

Sura 41: Fussilat (Explained in Detail)

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

Verses 1 to 36:

1. *Ha, Mim.*
2. *A revelation from the Lord of Mercy, the Giver of Mercy.*
3. *A Book, whereof the verses are explained in detail; an Arabic Quran, for people who know.*
4. *Giving glad tidings and a warning. But most of them turn away so that they do not hear.*
5. *They say, "Our hearts are kept undercover from that to which you invite us, and in our ears there is a deafness, and between us and you there is a barrier so do (whatever you will); for we will indeed do (what we will)"*
6. *Say (Muhammad), "I am but a mortal like you. It has been revealed to me, that your God is One. So stand true to Him, and ask for His Forgiveness; and woe to those who associate partners with God.*
7. *Who do not give the poor-due, and who disbelieve in the Hereafter.*
8. *Those who believe and do good deeds, for them is an unfailing reward."*
9. *Say, "Do you disbelieve in Him who created the earth in two days? And do you set up equals to Him? He is the Lord of the worlds.*
10. *He placed therein firm mountains rising above it, and blessed it and determined therein its sustenance in four days, alike for (all) who ask;*
11. *Then turned He to the heaven when it was smoke, and said to it and to the earth, "Come both of you, willingly or unwillingly." They said, "We come, willingly."*
12. *Then He formed them as seven heavens in two days and inspired in each heaven its mandate; and We decorated the lower heaven with lamps, and rendered it inviolable. That is the determination of the Eminent, the Omniscient.*
13. *But if they turn away, say you, "I have warned you of a thunderbolt like the one which overtook 'Aad and Thamud."*
14. *When their messengers came to them from before them and from behind them, saying, "Worship none but God." They said, "If our Lord had willed, He surely would have sent down angels, so we disbelieve in that which you have been sent with."*
15. *As for 'Aad, they were arrogant in the land without right, and they said, "Who is mightier than us in power?" Could they not see that God who created them, He was mightier than them in power? And they rejected Our revelations.*
16. *So We sent against them a raging wind in evil days, that We might give them a taste of the torment of humiliation in this life; but the torment of the Hereafter will be more humiliating still; and they will find no help.*
17. *As for Thamud, We gave them guidance, but they preferred blindness (of heart) over guidance; so the stunning torment of humiliation seized them, because of what they had earned.*
18. *But We delivered those who believed and were conscious of God.*
19. *On the day that the enemies of God will be gathered together to the Fire, they will be marched in ranks.*
20. *When they reach it, their hearing, their sight, and their skins will bear witness against them as to what they used to do.*

21. *They will say to their skins, "Why did you bear witness against us?" They will say, "God has given us the ability to speak as He has given the ability to speak to everything. He created you in the first instance, and to Him you will be brought back.*
22. *You did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you. But you did think that God knew not many of the things that you used to do.*
23. *And this thought of yours which you did entertain concerning your Lord, has ruined you; and you find yourselves (this day) among the losers."*
24. *And though they may persevere, yet the Fire is still their abode; and if they ask for favor, they are not of those on whom favors can be bestowed.*
25. *And We have assigned them companions, who made alluring to them what was before them and what was behind them; and the sentence has come into effect on generations of jinn and people before them, who have passed away. They were ever losers.*
26. *The disbelievers say, "Do not listen to this Quran, and make noise (while it is being recited), perhaps you may prevail."*
27. *But verily We shall cause those who disbelieve to taste severe torment, and verily We shall recompense them according to the worst of what they used to do.*
28. *That is the recompense of God's enemies: The Fire. Therein is their immortal home, a recompense for their rejection of Our revelations.*
29. *And the disbelievers will say, "Our Lord, show us those, among jinn and people, who misled us; so that We shall place them underneath our feet, so that they become the lowest."*
30. *Those who say, "Our Lord is God," and continue on the straight path, the angels descend upon them, saying, "Fear not nor grieve, but hear good tidings of the paradise which you were promised.*
31. *We are your allies in this life and in the Hereafter; therein you shall have all that your souls shall desire; therein you shall have all that you ask for,"*
32. *A gift of welcome from the All-Forgiving, the Giver of Mercy."*
33. *Who is better in speech than one who calls to God, does good deeds, and says, "I am of those who submit to God"?"*
34. *The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then he between you and him there was enmity (will become) as though he was a bosom friend.*
35. *And no one will be granted (such goodness) except those who persevere, and none is granted it except those who have the greatest good fortune.*
36. *And if a whisper from the devil reaches you then seek refuge in God. He is the All-Hearing, the Omniscient. (41: 1 – 36)*

This Sura deals with the fundamental elements of the doctrine: The Oneness of God, the Hereafter, and the revelation. In addition, it outlines a methodology for calling people to the straight path and the characteristics of the caller. One of the main themes of the Sura, according to Hawwa, is explaining the way to become conscious of God. This is indicated by the two commands: To worship God alone and to abstain from associating partners with God.

