

(٢٣) قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْئِدَةَ . قَلِيلًا مَّا تَشْكُرُونَ

**Word meaning:**

|                 |                 |                 |              |
|-----------------|-----------------|-----------------|--------------|
| the hearing     | السَّمْعَ       | say             | قُلْ         |
| and the seeing  | وَالْأَبْصَارَ  | (it is) He      | هُوَ         |
| And the hearts  | وَالْأَفْئِدَةَ | Who             | الَّذِي      |
| little          | قَلِيلًا        | has created you | أَنْشَأَكُمْ |
| that            | مَا             | and made        | وَجَعَلَ     |
| you give thanks | تَشْكُرُونَ     | for you         | لَكُمْ       |

**Translation:**

23. Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.

**Explanation:**

Of all the human sense organs, only three are mentioned here on which depends knowledge and perception of the external world. Philosophers have identified five sources of knowledge. But out of the five physical senses, only two have been mentioned, namely, ears and eyes, because man receives a very limited range of knowledge by smelling, tasting and feeling. Man depends for information largely on hearing and seeing. Of the two organs, his sense of hearing is mentioned first, because a careful analysis shows that most of the information gathered in human life is through hearing, not so much by seeing.

٢٤) قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

**Word meaning:**

|                       |             |                 |            |
|-----------------------|-------------|-----------------|------------|
| in                    | فِي         | say             | قُلْ       |
| the earth             | الْأَرْضِ   | (it is) He      | هُوَ       |
| and to Him            | وَإِلَيْهِ  | Who             | الَّذِي    |
| shall you be gathered | تُحْشَرُونَ | has created you | ذَرَأَكُمْ |

**Translation:**

24. Say: "It is He Who has created you from the earth, and to Him shall you be gathered (in the Hereafter)."

**Explanation:**

In this verse, Allah speaks about creating us as humans and dispersing us all throughout the various regions and areas of the earth with our differing languages, colours, shapes, appearances and forms. And to Him we shall be gathered, so it is most appropriate to mention that we will be herded back (hashr) on one Final Day.

Verse – 25 الأية: ٢٥

(٢٥) وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

**Word meaning:**

|                           |                     |                                      |                       |
|---------------------------|---------------------|--------------------------------------|-----------------------|
| if                        | إِنْ                | and they are saying                  | وَيَقُولُونَ          |
| you are telling the truth | كُنْتُمْ صَادِقِينَ | when this the Promise (come to pass) | مَتَى هَذَا الْوَعْدُ |

**Translation:**

25. They say: "When will be this promise (i.e. the Day of Resurrection) (come to pass?) if you are telling the truth."

**Explanation:**

Allah tells us that this is all that the disbelievers say and will keep saying. They are saying this at the time of the Messenger of Allah, and will continue to repeat this even in future generations.

Verse – 26 الأية: ٢٦

(٢٦) قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

**Word meaning:**

|          |            |               |                |
|----------|------------|---------------|----------------|
| and only | وَإِنَّمَا | say           | قُلْ           |
| I am     | أَنَا      | only          | إِنَّمَا       |
| a warner | نَذِيرٌ    | the knowledge | الْعِلْمُ      |
| a plain  | مُبِينٌ    | with Allah    | عِنْدَ اللَّهِ |

**Translation:**

26. Say (O Muhammad): "The knowledge (of its exact time) is with Allah only, and I am only a plain warner."

**Explanation:**

This is part of the etiquette that the Messenger of Allah ﷺ had with respect to Allah, and its implication is that this is the etiquette we should have: admitting ignorance on issues outside of our knowledge.

Verse – 27      الآية: ٢٧

٢٧) فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ  
هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

**Word meaning:**

|                  |           |             |           |
|------------------|-----------|-------------|-----------|
| they will see it | رَأَوْهُ  | but when    | فَلَمَّا  |
| will be          | سِيئَتْ   | approaching | زُلْفَةً  |
| displeased       | الَّذِينَ | the faces   | وُجُوهُ   |
| those who        | وَقِيلَ   | disbelieve  | كَفَرُوا  |
| and it will be   | الَّذِي   | this        | هَذَا     |
| said             | بِهِ      | you were    | كُنْتُمْ  |
| which            |           | calling     | تَدْعُونَ |
| for it           |           |             |           |

**Translation:**

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve

will be different (black, sad, and in grieve), and it will be said (to them): "This is (the promise) which you were calling for!"

