

Interpretation of the Quran- Surat Al-Tariq (86)- Lesson (2)- Verses [9-17]: Inimitability of the Creation of Man

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All-Knowing, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

The secret and its meanings:

Somebody whispers something into his friend's ear... We assume that there is a secret between them; that this is a secret. Our Lord says:

“...He knows what is secret and what is yet more hidden.”

(Taha-7)

Yet, what is more hidden? Somebody has whispered something to his friend in secret... What can be more hidden than a secret? It is the intention of the whisperer; his words might not be true. It has been said: The secret is what man keeps within himself and doesn't talk about it. What is more secret than this, then?

“...He knows what is secret and what is yet more hidden.”

(Taha-7)

The first meaning is that it is what you say to somebody without anybody else knowing about it.

The other meaning is that it is what is kept in one's heart, and Allah knows about it. If there is any deceit in your soul, ask your heart:

**“The Day that (all) things secret will be tested,
(Man) will have no power and no helper.”**

(At-Tariq, 9-10)

In a law suit, man can hire a lawyer and perhaps be released on bail. Can he be released after he has run somebody over? When he does get bailed out, many ways of getting out of the problem open up for him. However, on the Doomsday:

“(Man) will have no power and no helper.”

(At-Tariq, 10)

The mechanism of rain and its formation:

Here, many problems can be solved by money, but in the Hereafter, even if you owned enough gold to fill in

the earth with it, you will not be able to ransom yourself from Allah's Chastisement. Many people say that money is an ointment. These words do not come from an ayah or a hadith, but it is somehow considered that everything can be settled by money. There are many incorrect sayings of this kind, such as for example "beware of the evil of the one to whom you did good". It seems to imply that one should recoil from doing good. This is not valid. Allah's Messenger, may Allah bless him and grant him peace, said:

“Do a favour to whom deserves it and to whom does not, because when you do it to whom deserves it, you are right; and if he does not deserve it, you are a well-doer.*”

**“The Day that (all) things secret will be tested,
(Man) will have no power and no helper.”**

(At-Tariq, 9-10)

On that Day, no man will be able to rescue another; there will be no privileges, no intermediary, no special treatment; there will be no exceptions and no-one will be able to say that they are an exception; there will be no so-and-so, son of such-and-such.

**“Then he will have no power, nor any helper.
By the Firmament returning again and again.”**

(At-Tariq, 10-11)

Allah has ordered us to reflect on how we were created. He says:

“By the Firmament returning again and again.”

Have you ever meditated about the Sky?

It turns the seawater into fresh water by means of vapour. If one is in the open sea, with no supply of fresh water, one will certainly die. There has been a case of six persons escaping from a sinking ship, who managed to get into a life boat, but they all died later because of thirst.

Allah Most High has designed the process by means of which rain is produced. The sun vaporizes water; this vapour ascends to the sky, forming clouds, which move from a warm place to a cold place. Electric sparks are produced by lightnings; raindrops gather around very small atoms of sulfur; finally, rain falls fresh and tasty.

The only characteristic which applies to every planet is that they all return:

“By the Firmament returning again and again.”

(At-Tariq, 11)

This is a Sign.

It has been said: There is a layer in the sky which returns or reflects radio waves; without this phenomenon wireless communications and broadcasting could not exist. It has been discovered quite recently.

“By the Firmament returning again and again.”

(At-Tariq, 11)

It has also been said: The only characteristic which applies to every planet is that they return, that is, they move along circular and oval orbits around themselves and around the sun. The sun rotates around the centre of the galaxy. Also the galaxy rotates. In fact, everything in the Universe rotates and returns to its place. Now, the North Star is the Polaris, but in times of the ancient Greece it was Vega, and it will be again in several

thousand years because the Earth, due to the inclination of its axis, makes a complete rotation in 25 thousand years to return to Vega. If you ask me about one characteristic of the Sky, I'll tell you:

“By the Firmament returning again and again.”

Allah describes the earth as splitting:

Everything returns to where it was. Everything returns to its place.

It has been also said: Dust in galaxies and atoms enters areas of extremely high pressure called black holes, where it contracts and turns into celestial bodies, which then slip away from these holes, and then millions and millions of years later, explode to become dust and atoms. Allah describes the Sky when He says:

“By the Firmament returning again and again.”

It can be understood as the galaxy's passing from the loose stage to the solid stage; or that everything revolves along circular or elliptical orbits to return to the starting point; or that the sky returns the radio waves; or that it simply returns rain again and again. However, the most obvious meaning is the one closest to the context:

“By the Firmament returning again and again.”

The benefits of rain are tangible:

**“By the Firmament returning again and again.
And the earth which splits (with the growth of trees and plants).”**

(At-Tariq, 11-12)

This is one of the ways in which Allah Most High describes the Earth –as splitting to produce wheat, which is a sort of tasty food; and barley for the cattle to eat; and to produce chickpeas, lentils; and to yield fruit trees –apple, pear, grape, and palms, and all of that is for us to eat. And Allah Most High says:

**“By the Firmament returning again and again.
And the earth which splits (with the growth of trees and plants).”**

(At-Tariq, 11-12)

If the earth did not split, and plants wouldn't have grown on it:

If the earth did not split, and plants did not grow on it, we would not exist.

