



Tafheemul Quran
in Colors
Arabic English
086 At-Tariq
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الطَّارِقِ At-Tariq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Name

The Surah takes its name from the word *at-Tariq* in its first verse.

Period of Revelation

The style of its subject matter resembles that of the earliest Surahs revealed at Makkah, but this Surah was sent down at a stage when the disbelievers of Makkah were employing all sorts of devices and plans to defeat and frustrate the message of the Quran and Muhammad (peace be upon him).

Theme and Subject Matter

It discusses two themes: first that man has to appear before God after death; second, that the Quran is a decisive word which no plan or device of the disbelievers can defeat or frustrate.

First of all, the stars of the heavens have been cited as an evidence that there is nothing in the universe which may continue to exist and survive without guardian over it. Then man has been asked to consider his own self as to how he has been brought into existence from a mere sperm drop and shaped into a living human being. Then it has been said that the God, who has so brought him into existence, has certainly the power to create him once again, and this resurrection will be for the purpose to subject to scrutiny all the secrets of man which remained hidden in the world. At that time, man will neither be able to escape the consequences of his deeds by his own power, nor will anyone else come to his rescue.

In conclusion, it has been pointed out that just as the falling of rain from the sky and the sprouting of plants and crops from the earth is no child's play but a serious task, so also the truths expressed in the Quran are no jest but a firm and unchangeable reality. The disbelievers are involved in the misunderstanding that their plans and devices will defeat the invitation of the Quran, but they do not know that Allah too is devising a plan which will bring to naught all their scheming and planning. Then in one sentence the discourse has been summed up, with a word of consolation to the Prophet (peace be upon him) and a tacit warning to the disbelievers, saying: Have patience for a while: let the

disbelievers do their worst. Before long they will themselves realize whether they have been able to defeat the Quran by their scheming or the Quran has dominated them in the very place where they are exerting their utmost to defeat it.

In the name of Allah, **Most Gracious, Most Merciful.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the heaven **and** the night comer.

وَالسَّمَاءِ وَالطَّارِقِ ١

2. **And** what do you know what is the night comer.

وَمَا أَدْرَاكَ مَا الطَّارِقُ ٢

3. The star, **piercing** bright.

النَّجْمِ الثَّاقِبِ ٣

4. There is not any soul but over it is guardian. *1

إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ٤

*1 A Guardian: Allah Almighty Himself, who is looking after and watching over every creature, big or small, in the earth and heavens. He it is who has brought everything into existence, who is maintaining and sustaining everything in its place and position, and who has taken the responsibility to provide for every creature and to protect it from calamities till an appointed time. On this, an oath has been sworn by the heaven and by every star and planet which appears in the darkness of the night. (Although lexically, *an-najm ath-thaqib* is singular, it does not imply any one star but the star in the generic sense). The oath signifies that the existence of each star (among the countless stars and planets that shine in the sky at night) testifies to the fact that there is a Being who has created it, illuminated it, suspended it in space, and thus is watching over it in a

manner that neither it falls from its place nor collides with any other of the countless stars in their movements, nor does any other star collide with it.

5. Then let man see from what he is created. *2

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۖ

*2 After inviting man to ponder over the heavens, he is now being invited to consider his own self and see how he has been created, who is it who selects one spermatozoon from among billions of spermatozoa emitted by the father and combines it at some time with one ovum out of a large number of the ova produced by the mother, and thus causes a particular human being to be conceived? Then, who is it who after conception develops it gradually in the mother's womb until it is delivered in the form of a living child? Then, who is it who in the mother's womb itself brings about a certain proportion and harmony between its bodily structure and its physical and mental capabilities? Then, who is it who watches over it continuously from birth till death, protects it from disease, accidents and calamities and provides him with countless means of life and opportunities for survival in the world of which he is not even conscious, not to speak of having the power to provide these for himself. Is all this happening without the planning and supervision of One God?

6. He is created from a fluid gushing forth. *3

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۙ

*3 "A fluid gushing forth" means forceful expulsion of semen. This fluid is carrying many sperms (*nutfa*) which are produced in the male sex organs (testes). There

are about 200-300 million sperms noted in one gushing (ejaculation) but only one sperm needed to enter in an egg produced by the female sex organs (ovaries). Male sex organs and their tubes are connected with 2 centers in spinal cord via nerves . One center (T10 to L2) transports semen from sex glands and deposit it into the urine tube (urethra). One end of this urine carrying tube is connected inward with urinary bladder and its other end opens outward. Once semen is deposited then semen is held in place with the help of 2 valves around this urine tube to prevent urine contamination of semen or early leakage of semen outside. Both valves stays tightly closed before its forceful expulsion of semen. The second center is in sacral part of spinal cord (S2-4) which causes gushing of semen outward by intermittently opening and closing of one of the valve along with contractions of muscles around this urine tube thereby generating force and pressure to expel semen outward in gushing way while keeping other valve closed to prevent contamination of semen by urine and to prevent backward gushing of semen inward into the urinary bladder in the wrong direction. This outward forceful expulsion gushing is called (*dafiqin*). If the spinal cord or its nerves are damaged then the gushing mechanism is compromised based on degree of injury . (Ref. Spinal Cord Medicine, Demos Medical Publishing Inc. New York USA, Chapter 26, Page 354).

