

For Fast 28

Chapter 39

- 49 So when harm afflicts man he calls upon Us; then, when We grant him a favour from Us, he says: I have been given it only by means of (my) knowledge. No, it is a trial, but most of them do not know.

Note: Afterwards, man claims that it was through his own cleverness that he recovered from his problems.

Chapter 40

- 7 Those who bear the Throne of Power and those around it celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord, You embrace all things in mercy and knowledge, so protect those who turn (to You) and follow Your way, and save them from the punishment of hell.
- 8 Our Lord, make them enter the Gardens of perpetuity, which You have promised them and such of their fathers and their wives and their offspring as are good. Surely You are the Mighty, the Wise;
- 9 and guard them from evil, and whom You guard from evil this day, You have indeed mercy on him. And that is the mighty achievement.

Note: The *arsh* or Throne of Power is not a physical throne on which God sits. It refers to God's power or control of creation. Those who *bear the arsh* are the prophets who were *bearers* of messages from God, and "those around it" are the faithful who follow the prophets in taking their message to the world. It is thus their duty to ask forgiveness for the other believers who try to follow the guidance revealed by God. V. 7 also shows that the mercy of God is as extensive as His knowledge, and reaches everything just as His knowledge doesn't leave anything out.

The part of the prayer in v. 8 clearly shows that the wives, offspring and forefathers of those "who turn to God and follow His way" will also enter the garden of the next life, but on condition that they too did good deeds. Each man and woman is accountable for their own deeds, regardless of whose offspring and spouses they are.

V. 9 clarifies what is the mercy of God mentioned in v. 7. It is that a person should be protected by Him from the commission of evil.

Chapter 41

- 49 Man does not tire of praying for good, but, if evil touches him, he is despairing, hopeless.
- 50 And if We make him taste mercy from Us after distress has touched him, he says: This is due to me, and I do not think that the Hour will ever come; and if I am sent

back to my Lord, I shall have sure good with Him. So We shall certainly inform those who disbelieve of what they do, and We shall make them taste of hard punishment.

- 51 And when We show favour to man, he turns away and withdraws himself; but when evil touches him, he is full of lengthy supplications.

Chapter 43

- 12 And (Allah is He) Who created pairs of all things, and made for you ships and cattle on which you ride,
13 that you may sit firmly on their backs, then remember the favour of your Lord, when you are firmly seated on them, and say: Glory be to Him Who made this subservient to us and we were not able to do it,
14 and surely to our Lord we must return.

Note: “Pairs of all things” is in reference to pairs found throughout nature, the prime example being the male and the female. Then there are pairs discovered by modern science, such as positive and negative electrical charges, and magnetic poles. Binary digits (zero and one) are the basis of digital technology, so that a computer file, an e-mail, or a digital television signal, is a stream of ones and zeros.

Ships are here stated to be *made by God* for man, just like the animals he rides. This shows that all inventions of man, ancient or modern, are really made by God, and thus the ships mentioned here include modern forms of transport.

Elsewhere the Quran speaks of God as creating for man other kinds of ships *like* those which carried man in the sea at that time: “And a sign to them is that We carry their offspring in the laden ship, and We have created for them (other things) the like of it, on which they ride” (36:41–42).

Although ships and aircraft, etc. are designed and built by man, yet he can only do this by following the laws of nature relating to properties of materials and shapes, and observing the creatures of the sea and the air. Man cannot use any material or design that he wants to, but is entirely constrained by what the laws of nature allow.

V. 13–14 contain a prayer for thanking God while travelling in some vehicle, craft or vessel. Thus the Quran requires us to be grateful to God for modern inventions.
