

Sura 36: Ya-Seen (Ya-Seen)

In the name of God, the Lord of Mercy, the Giver of Mercy

Verses 1 to 29:

1. *Ya-Seen.*
2. *By the Quran, full of Wisdom,*
3. *You are indeed one of the messengers,*
4. *On a straight path.*
5. *A revelation from the Eminent, the Giver of Mercy,*
6. *In order that you may warn a people whose fathers were not warned, so they are unaware.*
7. *The verdict has been passed against most of them, for they do not believe.*
8. *We have put shackles round their necks right up to their chins, so that their heads are forced up (and they cannot see).*
9. *And We have put a barrier in front of them and a barrier behind them, and further, We have covered them up; so that they cannot see.*
10. *It is the same for them, whether you warn them or you do not warn them - they will not believe.*
11. *You warn only those who follow the Reminder and fear the Lord of Mercy while they do not see Him. Give them good tidings, of Forgiveness and a generous reward.*
12. *We shall certainly bring the dead back to life, and We record what they have put forth, and that which they leave behind, and We have recorded everything in a clear Register.*
13. *And cite for them the parable of the people of the city when the messengers came to them.*
14. *We (first) sent two messengers to them, they denied them. Then We strengthened them with a third. They said, "Indeed, we have been sent to you."*
15. *The (people) said, "You are only mortals like us; and the Lord of Mercy did not send anything, you are only telling lies."*
16. *They said, "Our Lord knows that we have been sent to you."*
17. *And our duty is only to deliver the message clearly."*
18. *The (people) said, "We see an evil omen in you. If you do not desist, we will certainly stone you. And a painful torment indeed will be inflicted on you by us."*
19. *They said, "Your evil omen is within yourselves. Is it because you are reminded (of the truth)? Surely, you are a people who are given to excesses."*
20. *Then a man came running, from the farthest part of the city, saying, "My people, follow the messengers."*
21. *Follow those who do not ask you for a reward, and who are rightly guided.*
22. *Why should I not worship the One who created me? It is to Him that you will be returned.*
23. *How could I take beside Him any other gods, whose intercession will not help me and who would not be able to save me if the Lord of Mercy wishes to harm me?*
24. *I would indeed, if I were to do so, be in clear error.*
25. *I have believed in your Lord, so hear me."*
26. *It was said, "Enter Paradise." He said, "If only my people knew;*
27. *How my Lord has forgiven me and made me of the honored ones?"*

28. *And We did not send down against his people, after him, any hosts from heaven, nor do We ever send down.*
29. *It was no more than a single mighty blast, and they perished. (36: 1 – 29)*

This Sura was revealed in Mecca. Its verses are short and they have a fast rhythm. The subject matter that the Sura deals with is the same as other Meccan Suras. The main objective of the Sura is to establish the fundamentals of the doctrine. The verses of the Sura discuss the truth of the revelation, the Oneness of God, and the concept of the resurrection.

“Ya-Seen. By the Quran, full of Wisdom.” God makes an oath by the two letters, *“Ya-Seen,”* and the Quran full of wisdom. Linking the Alphabetical letters and the Quran supports the view that the purpose of starting the Suras with some of the Arabic Alphabetical letters was to challenge the Arabs of Mecca to compose a book similar to the Quran which has been composed using the Alphabetical letters of the language that they spoke and they were familiar with. The verse also describes the Quran as a *“wise book,”* which implies that it is a living document that has an objective and a will. Although this is a metaphorical expression but it is very close to reality. This Quran has a spirit and it is a living document in the sense that it conducts a discourse with those whose spirits are pure and their hearts are open to receive the truth. It allows these hearts to understand the meaning and secrets of life. These hearts yearn to listen to the Quran, just like the Prophet (PBUH) used to yearn to listen to the Quran. The Quran is a book full of wisdom because it addresses people at the different levels of understanding in way appropriate for each of them. The Quran is a book full of wisdom because it approaches people in a wise way to prepare them to lead a life that follows the divine project.

