



In the name of Allah, the Gracious, the Merciful

## Surah Al-Qiyamah verse 5

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

بَلَىٰ قَدِيرِينَ عَلَيَّ أَنْ نُسَوِّيَ بَنَانَهُ ۗ ﴿٥﴾

**“Yes we have the power to restore his very finger tips”**

“Bala” (بَلَىٰ) meaning yes is a word used for reply. That is when there is a question from somebody to tell whether this thing is a reality or not then in answer by way of confirmation and acknowledgement it is (expressed) said by the word of “Bala” (yes). It is generally said that with the word “Bala” (yes) there is a reply for negative and denial of negation as said in the Quran

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي

The infidel says there is no life after death. Allah commanded O Messenger reply them Why not I swear by God you will be revived after death. And sometimes in a negative question there mixes up another question also and for that there are different forms. Sometime question is in real meanings for example; did not Zaid come? This is a real question as the person asking wants confirmation of this thing that did Zaid really come or I am under some misunderstanding. If in answer “Bala” (yes) is said then it means that Zaid indeed had come and there is no doubt in it. But since Quran is the word of Allah the Knower of the Unknown there is no such use here. In Quran **either** the question seeks acceptance as the objective is to get confirmation for e.g.

أَلَسْتُ بِرَبِّكُمْ ۗ i.e. it is question from Allah the Exalted am I your Lord or not? The answer to it has been given by the human nature. Certainly you are our Lord and we acknowledge you are our Lord; **Or** the interrogation is to censure as according to the author of “Mogni Abeeb” here in this verse there is censure i.e. the purpose of interrogation is not seeking answer rather the purpose is expression of displeasure or condemnation for some negative thinking.

The scholars are also in agreement that "Bala" is not used as answer in a positive accepting sentence i.e. use of "Bala" is correct in a question, Is Zaid not standing? (اليس زيد قائم) but to say "Bala" in answer to question (ازيد قائم - is Zaid Not standing is not correct). On it there is an objection that in a Hadith in one acknowledgement to a question the word "Bala" has been used.

It is narrated in this Hadith that the Holy Prophet (SAW) asked a person:

اء سيرك ان يكو نوالك في البراء سواء (Don't you like that all your children be obedient to you). Then that person replied "Bala" (yes). But this objection is wrong as in fact the question is not seeking confirmation rather negation. Because (اء سيرك) means don't you like this that all your children be equally obedient to you. In [Arabic sentence referred above] although there is no use of negative but the occasion demands negation. Because this person treated one of his children extraordinarily then the Holy Prophet (SAW) asked him Do you only want this child to be obedient to you, or would you like obedience from all of your children? He replied I would like that all my children be obedient to me. He admonished then you should treat them equally. Hence in fact in (اء سيرك) the negation is present otherwise in its reply the word "Bala" cannot be used. The use of "Bala" in Holy Quran is fully evident.

Keeping in mind those meaning there is need to explain both the forms of question and answer. In my view there are two shapes. **First** is this that the question is like this that Allah the Exalted says whether this is correct or not that man being a human cannot deny that there is life after death. Its reply by a human i.e. such a man who possesses the reality of humanity has been given as such that this thing is absolutely correct. For a man being a human denial of a life after death is not possible. **Secondly** the form of question will be like this that a man who denies the day of resurrection does he think that We are not powerful to assemble his bones and revive him? And its reply God Himself gave affirmatively why not we shall revive him. Yes We have the power to revive the man by restoring his joints (finger tips) on their place. Ibn-e-Hasham (a scholar) thinks the question in (اء يحسب الانسان - Does man consider) as condemning and this is correct i.e. it means Alas it is censure for man and big defect in him that in presence of the self reproaching soul he denies the life after death.

"Naswa" (نسوى) – "Sawa" (سوى) means to construct a thing in such a way that it becomes complete and there is no unevenness and defect which deforms its creation. Also there is meaning of moderateness (اعتدال). Actually this word is (سواء) which means justice and equality. Thus this world connotes that there is some standard or map (architecture blueprint) in advance in accordance of which a thing is to be developed and completed. In this word Allah the Exalted has pointed out His Supreme Omnipotence and which secrets man has come to know recently i.e. genes which are the initial shape of every living being. This gene which is arranged

in DNA therein Omnipotence of God has kept a special code where in the complete form of the would be born is present in advance as to what extent he will inherit from the mother or the father and how it will differ. How the bones and joints will be formed and how it will develop. This entire sketch is present in gene already. Hence Allah the Exalted used the word of "Taswiya" (تسوية) as if there is a (pre-planned) sketch according to which the being will adopt form. As a building which is constructed it is completed and takes shape according to a sketch. If during construction there is deviation from sketch and some wall increases in length or remains short then such a construction can not be called complete and proportionate.