7. Emerging from between the back bone and the ribs. *4

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ط

*4 *Sulb* means the backbones (vertebrae) and *taraib* means

the ribs. There are 12 pairs of ribs which are attached to the sides of 12 backbones (thoracic vertebrae), each vertebra has a front and back part and both parts are connected with joints. Between the 2 parts of vertebra and ribs lies the spinal cord. This verse implies that the spinal cord is responsible for gushing fluid (semen). The back bones when put together form spinal column and Ribs are attached to both sides of vertebral column and in the center of spinal column lies spinal cord (between sulb and taraib). The spinal cord is about 43-45 cm (17-18 inches) long and is the continuation of brain into the spinal column and via nerves connected to the body. Spinal cord is a link between the brain and the body. Spinal cord has multiple control centers. Of those, two centers, as discussed in prior verse, are responsible for the gushing of the fluid (semen). It is the proper functioning, and normal connection with sex organs of these two spinal cord centers which are responsible for gushing mechanism. (Ref. Spinal Cord Medicine, Demos Medical Publishing Inc. New York USA, Chapter 2, Page 16). It is worth thinking with an awe and wonder that this gushing mechanism was discovered in last 100 years of science and yet it was revealed to mankind over 1400 years ago in Qur'an. If this information is proving correct by a present day science then the other information in the Qur'an like hereafter accountability seems true.

8. Surely He, to return him,
is Able. *5

إِنَّهُ عَلَىٰ رَاجِعِهِ لَقَادِرٌ ط

*5 That is, His bringing man into existence and watching over him from the time conception takes place until death,

is a clear proof that He can create him once again after death. If He had the power to create him in the first instance and man stays alive in the world by His power alone, what rational arguments can be presented for the conjecture that He does not have the power to do the same thing a second time? To deny this power man will even have to deny that God has brought him into existence, and the one who denies this may well come out one day with the claim that all books in the world have been printed accidentally, all cities of the world have been built accidentally, and there has occurred on the earth an explosion by chance which made all the factories start functioning automatically. The fact is that the creation of man, the structure of his body, the existence of the powers and capabilities working within him, and his survival as a living being all this is a much more complex process than all those works that have come to be accomplished through man, or are still in the process of being accomplished. If such a complex work with such wisdom, proportion and order could be accomplished just through a chance accident, what else could not be regarded as accidental by a mentally deranged person?

9. A Day when will be scrutinized the secrets. *6

يَوْمَ تُبْلَى السَّرَائِرُ

*6 The hidden secrets: the acts of every person which remained a secret to the world as well as those affairs which came before the world only in their apparent form, but the intentions, aims and secret motives working behind them remained hidden from the people. On the

Resurrection Day all this will be laid bare and not only will the acts and deeds of every person be examined but it will also be seen what was his motive and intention and object of so acting. Likewise, it also remained hidden from the world, even from the doer of the act himself, what effects and influences of his act appeared in the world, to what extent they spread and for how long they continued to work. This secret will also be revealed on the Resurrection Day and it will be fully examined as to what were the consequences of the seed that a person sowed in the world, what fruit it bore and for how long it affected the later generations for better or for worse.

10. Then he will not have any power, nor helper.

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ط

11. By the sky that sends down (rain). *7

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ي

*7 The words *dhat ar-raje* have been used for the sky. Literally *raje* means to return, but metaphorically this word is used for the rain in Arabic, for rain does not fall just once, but returns over and over again in the season and sometimes out of season as well. Another reason for calling the rain *raje* is that water rises as vapor from the oceans of the earth and then falls back as rain on the same earth.

12. And the earth that splits.

وَالْأَرْضِ ذَاتِ الصَّدَعِ ي

13. Indeed, this is a statement, decisive.

إِنَّهُ لَقَوْلٌ فَصْلٌ ي

14. And it is not an

وَمَا هُوَ بِالْهَزْلِ ط

amusement. *8

*8 That is, just as the falling of rain from the sky and the splitting of the earth to put out shoots is no jest but a serious reality, so also the news which the Quran gives that man has to return to his God is no jest but a definite and decisive reality and an unchangeable truth which has to be fulfilled.

15. Indeed, they are plotting a plot. *9

اِنَّهُمْ يَكِيدُوْنَ كَيْدًا ۙ

*9 That is, these disbelievers are devising every kind of plan to defeat the invitation of the Quran; they wish to blow out this candle; they are creating all sorts of doubts in the people's minds; they are inventing false accusations against the Prophet (peace be upon him) who has brought it, so as to frustrate his mission in the world and perpetuate the darkness of ignorance and unbelief which he is struggling so hard to remove.

16. And I am devising a plan. *10

وَ اَكِيدُ كَيْدًا ۙ

*10 That is, I am planning that none of their devices should succeed so that they are utterly defeated in their designs, and the light which they are trying their utmost to put out, spreads far and wide.

17. So (O Prophet) give a respite to the disbelievers. Give them respite awhile. *11

فَمَهْلٍ الْكٰفِرِيْنَ اَمْهَلُهُمْ مُّوَدًّا



***11 That is, leave them for a while to have their will. Before long the result will be before them and they will realize how far their scheming has become successful against my plan.**