Then the object of the oath is mentioned, *“You are indeed one of the messengers.”* God does not need to take an oath to support His word but it is an indication of the importance of the message which is being conveyed. The verse emphasized that Muhammad (PBUH) is a messenger of God. He was sent according to God’s tradition of sending messengers to guide people to God’s way. The nature of this message was also stated, *“On a straight path.”* The message is straight and does not suffer any crookedness. It is simple and does not involve any complex dialectical discourses. It portrays the truth in a straight forward way. The message is aligned with the universal laws, the laws of existence, and the nature of things and living creatures. Thus, allowing the human being to live in harmony with the universe and the other creations of God. It is a straight message because it leads to God, whoever follows it will not go astray. It is a divine revelation from God, *“the Eminent, the Giver of Mercy.”* The verse introduces some of God’s attributes; He is Eminent and He has the power to do anything He wills. But He is also the Giver of Mercy who showers His servants with mercy.

The objective of the revelation is to warn people, *“In order that you may warn a people whose fathers were not warned, so they are unaware.”* Being unaware is the most serious cause for the corruption of the hearts. The heart that is unaware is a heart which cannot perform its intended function. The heart’s functions are to receive, to interact, and to respond. A corrupt heart does not receive the signals of guidance and therefore it does not interact nor respond to them. The Arabs of Mecca at that time were the descendants of Prophet Ishmael (PBUH). Generations passed, since the time of Prophet Ishmael (PBUH), without receiving any guidance. This was the time to make them aware, *“The verdict has been passed against the most of them, for they do not believe.”* God has already decreed what will be their fate according to His knowledge and His

wisdom. An image is painted for these people depicting their mental condition, *"We have put shackles round their necks right up to their chins, so that their heads are forced up (and they cannot see). And We have put a barrier in front of them and a barrier behind them, and further, We have covered them up; so that they cannot see."* The verse describes their condition as if they were prevented by force from receiving guidance. Thus, the decree has been issued, *"It is the same for them, whether you warn them or you do not warn them - they will not believe."* Their hearts were sealed in enclosures that prevented them from receiving guidance, so they will not listen to any warning. Warning does not create the hearts anew. Warning only awakens a living heart that is ready to receive guidance, *"You warn only those who follow the Reminder and fear the Lord of Mercy while they do not see Him. Give them good tidings, of Forgiveness and a generous reward."* The verse, most probably, refers to the Quran as the message. Those who worship God while they have not seen Him are given the glad tidings that God will forgive their sins and will give them a generous reward. These people read the Quran and act according to it.

The inevitability of the resurrection after death and the meticulous accountability of all deeds are stressed, *"We shall certainly bring the dead back to life, and We record what they have put forth, and that which they leave behind, and We have recorded everything in a clear Register."* The concept of resurrection has been the subject of great many arguments, examples of this will be mentioned later in this Sura. The verse also stresses the fact that all deeds will be recorded meticulously in the Register. The nearest interpretation for the word, "Register," is that it refers to the limitless, most comprehensive body of knowledge that God has.

The same issues are dealt with in a story-telling style, *"And cite for them the parable of the people of the city when the messengers came to them. We (first) sent two messengers to them, they denied them. Then We strengthened them with a third. They said, 'Indeed, we have been sent to you.'"* The Quran does not give details of who were the people of the city and what city is the verse talking about. This is an indication that this information is irrelevant. Instead, the verse focuses on the lessons to be learnt. Two messengers were sent to a city. The people of the city rejected them. So, God sent a third messenger to support the other two and to emphasize that they were truly messengers of God. The people of the city offered a lame objection, *"The (people) said, 'You are only mortals like us; and the Lord of Mercy did not send anything, you are only telling lies.'"* The objection that the messenger is a mortal is naïve. It also reflects the ignorance of the role of a messenger. The people may have expected that the messenger would come to them in the form of a mythical individual whose life is shrouded in mystery. They did not expect a simple mortal with no mystery surrounding him to be a messenger. The life of the messenger does not need to be wrapped in mystery. The only mystery that surrounds the messenger is their aptitude to receive the revelation. This is a characteristic that God created in those whom who chose to be messengers. The message is a divine project which outlines the way of life that people should lead. The messenger is a living example of how to lead a life that follows the divine project. It is therefore, necessary for the messenger to be a human being just like the people to whom the message is brought.