**“By the Firmament returning again and again.
And the earth which splits (with the growth of trees and plants).”**

(At-Tariq, 11-12)

It is this Day or this Qur'an:

“Behold, this is the Word that distinguishes (Good from Evil).”

(At-Tariq-13)

I heard in the news that UFOs or flying saucers had been spotted in Kuwait. They landed there and all power stations were paralyzed; some believed this story and some did not. Still, articles have appeared which were trying to prove that there are alien creatures which come from other planets on sophisticated flying saucers that emit radiation which disables all installations. There are also those who say that they are spying satellites.

Now, you may not know the cure which these words contain:

“Behold, this is the Word that distinguishes (Good from Evil).”

(At-Tariq-13)

What the Qur'an brought is the Word which distinguishes:

Should the woman's face be considered as private parts (that it should be covered)? Is the low interest rate licit or illicit? What about the arguments between Muslims, and between Muslims and non Muslims? Is Sayyidna Isa (Jesus) the son of God or Allah's Messenger? There are indeed differences between revealed religions and other religions:

**“By the Firmament returning again and again.
And the earth which splits (with the growth of trees and plants).
Behold, this is the Word that distinguishes (Good from Evil).”**

(At-Tariq, 11-13)

This to say that what is mentioned in the Qur'an is correct and decisive. For example His Words:

“And stay in your houses,”

(Al-Ahzab, 33)

This is the Speech of the All-Aware. If you want to oppose it, reject it, but you will complain later on. And His Words:

“Allah will destroy the usury and will give increase for sadaqat.”

(Al-Baqarah, 276)

This is a decisive judgment, and if you want to reject it, you will eventually go bankrupt. And His Words:

“Tell the believing men to lower their gaze...”

(An-Nur, 30)

These words distinguish: Look at whatever you want till Hell becomes your abode; these are the Words of the All-Knowing, All-Aware, He Who has created the human soul.

“Behold, this is the Word that distinguishes (Good from Evil).”

(At-Tariq-13)

It does so in all controversial matters which engage mankind and all religions, revealed and others.

The Qur'an settles differences between the revealed religions:

The Hindu people believe that the cow is sacred or holy... The Qur'an contains the Words which decide, and it can resolve the arguments and differences between the revealed religions.

“... The Messiah, son of Maryam was (no more than) a Messenger of Allah, and His Word, which He bestowed on Maryam, and a Ruh proceeding from Him.”

(An-Nisa', 171)

“And the Jews say: Uzair (Ezra) is the son of Allah...”

(At-Taubah, 30)

“Behold, this is the Word that distinguishes (Good from Evil).”

(At-Tariq-13)

That is, (it gives judgment on) the disagreements between men, the discord and variances between the revealed religions and other religions, and between the three revealed religions, and the dissensions within the given religion.

“Behold, this is the Word that distinguishes (Good from Evil).”

(At-Tariq-13)

The Qur'an should be referred to in every controversial issue:

Some maintain that Allah has not forbidden usury and quote Allah's Words:

“... Devour not usury doubled and multiplied...”

(Al-Imran, 130)

They allege that Allah Most High has only prohibited a hundred percent interest, but it is permissible to apply five or ten percent, that is low interest. This is what they maintain now, but on the Judgment Day:

“Behold, this is the Word that distinguishes (Good from Evil).”

(At-Tariq-13)

Allah Most High will say to them: "You lied! So this is how you understood My Word? You understood it in this way because you had a disease in your heart."

Sometimes you ask somebody why they don't pray, and they say: "Allah has not so willed that I should pray now":

“And if We had willed, surely We would have given every person his guidance...”

(As-Sajdah, 13)

"But such was not Allah's Will," they allege because of their thin comprehension.

**“Behold, this is the Word that distinguishes (Good from Evil).
And it is not a thing for amusement.”**

(At-Tariq, 13-14)

Every controversial issue has been settled by Allah the Great and Almighty in this Qur'an.

Some might say that looking freely everywhere polishes one's aesthetic taste. Say to them: "You lie. Allah Most High says:"

“Tell the believing men to lower their gaze...”

(An-Nur, 30)

The immense triumph:

And when they say that social intercourse refines one's feeling, say to them: "You lie, because Allah the Exalted and Glorious says something different:"

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.”

(Al-Ahzab, 36)

When Allah Most High judges an issue, He gives His Judgment and it's over. His Judgment is irrefutable:

**“Behold, this is the Word that distinguishes (Good from Evil).
And it is not a thing for amusement.”**

(At-Tariq, 13-14)

If you believe in the greatness of the Qur'an and that its greatness derives from the Greatness of Allah the Great and Almighty, you should hold fast to what He says.

