



In the name of Allah, the Gracious, the Merciful

Surah Al-Qiyammah verse 39

A commentary on the above verse of the Holy Quran by Hazrat Sahibzada Mirza Rafi Ahmad (AS)

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ

“Then he became a clot, then He shaped and perfected him?”

Commentary:

Then the ‘Nutfa’ (drop of fluid) (نطفه) turned into a clot, then Allah gave it another shape and passing it through various stages of creation; perfected it. ‘Alaqa’ (عَلَقَةٌ) is described a clot of blood. These meanings are correct but in my view they may not fully express its connotation; hence it is essential to look into various forms and their meaning for the root of ‘Alaqa’ so that meanings become evident. This thing should always be kept in mind that one reason of being miraculous for the Word of God is this that such words have been used that a person possessing ordinary knowledge and intellect can also understand. However, there is guidance for experts of knowledge and crafts also..

For example; earlier the word of ‘Mani’ (منى) was used from the root of which the word ‘Tamana’ (تمنى) is formed which is also used in the Urdu language. Urdu speaking say that they call ‘Mani’ as mani that it is source of children and the desire of offspring every animal has and among humans this desire is very strong because Allah the Exalted has made the sexual relationship as a media for continuation of race and the strong urge to live and to continue life is that stimulant which causes the humans to wish for offspring.

Secondly in ‘Mani’ there is connotation of design. the detail of which I have stated earlier that it is a description of this wonderful attribute and design of Allah which He has kept in the base worm ‘Nutfa’.

Thirdly, from its root word 'Manina' (مَنِينًا) is also formed which is for death. Herein is an indication that from the beginning Allah the Exalted has appointed his time of expiry and age limit and further wonder is also this that in second stage 'Alaqa' there is the meaning of death in the word Alaqa as 'Aloq' (علوق) is used for death.

Here Allah the Exalted has taught the humans that death is following them from the beginning and they should not ever forget this reality and they should not forget the Living and Sustainer who saves them from destruction and grants them permanent life. Purposefully by the reality which has been indicated in the word of 'Alaqa' is to understand, that there is need to ponder over its root. In this verse and the verse prior to it; the Design of God has been derived from the term of Biological science called Embryology that is knowledge of the fetus concerning it and then based on the same, psychology of human has been discussed. Thus it been guided that to study human psychology it is essential to study the embryo; because those factors which affect human personality receives; their chain starts from the womb of the mother. Hence the experts of Psychology are under compulsion that when they have to discuss human psychology then essentially they will have to discuss the conditions of the embryo. Firstly, to know those effects which were received as inheritance. Secondly, it is essential to know the environment for psychology and the first environment that child of man receives in

Quranic term is called the "Qarar-e-Makeen", (قَرَارٍ مَّكِينٍ) the place to stay i.e. abdomen of the mother.

Thus here attention has been drawn to the knowledge which concerns the embryo so that it helps in the study of psychology. Human psychology and its good and bad sides is the subject of this Surah (Al-Qiyamah) and the human soul is said to be the proof of its reward and punishment as was said :

"Nay I do call to witness the self accusing soul;"

لَا أَفْسِيْمُ بِالنَّفْسِ اللَّوَّامَةِ

It should be realized, that the root of 'Alaqa' is from 'Aleqa' (عَلِقَ) which is from the "Afall Shroo" (افعال شروع) i.e. verbs concerning initial actions. In this way it has been pointed in this direction that the existence of new offspring has begun. Previously its being was not there because half of it was in the father and the other half in mother and both were useless until joined together e.g. (Aleqatol Mar-aat – عَلِقَتْ الْمَرَاةُ) means woman became pregnant and (Aleqa) means to get fixed by penetration in another thing and there in is a hint that the sperm moves to get itself fixed with ovum penetratingly. This is the beginning of the child.