The messengers reiterated the objective of their mission, *"They said, 'Our Lord knows that we have been sent to you. And our duty is only to deliver the message clearly.'"* God knows that they were messengers and that should have been sufficient. The task of the messenger is to deliver the message and they have delivered it. The disbelievers were not satisfied with this answer. They continued to badger the messengers, *"The (people) said, 'We see an evil omen in you. If you do*

not desist, we will certainly stone you. And a painful torment indeed will be inflicted on you by us.” They rejected the message and threatened and harassed the messengers. But the messengers stood their ground, *“They said, ‘Your evil omen is within yourselves.’”* They tried to explain to their people that the concept of an evil omen is a myth. People are responsible for whatever happens to them, whether good or bad. It is a result of their intentions and their deeds. Then they rebuked them for their threat, *“Is it because you are reminded (of the truth)? Surely, you are a people who are given to excesses.”*

This story presents an example of the response, of those who have sealed hearts, to guidance. The verses continue to give another example of those whose hearts are open and ready to receive guidance, *“Then a man came running, from the farthest part of the city, saying, ‘My people, follow the messengers. Follow those who do not ask you for a reward, and who are rightly guided.’”* This is the response of a man who has a sound initial natural disposition which led him to recognize the truth and to believe in it. He tried to convince his people that they were rejecting the truth. He pointed out that these messenger were not seeking a material recompense for their work. Their only objective was to convey the message. Then he explained his logic in accepting the guidance that the messengers brought, *“Why should I not worship the One who created me? It is to Him that you will be returned. How could I take beside Him any other gods, whose intercession will not help me and who would not be able to save me if the Lord of Mercy wishes to harm me? I would indeed, if I were to do so, be in clear error.”* His immediate response was an expression of the natural attachment that links the heart of humankind to his Creator. This natural attachment was instilled in the initial natural disposition which God created in each and every human being. He then explained the logic behind his response. Who is worthy of his worship? Is it God who created him, or is it a deity that could not help him? He then came to the conclusion that if he ignored the reaction of the initial natural disposition or the logical analysis that lead to him to worship God alone, he would be indeed in clear error. He then announced his decision, *“I have believed in your Lord, so hear me.”*

One can deduct from the narrative that his people killed him, although this was not stated explicitly, but the narrative follows him in the Hereafter where he got his reward, *“It was said, ‘Enter Paradise.’ He said, ‘If only my people knew; how my Lord has forgiven me and made me of the honored ones.’”* When he found out what was hidden for him in paradise, he wished that his people would see the reward which he received so that they would know the truth. This was the fate of the believer. The fate of the disbelievers was easily decided and it did not take long for them to meet their doom, *“And We did not send down against his people, after him, any hosts from heaven, nor do We ever send down. It was no more than a single mighty blast, and they perished.”*

Verses 30 to 68:

- 30. How regretful for My Servants, whenever a messenger comes to them they ridicule him.*
- 31. Did not they see how many generations We destroyed before them? None of whom will ever come back to them.*
- 32. But each one of them all will be brought before Us.*
- 33. A sign for them is the dead earth, We revive it, and produce grain from it, of which you do eat.*
- 34. And We placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein.*

35. *That they may eat of the fruits thereof, which their hands did not make. Will they not, then, give thanks?*
36. *Glory be to Him who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.*
37. *And a sign for them is the night; We strip the daylight from it, so they are left in darkness;*
38. *And the sun runs its course to its stopping point. That is the decree of the Eminent, the Omniscient.*
39. *And We have determined phases for the moon, until it returns like an old date-stalk.*
40. *It is not permitted for the sun to catch up with the moon, nor can the night outstrip the day. They float each in an orbit.*
41. *And a sign for them is that We carried their seed in the loaded Ark.*
42. *And We have created for them the like of it, what they will ride on.*
43. *And if We will, We drown them, and there is no help for them, neither can they be saved;*
44. *Except as a mercy from Us and a provision for a time.*
45. *When it is said to them, "Beware of what lies before you, and what lies behind you, that you may receive mercy."*
46. *Never came a sign of the signs of their Lord to them, but they did turn away from it.*
47. *And when they are told, "Spend from that which God has provided for you." The disbelievers say to the believers, "Shall we feed those whom God, if He willed, would feed? You are deeply misguided."*
48. *And they say, "When will this promise be fulfilled, if you are truthful?"*
49. *They will only wait for a single blast. It will seize them while they are yet disputing among themselves.*
50. *They shall not be able to make a bequest, nor shall they return to their families.*
51. *And the trumpet is blown and they will hasten to their Lord from the graves.*
52. *They will say, "Woe to us. Who raised us up from our sleeping-place? This is what the Lord of Mercy promised and the messengers told the truth."*
53. *It will be no more than a single blast, when they will all be brought up before Us.*
54. *This day no soul is wronged in the least; nor will you be recompensed except according to what you used to do.*
55. *Verily the companions of the Garden shall, this day, have joy in all that they do.*
56. *They and their associates will be in groves of (cool) shade, reclining on couches.*
57. *They shall have fruits therein, and they shall have whatever they desire.*
58. *Peace, a word from a Merciful Lord.*
59. *And step aside today, you guilty ones.*
60. *"Did I not enjoin on you, children of Adam, that you should not worship Satan; for that he was to you an avowed enemy?"*
61. *And that you should worship Me. That is the straight path.*
62. *But he did lead astray a great multitude of you. Did you not use your reason?*
63. *So, this is Hell of which you were threatened.*
64. *Burn therein this day because you disbelieved.*
65. *This day We seal up their mouths, and their hands will speak out to Us and their feet will bear witness as to what they used to earn.*
66. *And had We willed, We verily could have obliterated their eyesight so that they should struggle for the way. Then how could they have seen?*

