

51. Adz-Dzariyah (the Scatterers)

The Tafsīr of Sūrat Adh-Dhāriyāt	252
Affirming the News of the Resurrection	253
The Differing Claims of the Idolators	254
Qualities of Those Who have <i>Taqwā</i> and Their Reward	257
Allāh's Signs on the Earth and in Mankind	261
The Guests of the Prophet Ibrāhīm	263
The Angels were sent to destroy the People of Lūṭ	267
Lessons from the Destruction of Fir'awn, 'Ād, Thamūd, and the People of Nūḥ	269
Proofs of Allāh's Oneness abound in the Creation of the Heavens and the Earth	273
All Messengers met the Same Type of Denial from Their Nations	275
Allāh Only created Mankind and <i>Jinns</i> to worship Him Alone	276

The Tafsīr of Sūrat Adh-Dhāriyāt (Chapter - 51)

Which was revealed in Makkah

سُورَةُ الدَّارِيَّاتِ ٥٢١

وَالسَّمَاءِ ذَاتِ الْحُبُكِ (١) إِنَّكَ لَنِي قَوْلٍ مُخْتَلِفٍ (٢) يُؤَفِّكُ عَنْهُ مَنَ (٣) أَفْكَ (٤) قِيلَ الْخَرُوصُونَ (٥) الَّذِينَ هُمْ فِي عَمَرِهِمْ سَاهُونَ (٦) يَسْتَلُونَ أَيَّانَ يَوْمَ الدِّينِ (٧) يَوْمَ هُمْ عَلَى النَّارِ يُقْنُونَ (٨) ذُوقُوا (٩) فَنَتَكِّرْ هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعْجِلُونَ (١٠) إِنَّ السَّاعِقِينَ فِي جَنَّتِ (١١) وَعُيُونٍ (١٢) أَخَذِينَ مَا أُنْهَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ (١٣) كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ (١٤) وَبِالْأَحَارِ هُمْ يَسْتَغْفِرُونَ (١٥) وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْخُرُومِ (١٦) وَفِي الْأَرْضِ أَيْتٌ لِّلْمُوقِنِينَ (١٧) وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (١٨) وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُعَدُّونَ (١٩) قُورَبَ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ يَّشُلُّ مَّا كُنتُمْ نَظِّفُونَ (٢٠) هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (٢١) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّسْكِرُونَ (٢٢) فَرَأَى إِلَيْكَ أَهْلِيهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (٢٣) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (٢٤) فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشِّرُوهُ بَعْلَكُمُ الْغَيْبِ (٢٥) فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ (٢٦) قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ (٢٧)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿وَالَّذِينَ ذُرُّوا﴾ ١ ﴿فَالْحَقِيلِينَ﴾ ٢ ﴿وَقَرَأَ﴾ ٣ ﴿فَالْخُرُوصَ﴾ ٤ ﴿يُسْرًا﴾ ٥ ﴿فَالْمُتَسَيِّئِينَ﴾ ٦ ﴿أَمَّا﴾ ٧ ﴿إِنَّمَا تُوعَدُونَ﴾ ٨ ﴿لَصَادِقٌ﴾ ٩ ﴿وَأَنَّ الَّذِينَ لَوْعَتِ﴾ ١٠ ﴿وَالسَّمَاءُ ذَاتِ الْحُبُكِ﴾ ١١ ﴿إِنَّكَ لَنِي قَوْلٍ مُّخْتَلِفٍ﴾ ١٢ ﴿يُؤَفِّكُ عَنْهُ مَنَ أَفْكَ﴾ ١٣ ﴿قِيلَ الْخَرُوصُونَ﴾ ١٤ ﴿الَّذِينَ هُمْ فِي عَمَرِهِمْ سَاهُونَ﴾ ١٥ ﴿أَيَّانَ يَوْمَ الدِّينِ﴾ ١٦ ﴿يَوْمَ هُمْ عَلَى النَّارِ يُقْنُونَ﴾ ١٧ ﴿ذُوقُوا فَنَتَكِّرْ هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعْجِلُونَ﴾ ١٨

﴿1. By the scattering Dhāriyāt;﴾

﴿2. And the laden Hāmilāt;﴾

﴿3. And the steady Jāriyāt;﴾

﴿4. And the distributors of command;﴾

﴿5. Verily, that which you are promised is surely true.﴾

﴿6. And verily, Ad-Dīn is sure to occur.﴾

- ﴿7. By the heaven full of Ḥubuk,﴾
 ﴿8. Certainly, you have different ideas.﴾
 ﴿9. Turned aside therefrom is he who is turned aside.﴾
 ﴿10. Cursed be Al-Kharrāṣūn﴾
 ﴿11. Who are under a cover of Sāhūn,﴾
 ﴿12. They ask: "When will be the Day of Ad-Dīn?"﴾
 ﴿13. (It will be) a Day when they will be Yuftanūn in the Fire!﴾
 ﴿14. "Taste you your trial! This is what you used to ask to be hastened!"﴾