I do not know about other people; but from a hadith it is established that knowledge of Arabs was not to this extent that the child is born by joining together by this seminal fluid of man and woman. There is a tradition that somebody asked, do the women also have seminal fluid? The Holy Prophet (SAW) said if woman does not have it then how it (baby) could have resemblance with the mother. He (SAW) further said that whosoever's seminal water dominates then its effect prevails. The word of Bukhari (The Book of Hadith) are these that when a woman becomes pregnant and the seminal fluid of the man prevails then the child adopts his resemblance and when her seminal fluid dominates then the child has her resemblance. Hence in the world of 'Alaqa' it has been pointed out that there are two parts who mutually fix up in each other; this is the beginning of embryo and

'Alaqa' and 'Nasheba' (نَشَب) both words have same meanings and Nashaba also means the arrow and this points out to the shape of the sperm that as the tail i.e. hinder part of the arrow guides it to the right direction similarly the tail of the sperm helps it move to the ovum which is the target and it penetratingly joins with it.

Here it should also be remembered that at another place in the Noble Quran it is said that women are like field

(نِسَاءُكُمْ حَرْثٌ لَكُمْ) – (Nissao Kum Harsa-Lakum)

Thus it is educated that whosoever wants a good crop he does not spoil it rather takes care of it fully because on it depends a good crop and also dependence of man. The destruction of crop is the destruction of man. Likewise destruction of progeny is the destruction of mankind. Here a question arises that if the body of the woman is like a field but it (the field) has no contribution in the seed and concern of field is to nourish the seed and to provide it food for the development. But from the Noble Quran it is established that; that seed from which man is born is supplied by both as said:

“Min Nutfatin Amshajin” (مِنْ نُّطْفَةٍ أَمْشَاجٍ) Surah Al-Insaan verse 3,

the baby is born from the seminal fluid of both. Also He said that in the Quran

(بَيْتٌ مِنْهُمَا) (“Batha Minhuma”)

that the offspring is formed from both. The hadith of the noble Prophet (SAW) also confirms it. By pondering over this question I have reached to this conclusion and Allah Knows Best, that resemblance with soil is not for woman rather her womb i.e. the woman's body is not declared as the field rather a part of her physique i.e. uterus can be called as such. If my consideration is correct then in the word 'Alaqa' there is an indication that the meeting of sperm with ovum does not take place in the womb; rather it (womb) is the field; these two parts join together in the Flopian tube and in this way when the full seed is formed then it is put in the womb and (Allaq and Allaqa-Arabic) it is that very, very small food which is essential for nourishment and preservation.

In a hadith quoted by Hazrat Ayesha (RA) it is said that in their time women used to be much more lightweight and they used to eat “Alalaqa” (الْعَلَقَةَ) meaning much less in their meals. This word also points out to this reality that the size of ovum is bigger because besides the nucleus of chromosomes there is food also. Thus the woman contributes half of the seed and also food and in the word 'Alaqa' which connotes little food; it is so because in initial condition embryo needs very little diet. Only oxygen and plasma from the abdomen of the mother is enough for it. If the whole blood goes inside; it may cause death. And “Alaqa Bab and Aalaq – (علق الباب و اعلق)” means to close the door. In it there is indication that when one sperm goes and penetrates into the ovum then the opening so formed gets closed and the other sperm cannot enter in it. The twin babies that we see are not because of two sperms rather because of two or more eggs in the seminal fluid of woman; because the word of 'Alaqa' is evident that immediately after entry of sperm the opening is closed and “Alaqa ashea-bishe” (علق اشئى با شئى) i.e. to join together one thing with another and then hang it; that it hints to joining together of both parts in tube and then pass on to the womb by the way of hanging and “Alaqa

flanun wa Alaqa bahi ” (علق فلان وعلق به) means to love someone and become his devotee. This refers to the deep attachment of mother with child and a mother’s instinct.

Atheists of present time or those who invent new theories in haste may talk much loquacity but the effects of the mother are impossible to deny. It is correct that in some animals this passion is extinct but there is difference between Man and animals and this Surah is describing this difference in various ways and wants it to be understood. Here also biologists have been deceived by appearance that while discussing embryology they view and test the embryo of animal on the same level but this is their mistake because the Noble Quran tells us the evolution of humans is different from evolution of other animals. God Willing with His felicity it will be described in the next Surah “Al-Insaan”.