The Sura starts with the two Alphabetical letters, "*Ha, Mim.*" We discussed the significance of these letters earlier. The repetitive use of this style in starting different Suras is meant to emphasize the significance of this style. It is congruent with the style of Quran in repeating the

facts that touch the human heart. This is an appropriate style to deal with the forgetful nature of the human heart. The second verse, *“A revelation from the Lord of Mercy, the Giver of Mercy,”* can be combined with the first verse to form a sentence in which the first the two Alphabetical letters are the noun and the second verse is the predicate. Thus, the Quran which has been composed using the Arabic Alphabetical letters is a revelation from God. The reference to God, the author of the Book, using His merciful attributes is most appropriate since the Book was revealed as a mercy to the whole humanity. It is a mercy not only for the believers but for all human beings. It is a mercy not only for the human beings but also for all God’s living creation.

“A Book, whereof the verses are explained in detail; an Arabic Quran, for people who know.” One of the obvious characteristics of the Book is its ability to provide explanations that cater to people having different levels of intellect; living at different times and in different places; and having different needs. The verses of the Book have been detailed for people who are willing to learn. The objectives of the Quran are to give glad tidings and to warn people, *“Giving glad tidings and a warning.”* It gives glad tidings to the believers who do good deeds and it warns the disbelievers who spread mischief. The glad tidings and the warning were explained in an explicit Arabic language. However, many turned away refusing to listen, *“But most of them turn away so that they do not hear.”* The Arabs used to literally avoid listening to the Quran. They did not want to listen for fear of the effect that the Quran might have on their hearts. They tried to protect their hearts from the impact of the Quran, *“They say, ‘Our hearts are kept undercover from that to which you invite us, and in our ears there is a deafness, and between us and you there is a barrier so do (whatever you will); for we will indeed do (what we will).’”* They used to say to the Prophet (PBUH) that their hearts are covered, their ears are deaf, and there is a physical barrier between them and him, so leave us alone. He (PBUH) can do whatever he pleases and they will do whatever pleases them.

This was an example of the responses that the Prophet (PBUH) used to receive. However, he (PBUH) was commanded to persevere and to continue on his way to call people to Islam. He was commanded to emphasize that he (PBUH) was only a messenger. It is God who has the final say, *“Say you, ‘I am but a mortal like you. It has been revealed to me, that your God is One. So stand true to Him, and ask for His Forgiveness; and woe to those who associate partners with God.’”* Perseverance is an essential quality of those who take the responsibility of calling people to God. They should endure the abuse and the hardship that they face. The verses continue to describe the disbelievers, *“Who do not give the poor-due, and who disbelieve in the Hereafter.”* The mention of the poor-dues in this verse must have been in response to a specific event that we are not aware of, because although the concept of the poor-due (Zakat) was known at that time but it was not yet ordained as one of the prescribed rituals for Muslims. This verse was revealed in Mecca while the poor-due (Zakat) was ordained in Medina. Some scholars are of the opinion that Zakat in this verse refers to the spiritual purity gained by the belief in the Oneness of God.

The following verses explore some of the facts related to the creation of heavens and earth. The creation of earth is mentioned first, *“Say, ‘Do you disbelieve in Him who created the earth in two days? And do you set up equals to Him? He is the Lord of the worlds. He placed therein firm mountains rising above it, and blessed it and determined therein its sustenance in four days, alike for (all) who ask;’”* How dare they associate partners with the Lord of the worlds who created the earth in two days? The days mentioned in the verse refer to time periods that only God knows their length. The Arabic word which has been translated here as “mountains,” literally means stabilizers; from which we understand that the mountains were created to

stabilize the earth. God blessed the earth and created the sustenance for the creatures who live on it.

