

SURAH FUṢṢILAT (41)

The Surah *Fuṣṣilat* or *Haameemassajda* treats the theme of Allah's oneness, omnipotence, and providence with reference to the Book — the *Quraan* — and the cosmos. While the *Quraan* is the emanation of His all enveloping eternal mercy, the cosmos is the emanation of His omnipotence and omniscience. The Surah, from the beginning to the twelfth verse brings home to its listeners/readers that the *Quraan* has been revealed to the Messenger with the message that Allah is one. Those who believe in it shall have an uninterrupted reward. Those who do not, in fact, repudiate Allah's omnipotence and omniscience in creating the cosmos as specified from the ninth verse to the twelfth verse. Hence, they shall have perdition.

The Surah, then, proceeds to threaten the disbelieving Makkan polytheists, from the thirteenth verse to the seventeenth verse, by mentioning how the *'Aad* and the *Thamood* were punished because they had belied and denied their messengers like them, while the believers were saved as recorded in the eighteenth verse, meant to comfort the Messenger and his companions. From the nineteenth verse to the twenty-fourth verse, the Surah proceeds to give an image of what will happen to the polytheists — Allah's enemies. Their eyes, ears, and skins shall bear witness against them and then, they shall be hurled into the Hell. They shall have it because, as the Surah shows, from the twenty-fifth verse to the twenty-ninth verse, their leaders as well as followers do not listen to the message of the *Quraan* and persist in opposing it criminally. On the contrary, the believers in the *Quraan*, standing up for its message, shall have what the verses from the thirtieth to the thirty-second promise. The Surah, then, praises and consoles the Messenger and his companions who were, under the threat of being persecuted, calling on the polytheists to believe in the *Quraan*. From the thirty-third verse to the thirty-sixth verse, it exhorts the Messenger to repel evil with good, go by patience, and seek Allah's protection in dealing with the Makkan polytheists' antagonism.

The Surah, then, proceeds to assert that exclusive obedience and prostration must be given to Allah and not to His Own created things — natural phenomena mentioned in the thirty-seventh verse. The thirty-ninth verse argues for resurrection from rain which vivifies the earth. The Surah, then, proceeds to criticize the polytheists' repudiation of the *Quraan* from the fortieth verse to the forty-fourth verse and asserts that the *Quraan*, being a unique book, is, without falsehood, the incarnation of wisdom and its present repudiators are like the past repudiators. As they suffer from a perplexing doubt about it, the followers of Moses had also treated the Torah similarly and interpolated it and hence, gone astray.

Since the cosmos has been created by Allah, the Omniscient, He alone, knows when the Resurrection for the accountability of human actions will take place, argues the forty-seventh verse. Whenever it comes upon them, their deities shall not avail them against their being held accountable, threatens them the forty-eighth verse. The conduct of such ungrateful polytheists has been portrayed from the forty-ninth verse to the

fifty-first verse. In the last three verses, the Surah exposes their unthinking opposition to the *Quraan*. The fifty-third verse asks them what will happen to them if the *Quraan*, finally, turns out to be from Allah. To threaten them and console the Messenger, the fifty-third verse asserts that, soon, they shall see such signs as to prove the truth of this Book. But the last verse points out the root of their repudiation __ they are in doubt of appearing before their *Rabb* for accountability and hence, their frivolous response to the Messenger and the *Quraan*.

SURAH FUṢṢILAT

In the name of ALLAH, the Most Gracious, the Most Merciful

1. *Haameem*
2. The revelation (of the Book has come) from (Allah), the Most Gracious, the Most Merciful, portion by portion.
3. (It is) a book whose verses have been expounded as a recitation in 'Arabic for the people who have knowledge,
4. Announcing good news and warning (evildoers of punishment), but most of them turn away (reject it) and hence, they do not listen (to its message).
5. And they say, "Our hearts are under covers against what you are inviting us to and, in our ears, there is deafness and between us and you there is a screen and hence, you do (what you like), we are doing" (what we like).
6. Say, "In fact, I am, only, a man like you (and) it has been revealed to me that your God is only one God and hence, you must turn straight to Him and seek forgiveness of Him and there is perdition for the polytheists
7. Who do not pay *zakaat* and they are (the people who) disbelieve in the afterlife.
8. (But those people) who believe and do good deeds, shall have a reward uninterrupted."