67. *And had We willed, We verily could have deformed them in their place, making them powerless to go forward or turn back.*
68. *If We grant long life to any, We cause him to be reversed in nature. Will they not then use reason? (36: 30 -68)*

“How regretful for My Servants, whenever a messenger comes to them they ridicule him.” Regret is a painful emotion which people experience when they face a difficult situation which they cannot deal with. The verse implies that one cannot but feel sorry for those people who ridicule God’s messenger. They were given a chance for salvation but they refused it. They have seen the fate of those who rejected their messengers before, but they did not learn the lesson, *“Did not they see how many generations We destroyed before them? None of whom will ever come back to them.”* They will be brought to account for their deeds, *“But each one of them all will be brought before Us.”*

“A sign for them is the dead earth, We revive it, and produce grain from it, of which you do eat. And We placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein, that they may eat of the fruits thereof, which their hands did not make. Will they not, then, give thanks? Glory be to Him who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.” Not only they rejected the messenger who came to them with guidance and did not reflect on the fate of previous nations that were destroyed, but they also do not reflect on the signs around them. One of the signs is how the plants are produced. When the barren land is watered, plants are produced. Life is a miracle beyond the power of mortals. Only God is able to bring about miracles. He is the one who created everything in pairs. The plants were created in pairs; human beings were created in pairs; and there are other creations, which we do not know about, that were also created in pairs.

Another of God’s sign is the perpetual motion of the day and the night, *“And a sign for them is the night; We strip the daylight from it, so they are left in darkness; and the sun runs its course to its stopping point. That is the decree of the Eminent, the Omniscient.”* The scene of the end of the day and the coming of the night is a daily scene, in most parts of the world. People see it every day, but it is an amazing scene that deserves to be reflected upon. The verse describes the scene of the sequence of day and night in a manner which agrees with the astronomical facts. It was thought previously that the sun is fixed in space. But later it was discovered that the sun moves in an orbit. The sun runs until its final destination is reached. The moon has phases that people are able to watch, *“And We have determined phases for the moon, until it returns like an old date-stalk.”* It is interesting to note the expression, *“it returns like an old date-stalk.”* The moon takes the shape of a crescent in the beginning and end of the lunar month. But while the crescent looks young and strong in the beginning of the month, it looks “old,” at the end of the month. The system has been created with a meticulous measure, *“It is not permitted for the sun to catch up with the moon, nor can the night outstrip the day. They float each in an orbit.”* Every planet moves in a well calculated orbit that does not change. These planets will continue to move in their orbits until the time that God has ordained.

“And a sign for them is that We carried their seed in the loaded Ark. And We have created for them the like of it, what they will ride on. And if We will, We drown them, and there is no help for them, neither can they be saved; except as a mercy from Us and a provision for a time.” It is

interesting to note that the narrative changed from the scene of planets which float along their orbits to the scene of ships which float on the ocean. This is a miracle that the people see in front of their eyes. The Ark may be a reference to Noah's (PBUH) Ark which was used to save Noah's (PBUH) offspring at the time of the flood. God enabled people to understand the laws of floatation and navigation so they used similar ships in their travel. But these ships can easily capsize, if God wills it to capsize.