Maulana Room has stressed much on this wisdom of God in his rhymed poetry and he says there cannot be a creation without a sketch i.e. there is a sketch already according to which the production is completed. He derived this wisdom from the word "Taswiya" (تسوية) and when Allah the Exalted said in the Noble Quran "Khalafa Fasawwa" (خلق فسوى) it means this that the creation is not just haphazard. First he determined the purpose then prepared the sketch of the form then "Taswiya" (تسوية) moderation took place i.e. in accordance with that design which Allah the Exalted put in the gene. Call it DNA or whatever you like; with the Omnipotence of God the creation reached its completion. I had said that in this Surah there is reference to various sciences which Allah the Exalted has bestowed to man particularly Psychology and Biology. Here by saying "Fassawa" (فسوى) it has been told to experts of Biology to research and to research extensively that how the living beings take their form and completion and in the DNA how many secrets of the Creator lie latently. Ponder over them and learn their wisdom but remember that "Nosawiya Banana" (نَسَوَى بَنَانَهُ) the excellence of creation is under the control of God the Exalted and will remain as such and by intervening in it you will not achieve anything. You being the tools of Satan and by being the confirmer of "interferer in nature" will deform it but to do "Taswiya" (تسوية) i.e. proportionally develop and adorn and cause the creation to reach its excellence and to manifest its best form; this is the power of God and it will remain in His hand.

Hence said "We have the power to restore his finger tips" i.e. have the power to construct all organs and give birth in complete form. "Qadreen" (قادرين) is a situation of fixation (with other words) to know its connotation it is essential to know with what (word) is its attachment. There are different opinions in this regard. Kashaf says it is the present pronoun of "Najmaah" (نجم) but Imam Razi has rejected it. Sabwiya thinks the verb "Naqdar" (نقدر) is its fixation. i.e. "Naqdar Qadreen" (نقدر قادرين) i.e. We have full power; but I prefer the opinion of Imam Razi. He says it is like this "Kunna Qadreen Fil Ibtadaa" (كُنَّا قَادِرِينَ فِي الْإِبْتِدَاءِ) i.e. when initially We had the power to create man and produced the whole existing universe and had the power to sustain it and run then how it is difficult for Us to reconstitute it. This made the creation of the world and universe an argument. That who created the whole universe and

created everything out of nothing then to doubt His capacity and to think that though He made it initially but cannot create it again. He said how illogical is such thinking. Do they find any aspect of creation that you may say it was by chance? When everything is performing according to set arrangement and excellent wisdom and there is no hindrance anywhere which in an accidental work is a certain fact; then how can anybody deny His Omnipotence who created out of nothing? He has the power to revive and human wisdom cannot deny this argument that His creation is sound and everything is working according to a set principle and law in a specific way and appearance in fulfillment of its purpose. Out of His creation the most excellent is man to whom Allah the Exalted created in excellent proportion "Astawa" ( استوا ) and his this "Astawa" ( استوا ) in conjunction with the Omnipotence of God is a certain argument that for man there is not only this life rather he will be revived; otherwise the whole wisdom is useless and all Omnipotence of God denied.

Hence By saying: **"We have the power to restore his very fingertips"** in whose result there developed initial creation has been made an argument for the repetition of creation.

"Banan" ( بنان ) is plural of "Banana" ( بَنَانَةٌ ). This word is used for human fingers and finger joints. The scholars of Glossary say that "Banan" means to stay or reside at a place. The fingers of human are called "Banan" because all requirements of humans for constructions and other necessities of life are based on their hands and fingers; therefore these are called "Banan". This is also said that in Quran this word has been used for hand, feet and sides i.e. leaving aside the Torso and Trunk for organs on sides this word is used. Human wisdom is amazed by wonderful words of God. The more the knowledge progresses the more wonders keep on manifesting for the word of God. For a long time the limited wisdom of this humble one remained anxious what is this word "Banana" ( بَنَانَةٌ ). First He said We can assemble the bones then said We have the power to restore and complete the finger tips. I could not comprehend why the word joint is used because as per occasion there should be reference to frame and organs. But neither the word of torso or body or arms and legs or genitals is used. Apparently the occasions seems to say we will restore all the organs including joints, extremities etc. Leaving aside all other organs only "Banan" has been mentioned which is used for fingers rather for finger tips. What wisdom lies in it? Although the people of Glossary have written that the word of "Banan" is also in use for all organs and joints. Rather some say that the word "Banan" ( بنان ) is used in Quran for "Al-Shawa" ( الشوى ) i.e. for all extremities besides the "Maqatil" ( مقاتل ) i.e. **vital parts** which if cut or injured the man dies and the remaining i.e. "Al-Shawa" ( الشوى ) i.e. hands feet even if injured or cut man can still survive. So some scholars have used this word for such meanings and have proved its use among Arabs. For example "Antra" says that death moves with the movements of my hand when I grip the sword with my fingers. Here "Banan" does not mean only the fingers because the sword does not perform only by fingers rather with the power of hand and also the whole body. There are some instances to prove it that the word "Banan" is used for joints of all organs of the body. This justifies the meaning but I did not get satisfaction.