“Then turned He to the heaven when it was smoke, and said to it and to the earth, ‘Come both of you, willingly or unwillingly.’ They said, ‘We come, willingly.’” This dialogue highlights the perfect control that God has over the universe. Everything in the universe expresses its willing obedience to God except the human being who sometimes has to obey unwillingly. The human being is a tiny part of this universe. He is controlled by the same laws that God created to control the universe. Life could be much easier and happier if we follow the law willingly. However, many choose not to follow the law willingly and the results are catastrophic.

God formed the heavens in two periods, *“Then He formed them as seven heavens in two days and inspired in each heaven its mandate; and We decorated the lower heaven with lamps, and rendered it inviolable. That is the determination of the Eminent, the Omniscient.”* We do not know exactly what is meant by the term “the lower heaven.” It could be a reference to the nearest galaxy to the earth. This lower heaven was also protected against the incursion of the devils. This is the determination of God, the Eminent, the Omniscient.

The consequence for turning away is then mentioned, *“But if they turn away, say you, ‘I have warned you of a thunderbolt like the one which overtook ‘Ad and Thamud.’ When their messengers came to them from before them and from behind them, saying, ‘Worship none but God.’ They said, ‘If our Lord had willed, He surely would have sent down angels, so we disbelieve in that which you have been sent with.’ As for ‘Ad, they were arrogant in the land without right, and they said, ‘Who is mightier than us in power?’ Could they not see that God who created them, He was mightier than them in power? And they rejected Our revelations. So We sent against them a raging wind in evil days, that We might give them a taste of the torment of humiliation in this life; but the torment of the Hereafter will be more humiliating still; and they will find no help. As for Thamud, We gave them guidance, but they preferred blindness (of heart) over guidance; so the stunning torment of humiliation seized them, because of what they had earned. But We delivered those who believed and were conscious of God.”* This dire warning which was issued to the idolaters of Mecca came as an appropriate response to their audacity and stubbornness in associating partners with God. The story behind this warning has been narrated by Ibn Ishaq.

One day the chiefs of Quraish were debating what to do in face of the increasing strength of Islam as the number of the Muslims grew larger. ‘Utba Ibn Rabee’a suggested that he would negotiate an agreement with Prophet Muhammad (PBUH). He then went to see the Prophet (PBUH). He said, *“The son of my brother, we recognize your rank and status among us, but you brought this new religion which spread divisions among the members of the community. Let me offer you an agreement to resolve this situation.”* The Prophet (PBUH) said, *“I am listening.”* ‘Utba said, *“If it were wealth you are after, we could raise a huge amount of money to give you. If it were honor and status that you are after, we could make you a king over us. If the revelation that you say you receive is a hallucination spell that overcomes you, we could seek the best of doctors to treat you and we would spare no amount of money in order for you to get cured.”* The Prophet (PBUH) said, *“Now it is your turn to listen to me.”* The Prophet (PBUH) recited this Sura while ‘Utba listened to him. When he finished, ‘Utba left and went back to his colleagues. When they saw him, they noticed that his demeanor has changed. He said to the chiefs of Quraish, *“By God, I never heard anything like what I heard from Muhammad. It is not the words*

of a magician, a poet, or a soothsayer. My advice is to leave this man alone. I think his words will soon spread among the Arabs. The Arabs may reject his message and destroy him, this way you are saved of the trouble of dealing with him; but if they accept his message, honored him, and raised him to prominence you would have a share in the honor that he will receive.” His colleagues did not like his advice; they thought that he was bewitched by Muhammad’s (PBUH) recitation.

The following verses illustrate the power that God has over His creation. Human beings do not even have control over their own senses. Only God has absolute power, *“On the day that the enemies of God will be gathered together to the Fire, they will be marched in ranks. When they reach it, their hearing, their sight, and their skins will bear witness against them as to what they used to do. They will say to their skins, ‘Why did you bear witness against us?’ They will say, ‘God has given us the ability to speak as He has given the ability to speak to everything. He created you in the first instance, and to Him you will be brought back. You did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you. But you did think that God knew not many of the things that you used to do. And this thought of yours which you did entertain concerning your Lord, has ruined you; and you find yourselves (this day) among the losers.’”* On the Day of Judgment, the enemies of God will be gathered in flocks. They will march to Hell fire. Their tongues will be tied but their senses of hearing, seeing, and feeling will speak. Their senses will bear witness to what they used to do. They committed sins in secret thinking that God was unaware of what they did, but here are their own senses bearing witness against them. What a horrible surprise will the disbelievers have? They will ask their skins why did they testify against them and the response will be, *“‘God has given us the ability to speak as He has given the ability to speak to everything.’”* God will enable the skins to speak as He enabled the tongues to speak. He created you and to Him you will return. There is no escape from Him. Their skins will reiterate the facts that their minds rejected before.

