

سُورَةُ النَّجْمِ

Sūrah an Najm

(THE STAR)

A Makkan Sūrah, having sixty two Āyāt and three Sections.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. By the star when it goes down.
2. Your companion has not gone astray, nor has he erred.
3. And he speaks not of his own desire.
4. It is but a Revelation revealed.
5. One of mighty powers has taught it to him.
6. One of mighty make. Then he stood straight.
7. While he was on the uppermost horizon.
8. Thereafter he drew closer, then he let himself down.
9. Till he was two bows length off or yet nearer.
10. Thus He revealed to His bondman whatever He revealed.
11. The heart lied not in what he saw.
12. Will you then dispute with him concerning what he saw?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- وَالنَّجْمِ إِذَا هَوَىٰ ①
- مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ②
- وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ③
- إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ④
- عَلَّمَهُ شَدِيدُ الْقُوَىٰ ⑤
- ذُو مِرَّةٍ فَاسْتَوَىٰ ⑥
- وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ⑦
- ثُمَّ دَنَا فَتَدَلَّىٰ ⑧
- فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ⑨
- فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ⑩
- مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ⑪
- أَفَتَسْتُرُونَهُ عَلَىٰ مَا بَرَىٰ ⑫

13. And assuredly he saw him at another descent.
14. Near unto the lote-tree at the boundary.
15. Near thereto is the Garden of Abode.
16. When that covered the lote-tree which covered it.
17. The eye did not wander, nor did it turn aside.
18. Assuredly he beheld of the greatest Signs of his Rabb.
19. Have you then considered the Lāt and the 'Uzza?
20. And the Manāt, the other third?
21. What! For you the males and for Him the females.
22. That indeed is an unfair division!
23. They are but names which you have named, you and your fathers, for which Allah has sent down no authority. They follow but their fancy and what pleases their souls, whereas there has come to them assuredly the guidance from their Rabb.
24. Shall man have whatsoever he wishes?
25. Allah's is the last and the first.

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾

وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ﴿٢٠﴾

الْكُفْمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾

تِلْكَ إِذْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذْ قَالَ لِأَسْرَفِيَّتَيْهِ رَبِّي فَأَكْفُرْ بِهِمَا لَمَا تَلَوَّتَا الخ

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَتْمَ وَمَا أَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٢﴾

أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ ﴿٢٣﴾

فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٤﴾

Secrets of Revelation

By the setting star when it is about to set! In other words, the movement of stars in their given orbits until they set whereby people navigate their way, testifies that when the stars of the Rabb do not err, how could His Messenger stray from the right path? He is a person who has lived amidst you for long and to whose veracity and trustworthiness you are witness yourselves.

Your Companion

The expression *Ṣāhibukum* (your companion) conveys the glad tiding that the portals of the Holy Prophet's^{SAW} affection are open for all without discrimination. Only the one who withdraws at his own is deprived of his Barakah. This noble personage always guarantees the straight path. He neither strayed from it even by mistake, nor did he ever misconceive the wrong path as right. And he does not speak at his own but says only what Allah reveals to him.

Types of Revelation

Revelation is of three types, namely Qurān, Ḥadīth and Sunnah. And at times, a general rule was revealed to help take decisions through Ijتهād. The first three being authentic, any error in Ijتهād was instantly corrected through revelation and as such it is also beyond all doubts. Though a Mujtahid can be mistaken yet his effort is rewarded because of his striving in Dīn before coming to a conclusion to the best of his knowledge and sincerity. And the one bringing revelation to the Holy Prophet^{SAW} is free of any neglect or weakness whereby Satan could influence or interfere in the Divine Message. He is also very powerful and trustworthy. He neither forgets the text nor can the Satan dare venture into his proximity. The Holy Prophet's^{SAW} contact with this angel is not imaginary either, he has seen him in his real shape seated upright on the highest horizon, as proved by Ḥadīth.

Beholding Jibrīl^{AS}

The Holy Prophet^{SAW} was on his routine stroll in Makkah when he saw Angel Jibrīl^{AS} in his real form, seated on a chair covering the entire space upto the heaven, though he met the Holy Prophet^{SAW} each time he brought a revelation. Then he drew nigh and came down from his station to a distance of two bow length or even closer. According to some reports, he then appeared before the Holy Prophet^{SAW} in human form and paid homage to him, just as the Arabs traditionally did by extending their bows to one another until the chords touched. The expression 'two bows length' has been idiomatically used here to express

nearness. And so the Glorious Rabb, through this powerful and mighty Angel, also held in high esteem by the Holy Prophet^{SAW}, conveyed His revelation to His Messenger.