Ultimately Allah the Exalted mercifully told me that "Banana" ( **بَنَان** ) was the correct word and that He has described in it a wonderful creation which developed in the humans in the shapes of fingers. After a long pondering, Allah the Exalted made me comprehend this point that in there is a reference to the Anthropology i.e. the knowledge of the beginning and the development of the human body. At first, by saying the self reproaching soul there was description of that matchless creation which is the human mind and by saying "Banana" attention has been diverted to this wonderful creation which manifested in the shape of human hands and feet. The distinction of man is his intellect (Wisdom) but if Allah the Exalted had given him intellect and would not have given distinction in his other organs then he could not use it. By saying "Noswiya Banana" (

**نَسْوِي بَنَانَهُ**) that wonderful Creator told us that when He gave distinction to man by bestowing intellect to him then correspondingly He developed distinction in his other body organs also which is not in other living beings. So far as the torso of humans is concerned there is not much difference with other living beings. The vascular system liver, kidneys, intestines etc are in other

living beings as they are in humans. The distinction is because of "Banana" ( **بَنَان** ) which in English is described extremities i.e. extensions of body. In the Noble Quran there is a description of those human organs which gives the distinction to his body i.e. head, countenance, hands and their fingers, to stand up on two feet and walk and fingers of feet as said in Surah Al-Noor verse 46 (**"Of them are some that go up on two feet"**) i.e. Allah the Exalted created all the living beings from water which have different forms and one being is that one which walks on two feet. Again in same Surah in verse 25 it is said **"On the day when their tongues and their hands and feet will bear witness against them as to what they used to do"** The tongues and hands and feet are distinction of the body of the man which is not bestowed to other living beings and the demonstration of the human intellect and wisdom and all actions of man which distinguishes him from other living beings are because of these organs. Thus the detail of distinction of human is described that these organs manifest excellence of His intellect and wisdom. The research in Anthropology also indicates importance of these organs which have been described by the Noble Quran. Rather in the Noble Quran there is description of much more knowledge than what man has discovered due to his own effort and research. This proves how the word of God and His action proceed side by side and also it got proved that All knowledge is in the Quran but intellect of humans is deficient to comprehend it. In spite of efforts and exertion of high rank of men the human intellect cannot encompass these sciences which have been descended in the Quran. All sciences are described in the Noble Quran but human wisdom is deficient to encompass it all.

In this verse by using the word "Nosawiya" ( **نَسْوِي** ) it was indicated how God the Exalted has put the entire sketch of the full body in the sperm and according to the destiny which is present in the sperm the whole body of man develops as further said **"Min Mani Yin Yumna"**

( مِنْ مَنِي يُمْنِي ). In these words there is mention of Biology that how in sperm, the Omnipotence of Allah the Exalted put DNA and its code according to which with the command of God the completion of whole body develops.

Further by saying "Banana" (بَنَانَهُ) described the distinction of human being that He said this is not the only grace that We bestowed you intellect and wisdom but developed suitable organs to make use of it. I have described that the experts of Glossary have said about "Banan" that this

word is from "Aban" (ابن) which means "Qiyam" (قيام) (existence). That for man the basis of all resources of all knowledge, creation and civilization is dependent on the formation of fingers on his hand. Our Soul be sacrificed for His greatness who used such a language for His speech

which has wonderful wisdom in this root. The word of "Banan" (بنان) is from "Aban" (ابن)

which means stay. At another place said in Surah Al-Nisa **أَمْوَالِكُمْ أَلْتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا**