“And though they may persevere, yet the Fire is still their abode; and if they ask for favor, they are not of those on whom favors can be bestowed.” Now it is too late, whether they resign themselves to accept the punishment or seek forgiveness, their destination is Hell fire.

The verses go back to their life on earth and explain how their rejection of faith brought them into the company of evil friends, *“And We have assigned them companions, who made alluring to them what was before them and what was behind them; and the sentence has come into effect on generations of jinn and people before them, who have passed away. They were ever losers.”* Having known the state of their corrupt hearts, God assigned to them evil companions who tempted them further in committing sins. They thought that they can arrogantly reject the belief in their Creator but they ended up losing everything.

One of the tactics of the chiefs of Quraish was to prohibit people from listening to the Quran, *“The disbelievers say, ‘Do not listen to this Quran, and make noise (while it is being recited), perhaps you may prevail.’”* They were afraid that people will be bewitched when they listen to the Quran. They even went further by asking people to distract the believers when they start reciting the Quran. These were desperate measures that they had to take recourse to, since they were unable to challenge the Quran on rational basis. God threatened them with severe punishment as a response to these tactics, *“But verily We shall cause those who disbelieve to*

taste severe torment, and verily We shall recompense them according to the worst of what they used to do. That is the recompense of God's enemies: The Fire. Therein is their immortal home, a recompense for their rejection of Our revelations." On the Day of Judgment, when they will see themselves in Hell fire, they will be angry at those who misled them before, *"And the disbelievers will say, 'Our Lord, show us those, among jinn and people, who misled us; so that We shall place them underneath our feet, so that they become the lowest.'"*

The situation of the believers is contrasted against the situation of the disbelievers. God will command the angels to fill the hearts of the believers with harmony, peace, and security in their lifetime and bring them glad tidings of their admission to paradise, *"Those who say, 'Our Lord is God,' and continue on the straight path, the angels descend upon them, saying, 'Fear not nor grieve, but hear good tidings of the paradise which you were promised. We are your allies in this life and in the Hereafter; therein you shall have all that your souls shall desire; therein you shall have all that you ask for.'"* On the Day of Judgment they will be given the gift of welcome to paradise because they remained on the straight path during their lifetime, *"A gift of welcome from the All-Forgiving, the Giver of Mercy."* Remaining on the straight path is a challenging feat, thus it deserves great bounty from God.

This group of verses end with a directive to the Prophet (PBUH) outlining the attributes which a person who calls to God should have, *"Who is better in speech than one who calls to God, does good deeds, and says, 'I am of those who submit to God'?"* Calling people to God is a difficult task. People's rejection of such calls may be motivated by their fear of losing power, status, or wealth. They may be even simply stubborn. The task of calling people to God is the noblest task that anyone can undertake. The person who calls to God should do so in a nice way even if the people ridiculed or abused him, *"The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then he, between you and him there was enmity (will become) as though he was a bosom friend."* One should respond to a bad word with a good word. This tactic may even remove the enmity between people. This is a major undertaking. Those who are able to do so will be given a great reward, *"And no one will be granted (such goodness) except those who persevere, and none is granted it except those who have the greatest good fortune."*

Ibn Katheer said, *"'Ali ibn abi Talha quoted Ibn 'Abbas' interpretation of this verse. He said, 'The verse commands the believers to persevere when they are angry, to be forbearing when they are insulted, and to forgive when they wronged. If they do so, then God will protect them from Satan. Those who wronged them will become their friends.'"*

The Prophet (PBUH) gave the best example of this practice. He never became angry in response to personal abuse or insult. Anger is motivated by Satan, *"And if a whisper from the devil reaches you then seek refuge in God. He is the All-Hearing, the Omniscient."* The response of the believer should be to seek refuge with God.