People see all these signs but they remain heedless, *"When it is said to them, 'Beware of what lies before you, and what lies behind you, that you may receive mercy.' Never came a sign of the signs of their Lord to them, but they did turn away from it."* The universe is full of signs that deserve to be pondered upon and which when heeded, would alert people to the magnificence of the creation and the Power of the Creator. But the disbelievers turn away from guidance. If they were asked to feed the poor, they respond by saying, *"Shall we feed those whom God, if He willed, would feed? You are deeply misguided."* This shows how ignorant they are of God's laws which govern peoples' lives. It is God who provides for people; they do not create their own provision. It is God's will that people would earn their provision through work. They farm, they manufacture, they build, and they trade. People differ in their skills and their abilities, so they also differ in their earning ability. In order that these differences do not cause disruption and chaos in society, it is the collective duty of the rich to look after the poor. This is the rationale behind the institution of the poor-dues in Islam.

The disbelievers rejected guidance and challenged the messengers, *"And they say, 'When will this promise be fulfilled, if you are truthful?'"* The time for God's promise to be fulfilled has been fixed. It could not be changed according to peoples' wish or request. They will get the answer to their question on the Day of Resurrection. The following verse describes the scene but does not address the issue of the time, *"They will only wait for a single blast. It will seize them while they are yet disputing among themselves. They shall not be able to make a bequest, nor shall they return to their families."* A blast will overtake them suddenly and unexpectedly. Then the trumpet will be blown and they will be resurrected, *"And the trumpet is blown and they will hasten to their Lord from the graves."* They will ask in astonishment, *"They will say, 'Woe to us. Who raised us up from our sleeping-place? This is what the Lord of Mercy promised and the messengers told the truth.'"* Then the last blast will sound and they will be standing in rows waiting for the accountability, *"It will be no more than a single blast, when they will all be brought up before Us."* On this Day everyone will be treated fairly and each person will receive their recompense, *"This day no soul is wronged in the least; nor will you be recompensed except according to what you used to do."*

The narrative does not detail the process of accountability for the believers, but it describes the scene in paradise where the believers are enjoying their rewards, *"Verily the companions of the Garden shall this day have joy in all that they do. They and their associates will be in groves of (cool) shade, reclining on couches. They shall have fruits therein, and they shall have whatever they desire. Peace, a word from a Merciful Lord."* They will be busy enjoying the blessings, reclining on couches feeling secure, and they will be honored by the word of peace from their Lord.

Then the process of the accountability through which the disbelievers will go through is described, *"And step aside today, you guilty ones."* First, they will be told to step aside away from the believers. Then they will be rebuked for their behavior during their worldly life, *"Did I*

not enjoin on you, children of Adam, that you should not worship Satan; for that he was to you an avowed enemy?" They will be addressed as, "*children of Adam,*" to remind them that they followed their enemy, Satan, who caused their father Adam (PBUH) to leave paradise before. They should have heeded the warning and worshipped God instead, "*And that you should worship Me.*" Worshipping God makes the person follow the straight path which leads to salvation, "*That is the straight path.*" Instead, they followed Satan who lead many generations astray, "*But he did lead astray a great multitude of you. Did you not use your reason?"* The painful punishment is then announced, "*So, this is Hell of which you were threatened. Burn therein this day because you disbelieved.*" The description of the scene continues, "*This day We seal up their mouths, and their hands will speak out to Us and their feet will bear witness as to what they used to earn.*" They will not be able to speak but their body parts will testify against them.

