

(Note: Wherever the word “you” or “your” is singular and refers to one human being, it is printed with an italic y, as in: you. Wherever such a word refers to God, the y is printed in capital, as in: You.)

## For Fast 17

### Chapter 22

- 5 O people, if you are in doubt about the Resurrection,<sup>[1]</sup> then surely We created you from dust,<sup>[2]</sup> then from a small life-germ, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you.<sup>[3]</sup> And We cause what We please to remain in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity. And some of you are caused to die, while some of you are brought back to the worst part of life,<sup>[4]</sup> knowing nothing after having knowledge. And you see the earth barren, but when We send down water upon it, it stirs and swells and brings forth a beautiful (growth) of every kind.<sup>[5]</sup>

*Note [1]:* The word *ba'th* (raising, or resurrection here) is used in three senses in the Quran: (1) the raising of the dead to life according to their good or evil deeds on the Judgment day; (2) the raising of the spiritually dead to life by the prophets; and (3) the raising up of prophets by Allah for the guidance of mankind. The word as used here may include the denial of all these three cases. The argument contained in this and the following verses is equally applicable to all, but it most prominently refers to the spiritual resurrection of the dead.

*Note [2]:* These words explain the meaning of Adam's or man's creation from dust, which is frequently referred to in the Quran, for all people are here spoken of as being created from dust. Man's creation from dust implies the ultimate springing of all life from earth.

*Note [3]:* The various stages through which every human child passes are spoken of here, showing how humble is his origin. Or, the reference may be to the various stages through which man has passed in his evolution to the present stage of perfection. Attention is thus drawn to the fact that, just as the physical evolution of man is gradual, so is his spiritual growth and development.

*Note [4]:* By *the worst part of life* is meant *dotage* and *decrepitude*.

*Note [5]:* The stirring and swelling of the earth means its stirring and swelling with the growth of herbage. Compare 41:39. The illustration draws attention to the fact that revelation quickens dead hearts as rain quickens dead earth.

- 6 That is because Allah, He is the Truth, and He gives life to the dead, and He is Powerful over all things,
- 7 and the Hour is coming, there is no doubt about it; and Allah will raise up those who are in the graves.

*Note:* Compare 35:22: "Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves". The significance is that even the incorrigible will be raised to a spiritual life.

- 8 And among people is he who disputes about Allah without knowledge, and without guidance, and without an illuminating Book,
- 9 turning away haughtily to lead (others) astray from the way of Allah. For him is disgrace in this world, and on the day of Resurrection We shall make him taste the punishment of burning.
- 10 This is for that which your two hands have already done, and Allah is not in the least unjust to the servants.