“...And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement.”

(Al-Ahzab, 71)

“Behold, this is the Word that distinguishes (Good from Evil).”

(At-Tariq, 13)

And he will achieve real triumph who:

**“But he will prosper who purifies himself,
And remembers the Name of his Guardian- Lord, and prays
Nay, you prefer the life of this world.
Although the Hereafter is better and more enduring.”**

(Al-A'la, 14-17)

“Behold, this is the Word that distinguishes (Good from Evil).”

(At-Tariq-13)

All issues have been dealt with by Allah:

Two suitors come to ask your daughter's or sister's hand, one of them a rich transgressor and the other

one being a poor upright man:

“... and verily a believing slave is better than a (free) mushrik (idolater), even though he pleases you.”

(Al-Baqarah, 221)

This is the Word which distinguishes. If you want the transgressor, accept him and see what happens. You will see how his bad temper and immoral behavior pour upon your daughter, his wealth being for himself only and no-one else:

“Behold, this is the Word that distinguishes (Good from Evil).”

(At-Tariq-13)

This means that Allah has treated every case and has given His Judgment on it, this Judgment being the truth and not a thing for amusement.

“As for them, they are but plotting a scheme.”

(At-Tariq, 15)

Plotting a scheme is planning it secretly, and it is the weapon of the weak. The powerful do not plot; they seize violently. The aim of the plot is to set up a secret plan. What spoils it? Unveiling does, and then it is over.

“As for them, they are but plotting a scheme.”

They do not know that Allah observes them.

Reconciliation with Allah needs an hour of faithfulness and sincerity:

Umair ibn Wahb said to Umayyah ibn Khalaf: "By Allah, were it not for my debts and the young children that I have, I would have killed Muhammad." These words were spoken in strict privacy, outside Mekka. Umayyah told him: "I will pay off all your debts, and raise your children as if they were my own, so go on." Accordingly, Umair made all the arrangements, had his sword poisoned, and went to Medina under the pretext of ransoming his son, who was a captive there.

“The Day that (all) things secret will be tested,”

(At-Tariq, 9)

When he arrived in Medina, Sayyidina Umar, may Allah be pleased with him, saw him and said: "This enemy of Allah, Umair, has come with evil intentions."

“Avoid the insight of the believer because he sees by the Light of Allah.**”**

Yet, he was not sure. He took him bound to the Prophet, may Allah bless him and grant him peace, (and he bound him with the strap of his sword) and said: "O Allah's Messenger! This is Umair, an enemy of Allah." The Prophet asked Umar to release him and leave them alone, which he did. Then he asked Umair why he had come to Medina, to which Umair said that he intended to ransom his son. The Prophet asked: "If so, why this sword?" He said: "May Allah curse them! Were they of any benefit to us on the Day of Badr?" The Prophet said: "Did not you say to Umayyah ibn Khalaf that were it not for your debts and your young children, you would have killed Muhammad, and he told you that he would pay off your debts and take care of your children as if they were his

own? So, go on!" Umair was beyond himself with surprise, and said: "By Allah, this conversation was just between the two of us and no one knew about it but Allah, and you are the Messenger of Allah."

Amazing!

"... He knows what is secret and what is yet more hidden."

(Taha-7)

Then Umair embraced Islam. Listen to what Umar said afterwards. He said: "When Umair came to the Messenger of Allah, I liked pigs more than him. And when he left the Messenger of Allah, I loved him more than some of my sons."

The reconciliation comes in a trice; the reconciliation with Allah is very easy; it only needs an hour of faithfulness, an hour of sincerity, and a supplication: "O my Lord, I turn to You in repentance..." Then every difficulty is over, and Allah will answer you and accept your repentance, saying: "I have accepted (it)."

The strategy of Allah is to turn their plots against them:

**"The Day that (all) things secret will be tested,
(Man) will have no power and no helper.
By the Firmament returning again and again.
And the earth which splits (with the growth of trees and plants).
Behold, this is the Word that distinguishes (Good from Evil).
And it is not a thing for amusement.
As for them, they are but plotting a scheme."**

(At-Tariq, 9-15)

Thus, their plot was over, ending in failure. What spoils it? Its having been uncovered... It was very clear to Allah, as everything else, and thus any plot against the People of Truth will fall through.

**"As for them, they are but plotting a scheme.
And I am planning a scheme."**

(At-Tariq, 15-16)

The Planning of Allah is unlike men's planning, it is a counter-planning.

**"As for them, they are but plotting a scheme.
And I am planning a scheme."**

A kind of reciprocation... For example, our Lord the Great and Almighty says:

"The recompense for an evil is an evil equal thereto;"

(Ash-Shura. 40)

Can answering with an evil in return for a similar evil be considered an evil in itself? No, it is called a good, because it is the right of retaliation.

Allah's strategy is solid and kufar's strategy is a failure:

For instance, when He says:

"... Then whoever transgresses the prohibition against you, you transgress likewise against

him.”

