

he explained that the Surah refuted the unbelievers who denied resurrection. He explained that “Qaf”, according to explanation by some scholars, refers to mountains which circled the earth thus making it stable. Then Allah (SW) assured the unbelievers that all died bodies will be resurrected for Judgment. This also answered the unbelievers who are in perplexed state of affairs concerning life after death, when they said in the following verse : *“What! When we are dead and have become dust [shall we be raised again]? That is a far-fetched return*”



Shedding light on the matter Sayyid Zakzaky elaborated that bodies that are buried and decomposed have a part which cannot be destroyed irrespective of severe condition of heat or cold. It is this undestroyed part, when water of reviving the dead fall on it, the whole body will be restored on the Day of Judgment. Humans in the graves are similar to seeds in the soil- which some are visible while others are not, from which various vegetations grow when the rain falls. He further noted reviving the dead is easy with Allah since he created everything from nothing. He has Power over everything.

To further support resurrection and to refute the unsound argument of the unbeliever, the holy Quran explained how Allah revives a dead soil with rainfall-a case similar to raising of the dead. In another verse the holy Quran explained how the deniers of resurrections were dealt with among the former generations like the people of Lot, Aad, Thamood, the people of Pharaoh etc.



The Kuffars in Makka denied resurrection and the messenger who conveyed the message of Life after Death. They also feared that the Prophet would carry along with him Power and Leadership; they did not have a definite opinion concerning the Prophet(AS) thus they became divided in ascribing all sort of names to him(AS). They erred and fall into perplexed state of affairs.

A person can also fall into perplexed state of affair if he turns away from the right path, he noted.

In another part of his explanation he noted that Kufr (unbelief) has four parts and each part has similar branches. The four parts of Kufr are: committing sin, ghuloo (extremism), shakk (uncertainty) and shubh (obscurity). He therefore warned against all these as they may lead perplexed state of affairs or unbelief.

After the lesson from the Holy Quran. Sunset prayers were performed followed by matam and Ziyara of Imam Husain(AS).