Did the Holy Prophet^{SAW} See Jibril^{AS} with Physical Eye

And whatever the Holy Prophet^{SAW} observed was also endorsed by his Qalb. In other words, he had witnessed him with his physical eyes, followed by an endorsement by his Qalb. It is strange that the infidels dispute with the Holy Prophet^{SAW} over what he has witnessed so clearly. He beheld Jibril^{AS} in his real form again on the Night of Ascension while descending near the lote-tree.

Sidrat-ul-Muntahā

According to Ḥadīth, *Sidrat-ul-Muntahā* is a lote-tree having its roots in the sixth, while its shoots extend up to the seventh heaven. The offices of the Angels are located on it. All commands from the celestial world descend here for distribution to angels concerned while the deeds of mankind first ascend here before rising to the higher Realm.

Jannah and the Hell

It is around *Sidrat-ul-Muntahā* that Jannah, the Abode of Allah's bondmen is located. Both Jannah and the Hell exist now and according to the Commentators, the seventh heaven is the floor of Jannah and the Grand 'Arsh its ceiling. The Hell is in the earth covered with a hard protective layer, which will rend apart on Qayamah causing the oceans to boil and evaporate. Allah Knows best about the actual situation. The Holy Prophet^{SAW} reports that as he reached *Sidrat-ul-Muntahā*, countless angels waited there to greet him. Then onwards Allah took him to as far as He wanted, and let him behold whatever He desired.

Beholding the Divinity

Whatever the Holy Prophet^{SAW} saw was as clear as crystal. His gaze neither strayed nor did it exceed its limits. There are two opinions here, that is, whether all this pertains to his observation of Angel Jibril^{AS} or Allah. In my humble opinion, it is clear from the Qurānic account that the Holy Prophet's^{SAW} experience up to *Sidrat-ul-Muntahā* pertains to Angel Jibril^{AS}, and beyond it refers to the beholding of the Divinity. Allah is Omnipresent, yet human eye has not been empowered to behold Him in this world. However, the scholars agree that in Ākhirah human vision will be reinforced and the residents of Jannah will be enabled to see Him. Here the Jannah was left behind near *Sidrat-ul-Muntahā*, and the Holy Prophet^{SAW} traversed the heights to those levels of Allah's nearness where there was nothing to

intervene between him and Him. The power of the Holy Prophet's^{SAW} sight may well be imagined from the fact that he ascended to these heights with his physical self and beheld Allah with his physical eyes. As for the vision by the Qalb, even his devoted followers are blessed with the power to behold Divine Refulgence centuries later.

The Divine Being is not limited and everyone will behold Him commensurate to his own status. The Holy Prophet^{SAW} saw Him according to his own capacity and also observed many Signs of his Magnificence. He personally and physically saw Barzakh, its rewards and retributions, the Jannah and the Hell with allied realities. Detailed accounts of his Ascension have been given in other Commentaries as against a very brief mention here.

O' infidels! "Did you ever bother to find out the facts about Lāt, 'Uzza and the largest idol Manāt? If you discover their worth, you shall certainly abandon them. Is this your religion that you apportion daughters for Allah while coveting sons for yourselves? This is not only inappropriate logically, but also absurd as Allah is pure of any such notions. You have concocted some beliefs and named objects at random like your forefathers who were destroyed because of misguidance. Allah has not revealed anything to support your assumptions and baseless ideas, to which you cling in pursuance of the desires of your baser soul. And Allah has been so Kind as to have sent you the means of guidance in the form of His Prophet^{SAW} and His Book".

If a person decides to follow only his fancies, he is bound to lag behind in Dīn. In the Universal Order everything takes place according to Allah's choice. It is impossible for a human being to have all his desires fulfilled as the Universal Order is not subservient to mankind. Be it this world or the next, all things are bound by His Command. So one can only acquire guidance when he submits to Him as against his own desires.

Section 2

26. And many an angel there is in the heavens, whose intercession will not avail at all save after Allah's leave for whomsoever He wills and is well-pleased.