Hence in the word ‘Alqa” (علقه) there is reference to that relationship and love which the mother has with the body and it also points out that this passion develops immediately i.e. in the first stage which is the stage of ‘Alaqa’ . Here also the scholars of psychology have made a mistake when they say that the mother’s instinct develops later i.e. it develops when the child starts movements. The love and attachment which is connotated by ‘Alaqa’ it has deep concern with the human psychology and his nature the detailed description of which God Willing will be done in the Surah “Al-Alaq”. Here this much indication is enough that ‘Alaq’ which is the origin and plural of Alaqa also; in it there is description of essence of love in the nature of man the excellence of which manifested through the Perfect Man in whose person the excellences of humanity reached to its complete evolution.

The word ‘Alaqa’ is also used for leech. In my view in here there is description of its initial shape because after unification of male and female seminal fluids when it starts developing then the initial form is similar to that of a leech (after sucking of blood), and ‘Alaqa’ also means to suck. The leech is a primitive form of animal; developed and living in water. This fundamental thing should also be kept in mind that in the Noble Quran wherever there is mention of ‘Nutfah’ and the embryo formed there from it is not description of an individual man only but the indication of evolution of the human kind also. Wherever the Noble Quran describes the evolution of humans, that is through those stages a man became a human at first in apparent form and by mental evolution became a

“Shaian mazkoora” verse 2- Surah Al-Insaan” (“A thing to speak of - شَيْئًا مَّذْكُورًا

and in him developed the capability to comprehend and communicate comprehension (make understand). This indicates those stages of evolution that human beings passed through to reach their current form maybe the physique of a man which is born in the abdomen of mother or the description of spiritual evolution . In every case Allah the Exalted has used term “Nutfah” – “Alaqa”, “Muzqa” etc so as to describe such birth as the history of mankind and this was also stated as a meaning of progress in future that as there is physical birth exactly similar is its spiritual evolution i.e. its beginning with fear and humility and those tears which man sheds in the court of Allah the Exalted that is ‘Nutfah’ from which the spiritual evolution begins. This is an important subject which Hadhrat Masih-e-Maud (AS) has expounded upon in detail in the initial verses of Surah Al-Muminun. Here it has been pointed out briefly.

Thus wherever in the Noble Quran there is a mention of ‘Nutfa’ and embryo there is not only description of an individual but also the stages of evolution of mankind. Also the moral and spiritual evolution of man passes through such stages as his body went through. The Quranic education regarding evolution God Willingly will be discussed in the next Surah the name of which given by Allah the Exalted is “Al-Insaan”.

In “Fa Khalaqa”(فَخَلَقَ), “Fasawwa”(فَسَوَّى) i.e. **“Then He Shaped and perfected him;”** abbreviation has been adopted and it is not considered to mention all stages of development of the embryo because its description has already been given in detail. Here description of stages of evolution is not required rather what is required is to deduct an argument from it on the Omnipotence of Allah the Exalted and excellences of human soul and his responsibility; hence brief description. Thus “Fa Khalaqa” means developed in such stages as is described in the Word of God at other occasions as said in Surah Al-MuMinun (verse 13-15) **“Verily we created man from an extract of clay. Then we placed him as a drop of sperm in a safe depository. Then we fashioned the sperm into a clot; then We fashioned the clot into a shapeless lump; then We fashioned bones out of this shapeless lump; then We clothed the bones with flesh; then We developed it into another creature. So blessed be Allah the Best of Creators”**