Affirming the News of the Resurrection

The Commander of the faithful, 'Ali bin Abi Ṭalib may Allāh be pleased with him, ascended the *Minbar* in Kufah and declared, "Any *Āyah* in the Book of Allāh the Exalted and any *Sunnah* from Allāh's Messenger ﷺ you ask me about today, I will explain them." Ibn Al-Kawwā stood up and said, "O Leader of the faithful! What is the meaning of Allāh's statement,

﴿وَالَّذِينَ ذُرَّكَاتُ﴾

﴿By the scattering *Dhāriyāt*﴾," and 'Ali said, "The wind." The man asked,

﴿فَالْمُنِيلَاتُ﴾

﴿And the laden *Hāmilāt*﴾?" 'Ali said, "The clouds." The man again asked,

﴿فَالْمُرِيَاتُ﴾

﴿And the steady *Jāriyāt*﴾?" 'Ali said, "The ships." The man asked,

﴿فَالْمُنِيبَاتُ﴾

﴿And the distributors of command﴾?" 'Ali said, it refers to "The angels."^[1]

Some scholars said that *Al-Jariyāt Yusrā* refers to the stars that float in their orbits with ease. This would mean that the

[1] Aṭ-Ṭabari 22:389-392 and 'Abdur-Razzāq 3:41.

things mentioned were ascendant in their order, beginning with the lower, then mentioning the higher one after that, etc. The winds bring the clouds, the stars are above them and the angels who distribute by Allāh's order are above that, and they descend with Allāh's legislative orders and the decrees He determines.

These *Āyāt* contain a vow from Allāh that Resurrection shall come to pass. Allāh's statement,

﴿إِنَّمَا نُوعِدُكُمْ لَعَادَتُكُمْ﴾

«Verily, that which you are promised is surely true.», it is a truthful promise,

﴿وَأَنَّ الْبَيْتَ﴾

«And verily, *Ad-Dīn*» the Recompense,

﴿لَوَقَعُ﴾

«will occur», it will surely come to pass.

Then Allāh the Exalted said,

﴿وَأَنسَاءَ ذَاتِ الْمُبْكِ﴾

«By the heaven full of *Ḥubuk*», Ibn 'Abbās said; "Full of beauty, grace, magnificence and perfection."^[1] Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Abu Mālik, Abu Ṣāliḥ, As-Suddi, Qatādah, 'Aṭiyah Al-'Awfī, Ar-Rabī' bin Anas and others said similarly.^[2] Aḍ-Ḍaḥḥāk, Al-Minhāl bin 'Amr and others said, "The meandering of the water, sand and plants when the wind passes over them; carving paths out of them, that is the *Ḥubuk*."

All of these sayings return to the same meaning, that of beauty and complexity. The sky is high above us, clear yet thick, firmly structured, spacious and graceful, beautified with stars such as the sun and orbiting planets such as the moon and the planets of the solar system.

The Differing Claims of the Idolators

Allāh the Exalted said,

﴿إِنَّمَا لِيَ قَوْلٍ مِّثْلِهِ﴾

[1] Aṭ-Ṭabari 22 :395-396.

[2] Aṭ-Ṭabari 22 :396-397.

﴿Certainly, you have different ideas.﴾ Allāh says, 'you disbelievers who deny the Messengers have different and confused opinions that do not connect or conform to each other.' Qatādah commented on the Āyah, "You have different ideas about the Qur'ān. Some of you agree that it is true while some others deny this fact."^[1] Allāh said,

﴿يُؤْتِكُ عَنْهُ مَنْ أَفَكَ﴾

﴿Turned aside therefrom is he who is turned aside.﴾

Allāh says, these confused and different opinions only fool those who are inwardly misguided. Surely, such falsehood is accepted, embraced and it becomes the source of confusion only for those who are misguided and originally liars, the fools who have no sound comprehension, as Allāh said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا أَنتُمْ بِمُعْجِزِينَ ﴿١١٣﴾ إِلَّا مَن هُوَ صَالٍ الْجَبِينِ ﴿١١٤﴾﴾

﴿So, verily you and those whom you worship cannot lead astray, except those who are predetermined to burn in Hell!﴾ (37:161-163)

Ibn 'Abbās, may Allāh be pleased with him, and As-Suddi said:

﴿يُؤْتِكُ عَنْهُ مَنْ أَفَكَ﴾

﴿Turned aside therefrom is he who is turned aside.﴾ "He who is misguided is led astray from it." Allāh said;