وَكَم مِّن مَّلَآئِكَةٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ
شَيْئًا إِلَّا مِّنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾

27. Verily those who believe not in the Hereafter name the angels with female names.
28. Verily they have no true knowledge thereof; they follow but a conjecture and conjecture is no substitute for the truth.
29. So withdraw you from him who turns away from **Our** admonition and seeks only the life of the world.
30. That is their highest point of knowledge. Verily your **Rabb!** It is **He Who** is the Best Knower of him who strays from **His Way**, and **He** is the Best Knower of him who lets himself be guided.
31. And **Allah's** is whatever is in the heavens and whatever is in the earth, that **He** may recompense the evildoers for what they worked and reward those who do good with goodness.
32. They are those who shun heinous sins and indecencies save the minor offences. Verily your **Rabb** is of vast forgiveness; **He** is the Best Knower of you when **He** produced you out of the earth, and when you were embryos in the bellies of your mothers. So do not ascribe purity to yourselves. **He** is the Best Knower of him who fears **Him**.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ
نَسِيَةً الْأُنثَى ﴿١٧﴾

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ
لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿١٨﴾

فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ
الدُّنْيَا ﴿١٩﴾

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيلِهِ، وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ﴿٢٠﴾

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ
اسْتَوْابُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَسَنَى ﴿٢١﴾

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّعَمَ
إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُمُ
مِّنَ الْأَرْضِ وَإِذْ أَنشَأَ جَنَّاتٍ فِي بُطُونِ أُمَّهَاتِكُمْ
فَلَا تَزْكُوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ انْتَهَى ﴿٢٢﴾

Their ungodly rituals and deities can by no means intercede, for **His** Court is too Exalted. Even the most celebrated angels cannot dare intercede unless **He** allows them to do so for someone with whom **He** is pleased. This again is a gesture of **His** Pleasure otherwise no one can dare speak under any pretext or power. The infidels neither believe in the **Ākhirah** nor act in its pursuit and as such they cannot expect any good there. They make absurd claim that the angels are females, without any evidence whatsoever. Even if they expect any intercession from them they do not qualify for it due to their denial of the **Ākhirah**; at least they ought to have known about the angels. On the contrary, they take them as females out of false presumptions knowing fully well that presumptions and conjectures never alter the realities.

The Literal Meaning of Zan and Shari'ah

Zan literally means baseless thoughts as meant here. In Shari'ah, there are two types of Commandments; (1) Those derived from the Qurān or continuous Aḥādīth, termed as Absolute Injunctions and (2) Those derived from not so authentic Aḥādīth. The latter are termed as Zanyāt. This kind of Zan is relied upon in Shari'ah if supported by the evidences in Qurān and Ḥadīth. This **Āyah** deals with Zan in its literal sense, that is, baseless thoughts. The Holy Prophet^{SAW} may completely withdraw from such people and leave them alone. They are the unfortunate who, in pursuit of material gains, lost contact with Allah's **Zikr** altogether. Their entire knowledge and wisdom is restricted to the acquisition of mundane benefits.

Mode of Receiving Barakah from the Holy Prophet^{SAW}

This **Āyah** has a general applicability. Though it specifically mentions the attitude of infidels, yet anyone adopting a similar behaviour and devotes all his time and energy to gain temporal affluence, totally neglecting Allah's **Zikr** and adherence to the Holy Prophet^{SAW}, qualifies for the same warning. In this perspective, see the state of contemporary Muslims. All their Government Agencies are employing all their resources to acquire knowledges of the physical sciences and material gains. The believers at large are following blindly. Even if they recite a **N'at** (eulogy of the Holy Prophet^{SAW}) it is also in pursuance of some worldly gain. Other than few exceptions, neither the composer is a practising Muslim, nor shall he hint at the Holy Prophet's^{SAW} obedience,

In fact I found some of the N'at composed by Hindu poets better than many of the Muslims poets. It may not be inferred here that knowledge of the physical sciences are to be ignored but must be acquired simultaneously with the Prophetic knowledges. In fact, acquiring worldly affluence in the light of Dīn is also a part of it. And doing so at the cost of Dīn and its dignity is not only an act of infidelity but also such a grave crime that the Holy Prophet^{SAW} turns his face away from such culprits, leaving no refuge for them here or in the Hereafter.

