

Surah 41, **Fussilat** (Clearly Spelled Out/Expounded), Mecca 61

The Quran's Text & Yusuf Ali's Translation:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا... ^{up}

41: 33. Who is better in speech than one who calls (men) to God, works righteousness,

... وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

and says, "I am of those who bow in Islam"?

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ... ^{up}

41: 34. Nor can Goodness and Evil be equal.

Repel (Evil) with what is better:

...فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

then will he between whom and thee was hatred become as it were thy friend and intimate!

[Ali's comments: 4504. The man who was in the bondage of sin, you not only liberate from sin, but make him

your greatest friend and helper in the cause of God! Such is the alchemy of the Word of God! Cf. 23:96; 28:54.]

up وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا نُوحًا عَظِيمًا (٣٥)

41: 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.

[4505. Hamim: See n. 4500 above, and introduction to Surah 40

4506. The moral standard referred to in the last verse can **only be reached by the exercise of the highest patience and self-restraint**. All sorts of human weaknesses and counsels of pseudo-wisdom and "self-respect" will keep breaking in, but resist them as suggestions of Evil (see next verse). If you reach anywhere near that high standard, you will be indeed most fortunate in a spiritual sense, for God's Revelation will have made you great and free.]

up وَإِنَّمَا يَنْزِعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ...

41: 36. And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in God.

... إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

He is the One Who hears and knows all things.

[**Ali's comments:** 4507. **Nazagha** has in it the idea of discord, slander, disharmony, as well as incitements to such disturbances in the soul. They can only proceed from evil, and should be resisted with the help of God. See also last note]

Muhammad Asad's Translation:

41:33 And who could be better of speech than he who calls [his fellow-men] unto God, and does what is just and right, and says, "Verily, I am of those who have surrendered themselves to God"?

(41:34) But [since] good and evil cannot be equal, repel thou [evil] with something that is

better" - and lo! he between whom and thyself was enmity [may then become] as though he had [always] been close [unto thee], a true friend!

41:35 Yet [to achieve] **this is not given to any but those** who are wont to be patient in adversity: it is not given to any but those endowed with the greatest good fortune!

(41:36) Hence, if it should happen that a prompting from Satan stirs thee up [to blind anger], seek refuge with God: behold, He alone is all-hearing, all-knowing! 32

Asad's comments:

32 I.e., He alone sees what is in the hearts of men, and He alone understands the innermost motivations, of which they themselves are unconscious, of those who criticize the Qur'an adversely. - See 7:199-200 and the corresponding notes, especially note 164