

Quranic challenge to Reflect/Ponder certainty of the Day of Judgment and Allah's power as the Master of that Day.

In Surah Adh-Dhaariyat Quran presents in short but pithy sentences that the people's different and conflicting beliefs about the end of human life are themselves an express proof that none of these beliefs and creeds is based on knowledge; everyone by himself has formed an ideology on the basis of conjecture and made the same his creed. Someone thought that there would be no life-after-death; someone believed in the life- after-death, but in the form of the transmigration of souls someone believed in the life hereafter and the meting out of the rewards and punishments but invented different sorts of props and supports to escape retribution. About a question of such vital and fundamental importance a wrong view of which renders man's whole life-work wrong and waste and ruins his future for ever, it would be a disastrous folly to build an ideology only on the basis of speculation and conjecture, without knowledge. It would mean that man should remain involved in a grave misunderstanding, pass his whole life in the heedlessness of error, and after death should suddenly meet with a situation for which he had made no preparation at all. There is only one way of forming the right opinion about such a question, and it is this: Man should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should study carefully the system of the earth and heavens and his own existence: and should see whether the evidence of that knowledge's being sound and correct is afforded by everything around him or not. In this regard

Quran says:

وَإِنَّ الدِّينَ لَوَاقِعٌ

And Surely the Day of Judgment will certainly happen [Q51-6]

In order to convince human beings Quran is challenging us to reflect on the system of the earth and Heavens and its own existence

وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ
وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

.In the earth, there are signs for the firm believers, and also in your own selves (your human body); can you not see? [Q51-20/21].

. The signs imply those proofs which testify to the possibility and necessity of the Hereafter. The earth's own body and its structure, its having been placed at a suitable distance from the sun at a particular angle, the arrangement of heat and light and of different seasons on it, the provision of air and water on it, and of countless different kinds of treasures in its belly, covering its surface with a fertile crest and causing to grow in it an endless variety of vegetables, fruits, grains and generating countless races of the animals of the land and water and air, providing suitable food and proper conditions for the life of every species, creating and making available all those means and resources on it even before the creation of man, so as to meet and suit his ever increasing needs in every stage of history as well as accord with the development of his civilization and way of living, these and countless other signs can be seen in the earth and its surroundings by every discerning eye. The case of the one who has closed the doors of his heart to belief and faith is different. He will see in this everything else but not any sign that may point to the reality. But an un-prejudiced person who has an open mind, will never form the idea after observing these signs that all this has come about as the result of an accidental explosion, that had occurred suddenly in the universe millions of years ago; he will rather be convinced that this wise and perfect work of art is the creation of an Omnipotent and Omniscient Allah. And that Allah Who has made this earth cannot be helpless to resurrect man after death, nor can He be so unwise as to leave a sensible and intelligent being like man after granting him powers and authority to roam at will in His earth. The fact that man has been granted powers and authority by itself demands that he should be accountable; otherwise it would be against wisdom and justice; and the Creator's being all powerful (Omnipotent) is by itself a proof that after the human species has fulfilled its function in the world, He can raise all its members back to life and gather them together from wherever they are lying dead in the earth for the purpose of accountability.

وَفِيَّ أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

(51:21) and also in your own selves.¹⁹ Do you not see?

That is, you may not look outside yourself; look within your own self, and you will find countless signs testifying to the same truth. You will see how your creation was begun by combining a microscopic sperm with a microscopic egg in a corner of the mother's body; how you were blessed with a body of unique

structure and a self endowed with wonderful powers and abilities; how you were brought out from the dark world of your mother's womb, as soon as your structure became complete, into this vast world, equipped with an automate machine within yourself, which goes on functioning by itself from the day you take birth till your maturity and old age, to assimilate food, produce blood and circulate it in the veins, discharge waste matter, prepare new parts in place of the wasted and worn out parts of the body, resisting the internal and the external hazards to the body and compensating for the losses, even for sending you to peaceful sleep after exhaustion, without any effort required to be made by you towards these basic needs of life. A wonderful brain has been placed under your skull in whose complicated layers lies filled an invaluable wealth of intellect, thought, imagination, consciousness, discrimination, will, memory, desire, feeling and emotions. Inclinations, trends, and other mental abilities. You have been provided with numerous means of knowledge which supply you with every kind of informational through the eye, nose, ears and skin. You have been given the tongue and the power of speech by which you can express your thoughts and feelings. And then your ego has been placed as a ruler over the entire kingdom of your body so that it may employ all the powers and abilities and form opinions and decide as in what ways you have to spend and employ your time and labor and efforts, what you have to reject and what you have to accept, what should be your objective in life and what you should shun and avoid.

Thus equipped when you were brought into the world, you saw what provisions had been made ready here for your nourishment, development and the progress and perfection of yourself by virtue of which you reached a particular stage of life when you became able to use the powers and authority you had been endowed with.

For using these powers you were given means in the earth, provided with opportunities, and given ability to control and employ many of the things as you pleased. You had all the ways of disbelief and faith, sin and obedience, justice and injustice, good and evil, truth and falsehood open before you; there were those who invited to each of these ways and there were the means to lead to each one of them. Whoever among you selected one particular way did so, on his own responsibility, for he had the power to decide and choose endowed in himself. Depending on the choice made by each one and taking advantage of the opportunities thus afforded of employing his powers of will and intention someone became a good man and another a bad man; someone adopted the way of belief and faith and another the way of disbelief, polytheism or atheism;

someone withheld himself from unlawful desires, and another did whatever he wanted in obedience to his self; someone became an oppressor and another the oppressed; someone carved out his duties and another usurped the rights of others; someone continued to do good till his last breath, another went on committing evil till his last moment of life; someone exerted himself to raise the word of the truth, another went on oppressing the followers of the truth in order to cause falsehood to flourish.

Now can a person, unless he is absolutely blind and senseless, say that a being such as this has appeared on the earth just by an accident? That there is no wisdom and no plan working behind his creation? That the storms that he is raising on the earth are without a purpose and will end up without entailing any consequence? That there will be no reward for a good act and no punishment for an evil act? And that injustice will not be redressed and the unjust will not be brought to book? Such things may be said by a person who has lost his reason, or by the one who is resolved not to acknowledge at all the wisdom of a Wise Being working behind the creation of man. But an unprejudiced, sensible person cannot help but admit that the creation of man, the powers and abilities he has been given, and the position he has been granted here, is certainly a grand, wise plan, and the wisdom of the God Whose plan it is, inevitably demands that man should be questioned about his actions and deeds; and it cannot be right to entertain the doubt about the powers of Allah that He will not be able to recreate man whom He has brought up to this noble position of honor from a mere microscopic cell.