سُورَةُ فَصَّلَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ۝١

نَزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ۝٢

كُنُتْ فُصِّلَتْ ءَايَاتُهُ قُرْءَانًا عَرَبِيًّا

لِقَوْمٍ يَعْلَمُونَ ۝٣

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ

لَا يَسْمَعُونَ ۝٤

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا نَدْعُونَ إِلَيْهِ

وَفِي ءَاذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ جَبَابٌ

فَاعْمَلْ إِنَّا عَمِلُونَ ۝٥

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ

إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۖ وَوَيْلٌ

لِلْمُشْرِكِينَ ۝٦

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ

هُمْ كَافِرُونَ ۝٧

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ

أَجْرٌ عَرِضٌ مَّمْنُونٍ ۝٨

SECTION 2

9. Say, "Do you disbelieve in (Allah) Who created the Earth in two days (phases) and allege equals to Him?" Such (omnipotent) is the *Rabb* of all the worlds in the cosmos.
10. And He rooted mountains into her (the Earth) from above her (on her surface) and bestowed His blessings on her (the Earth) and determined (the extent, quality, and scope of) her (various) foods throughout her (the Earth) in four days (phases) equivalent to (the demands of) the people asking (seeking to obtain them).
11. Then, He directed His attention towards the heaven, while it was smoke (nebula) and then, He commanded it and the Earth, "Comply both of you with (submit yourselves to My law) willingly or unwillingly." Both of them replied, "We both submit ourselves willingly."
12. Then, He turned them into seven heavens in two days (phases) and revealed, to each heaven, its function; and We have adorned the heaven close to (the dwellers of the Earth) with stars and (built it) as defence — such is the planned determination of the Almighty, the Omniscient.
13. But, if they turn away (reject your message), you must, then, tell them, "I warn you of a devastating punishment like the devastating punishment (visiting upon) the *`Aad* and the *Thamood*,"

قُلْ أَتَيْتُكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ
فِي يَوْمَيْنِ وَيَجْعَلُونَ لَهُ ۜ أَندَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾

وَجَعَلَ فِيهَا رُوسًا مِّن فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا
أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ لِيلِينَ ﴿١٠﴾

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ
أَتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

فَقَضَّاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ
سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ
وَحِفْظٍ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ
عَادٍ وَثَمُودَ ﴿١٣﴾

14. When messengers came to them before them and behind them, (saying), "You must not serve (render exclusive obedience to any deity) but Allah," they said, "If our *Rabb* willed, He would send angels (to guide us) and hence, we reject (disbelieve in) what you have been sent with."

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً
فَإِنَّا بِمَا أَرْسَلْنَا بِهِ كُفِرُونَ ﴿١٤﴾

15. Hence, as for the *Aad*, they displayed arrogance in the land without any justification and said, "Who is stronger than We?" Did they not realize that Allah Who created them is stronger than they? And they used to repudiate Our verses.

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَقَالُوا مَنْ أَشَدُّ مِنَّْا قُوَّةً أُولَئِكَ زُورُوا أَنَّ اللَّهَ
الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا
بِنَاتِنَا يَجْحَدُونَ ﴿١٥﴾

16. Then, We sent, against them, an intensely cold wind raging violently during inauspicious days so as to make them taste a disgraceful punishment in the life of the world and the punishment of the afterworld shall be the most disgraceful and they shall not be helped (there from any quarter).

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ مِّنْ حِسَابِ
لَيْلٍ يَمُوتُ فِيهَا الْخَرَزُ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ
الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

17. And as for the *Thamood*, We guided them but they preferred blindness (the loss of the heart's eye) to guidance and hence, the thunderbolt of a humiliating punishment seized them for (as the penalty of the wrongs) which they used to commit.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُوا الْعَمَىٰ عَلَى الْهُدَىٰ
فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا
يَكْسِبُونَ ﴿١٧﴾

18. And We saved (those people) who used to believe and guard themselves against disobeying (Him).

وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

SECTION 3

19. And the Day when Allah's enemies are gathered up towards the fire (of

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾

the Hell), they will be arrayed (lined up according to their crimes),

20. Till, when all of them get to it, their ears and their eyes and their skins shall bear witness against them about what they used to commit (in the world).

حَتَّىٰ إِذَا مَا جَاءَهُمْ شَهِدَتْ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ
وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

21. And they will say to their skins, "Why do you bear witness against us?" They will say, "Allah Who endows everything with the ability to speak has, also, endowed us with the ability to speak and He had created you at first (in the world) and to Him you have been returned.

وَقَالُوا لِلْجُلُودِ هِمَّ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا
اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ
وَلِإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

22. And (while committing crimes in the world), you did not fear that your ears and your eyes and your skins would bear witness against you. On the contrary, you thought that Allah would not know most of what you used to do.

وَمَا كُنْتُمْ تَنْتَبِهُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ
وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ
لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾

23. And such a notion that you entertained about your *Rabb* ruined you and hence, you have come to be (included) among the losers" (the damned).