### Explanation:

They will definitely see this Day of Resurrection coming closer – slowly and gradually - i.e. they will see themselves old, the Angel of Death, the punishment of the grave, the Judgment Day, the Accounting of Deeds, the Weighing Scale of Deeds (*Meezaan*) and the Hellfire.

Verse – 28      الآية: ٢٨

(٢٨) قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ وَمَنْ مَعِیَ أَوْ رَحِمَنَا فَمَنْ یُجِیرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ

### Word meaning:

|                  |               |                            |           |
|------------------|---------------|----------------------------|-----------|
| have you seen    | أَرَأَيْتُمْ  | say                        | قُلْ      |
| destroys me      | أَهْلَكَنِیَ  | if                         | إِنْ      |
| and those        | وَمَنْ        | Allah                      | اللَّهُ   |
| or               | أَوْ          | with me                    | مَعِیَ    |
| Who              | فَمَنْ        | can save                   | یُجِیرُ   |
| a painful        | أَلِيمٍ       | torment                    | عَذَابٍ   |
| the disbelievers | الْكَافِرِينَ | from                       | مِنْ      |
|                  |               | He bestows His mercy on us | رَحِمَنَا |

### Translation:

28. Say (O Muhammad): "Tell me! If Allah destroys me, and those with me, or He bestows His Mercy on us, - who can save the disbelievers from a painful torment?"

## Explanation:

Whenever outright warnings were given to the disbelievers, the disbelievers would respond with violence and try to harm and kill the Messenger of Allah ﷺ. This is exactly what happened in the various battles, especially the battle of Khandaq and Ahzaab, when the disbelievers united and intended to surround and destroy all the Muslims of Madinah completely.

In this verse, Allah did not say - Ahyana - keep us alive. Rather, He said Rahimanaa - has Mercy on us. So it is by Allah's Mercy that we are kept alive.

Verse – 29      الآية: ٢٩

(٢٩) قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا. فَسَتَعْلَمُونَ  
مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

### Word meaning:

|                             |                 |                   |              |
|-----------------------------|-----------------|-------------------|--------------|
| so you will<br>come to know | فَسَتَعْلَمُونَ | say               | قُلْ         |
| who                         | مَنْ            | He is             | هُوَ         |
| that is                     | هُوَ            | the Most Gracious | الرَّحْمَنُ  |
| in                          | فِي             | We believe        | أَمَّنَّا    |
| error                       | ضَلَالٍ         | in Him            | بِهِ         |
| manifest                    | مُبِينٍ         | and in Him        | وَعَلَيْهِ   |
|                             |                 | we put our trust  | تَوَكَّلْنَا |

## Translation:

29. Say: "He is the Most Beneficent (Allah), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error."

## Explanation:

'Trust' or 'tawakkul' means that the heart relies on Allah and not on His creations. This trust is one of the fruits of belief and knowledge. The greater the belief and knowledge of Allah, the greater is the trust. The Qur'an makes it very clear that tawakkul is not an option but rather a requirement.

Verse – 30      الآية: ٣٠

(٣٠) قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ  
مَعِينٍ

## Word meaning:

|               |           |               |              |
|---------------|-----------|---------------|--------------|
| if            | إِنْ      | say           | قُلْ         |
| your<br>water | مَاؤُكُمْ | became        | أَصْبَحَ     |
| then who      | فَمَنْ    | sunken        | غَوْرًا      |
| With<br>water | بِمَاءٍ   | supply you    | يَأْتِيكُمْ  |
| flowing       | مَعِينٍ   | have you seen | أَرَأَيْتُمْ |

**Translation:**

30. Say (O Muhammad ): "Tell me! If (all) your water were to be sunken, who then can supply you with flowing (spring) water?"

**Explanation:**

Towards the end of the Sūrah, a statement is once again repeated to remind them which purports to say: 'O you who live on the earth, dig wells and drink water from it to quench your thirst and grow plants and vegetation, Whenever man requires, he could dig a few meters deep into the earth from its upper surface to obtain water. If all the water, which people draw from the wells easily, were to disappear into the depths of the earth, do they have any power through which they will be able to obtain pure running water? Obviously, the answer is negative.