and expounded here. ‘FaKhalaqa’ that is we have created man from soil mixed with water putting the extract of all the elements into it and through evolution of its birth was caused through ‘Nutfa’ which is put in a safe depository and thereafter ‘Nutfa’ was transformed to ‘Alaqa’ and ‘Alaqa’ to ‘Muzqa’ and then bones were made from it and flesh was made to cover it and it was bestowed another creation i.e. when all these stages were passed through then with His command soul was breathed into it. Hence all these stages are of the evolution that has been hinted at by the word ‘FaKhalaqa’. Also in ‘FaKhalaqa’ there is this connotation that prior to it was

said (“Summa Kana Alaqatun” – ثُمَّ كَانَ عَلَقَةً - Then it was a clot). Though in the light of other verses it means that the Omnipotence of God transformed it into clot but since the word “Kana” was expressing the physical meaning of evolution and the chain of cause and effect; from which man can get misled to this mistake that this chain of cause and effect is on its own; as if Allah the Exalted having made its start and having put it in the chain of cause and effect has left it on its own and like an automatic machine it will keep on running. In order to dispel this false notion and to tell this that though Allah the Exalted is running this universe by ways of cause and effect but in spite of it at every stage of creation the command of Allah the Exalted descends and without this command nothing can produce the result. This is an important element of faith and a very important point of comprehension which must be understood, that after setting the chain of cause and effect in the universe Allah the Exalted is not keeping Himself aloof; rather at each step in every stage of its development His command descends. An example to understand this is like an automatic machine though it functions automatically even then there is a requirement of its supervision. There cannot be an automatic workshop over which there is no one as a supervisor who may not rectify any possible defect or may not make any change in its production as he may require. Likewise, is the chain of cause and effect in the Universe that Allah the Exalted has made it like an automatic machine. Anyway, it has not gone out of command and control of God.

“Qullo Yomin Huwa fee Shaan” (كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ)

One meaning of this also is that in every moment and every stage of existence there is command of God and He has not left that function of Universe on its own. Therefore after “**Summa Kana alaqtun**” he said “FaKhalaaq” that is Allah the Exalted descends His Design for ‘Alaaq’ and ‘Muzqa’ and for every stage in development uses His new command. Thus Allama Aloosi has expounded it this way that it means this that the Will of God manifests like this that after ‘Alaaq’ the ‘Muzqa’ etc keeps on developing.

“Fasawaa” Qurtabi has described its connotation like this; that its creation was caused to be completed by putting full balance in it i.e. by breathing soul in it developed all these abilities which were proper and essential for excellence of his and “Khatmal Qadara” (ختم القدر) means that He completed his nourishment and breathed soul in it that completed the physical and mental birth and breathed the soul in it; hence in “FaKhalaaq Fassawaa” (فَخَلَقَ فَسَوَّى) indicated that since the beginning till the end, God the Exalted does not leave man alone and at every step man is dependent on His help otherwise his completion is not possible. In this is also an indication that beauty of shape with which man is distinguished as said in the Quran :

“Sawara Kum Faahsana Sawara kum” (صَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ)

i.e. **“We bestowed you the beauty of face”**.

This beauty of face can not be achieved without the completion of mental and spiritual powers. This thing comes under common observation that if the child of man even though possessing beautiful apparent features but is mentally retarded then it does not have elegance. It is very evidently noticeable in such children. Thus if there is no spiritual completion then there does not develop full beauty and attraction in man. Hadhrat Masih-e-Maud (AS) while expounding the above referred verses of Surah Al-Muminun said that the beauty of man is because of the beauty of the soul in it. Hence, Masih-e-Maud (AS) further said that in a lifeless body you will not see that elegance as in a living one although the facial features remain the same. But after expiration, there is definitely a deficiency in beauty and attraction. Hence “Fassawaa” means that He bestowed to man excellences of personality, beauty of face and beauty of nature. “Taswayya” (تَسْوِيَةٌ) includes meaning of proportion of organs, beauty of face; mental and spiritual excellences i.e. all those qualities which distinguish man from other creatures and **all these are proof that for man besides his present life another life is also destined.**

Note: This commentary was written by the author around 1980 A.D

Translation has been done with maximum care to convey the expositions as much possible except the Arabic grammatical explanations.