(Al-Baqara, 194)

Can yours be called a transgression? No, it is reciprocation.

Can Allah be said to be artful? No. Yet, if there is an artifice and machinations or plotting, isn't it right to say: Allah is artful or a plotter? No! No! No name or adjective can be derived from this verb or event, since the planning about which Allah Himself is talking is in return for their plotting. His Planning is perfect because they do not know anything about it; and their planning is abortive because it gets uncovered by Allah the Great and Almighty:

**“As for them, they are but plotting a scheme.
And I am planning a scheme.”**

(At-Tariq, 15-16)

The unbelievers who were hunting for Prophet Muhammad, may Allah bless him and grant him peace, could have easily spotted him at the Cave of Thaur. Sayyidina As-Siddiq said:

"If one of them had looked down at his feet, they would have seen us...They were standing right over our heads..."

**“As for them, they are but plotting a scheme.
And I am planning a scheme.”**

(At-Tariq, 15-16)

And when Sayyidina Suraqa followed the Prophet to kill him, his horse's legs sank three times in the sand.

“As for them, they are but plotting a scheme.”

Allah knows what is secret and what is manifest:

At the cave, they saw spiders and pigeon nests, and said: "Those were here before Muhammad was born."

“And I am planning a scheme.”

(At-Tariq, 16)

When a case of a murder is submitted to the judge and the murderer is found to be guilty and sentenced to death, can anyone call the judge a killer? No... his judgment is just and fair. Similarly, when a person plots against the People of Truth, Allah the Great and Almighty defends them. Allah's Planning is to counter that of the disbelievers; it is successful a hundred percent. Therefore, it has been said that the plotting against Allah Most High is impossible, and that He cannot be deceived.

You are dealing with the All-Hearing, the All-Seeing. Sayyidina Umar, may Allah be pleased with him, said: "I am not a cunning man, nor can a cunning man deceive me." Notice his exceptional attitude: he is not as simple as to be deceived, nor is he wily or willing to trick others. If Sayyidina Umar cannot be deceived, what about Allah the Exalted and Glorious Who knows the secrets and that which is more hidden; tricking Him is entirely out of the question.

**“As for them, they are but plotting a scheme.
And I am planning a scheme.”**

If Allah said: "They are plotting and I am planning to protect My auliya' (the real pious believers) from this plot..." there would be no eloquence in this statement. This is called reciprocation. For example, a group of people suggested to a poet that they should cook something special for him:

They said: Suggest something and we will cook it for you

I said: Yea, cook a caftan and shirt for me, please.

He meant that he would have a caftan and a shirt rather than a nice meal; it is a kind of reciprocation.

Allah's machination turns against man's machination:

"As for them, they are but plotting a scheme.

And I am planning a scheme.

Therefore grant a delay to the unbelievers: give respite to them gently (for a while)."

(At-Tariq, 15-17)

The kufar will be neglected till the time of their defeat comes:

"Give them a respite, O Muhammad." Yet, the Prophet, may Allah bless him and grant him peace, does not grant a respite; He Who respites is Allah, the Real Doer. This is an honour He grants to the Prophet; in other words Allah Most High says: "O Muhammad I do not put you to trouble because I am weak. No! And you are not inferior or unimportant... You are My Dear Prophet. I create these troubles to examine your followers. If they are faithful, they will be qualified for victory. It is up to you to respite them", rather than: "I shall respite them."

"As for them, they are but plotting a scheme.

And I am planning a scheme.

Therefore grant a delay to the unbelievers: give respite to them gently (for a while)."

(At-Tariq, 15-17)

That is, until your followers mature, until their faith gets tested and their determination and firmness get clarified, the disbelievers will be neglected till the time of their defeat comes:

"As for them, they are but plotting a scheme.

And I am planning a scheme."

(At-Tariq, 15-16)

In the Battle of the Trench the disbelievers put into practice a dastard plan –they recruited ten thousand soldiers to annihilate Islam forever. At the crucial moment, the Jews betrayed their covenant with the Prophet, may Allah bless him and grant him peace. Apparently, Islam was to be uprooted in a few hours' time. Someone said: "How can your companion (meaning the Prophet) promise us the conquest of the countries of Caesar and Kisra (the emperor of Persia) when none of us can even feel secure enough as to go and relieve himself?"

"As for them, they are but plotting a scheme.

And I am planning a scheme."

(At-Tariq, 15-16)

It seemed to be a plot capable of moving the mountains. However, there was with them a Companion who

embraced Islam just at the time of the battle, Na'im ibn Mas'ud, who said: "O Allah's Messenger! I have embraced Islam. What should I do?" He said:

“Disturb (them) as much as you can.”

Na'im went to the Quraish and talked with them at length; and then he went to the Jews and talked with them in the same way, and eventually he succeeded in planting enmity among them. Also, an exceptionally strong wind started blowing which upset the tents of the Quraish and overturned their pots, and Allah sufficed for the believers in the fight... Such is the Planning of Allah the Great and Almighty.