Two alternatives are then described; either one could have been inflicted on them had God willed, "*And had We willed, We verily could have obliterated their eyesight so that they should struggle for the way. Then how could they have seen? And had We willed, We verily could have deformed them in their place, making them powerless to go forward or turn back.*"

Those who reach old age before they die, God will, "*cause him to be reversed in nature. Will they not then use reason?*"

Verses 69 to 83:

69. *And We have not taught him (Muhammad) poetry, nor it is befitting for him. This is only a reminder and a clear Quran.*
70. *To warn whosoever is alive, and that the word may be fulfilled against the disbelievers.*
71. *Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners?*
72. *And that We have subjected them to their (use)? Some of them they have for riding, some for food?*
73. *And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful?*
74. *Yet they take (for worship) gods besides God to help them.*
75. *They do not have the power to help them; even if they called a whole army together.*
76. *Do not let their talk distress you. Verily We know what they hide as well as what they disclose.*
77. *Does not humankind consider that We created him from a drop of fluid? Yet, he is an open opponent.*
78. *And he coined for Us a similitude, and has forgotten the fact of his creation, saying, "Who will revive these bones when they have rotted away?"*
79. *Say, "He will revive them Who produced them in the first instance, for He has full knowledge of all the creation.*
80. *He who has made for you fire (to burn) from the green tree, so that with it you kindle (fire)."*
81. *Is not He who created the heavens and the earth able to create the like of them? Yes, and He is the Creator, the Omniscient.*
82. *His command, when He wills a thing, is only to say to it, "Be," and it is.*
83. *So glory be to Him in whose hands is the dominion of all things; and to Him you will all be brought back. (36: 69 – 83)*

“And We have not taught him (Muhammad) poetry, nor is it befitting for him. This is only a reminder and a clear Quran.” This verse addressed those who made the claim that the Prophet (PBUH) was a poet and he composed the Quran as poetry. The chiefs of Quraish knew that this was not true. They knew their language well and they were able to recognize that the Quran was not poetry but this was part of the propaganda war that they launched against Islam and the Prophet (PBUH). This strategy was directed towards ordinary Arabs who could not recognize the difference between Quran and poetry. The verse stated unequivocally that Prophet Muhammad (PBUH) was not taught to be a poet and he did not need to be a poet. He was the Messenger of God. Poetry expresses the emotions, the mood, and feelings of the poet. A prophet on the other hand conveys the message. The message is a divine revelation. It is not affected by the mood or the emotions of the messenger. Poetry is a human endeavor while the message is a divine revelation.

The Messenger’s (PBUH) task was, *“To warn whosoever is alive, and that the word may be fulfilled against the disbelievers.”* The Quran makes belief synonymous to life and disbelief synonymous to death. People whose hearts are open to receive guidance are alive while people whose hearts are sealed and are unable to receive guidance are dead.

The following verses approach the issue of the oneness of the Creator by exploring His blessings, *“Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners? And that We have subjected them to their (use)? Some of them they have for riding, some for food? And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful? Yet they take (for worship) gods besides God to help them. They do not have the power to help them; even if they called a whole army together. Do not let their talk distress you. Verily We know what they hide as well as what they disclose.”* This group of verses starts with the question, *“Have they not seen?”* The signs of God that are cited in these verses are all visible signs that can be seen by people. People see the cattle that God created and which they can use for their food, their drink, and some of them use it for riding. Should they not be grateful? They even associate partners with God hoping that these partners would support and help them. But even if they enlisted the help of a whole army they would not get the support they were looking for. This group of verses closes with comforting words to the Prophet (PBUH), *“Do not let their talk distress you.”* God certainly knows all what they hide and all what they disclose.

The following group of verses deals with the concept of resurrection, *“Does not humankind consider that We created him from a drop of fluid? Yet, he is an open opponent. And he coined for Us a similitude, and has forgotten the fact of his creation, saying, ‘Who will revive these bones when they have rotted away?’”* The verse reminds humankind of his origin: a drop of fluid. It is a very fragile beginning. It is God’s power that made a fully developed human being out of a drop of fluid. Could not He, who created the human being in the first instance, bring him back to life again after death? *“Say, ‘He will revive them Who produced them at the first instance, for He has full knowledge of all the creation.’”*

An example of the limitless power of God is then given, *“He who has made for you fire (to burn) from the green tree, so that with it you kindle (fire).”* Who can imagine that a green tree can be used to generate fire? Another of the signs of God’s power, *“Is not He who created the heavens and the earth able to create the like of them? Yes, and He is the Creator, the Omniscient.”* He needs only say, “Be,” and it is, *“His command, when He wills a thing, is only to say to it, ‘Be,’”*

and it is.” He reigns supreme over the whole universe, “*So glory be to Him in whose hands is the dominion of all things; and to Him you will all be brought back.*” Glory be to Him; He is the absolute owner of everything.