And O' Prophet^{SAW}! Your Rabb precisely knows who abandons the straight path and concentrates all his energies towards the temporal gains. He is also Aware of the rightly guided, those who seek these benefits only by way of obedience to Him and His Messenger^{SAW}. People shall, of course, be requited according to their conduct as His Sovereignty over the Universal System demands that the wicked and the defiant are punished. And the righteous are showered with clemency and rewards, those who shun the heinous sins, the indecencies and the obscene language, save the unwitting human error.

Lamum

According to the Commentators *Lamum* is the unintentional sin, where the offender feels embarrassed, repents and resolves never to go near it again. The gist of many a report suggest that such a sinner is not dropped from the list of the righteous, for Allah indeed is the Owner of unlimited Grace. However, the righteous must remember that Allah was even Aware of them when they were nothing but particles of dust. It was He Who transferred them from these particles into food, then sperm, and finally into human beings in the mothers' womb.

He then endowed them with qualities like wisdom, vision, contemplation and strength, besides the organs and the limbs, in order to act piously and in obedience. So no one has the right to ever boast of his piety; rather, he must acknowledge all his capabilities as bestowed. Only He Knows who fears Him the most at heart, for Taqwa is not limited to the overt actions but also includes states of the Qalb, which benefit only if taken along to the grave unadulterated. And it is only He Who Knows the best.

Section 3

33. Did you observe him who turned away.

أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٣﴾

34. And gave a little, and then stopped?
35. Is with him the knowledge of the Unseen so that he sees?
36. Has he not been told of what is in the Scriptures of Mūsa?
37. And of Ibrāhīm who faithfully fulfilled?
38. That no burdened soul shall bear the burden of another.
39. And that there shall be for man nothing except what he endeavours.
40. And that his endeavour shall soon be seen.
41. Thereafter he shall be recompensed with the fullest recompense.
42. And that unto your Rabb is the goal.
43. And that it is He Who causes one to laugh and causes one to weep.
44. And that it is He Who causes death and causes life.
45. And that He creates the pair, the male and the female.
46. From a seed when it is emitted.
47. And that upon Him is another bringing forth.
48. And that it is He Who enriches and impoverishes.

وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٤﴾

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ بِرَىٰ ﴿٣٥﴾

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾

وَأَبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٣٧﴾

أَلَا نَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

وَأَنْ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤٠﴾

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبَكَ ﴿٤٣﴾

وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا ﴿٤٤﴾

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾

مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ﴿٤٧﴾

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

49. And that it is **He Who** is the **Rabb** of Sirius.
50. And that **He** destroyed the former 'Ād.
51. And that **He** spared not the Thamūd.
52. And also the People of Nūḥ before. Verily they were even greater wrong-doers and more contumacious.
53. And **He** overthrew the subverted cities.
54. Then covered them what covered them.
55. Which then of your **Rabb's** benefits will you doubt?
56. This apostle is a warner among the warners of old.
57. There has approached the Approaching Hour.
58. None can avert it, except Allah.
59. Do you marvel then at this discourse?
60. And laugh light-heartedly and not weep!
61. And you are being impatient.
62. So prostrate yourselves before Allah and worship.

وَأَنَّهُ هُوَ رَبُّ الشَّعْرَى ﴿١١﴾

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى ﴿٥﴾

وَنُوحًا إِذْ نَبَّأَهُ بِأَنَّهُ كَانُورًا مِّنْ قَبْلُ لِيَوْمِ يُؤْتَىٰ

وَقَوْمِ نُوحٍ مِّنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطَىٰ ﴿٥١﴾

وَالْمُؤَنِفَةَ أَهْوَىٰ ﴿٥٢﴾

فَغَشَّاهَا مَا غَشَّىٰ ﴿٥٤﴾

فِي أَيِّ آيَةٍ رَّبِّكَ نَتَمَارَىٰ ﴿٥٥﴾

هَذَا نَذِيرٌ مِّنَ النَّذِيرِ الْأُولَىٰ ﴿٥٦﴾

أَزِفَتِ الْأَازِفَةُ ﴿٥٧﴾

لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

أَفَمِنْ هَذَا الْحَدِيثِ تَعَجُّبُونَ ﴿٥٩﴾

وَتَضَحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

وَأَنْتُمْ سِنِيدُونَ ﴿٦١﴾

فَأَسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

Secrets of Revelation

O' Prophet^{SAW}! Did you observe him who turned away from the true faith, he who firmly held back after spending a little, assuming that this spending shall spare him the doom?