They gathered to uproot Islam, and Allah gave them enough rope to hang themselves. Some Muslims came to think that Islam would cease to exist any moment... "What is this Islam? What prophet is this?" Somebody said: "Your companion", not "Allah's Messenger". However, at the last minute came the Help of Allah; Allah Most High planned against disbelievers and they returned home defeated; their deeds will bear no fruit either in this life or in the Hereafter.

He who is with Allah will find Allah with him:

Fir'aun (Pharaoh) plotted against Musa (Moses), peace upon him. He chased after him to the sea in order to kill him, then the sea split and Moses and his people crossed to the other side. Fir'aun followed; Musa emerged on the other side and the sea closed behind them...

**“As for them, they are but plotting a scheme.
And I am planning a scheme.”**

(At-Tariq, 15-16)

"I know their plot, but they do not know mine." So be with Allah Most High, and you will find Him with you, and if Allah is with you, you need not worry about anything.

“There is not a creature that holds firmly to Me only, and not to any other creature of Mine, but I know their intention. So, if all the creatures in the heavens and earth plot against him, I will make a way out for him; and there is not a creature that holds firmly to another than Me, that I know this from his intention, but I will make the earth sink under his feet, and I will cut off the ways of the heavens before him.*”

**If you are with me in every circumstance,
I do not need to take my provision with me**

This is a great ayah indeed:

“As for them, they are but plotting a scheme.”

Their plot will get unveiled and will end in failure.

“And I am planning a scheme.”

"My Plot is the strongest one." Because He is the God, and they do not know what He has prepared for them:

**“As for them, they are but plotting a scheme.
And I am planning a scheme.**

Therefore grant a delay to the unbelievers: give respite to them gently (for a while).”

Give them a respite... It is up to you Muhammad –when you see your Companions became truthful and sincere, then the disbelievers will suffer defeat, and this is exactly what happened. Who won?

The real believer will receive from Allah nothing but good:

Just one ayah... if you believe in it, all your problems will be solved.

“... And the end is (best) for the pious.”

(Al-Araf, 128)

Try it! The pious will certainly win; they will succeed; happy in this life and in the Hereafter, expecting nothing from Allah but good.

“Is then he who is a believer like him who is a fasiq (disbeliever and disobedient to Allah)? Not equal are they.”

(As-Sajdah, 18)

“Is he whom We have promised an excellent promise (Paradise) which he will find true—like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?”

(Al-Qasas, 61)

“Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allah) and do righteous good deeds, in their present life and after their death? Worst is the judgment that they make.”

(Al-Jathiya, 21)

“Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way?”

(Al-Mulk, 22)

“... "Are those who know equal to those who know not?" It is only men of understanding who will remember (get a lesson from Allah's Signs and Verses).”

(Az-Zumar, 9)

They are those whose affairs get straightened out according to Allah's Order, and who fear Allah.

“I do not intend two securities and two fears for My servant. If he feels secure from Me in the worldly life, I shall frighten him on the Doomsday; and if he fears Me in the worldly life, I shall make him feel secure on the Doomsday.*”

**“As for them, they are but plotting a scheme.
And I am planning a scheme.”**

(At-Tariq, 15-16)

Every order in the Noble Qur'an is obligatory:

“...Surely, the batil (falsehood) is ever bound to vanish.”

If you are with falsehood, you will vanish as it does; if you are with Truth, you will remain. Hence:

“Say: "Nothing shall ever happen to us except what Allah has ordained for us. He is our Maula (Lord, Helper, and Protector)." And in Allah let the believers put their trust.”

(At-Taubah, 51)

"Let man see" denotes imperative. It is a Divine order and every order in the Qur'an" means that is an obligation.

The inimitability of Allah's creation of man:

He who thinks that these orders are limited to praying, fasting, going on pilgrimage, paying zakat does not know the Qur'an." Let man see" is Allah's Order. What is it that he must see?

“Now let man but see from what he is created!”

(At-Tariq, 5)

"Man" is generic here, it is the man who stands on his feet, is equipped with the nervous system, with bones, muscles, brain, marrow, spine, heart, lungs, liver, kidneys, bladder, small and large intestines, arteries, veins, aural cells, hearing, sight, sense of smell, taste, hair, head joints... It is this man that must

“... see from what he is created!”

(At-Tariq, 5)

What is his origin? This "water", which everyone knows, is the origin of Man. Consider how it gets divided; some of it becomes bones, and some becomes muscles, veins, or nerves. Consider how the heart takes shape, how its three pericardia are formed; how it divides into two ventricles and two atriums; how it gets attached to the lungs; how the very accurate net of arteries and veins issues from it; how the net of nerves covers all parts of the body... How all this comes to be formed from this insignificant water? As if Allah were saying to you: "O man! Behold the perfection of your build, and then behold your origin. How is it possible that such a perfect man has been created from such insignificant water?

“Now let man but see from what he is created!”

