



In the name of Allah, the Gracious, the Merciful

Surah Al-Qiyammah verse 40

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

فَجَعَلَ مِنْهُ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَى

“Then He made him a pair, the male and female”

In terms of antecedents, there are two possibilities regarding the pronoun “Him”! One is said to be that pronoun “Him” refers to the semen of the male i.e. from it gave birth to male and female. Here a question arises as it is proved from the Quran and Hadith that birth is not caused only due to semen of man but by the joining together of fluid of man and woman. In my (author’s) view a reply to this question can be like this; though the birth of the baby takes place due to mixing of fluid of man and woman but in the semen of men there is specialty and that is that the chromosomes of women are all alike i.e. “x” but in man’s sperm there is one additional chromosome ‘y’ also. If from both sides (after joining) all chromosomes are ‘x’ then a girl is born instead of a boy. Since for the birth of boy there is need of (x and y) and since the ‘y’ comes from the male therefore said , “made him”.

The other possibility is this that the antecedent of pronoun of him is “Al-Insaan” (The Human) and in this case ‘min’ (من) will be additional and its meaning would be humans are created in pairs, that is man and woman. These meanings are better because the Noble Quran tells us that although Allah the Exalted has created everything in pairs because of His Design i.e. not only in humans; animals and vegetables (but also) rather in non-living things the manifestation of this Design & Will of God is like that everything has been made in shape of male and female. This is for the reason that as such there be a sign for the Unity of Allah the Exalted; that He is a such Being which is not in pair and all other beings are in the form of pairs maybe call it male or female or positive and negative so much so that in the energy; for example in electrical current therein this phenomenon of Design is obvious. This way Allah the Exalted has established a sign on His complete Unity and as such has told us that no thing exists on its own and none is independent; rather the form of pair proves his (man’s) dependence on other and this chain of dependence continues till it ends on that Being who is the only “Al-

Samad” (الصمد) the “Independent and besought of all”. Hence, the Noble Quran tells us that in everything there is a pair but in spite of it the humans are a distinguished being; likewise his (man’s) being in pair is also a prominent and distinguished position compared to other creations; hence in proof of completion of His Omnipotence He mentioned the condition of male and female of humans in pairs. The full subject with more detail has been described in Surah “Al-Dhariyat” verse 50-52 as under :

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٠﴾

فَإِن رُّوْا إِلَى اللَّهِ إِلَهِي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنَّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٢﴾

“And of everything have we created pairs, that you may reflect. Flee ye therefore unto Allah. Surely I am a plain warner unto you from Him. And do not setup another God along with Allah. Surely I am a plain warner unto you from Him.”

To everything we have made a pair. In Arabic “Al-Shaey” (الشيء) includes every object. By putting “Kul” (كل) there is further stress that except the one Being of God no other beings is exempt from this law.

It is an unusual reality of knowledge that the Noble Quran has taught us. Man has learnt a lot due to his knowledge research in the last fourteen hundred years and regarding the principle of pair now even a school student knows but this was not known to man at the time when the Quran was descended; but still humans have not been able to grasp that amplitude towards which this verse of Noble Quran is leading that **“of everything have We created pairs.”** Further He said **“that you may reflect”**. ***Pair is in everything but from this man has been given lesson that only he (man) has been created for complete comprehension.*** Hence proved from this; that though the principle of pair is general but pairing in human has a specialty which is not in other pairs and that thereby man has been taught a lesson of complete unity of God and many realities of wisdom have been taught to man due to this point; that to be pair of man i.e. to be man and woman is very essential thing for the full development of their personality. Another subject which no other book except the Noble Quran has guided is this hint that to be pairs in everything is a sign of Design and Unity of God and pairing in human is a special sign not only intellectually rather practically. In this way that subject which scholars of psychology had polluted due to their lack of heavenly light; has been described in a pious way and declared it a sign of Wonder and Unity of Allah the Exalted as said in verse 22 of Surah Al-Rum

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ

بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢٢﴾

which is expounded as follows.

The sign of Being Allah the Exalted; His Unity; and being His praiseworthy and applause is also this that He has created pair from your kind and you enjoy satisfaction from this relationship and established love among you and caused a chain of kindness i.e. children by loving whom man learns how to be merciful. He learns the lesson of being merciful and becomes compassionate with the human race and then this dispensation of compassion of mercifulness goes on increasing and becomes a cause for the completion of human personality. He said for those who reflect and ponder only in this one thing there are many signs which on one side teach how to fulfill the Rights of Allah and on the other side prepare him for the discharge of duty for the rights of other humans.

Sexology i.e. relationship between husband and wife is an important matter and among basic needs of humans. The basic need of humans can be of two kinds only. One for the spiritual survival and the other is concerning physical survival. Furthermore, physical survival is based on two things; firstly on the survival of individual for which he needs food and means to protect from heat and coolness and secondly for survival of race he requires the partner (husband or wife). Those religions that have not understood this reality or have not comprehended it fully and have not provided correct guidance in this respect have done injustice to mankind. The person who has not understood this basic need; he cannot be called a wise man. It is reported that the Noble Prophet (SAW) said that all sort of “Lahav” (لَهَبٌ) i.e. play is futile except of three kinds; one of which he declared as “Malaeba” (مَلَاعِبُهُ) i.e. bantering between husband and wife; their enjoyment from each other is not false rather just (Tirmizi). In this saying of the Holy Prophet (SAW), two things have been told that man is fond of many things but most of his pleasures are not such as based on his fundamental needs i.e. there are such delights that if not fulfilled there is not any deficiency in his life. For example, a person is fond of constructing buildings or fond of collecting decent pictures. Such delights whether somebody may declare them good or bad; but nobody denies this that these pleasures are not such that if not realized than the life of man will be put in danger or due to lack of which he maybe deprived from securing the human excellence. But certain things are such that they contribute to the fulfillment of basic requirements and their need is real. This is the purpose that when said that bantering between husband and wife; their attachment and pleasure is a basic need. It is just and not false.

