

Verse – 9 الآية: ٩

٩) قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

Word meaning:

allah	اللَّهُ	they will say	قَالُوا
from	مِنْ	yes	بَلَىٰ
thing	شَيْءٍ	indeed	قَدْ
only	إِنْ	did come to us	جَاءَنَا
you are	أَنْتُمْ	a warner	نَذِيرٌ
only	إِلَّا	we denied him	فَكَذَّبْنَا
in	فِي	and we said	وَقُلْنَا
error	ضَلَالٍ	not	مَا
great	كَبِيرٍ	sent down	نَزَّلَ

Translation:9. They will say: "Yes indeed; a warner did come to us, but we denied him and said: 'Allah never sent down anything (of revelation), you are only in great error.'"

Explanation:

Within this verse, there is evidence that Allah does not punish anyone who has not received the message. There are many other verses as well that mention that Allah will not punish a people who did not receive His Message or Revelation.

(١٠) وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
السَّعِيرِ



Word meaning:

we would have been	كُنَّا	and they will say	وَقَالُوا
in	فِي	if	لَوْ
dwellers	أَصْحَابِ	we but	كُنَّا
the blazing fire	السَّعِيرِ	listened	نَسْمَعُ
then they will confess	فَاعْتَرَفُوا	or	أَوْ
their sin	بِدَنبِهِمْ	used our intelligence	نَعْقِلُ
so away with	فَسُحْقًا	not	مَا

Translation:

10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

Explanation:

We know from Islamic history how the disbelievers would cover their ears when the message was conveyed to them by Prophet Nooh  and Prophet Muhammad .

Allah praises those of His servants who listen and then follow His guidance and follow the best of it (worshiping Allah Alone). Those are the ones Allah has guided, and those are people of understanding.

Verse – 11 الآية: ١٢

(١١) فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

Word meaning:

the blazing fire السَّعِيرِ the dwellers of لِأَصْحَابِ

Translation:

11. Then they will confess their sin. So, away with the dwellers of the blazing Fire.

Explanation:

This guilt and acknowledgement will not help them at all in the Flaming Fire because they have had their chance in this worldly life.

(١٢) إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Word Meaning:

theirs will be	لَهُمْ	verily	إِنَّ
forgiveness	مَغْفِرَةٌ	those who	الَّذِينَ
and reward	وَأَجْرٌ	fear	يَخْشَوْنَ
a great	كَبِيرٌ	their lord unseen	رَبَّهُمْ بِالْغَيْبِ

Translation:

12. Verily! Those who fear their Lord unseen (i.e. they do not see Him, nor His Punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).

Expalanation:

When people are alone - away from the others – and nobody sees them, but they still fear their Lord. They fear Allah in public and in private. They know that Allah is Al-Aware of what they are doing, so they fear Him. These people reflect and always do good deeds. They also repent sincerely for their sins and seek Allah’s forgiveness.

(١٣) وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ . إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ

Word meaning:

verily he is	إِنَّهُ	and whether you keep secret	وَأَسِرُّوا
the all - knower	عَلِيمٌ	your talk	قَوْلَكُمْ
of what is in	بِذَاتِ	or	أَوِ
the chests	الصُّدُورِ	disclose	اجْهَرُوا
		it	بِهِ

Translation:

13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the chests (of men).

Explanation:

Allah is challenging the disbelievers by saying: Hide what you want to say or whether you say it openly - most definitely - He (Allah) knows of what is in your hearts.

Verse – 14 الآية: ١٤

١٤) أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Word meaning:

and he is	وَهُوَ	should not	أَلَا
the most kind and courteous	اللَّطِيفُ	he knows	يَعْلَمُ
the all – aware	الْخَبِيرُ	who	مَنْ
		he has created	خَلَقَ

Translation:

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything).

Explanation:

In the previous verse number 13, Allah speaks about Him knowing the secret and the open intentions. In this verse, Allah responds to those who doubt about how this is possible.

(١٥) هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ . وَإِلَيْهِ النُّشُورُ

Word meaning:

in	فِي	he it is	هُوَ
the path thereof	مَنَاكِبِهَا	who	الَّذِي
and eat	وَكُلُوا	has made	جَعَلَ
of	مِنْ	for you	لَكُمْ
his provision	رِزْقِهِ	the earth	الْأَرْضَ
and to Him	وَإِلَيْهِ	subservient	ذُلُولًا
will be the resurrection	النُّشُورُ	so walk	فَامْشُوا

Translation:

15. He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.

Explanation:

The word *Dhalul* (ذُلُولٌ) signifies 'submissive'. When it is used for an animal, it means that it is not insolent when someone is riding it. The word *Manakib* (مَنَاكِبُ) is the plural of *Mankib* (مَنْكِبٌ), which means 'shoulder', which in animals refer to the upper part of their front legs. Normally, this is not the part of the animals where a rider would sit to ride them. Their

back or neck is involved in riding. But an animal that offers its shoulders as well to the riders is very obedient and submissive. Therefore, the verse says that ‘Allah has made the earth submissive for you, so walk on its shoulders’. Allah has made the structure of earth such that it is not liquid like water so that it flows, nor is it like mud or slime, because if the earth were to be in any of these states, it would not have been possible for man to live in it. Nor is it made hard like rocks or iron, for in that state it would not have been possible for him to plough the fields to sow his crops and derive various other types of benefit from the earth. Wells and rivers could not have been dug. It would not have been possible to dig trenches into the ground to lay foundations of huge buildings. With such well-balanced infrastructure, He granted him tranquility that it is possible for buildings to stand on it and for people, moving on its surface, to avoid slipping.

After directing man to travel on earth, it is said 'eat out of His provision'. This probably indicates that commercial trips carried out for import and export are the doors for obtaining livelihood from Allah.

This warning tells us that man is permitted to draw benefits of eating, drinking and living from the earth, but he is reminded at the same time not to be neglectful of death and life-after-death.