(At-Tariq, 5)

There is none among us without nerves. If we insert a pin at any spot of our body, we feel pain. What do we infer? We infer that a very accurate nervous net covers every atom of the surface of our skin; and if, furthermore, we prick ourselves with the same pin at another spot, we bleed. What does this mean? This means that a very accurate and yet infinitesimal net of arteries and veins spreads under the surface of the skin. How does man yawn? How does he cough? How does he feel thirst? These are biological mechanisms... Who has designed them? At the present time, it is impossible to transplant the lung because of the impossibility to cough; man dies without being able to cough. Who has made the alveoli of the lungs, which, if stretched, would cover two hundred square meters? Who created the hair on our heads—a quarter of million hairs, and each one with its artery, vein, nerve, fat gland and chromosome gland?

The creation of man is a proof of the existence of Allah:

Who has created the joints? The head joint is round; that of the hand is medial. Who created our leg bones, some of them hollow and some straight? Who designed the thigh bone, which can bear the pressure of two hundred and fifty kilograms? If man were to carry five hundred kilos, the two thigh bones would be able to bear that. Who has made the sensory nerve in the bone, who? If one leg gets broken, man can maintain its position because of the pain he feels, and this is two thirds of the treatment. Who made the spleen as a cemetery of the blood cells? Who made two hundred and fifty million red molecules die every second, go to the spleen and then disintegrate into their original agent...

“Now let man but see from what he is created!”

(At-Tariq, 5)

How does man think? How does he remember? He has olfactory memory, colour memory, digital memory... How does he imagine? How does he judge? Form hypotheses? How does he move from the concrete into the abstract? How can he infer laws and conceptions?

“Now let man”

(At-Tariq, 5)

This perfect man...

“but see from what he is created!”

How does man attain knowledge? How did he come to know that there was an open hole in his heart, who has created it? The baby is in the womb where there is no air, no breathing. Who has made the temporary hole between the atriums? Since the lung is not functioning during the labour, a clot closes it at the precise moment. Our Lord has taught us that out of one million children, one heart may fail to close this gap, in which case an operation is necessary at the age of ten which costs seventy thousand pounds. The possibility of success is thirty percent. Who invented this precise closing system?

“Now let man but see from what he is created!”

Wisdom behind the creation of involuntary bodily functions:

Look at the boy and how he likes to ride on a stick, while the girl embraces her doll happily. Who created feminine tendencies in females and masculine ones in males, who? Why does the voice transmute in boys? Why does the beard grow just on the male's face? All this points to a plan... Why does not the woman lose her hair entirely? Who could bear to contemplate a bald wife? The amount of her hair decreases but she does not lose it completely:

“Now let man but see from what he is created!”

How does man sleep? What is sleep? Why is the movement of heart involuntary, and so is that of the lung? If Allah had charged us with volitional breathing, we could not sleep at all, and without sleep we would die. How did Allah make the movement of the lungs alternate, being stimulated alternately by the carbon gas in the spine bulb?

I tried once to imagine what would happen if Allah disabled the reflex characteristic of our breathing. Of course, life would be impossible then. Man would die on falling asleep, after having got tired. I was told by a doctor that such a disease actually existed. I asked him about the cure for it, and he told me that no cure was

available at the moment, although it was possible to obtain extremely expensive imported pills which had to be taken every hour. He named a famous physician who suffered from this disease. He had been taking this medicine for two months; used four alarm clocks, set them every hour. He would wake up every hour to take the pill. If he hadn't, he would have died. Thus, he would wake up at nine and take the tablet, then set the alarm clock to ten, and so on. His son arrived from abroad and they all stayed up until very late, happy to be seeing each other. They had dinner and went to sleep after having set all the alarm clocks. Unfortunately, they failed to hear them. In the morning, the son found out that his father had passed away.

Senses of man are proofs of the Greatness of Allah:

Who is it that has relieved you from the toil of conscious breathing? And what about the heart beat? What if it were volitional? And who has relieved you from the toil of digestion? If one had to perform one's digestion by oneself, one would need five hours to digest one's food, following the process of digestion from the stomach to the pancreas, then to the gall bladder, then take care of the secretion of juices, then of such-and-such enzyme. One would end up screaming: "Stop, stop there must be something wrong here." Who could bear to do it? All what you have to do, however, is just eat and walk, eat then sleep, eat and laugh, buy the food, but it is Allah Who arranges its digestion by means of a very complicated mechanism—secretions in the mouth, others in the stomach, and others in the duodenum; the gall bladder, the pancreas, the spiral movements, materials that activate intestine movement, absorption... Who has done it?

“Now let man but see from what he is created!”

This perfect human being, clever, who thinks, moves, imagines, hears... If one calls him on the telephone, he says: "I know who you are." How does he recognize the caller? You have a voice memory, so when you hear one's voice, you browse through it in the archive that exists in your brain, and then are able to say: "You are so-and-so."