The second purpose is that most of the pleasures; plays and amusements are not only non-essential rather useless and harmful and are responsible for making man negligent about the purpose of his life and are a way of escape. Such pleasures are not needed and there is no real benefit. On the contrary they are harmful and causing negligence. But that thing towards which the command “**Then He made of him a pair**” points out and for which the Noble Prophet (SAW) has used the word ‘Malaeba’ i.e. to banter with each other and enjoy; not only fulfills the fundamental requirement rather above this essentially helps and assists in the completion of his personality and the purpose of his creation.

The term ‘Malaeba’ which our beloved Prophet (SAW) has used contains a very Wise education. It is a delicate matter. To say nothing in this subject can cause harm and to say in excess can cause mental anxiety. In the present time the scholars of psychology and Marriage Counselors i.e. advisors on successful marriage who ponder over the psychological causes concerning quarrels and disagreement among married couples. They use the terms of “foreplay” and “after play” etc, and often incline to excess or deficiency (Afraat Tafreet -

(افراط تفريط). The Messenger of Allah (SAW) in this word 'Malaeba' told all that was needed to be said and all those hints which wisdom demanded that the matter should remain as hints.

For the completion of human personality, Allah the Exalted made him civilized. The foundation of society is on domestic life i.e. on marriage. Hence the successful marriage life is a fundamental need of the good society and consequently also for completion of personality. But in this most important matter also; man has made many blunders as some have gone to excessiveness and some to deficiencies. The Christian church adopted this position that the importance of this passion between man and woman is only this that the children are born and nothing more which is false in accordance with wisdom and experience. On the other side, scholars of Biology and Psychology have adopted that way of excessiveness that by dropping him from the dignity of **"Self Accusing Soul"**; made efforts to bring him down to the status of animals. Regarding this most important and fundamental matter also, Islam has provided such education which is free from excessiveness or deficiencies which when followed it does not create psychological complications or any oppression on nature or inhibition nor any indiscipline and without any control to open the way of beastly nature.

It is a very wide subject and here it is not the occasion to describe it in detail. With reference to the continuity of the subject of this Surah this much description is enough that Allah the Exalted has described the nobility of man and his excellences have been presented as arguments for the Day of Resurrection and in this connection has mentioned His power and favors in the following words "Then we made of him a pair the male and female" i.e. pairing in humans is also one of all other favors of Allah the Exalted and to be husband & wife is one of those things which complete the man's potentialities. In continuation of this subject this much is enough that as per Islamic Education all the capabilities, powers and abilities of humans are subject to his (man's) purpose. There is no capability and power as such which is for (EVIL - Shaar (شر) rather the purpose of all powers and capabilities is to promote him and to help in achieving the purpose for which he was created i.e. to become His "Abad" (عبد)" servant. To become 'Abad' two kinds of responsibilities lie on him. On the one hand to recognize the Right of his Creator and on the other hand make efforts for compassion and sympathy on humans and discharge their rights.

While describing reality of intercession Hadhrat Masih-e-Maud (AS) said that since for it sympathy and compassion with mankind is essential hence from it is proved that marriage is also essential. Marriage is such an

institution through which man learns to love and show compassion as said: **جَعَلَ بَيْنَكُمْ مَوَدَّةً** that

through marriage man learns the lesson of love; learns the lesson of Mercy and compassion. Compassion with children, compassion with their mother's relatives 'Nanhiyal' (نهيال). Further to that have to take care and to be compassionate of also those relations which are established because of marriage and friendship. Thus a chain of love and mercy begins which goes on enlarging due to which in man develops compassion for humans and he learns a lesson of compassion. Compassion over creatures of the Creator which is essential for acquiring human excellences without it in man the ability of intercession cannot develop. From this explanation it proves that marriage is the media to attain excellences in man. It is the media to discharge responsibilities and helping in the purpose of his creation. For this reason the Noble Prophet (SAW) said that 'Al-Nikah' (النكاح) i.e. marriage (with all its essentialities) is my Sunnah and whosoever does not like my Sunnah he has no relation with me. He

does not belong to me. He is not mine. He will not get any portion from my intercession. How beautiful are these words based on so much deep wisdom that humans of defective and impure notions being ungrateful to this gift of Allah the Exalted had attached it with feelings of incrimination and by creating doubt in human minds had made him a vagabond thinker or useless. The Holy Prophet (SAW) in these few words removed the feeling of incrimination and instead restored the concept of piety and thankfulness; and he said marriage is essential for excellence of man: that is by understanding the obligation and by following the Islamic educations this relation helps him in the achievement of purpose of human creation.

In the above referred verses of Surah Al-Rum (22); Allah the Exalted has described three things regarding this power and attraction. One is personal satisfaction which is essential for physical and mental requirements. Love with each other is such relationship which creates oneness and Mercy i.e. the living proof of oneness of husband and wife in the shape of child. And that in this single being, the mother as well as the father is present. Hence some Saints 'soofia' (صوفياء) have said that "who understands his person he has recognized his Lord"; it also hints that 'Nafs' (نفس) means husband and wife that they are 'Nafs' and part of each other. Their mutual understanding of each other helps in the purpose of human life that is Knowledge about God. This is the metaphorical love which saints consider the step of real love for this reason He commanded in Surah Al-Dariat verse 51-52

“And of everything have we created pairs that you may reflect. Flee ye therefore unto Allah. Surely I am a plain Warner unto you from Him. And do not setup another God along with Allah”

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.