLAINED IN DETAIL? A A'JAMIYYUN WA 'ARABIYY — a foreign (book) and an Arab (messenger)?' Beta, a heart determined to object will always find an objection. Whatever had been sent, they would have complained about it.

'QUL HUWA LILLAZINA AMANOO HUDAN WA SHIFA' — say: for those who believe, it is GUIDANCE and HEALING — WAL-LAZINA LA YU'MINOONA FEE AZANIHIM WAQRUN WA HUWA 'ALAYHIM 'AMA — and for those who do not believe, there is deafness in their ears and it is blindness for them.' Beta, the same Book: medicine for one, and nothing at all for another.



The difference is in the receiver.

And then, beta, the surah moves toward one of the greatest promises in the Quran:

'SANUREEHIM AYATINA FIL-AFAQI WA FEE
ANFUSIHIM HATTA YATABAYYANA LAHUM
ANNAHUL-HAQQ — WE WILL SHOW THEM OUR
SIGNS IN THE HORIZONS AND WITHIN THEMSELVES
UNTIL IT BECOMES CLEAR TO THEM THAT IT IS THE
TRUTH.'

Beta, 'al-afaq' — the horizons, the far reaches of the world and the sky; 'wa fee anfusihim' — and inside their own selves.

This is a promise about time. Allah is saying: the evidence will keep arriving. Century after century, as people explore further into the universe and deeper into the human body, they will keep meeting signs that point back to this Book.



And beta, look at what a believer has watched happen: things stated in this Quran about the stages of the human being's formation, about the expansion of the heavens, about the seas and the winds — described in a desert, to an unlettered man, fourteen centuries before anyone had instruments to look.

'A WA LAM YAKFI BI-RABBIKA ANNAHU 'ALA KULLI SHAY'IN SHAHEED — IS IT NOT SUFFICIENT concerning your Lord that HE IS, OVER ALL THINGS, A WITNESS?'

Beta, and there is the surah's final answer to the men who said 'our hearts are within coverings'. All the evidence in the horizons and in the self is offered — and then Allah says: but for the one who is willing to see, was it not enough that He is Witness over everything?

'ALA INNAHUM FEE MIRYATIN MIN LIQA'I RABBIHIM — unquestionably, they are in DOUBT about the meeting with their Lord. ALA INNAHU BI-KULLI SHAY'IN MUHEET — unquestionably, He



ENCOMPASSES ALL THINGS.'

Beta, that is the last word: He surrounds everything.
There is no outside to step into.

What This Surah Teaches Us

1. The verses were 'explained in detail' — nothing essential was hidden; the problem was never clarity.
2. The sky and the earth said 'we come willingly' — only man, given the choice, boasts about his coverings.
3. Your ears, eyes and skin are witnesses that live with you — privacy is not an opportunity.
4. Every secret sin rests on a silent assumption that Allah is not in the room; that assumption is what destroys.
5. Say 'our Lord is Allah' and THEN stay straight — istiqamah is not perfection, it is returning to the road.
6. Repel evil with what is BETTER, and an enemy can become a devoted friend — a gift Allah gives only to



the patient.

7. The signs will keep arriving, in the horizons and in yourself — and He is Witness over all things.

Ya Allah, let us say 'Rabbunallah' and remain steadfast, and grant us the great portion of answering harm with good. 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. —

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