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ
فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

24. Hence, if they are patient, the fire (of the Hell) shall be their abode and if they seek (His) pleasure, they shall not, in any case, be included among the seekers of (His) pleasure.

فَإِنْ يَصْبرُوا فَإِنَّهَا بُيُوتُ الْمُنَافِقِينَ وَإِنْ يَسْتَغِيثُوا
فَمَا لَهُمْ مِنَ الْمُعْتَينَ ﴿٢٤﴾

25. And We had ordained such companions for them as used to adorn, for them, what was before them (future) and what was behind them (past) and the warning (of

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ

punishment) turned out to be true against them (as it had turned out to be true against) the peoples (communities) belonging to jinn and human beings who had preceded them: they had, certainly, been losers (misled and ruined).

SECTION 4

26. And (those people) who disbelieve say, "Do not listen to this *Quraan* (recitation) and raise a hubbub (confused din) during it (its recitation) so that you may overcome them."
27. As a result of (their defiance) We will make (those people) who disbelieve taste a violent punishment and requite them for what they have been doing in the worst manner.
28. Such is the requital of Allah's enemies __ the fire (of the Hell): in it they shall have eternal habitation (home), as a requital, because they have been repudiating Our verses.
29. And (those people) who disbelieve will say, "O our *Rabb*! Show us (those people) of the jinn and the human beings who had led us astray (in the world), we will trample them under our feet so that they are among the lowest."
30. Indeed, (those people) who say that Allah is our *Rabb* and then, stand to (what they claim), angels call on them (from heaven and console them), "Neither fear nor grieve and rejoice at the good news of the Paradise which you have been promised.

الْقَوْلُ فِي أَمْرِ قَدْ خَلَّتْ مِنْ قَبْلِهِمْ
مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿٢٦﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ
وَالْعَوَافِيهِ لَعَلَّكُمْ تَقْلُبُونَ ﴿٢٧﴾

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ
أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٨﴾

ذَٰلِكَ جَزَاءُ عِبَادِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ
بِمَا كَانُوا يَأْتِينَآ بِمُحَدِّثُونَ ﴿٢٩﴾

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا
مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا
لِيَكُونُوا مِنَ الْأَسْفَلِينَ ﴿٣٠﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ
عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا
وَأَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣١﴾

31. We are your friends during the life of the world and during (the life of) the afterworld and you shall have in it what your hearts long for and you shall get in it what you lay claim to,

نَحْنُ أَوْلَىٰ أَوْكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ
وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

32. A hospitality on the part of (Allah), the forgiver, the merciful."

نَزَّلْنَا مِنْ غَفُورٍ رَحِيمٍ ﴿٣٢﴾

SECTION 5

33. And who can be better in utterance than he who invites (people) to Allah and acts righteously and says, "I belong to those submitting themselves to Allah."

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ
صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

34. And good and evil can never be equal; you must repel (evil) by what is the best, and then (in consequence), he, between whom and you there is enmity, will be as if he were a bosom friend.

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ
أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي
بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

35. And it is not given but to (those people) who are patient and it is not given but to those who are supremely fortunate.

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا
إِلَّا ذُو حِظٍّ عَظِيمٍ ﴿٣٥﴾

36. And if an instigation of the Devil, incites you (to evil), you must, then, seek Allah's protection: He is, indeed, the Hearer, the Omniscient.

وَمَا يَزِيدُ غَنَّاكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

37. And among His signs are night and day and the Sun and the Moon; you must, neither, prostrate yourselves to the Sun nor to the Moon and you must prostrate yourselves only to Allah Who has created them, if you, really, serve (render exclusive obedience to) Him.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ
وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

38. But, if they display arrogance, (let them), because (the angels) who are with your *Rabb* declare Him free from imperfections day and night and they do not weary (of it). ﴿٣٨﴾

فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ
لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾

39. And among His signs are that you see the land dry and rainless, but, when We send rain on it, it brings forth vegetation and grows in plant life; He, Who vivifies it, is, certainly, going to bring the dead to life; He, indeed, possesses absolute power and authority over everything.

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا
عَلَيْهَا الْمَاءَ أَهْزَتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا
لَمُخِي الْمَوْفِقِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

40. Indeed, (those people) who deviate from the right course in regard to Our verses are not hidden from Us: is, then, one who will be thrown into the fire (of the Hell) better or one who will come peacefully on the Day of Resurrection? Do whatever you will: He, certainly, watches what you do.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَنُ
يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَمَةِ
أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

41. Indeed, (those people) who reject (disbelieve in) the Book (*Quraan*), when it has come to them, __ and it is, certainly, a unique book __ (are going to suffer).