Verses 37 to 54:

37. *Among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to God, who created them, if it is Him you worship.*
38. *But if they are arrogant, those in the presence of your Lord do celebrate His praise by night and by day; and they are never tired.*

39. *And among His signs that you see the earth barren; but when We send down rain on it, it is stirred to life and grows. Truly, He who gives life to the (dead) earth can surely give life to (people) who are dead. He has power over all things.*
40. *Those who distort Our revelations are not hidden from Us. Which is better? he who is cast into the Fire or he that comes safe through, on the Day of Resurrection? Do what you will; verily He sees all that you do.*
41. *Those who disbelieved in the message when it came to them. And indeed it is an invincible Book.*
42. *No falsehood can approach it from before or behind it. It is sent down by the Wise, the Praised.*
43. *Nothing was said to you that was not said to the messengers before you. Indeed, your Lord is the owner of forgiveness, and owner of dire punishment.*
44. *Had We sent this as a Quran (in a language) other than Arabic, they would have said, "Why are not its verses explained in detail?" Is it a non-Arabic book and an Arab Messenger? Say, "It is a guide and a healing for those who believe; and for those who disbelieve, there is deafness in their ears, and blindness in their (eyes). It is as if they were being called from a distant place."*
45. *We certainly gave Moses the Scripture but disputes arose therein. Had it not been for a decree that went forth before from your Lord, (their differences) would have been settled between them; but they are in hopeless doubt concerning it.*
46. *Whoever does good deeds, it benefits his own soul; whoever does evil deeds, it is against his own soul. Your Lord is never unjust to the servants.*
47. *To Him is referred the knowledge of the Hour (of Judgment). No date-fruit comes out of its sheath, nor does a female conceive except by His knowledge. And on the Day when He will call upon them, "Where are the partners you attributed to Me?" They will say, "We declare to You, none of us is a witness."*
48. *And those whom they used to invoke before failed them; and they realized that there is no escape for them.*
49. *Humankind does not tire of asking for good, and if ill touches him, then he is despairing, hopeless.*
50. *When we give him a taste of mercy from Ourselves after some adversity has touched him, he is sure to say, "This is my own; and I do not expect the Hour will ever come, and if I am brought back to my Lord, I will surely be better off with Him - But We verily shall tell those who disbelieve (all) what they did, and We verily shall make them taste hard torment.*
51. *When We bestow blessings on humankind, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil touches him, he makes lengthy supplications.*
52. *Say, "Do you see if the (Revelation) is (really) from God, and you reject it? Who is more astray than one who is in a prolonged schism?"*
53. *We will show them our signs in the horizons, and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that your Lord does witness all things?*
54. *Are they still in doubt about the meeting with their Lord? Does not He encompass all things. (41: 37 – 54)*

“Among His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to God, Who created them, if it is Him you worship.” These are apparent signs that can be seen by everyone. They are fascinating signs dearly cherished by the human heart even if the person is ignorant of its scientific significance. The Quran always tries to evoke the feelings that connect the humankind to these signs. However, some people took their fascination with these signs a step further. They started worshipping the sun and the moon and other cosmic planets. The verse’s objective is to rectify this transgression. It is telling these people that the Creator of these cosmic bodies is the one worthy of being worshipped. It does not matter if they persist, because God is being worshipped by His closest servants. The closest servants include the angels as well as others of His creatures, *“But if they are arrogant, those in the presence of your Lord do celebrate His praise by night and by day; and they are never tired.”*

Another of God’s signs is the earth, from which they were created and to which they will return. This is the earth which provides their sustenance. This earth stands in humility as it receives life from God, *“And among His signs that you see the earth barren; but when We send down rain on it, it is stirred to life and grows. Truly, He who gives life to the (dead) earth can surely give life to (people) who are dead. He has power over all things.”* The Arabic word which has been translated here as “barren,” has the connotation of standing in humility. One should stop here to reflect on the meaning of the expression that the earth is standing in humility. The term describes the state of complete calmness of the earth when it is dry. When water falls on the earth, its atoms vibrate and the soil grows as if it was expressing its gratitude and praying to God. The Creator who could restore life to the dead earth can restore life to the dead human beings.