The Ritual to Seek Deliverance on Spending a Little

One of the Makkans converted to Islam was reprimanded by a polytheist for it. The former told him that he was afraid of Divine punishment. The polytheist offered him a deal that if he paid some amount to him he would take the burden of the punishment on him provided the new convert abandons Islam. So he paid something to the polytheist and assumed that he had been absolved of every sin. The same concept has unfortunately crept into the lives of contemporary Muslims. They neglect obligations, devour usury and at the end of the day seek deliverance by offering a cauldron full of food to the poor. Or they pay some money once in a while to fake saints, or resort to offerings on the shrines of the Aulia' and feel delivered.

Allah asks: Does such a person know the Unseen whereby he has seen the consequences ahead of time? Or, did he not receive knowledge from the Scripture revealed unto Prophet Mūsa^{AS} and the preceding Divine Books? And has he not even heard of Prophet Ibrāhīm^{AS}, how he had fulfilled his pledge of devotion to Allah? All the revealed religions expound what the Holy Prophet^{SAW} is now reiterating, that no soul will bear the burden of another. Every one will be requited according to his own conduct in due course.

Īṣāl-e-Thawāb

It should not be misconstrued that *Īṣāl-e-Thawāb* (transferring the recompense of any charitable act) is not permissible. Rather, it is like the intercession. Just as no one can intercede for anyone without Allah's permission, scholars agree that the reward of supererogatory worships can be transferred to another person provided he is a believer, as in case of intercession. Any person who has outrightly renounced the teachings of Islam, its tenants and precepts, obligations and imperatives, taking them as frivolous no longer remains a Muslim, and is deprived of intercession.

Finally every discourse concludes on the Magnificence of Allah, be it a deep research or the farthest horizons of human knowledge. It is then appreciated that happiness and sorrow are certainly ordained by Him, Who generates the causes

for both. It is **He Who** gives life, and enforces death. By **His** Omnipotence **He** created spouses, male and female, from a droplet inserted into the womb. There is none else who may fashion a human being there. So Absolute are **His** Powers that **He** fertilises the female cell to form the gender of **His** choice. **He** nurtures the embryo until it is ready to be delivered into this world as a human being. This process by itself is mighty evidence that **He** will surely quicken mankind from their particles once again. It is, therefore, imperative to obey **Him** purposely as no excuses are acceptable.

Even if a person owns trillions, it is given by **Him** and he cannot possibly purchase Divine verdicts with it. The star Sirius, worshipped by the polytheists, is also **Allah's** creation and it is **He Who** sustains it. Similarly all other deities are also **His** creation, are dependent on **Him** and cannot help anyone against **Him**. Disobedience resulted in destruction in this world, and so it will be in the **Ākhirah** as in case of the People of **'Ād** and the **Thamūd**. These were the nations far more powerful and affluent than the polytheists contemporary to the Holy Prophet^{SAW}, yet neither their wealth nor wisdom and planning could avert the punishment.

Also take a look at the People of Prophet **Nūḥ^{AS}**. They were given respite for nine and a half centuries to listen to the Prophet's^{AS} teachings. Yet they rebelled and consequently perished. And the People in the Settlements, the nation of Prophet **Lūṭ^{AS}**, who were first stoned and then slammed upside down.

All these events call for deliberation by these infidels to appreciate the veracity of the Holy Prophet^{SAW} and to know that his presence amongst them is a great Divine favour. They not only enjoy unlimited bounties, with their families and wealth, but are also spared the destruction like the preceding nations. The Holy Prophet^{SAW}, like his predecessors, also fore-warns of the results borne by conduct. The Day of Judgement is lurking around and there is none save **Him** who can avert or defer it. This is the last Ummah, to be followed by **Qayamah** sooner or later. The respite is also **His** Domain. So people instead of being incredulous should ponder over the realities expounded by the **Qurān**. They must evaluate their own conduct in its true perspective, feel regretful and cry over it. On the contrary, they laugh, make fun of the **Qurān** and are neck-deep in neglect and merry-making rather than **His** devotion and obedience.