The ear, the skin and the hair:

You can smell something and are able to identify the smell and name what gives it off. This means that you have a smell memory; you also have an automatic command center. You walk to the shop without having to think about how you are doing it; and you may take somebody to accompany you to make it pleasanter.

Consider your every day activities... If one has something else to do, one's routine actions are carried out automatically. Does one need to think while one is shaving? One can speak to somebody or think about another subject while shaving with complete simplicity. During such actions as shaving or eating, the "doing" gets shifted from volitional reasoning to the auto-propulsion center.

The dressing is a somewhat complicated process, but you do it involuntarily, our Lord the Great and Almighty said:

“Now let man but see from what he is created!”

Man has eyes to see... Who created an anti-freezing substance in the eye? In Finland, for example, temperatures drop to 40 degrees below zero... Water then freezes in the taps... Who has put an anti-freezing substance in the eye? If Allah Most High had forgotten to do this, and a wave of frost came, people would wake up blind. But He hadn't forgotten about it.

Who has created the tube between the ear and the mouth? If one hears a deafening sound, one opens one's mouth to balance the pressure between his mouth and his ears. Who has created it? Except for this tube, we would be deaf. Who has made the ear drum and equipped it with its great sensitivity? You hear twenty

frequencies per second, this means that you only perceive one twentieth, then the eardrum returns to its previous position, then vibrates again.

Seventeen muscles contribute to making you able to utter just one letter; a five-letter word requires ninety muscle movements, so can you account for the muscle movements which took place during our today's lesson? Our Lord says:

“Now let man but see from what he is created!”

Who has created the pores in your skin? Who has made the hair on your head grow while your eyebrow hair does not? Who has created hair in your nose, but no hair will be found in your mouth? Who has made hair grow on the outside of your hand, while its inside is perfectly smooth? Who has created fingernails? Why has not Allah created sensory nerves in the hair? Consider that your hair needs to be shaved off if you are to be operated on. Who has put the eyes in their places? Why the brows and the eyelids? Why has the tear gland been created? What are the eyelashes for? Why the cornea? The conjunctiva? The iris? The retina? Why all this extremely complicated compatibility?

The teeth and the bones:

“Now let man but see from what he is created!”

When one is very hungry, almost starving, and sees a more immediate danger, one forgets one's hunger although it is still there. The car, you know, cannot move without fuel, but the hungry man can keep working for twenty hours, so what is hunger? It has been said that it is a decrease in some substances stored in the liver, not in the blood. If we test the blood of a hungry person, we will find that all the proportions are normal; hunger thus is a notification or a warning that the amount of nutritional substances stored in the organs has decreased, the nutritional proportions in the arteries being stable.

“Now let man but see from what he is created!”

From what?

Consider man and his origin... some insignificant water, two hundred and fifty million sperms... From this emerge man's teeth whose enamel is harder than diamond. Yet another marvel will be found in man's bones, some of which can carry the weight of 250 kilos, and all this from this insignificant water!! Look at your present state, and at your origin:

“Now let man but see from what he is created!”

Other ayaat which prove the greatness of Allah's creation:

Your origin is water. Yet, does this water make bones? Does it make in the eye four hundred thousand nerves into one group? You might have noticed that there is a small hole in the eye socket in the skull, from where the optical nerve emerges: four hundred thousand nerves gathered into one nerve whose diameter is just one millimeter. Who created one hundred and thirty million rods in the retina?

“Now let man but see from what he is created!”

The healthy, sound eye can see eight hundred thousand colours. If the green colour is minutely graded, you will be able to see eight hundred thousand grades, and your eye can distinguish between each two grades.

I have been told that the dog's sense of smell is one million times stronger than man's; and that the mouse's

sense of hearing is sixteen times more acute than man's; and that the falcon's sight is eight times better than man's.

According to Darwin's theory, then, the mouse should be human, taking into consideration that his ill imagination made him conclude that all creatures have developed from the simpler to more complicated forms by means of the process called by him natural selection. The fact that the human eye is weaker than the falcon's, and that his ear is weaker than the mouse's, and his smell is a million times lesser than the dog's clearly invalidates this theory.

Wisdom behind the creation of man's offspring:

“Now let man but see from what he is created!”

From what has he been created? From water. Allah the Great and Almighty could have created all human beings at the same time and have made them die at the same time, but He created a son for you from your backbone so that you can see creation just before your very eyes –you do not need a teacher for this matter. Insignificant water... nine months later your wife gives birth to a baby; he has eyes, traces of brows, eyelashes, eyelids, round face, bones which can make simple movements; he yawns, coughs, sneezes, doesn't he? He also sucks, excretes, moves, cries, laughs... If you turn your eye, he follows its movement; if you turn on the light, he looks at it, a creature that you know well. Yet, there was a time when he was insignificant water... He came out of his mother's womb, he knows nothing but sucking, which is a complicated operation: he puts his mouth on the nipple and closes it tightly, and then he sucks, who has taught him that? He doesn't know anything, but Allah Most High taught man all this without the intervention of a teacher in order to keep him alive... A year later he toddles... Three months before, when you put him in your lap and leant back, he would lean with you. Now, if you tip him ten grades, he returns to his previous position, the balance system is in operation here. If he sleeps, this system alerts him; he has feelings...