The verses then turn to rebuke and threaten those who ignore these signs and blaspheme God. God knows and sees all what they do. The threat of Hell fire is waiting for them, *“Those who distort Our revelations are not hidden from Us. Which is better? he who is cast into the Fire or he that comes safe through, on the Day of Resurrection? Do what you will; verily He sees all that you do.”*

The narrative turns to those who disbelieved in God’s revelation, *“Those who disbelieved in the message when it came to them. And indeed it is an invincible Book.”* The verse does not specify those who disbelieved nor does it spell out what will happen to them as if it is too disdainful to mention them explicitly. But the verse continues to praise the Book that they disbelieved in. This Book is invincible. Its integrity cannot be approached by falsehood because it is a revelation from the Wise, the Praised, *“No falsehood can approach it from before or behind it. It is sent down by the Wise, the Praised.”*

God sent one single message, it is the same message that was received by all messengers. People’s response to the message was always the same. The message was received by rejection, *“Nothing was said to you that was not said to the messengers before you. Indeed, your Lord is the owner of forgiveness, and owner of dire punishment.”* These were comforting words to the Prophet (PBUH) telling him that he does not stand alone. He is a member of the big family of the messengers chosen by God to carry the responsibility of delivering His message to humankind. He was further comforted by the reminder that God is, *“Indeed, your Lord is the owner of forgiveness, and owner of dire punishment.”*

“Had We sent this as a Quran (in a language) other than Arabic, they would have said, ‘Why are not its verses explained in detail?’ Is it a non-Arabic book and an Arab Messenger?” Even though the Quran was written in the language of the Arabs, they chose to ignore it. Not only they prohibited people to listen to its recitation but they also commanded people to make noise while it was recited to distract anyone who wanted to listen. Had it been revealed in another language, they would have raised other objections. The crux of the matter is that this Quran brings healing to the souls of the believers. The disbelievers are deaf, they cannot hear the Quran being recited; and they are blind, they cannot see its signs, “Say, ‘It is a guide and a healing for those who believe; and for those who disbelieve, there is deafness in their ears, and blindness in their (eyes). It is as if they were being called from a distant place.’”

The verses make reference to the Scripture which has been revealed to Moses (PBUH) as an example of the divine Scriptures, *“We certainly gave Moses the Scripture but disputes arose therein. Had it not been for a decree that went forth before from your Lord, (their differences) would have been settled between them; but they are in hopeless doubt concerning it.”*

Then the golden rule is stated: the punishment and reward are congruent with the deed, *“Whoever does good deeds, it benefits his own soul; whoever does evil deeds, it is against his own soul. Your Lord is never unjust to the servants.”*

Only God knows when the Hour will take place, *“To Him is referred the knowledge of the Hour (of Judgment). No date-fruit comes out of its sheath, nor does a female conceive except by His knowledge. And on the Day when He will call upon them, ‘Where are the partners you attributed to Me?’ They will say, ‘We declare to You, none of us is a witness.’”* The Hour is part of the unseen, similarly the date-fruit in its sheath and the baby in its mother’s womb are part of the unseen.

“And those whom they used to invoke before failed them; and they realized that there is no escape for them. Humankind does not tire of asking for good, and if ill touches him, then he is despairing, hopeless. When we give him a taste of mercy from Ourselves after some adversity has touched him, he is sure to say, ‘This is my own; and I do not expect the Hour will ever come, and if I am brought back to my Lord, I will surely be better off with Him’ - But We verily shall tell those who disbelieve (all) what they did, and We verily shall make them taste hard torment.” Greed is a trait for those who are not guided. They always want more. But when they are touched by an affliction, they despair. Because they had severed their ties with God, they have no one to seek refuge with when a calamity strikes. However, when God bestows a bounty on them, they forget to show gratitude to God. They think they earned the bounty as a result of their efforts, *“When We bestow blessings on humankind, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil touches him, he makes lengthy supplications.”*

“Say, ‘Do you see if the (Revelation) is (really) from God, and you reject it? Who is more astray than one who is in a prolonged schism?’” What will the disbelievers do when the truth that the Quran was God’s revelation, is revealed? They should have at least considered this possibility.

“We will show them our signs in the horizons, and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that your Lord does witness all things? Are they still in doubt about the meeting with their Lord? Does not He encompass all things.” This is a promise that God will show humankind some of His signs. These signs will reveal some of the

unseen facts about the universe and about themselves. This promise was fulfilled to a great extent during the last fourteen centuries. Humankind gained a great deal of knowledge about the facts surrounding the nature of creation, the composition of the universe, the matter, and the earth. Many discoveries were made which revealed the laws that control the motion of the earth and the other planets. Studies of the human bodies led to discoveries about the nature and composition of the human body. More is known about the ailments that afflict the human body and how to cure them. More is being revealed about the human spirituality and human psyche. As time goes by, we will know more about the signs of God in the horizons and in ourselves.