that He has made the wealth of Humans a source of their existence (قيام) and on it is dependent human civilization, organization and their life. Thus He told that all human sciences Mathematics, and sciences and industries and creations and civil works are based on formation of human hands and its fingers. The intellect discovered Time and Space and made some calculations for passage of time but if there were no hands then how could we know about the passage of time which we determine from the watch i.e. in man's intellect there would have come the sketch of watch but if such a lovely and beautiful hands were not there which could construct the watch then such a torture it would have been for the human mind. There is no limit of this knowledge. Math is dependent on fingers. Science and other knowledge are subservient to this creation which He matchlessly manifested like all His works in the fingers of the hand. Human hands are a wonderful creation of the Almighty. One must ponder if there were no fingers could the man reach the moon. There is a narration in "Durr-e-Mansoor" that somebody asked Hadhrat Ibn-e-Abbas about this verse that **"We have the power to restore his very finger tips"** He propounded that Allah the Exalted Has said ponder over His graces and appreciate His excellent creation. If He would have willed He could form your hand and feet like the hoofs of camels and goats but Allah has created "Sawiya" (سويه) good and beautiful we catch with it and release with it O, Sons of Adam.

That is by using words "Nosawiya Banana" (نَسَوِي بَنَانَهُ) Allah has taught O, Sons of Adam look how much has been bestowed to you. Bring your hands in front of your eyes and open your fingers and then closely look to the thumb by moving it differently. What a wonderful creation by us. How we have developed balance and excellence in your hands and fingers what a beauty and glory. Ponder for which wonderful job we put such potentiality in it. One dear one, a doctor Amin Baig, had come from USA [around 1980 – publisher] in recent days and he mentioned that one of his Orthopaedics teacher whose speciality was the surgery of human thumb and how he (the teacher) had developed the habit to move his thumb and amazingly looked at it repeatedly and

say “this is a wonderful creation. It is not possible to appreciate the workmanship of Him who developed this thumb.”

### “Holy is Allah for above that which they associate with Him”

Thus by saying “Banan” ( بنان ) Allah the Exalted has pointed to other distinctions of man which with intellect the Noble and Merciful bestowed onto him. I have told that in this Surah there is description of various sciences and particularly of psychology which is related to human intellect and wisdom and biology which is related to the development of human body and other sciences concerned with it i.e. Anthropology, Sociology etc. And Allah has made witness to these sciences that among His creation is a being of distinct position. Hence for him there is essentially some high purpose and for him there is not only present life rather after death he will be caused to revive in continuation of this being not in this body but will be bestowed a different one with better and superior capabilities and he will be asked to account for and for him in accordance with his deeds there will be reward or punishment. If you consider one word “Banan” ( بنان ) then it points out many sciences and industries which man has invented. As I have said, if there were no hands then man could not reach moon; herein all sciences of cosmology, astronomy and astro engineering etc have come in brief words of “Nosawiya Banana” ( نَسْوِي بَنَانَهُ ). Further as I have stated that according to research of Glossary the word “Banan” ( بنان ) is from “Aban” ( ابن ) which means stay and existence thus there is reference to all resources of civilizations and economics. “Al-Banaain” ( البنين ) is said for the stay of the wise i.e. living of the man in the world and face the circumstances and by using intellect and wisdom show its excellence to learn and teach sciences and make inventions. Whereas it is so because of human intellect; it is also because of man’s very short bones of hands and there tendons and fine fibres.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Allah the Exalted has given the argument of His Glorious creation To His Glorious Being and Has invited attention of man. O you who claim to possess intellect and wisdom. O you who holds a sensitive heart who fascinate the fingers of your beloved; charmed by the fingers of “Laila” (a legendary beauty) imagine how elegant He is who created this beauty and goodness hence further said:

“ILa Rabbiha Nazirah” (إِلَى رَبِّهَا نَاظِرَةٌ) i.e. those who will ponder over this word their heart will get attached with the only one Elegant Kind and Beloved Being. Thus in different words of “Nafs-e-Lawama” ( نَفْس لَوَامَةٌ ) i.e. “Self-Reproaching Soul” and “Noswiya Banana” ( نَسْوِي بَنَانَهُ ) made them witness by referring to all sciences to the formation, birth and development of human body then his mental structure and evolution; that Resurrection is Truthfully Due. Hadhrat Amir-ul-Maumaneen Omar Bin Khitab (RA) used to say that whosoever

has a question about resurrection he should study Surah Al-Qiyammah. (Durr-e-Mansoor) He said so that in this Surah by way of reference there is pointing out to all those sciences which make man distinct from other creatures and his distinction is an argument for his life hereafter. The saying of Hadhrat Omar <sup>(RA)</sup> also connotes this that in Surah Al-Qiyammah there is a reply not only to non-believers of resurrection but reply to questions that arise in every man's mind; maybe even if that person has relation with any science. He man must ponder over Surah Al-Qiyammah and he will find a sufficient and satisfactory answer to his question within it.

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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 some Arabic grammatical terms.