When he sees a picture of a man in a magazine, he says "baba" –he doesn't know anybody but his father. After a while he says "uncle". Now there is another man he is acquainted with. Some years later he says "this is a man" –he has become familiar with the concept of man.

When he sees the sea he says "bu" meaning "water from the tap"... These are his first conceptions. Pay attention to how his reasoning is being built up. If he walks leaning on a couch, and there is a toy on the other side, he crawls and wants to take it... he tries to walk but he can't do it directly, so he forms a detailed plan: he walks leaning on the walls, this stage is the most difficult one, the target and the means get established. Think about how the baby's faculty of reasoning gets developed, as well as all his senses. He comes to say "baba, ah"... meaning that his hand got burnt, but then he will say "I got burnt". He begins to understand the use of the verb, the object, the subject, the pronouns...

Creation of man from insignificant water:

“Now let man but see from what he is created!”

The creature called man is a proud creature. It claims to have a doctorate in medicine or engineering, or is a famous lawyer, or a great merchant. It fails to see that it has been created from insignificant water. Allah calls it actually "disdained" because it comes out from three kinds of private parts, and one blushes at it, namely the prostate... how astonishing is its greatness, it stands at the crossroads formed by the urethra's route and the testicles. When man wants to urinate, it closes the testicles' track and opens up the bladder. Urine is acid, so it secretes an alkaline substance lest urine should damage the urethra. The second type of water wants to pass; it closes the bladder's track, because it is unclean, and sends out an antiseptic, a perfuming substance, and then a sweetened one so that the sperms can flow through. It works non-stop since the age of eight.

“Now let man but see from what he is created!”

(At-Tariq, 5)

Arteries and their functioning:

Who has created the aortic valve, which, in case it fails, causes man's immediate death? The opening of this valve allows blood to go up, then the valve closes; and then it opens and closes in an uninterrupted succession. Surgeons opened the chest to find nothing but a small round chunk of meat; they failed to appreciate the wisdom behind its existence. They also sectioned out the heart of an animal and found something similar, they examined it but found no life there. They said: There is a valve there, which opens up the artery. In order to prevent its getting stuck to the wall of this artery when it opens, a small pellet, not surface, is formed on the artery wall, the size of a tenth of millimeter, functioning as a point of contact, ensuring that the valve gets back, and thus runs smoothly to and fro, without getting stuck to the artery wall.

“Now let man but see from what he is created!”

(At-Tariq, 5)

Who has made certain additional conveniences for man? This is something everyone whose heart has been operated on knows. They take the subsidiary artery from one's leg, who has created this artery? First, one's leg is opened up for this artery to be extracted, which then is attached to one's heart, who has created it? If an artery in the brain gets blocked, there is another one which opens up, who has designed it? It has all been made by Allah the Exalted and Glorious. Who has created detached plates in the skull? Were it not for them, a slightest stroke would damage it. Look at the skull of a sheep. You will see zigzag lines, similar to glass; these are detached plates. When one gets hit on one's head, they overlap and absorb the effects of the blow. Who created the liquid between the brain and the skull? If one falls down, for example, this liquid starts to work – it distributes the effects of the fall over the entire surface. If it is one centimeter thick on one side, after the distribution is carried out, it becomes a quarter of millimeter on every side. Who created the womb as a safe lodging? Exactly in the middle of the woman's body. Who?

**“Now let man but see from what he is created!
He is created from (a spout of) water gushing forth,”**

(At-Tariq, 5-6)

The cause and the Causer:

There is a great lesson in all that for us. Therefore, our Lord orders us to do the following:

**“Now let man but see from what he is created!
He is created from (a spout of) water gushing forth,”**

(At-Tariq, 5-6)

Does not this gushing water come out under pressure? Is there anything that comes out in a rush without it having been compressed? Who has created the muscles for contraction and compression of the liquid? Who? Gushing not gushed; you cannot prevent its gushing forth:

**“Now let man but see from what he is created!
He is created from (a spout of) water gushing forth,
Proceeding from between the backbone and the ribs.”
He has created him from gushing water...**

Verily, (Allah) is Able to bring him back (to life)!”

What is the worldly life? It is insignificant, valueless; the Hereafter is the center and the pivot (for man):

**“Now let man but see from what he is created!
He is created from (a spout of) water gushing forth,
Proceeding from between the backbone and the ribs.
Verily, (Allah) is Able to bring him back (to life)!”**

Let man not think that it is this water that has created him. The water is the cause, but the Creator is Allah the Exalted and the Glorious, the evidence for it being the case of an infertile couple –there is sperm and ovum, but He makes sterile w hoever He w ills. Know , then, for sure that this water is just the cause, and Allah Most High is the Creator; He is the Doer... O Allah! The Creator of causes!

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