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ
وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

42. Falsehood can neither come to it from the front nor from behind it, being a revelation from the wise, praiseworthy (Allah), portion by portion.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ
مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

43. You have not been told but what the messengers, before you, had been told; your *Rabb* is, indeed, possessed of forgiveness and possessed of the infliction of grievous punishment.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ رَبَّكَ
لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

44. If We had revealed it as a recitation in a foreign language, they would have said, "Why have its verses not been set forth in detail? Is (the book) in a foreign language and (the Messenger) an 'Arab?" — (How strange it is!) Say, "It is the guidance and the cure (of all the ills) for (those people) who believe (in it) and (those people) who do not believe in it have deafness in their ears and it (the *Quraan*) is blindness (the loss of the heart's eye for them); (they are as if such people) were being called out from a distant place" (and they do not hear).

SECTION 6

45. And We had given the Book to Moses, but differences had been created about it: and if the warning (of punishment in the afterlife) had not preceded on the part of your *Rabb*, judgement would have been pronounced (against them in this very world); and they are in a perplexing doubt about it (the *Quraan*).
46. Whoever acts righteously does so for himself and whoever acts evilly does so against himself and your *Rabb* is not an oppressor of His Own created human beings.
47. To Him is referred the knowledge of the Hour (of Resurrection); and neither any fruit come out of their envelopes (the envelope contains both the calyx or corolla) nor does any female become pregnant nor does (any female) give birth to (a child) but with His knowledge; and the Day when He calls them out, "Where are My (so-called)

وَلَوْ جَعَلْنَاهُ قُرْءَانًا عَجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ
آيَاتُهُ ۖ أَءِيسَاءُ عَجَمِيٌّ وَعَرَفْنَاهُ ۚ قُلْ هُوَ لِلَّذِينَ آمَنُوا
هُدًى وَشِفَاءٌ ۚ وَالَّذِينَ لَا يُؤْمِنُونَ
فِيءَ إِذْ أَنهَم ۖ وَفَرُّوهُ عَلَيْهِمْ غَمٌّ ۚ أُولَٰئِكَ
يَتَادَوْنَ مِن مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَفُضِيَ بَيْنَهُمْ
وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا
وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤٦﴾

إِلَيْهِ يُرْدُ عِلْمُ السَّاعَةِ ۖ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ
مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَى وَلَا تَضَعُ
إِلَّا بِعِلْمِهِ ۚ وَيَوْمَ يُنَادِيهِمْ إَيْنَ شُرَكَآئِ
قَالُوا ءَاذَنَّاكَ مَا مِنَّا مِن شَهِيدٍ ﴿٤٧﴾

associates?" they will say, "We have, already, informed You (that) none of us bears witness" (to them).

48. And (the deities) whom they used to pray to earlier (in the world) shall disappear from them and they will think that they will not have any escape (from punishment).

49. Man does not grow weary of praying (for his) welfare and if adversity afflicts him, he is, then, despondent, hopeless.

50. And if We make him taste mercy on Our part after adversity afflicts him, he will say, "It is for me and I do not think that the Hour (of Resurrection) is going to take place and if I am taken back to my *Rabb*, I will have, with Him, the best outcome." But We will inform (those people) who disbelieve what they have been doing (in this world) and make them taste a heavy punishment.

51. And when We confer Our grace on man, he turns away (rejects the guidance) and distances himself to his side and when adversity afflicts him, he, then, takes to a lengthy prayer.

52. Say, "What do you think if it (the *Quraan*) were from Allah but then, you reject (disbelieve in) it, who will be more misguided than he who goes far in opposition?"

53. We will, soon, show them Our signs in distant lands and in their

وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ
وَنُظِّنُوا مَا لَهُمْ مِنْ نَجْصٍ ﴿٤٨﴾

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ
وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾

وَلَيْنَ أَدْفَنَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءَ مَسَّتْهُ
لَيَقُولَنَّ هَذَا إِلَى وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ
رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لِلْحُسْنَى فَلَنُنَبِّئَنَّ
الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ
عَلِيظٍ ﴿٥٠﴾

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَتَأْبَاهِيهِ
وَإِذَا مَسَّهُ الشَّرُّ فَيَدُودٌ دُعَاءِ عَرِيضٍ ﴿٥١﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ
نُفٌّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ
هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ

own selves, till it shall be clear to them that it (the *Quraan*) is the truth and does your *Rabb* not suffice (for you) that He is the witness to everything?

54. Listen! They are, in fact, in doubt of appearing before their *Rabb* (for accountability). Listen! He has a thorough knowledge of everything.

حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۖ أَوَلَمْ يَكْفِ بِرَبِّكَ

أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٢﴾

أَلَا إِنَّهُمْ فِي مَرِيقٍ مِّنْ لَّقَاءِ رَبِّهِمْ

أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