﴿قِيلَ الْكَاذِبُونَ ﴿١١٥﴾﴾

﴿Cursed be Al-Kharrāṣūn﴾, Mujāhid said; "The liars. This is similar to what is mentioned in (Sūrah) 'Abasa:

﴿قِيلَ الْإِنْسَانُ مَا أَكْفَرُ ﴿٨٠﴾﴾

﴿Be cursed man! How ungrateful he is!﴾ (80:17)

Al-Kharrāṣūn are those who claim that they will never be brought back to life, doubting the coming of Resurrection.^[2] 'Alī bin Abi Ṭalhah reported from Ibn 'Abbās;

﴿قِيلَ الْكَاذِبُونَ ﴿١١٦﴾﴾

[1] 'Abdur-Razzāq 4:242.

[2] Aṭ-Ṭabari 22:400.

﴿Cursed be Al-Kharrāṣūn﴾, "Cursed be the doubters."^[1] Mu'adh said similarly, may Allāh be pleased with him. During one of his speeches he said, "Destroyed be the doubters." Qatādah said, "Al-Kharrāṣūn are the people of doubt and suspicion."^[2]

Allāh said;

﴿الَّذِينَ هُمْ فِي عَمْرٍو سَاهُونَ﴾

﴿Who are under a cover of Sāhūn﴾, Ibn 'Abbās, may Allāh be pleased with him, and others said; "In disbelief and doubt, they are heedless and playful."^[3] Allāh said,

﴿يَسْأَلُونَ أَيَّانَ يَوْمَ الدِّينِ﴾

﴿They ask: "When will be the Day of Ad-Dīn?"﴾

They utter this statement in denial, stubbornness, doubt and suspicion. Allāh the Exalted replied,

﴿يَوْمَ هُمْ عَلَى النَّارِ يُنْفَخُونَ﴾

﴿(It will be) a Day when they will be Yuftanūn in the Fire!﴾

Ibn 'Abbās, Mujāhid, Al-Hasan and several others said that Yuftanūn means punished.^[4] Mujāhid said: "Just as gold is forged in the fire."^[5] A group of others also including Mujāhid, 'Ikrimah, Ibrāhīm An-Nakhaṭī, Zayd bin Aslam, and Sufyān Ath-Thawri said, "They will be burnt."

﴿ذُوقُوا نَارَكُمْ﴾

﴿Taste you your trial!﴾, Mujāhid said, "Your burning"^[6] while others said, "Your punishment."

﴿هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعْجِلُونَ﴾

﴿This is what you used to ask to be hastened!﴾

This will be said admonishing, chastising, humiliating and belittling them. Allāh knows best.

[1] Aṭ-Ṭabari 22:399.

[2] Aṭ-Ṭabari 22:400.

[3] Aṭ-Ṭabari 22:400-401.

[4] Aṭ-Ṭabari 22:402.

[5] Aṭ-Ṭabari 22:402.

[6] Aṭ-Ṭabari 22:403.

﴿إِنَّ السَّاعِينَ فِي جَنَّاتٍ وَعُيُونٍ ۝۵۱﴾ مَا آتَاهُمْ رَبُّهُمْ إِتْمَمَ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ۝۵۲
 قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۝۵۳ وَإِلَاسْمَارِ قَمِ يَسْتَقِيرُونَ ۝۵۴ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ۝۵۵
 وَفِي الْأَرْضِ آيَاتٌ لِّلْمُتَوَقِّينَ ۝۵۶ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ۝۵۷ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝۵۸
 قُورَبِ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ يِّنْل مَا أَنْتُمْ نَاطِقُونَ ۝۵۹﴾

﴿15. Verily, those who have Taqwā will be in the midst of Gardens and Springs,﴾

﴿16. Taking joy in the things which their Lord has given them. Verily, they were before this doers of good.﴾

﴿17. They used to sleep but little by night.﴾

﴿18. And in the hours before dawn, they were asking for forgiveness.﴾

﴿19. And in their wealth there was the right of the Sā'il and the Maḥrūm.﴾

﴿20. And on the earth are signs for those who have faith with certainty.﴾

﴿21. And also in yourselves. Will you not then see?﴾

﴿22. And in the heaven is your provision, and that which you are promised.﴾

﴿23. Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.﴾

Qualities of Those Who have Taqwā and Their Reward

Allāh the Exalted informs about those who have Taqwā, that on the Day of their Return they will be amidst gardens and springs. To the contrary the miserable ones will be amidst torment, punishment, fire and chains. Allāh said,

﴿يَايُزِينَ مَا آتَاهُمْ رَبُّهُمْ ۝﴾

﴿Taking joy in the things which their Lord has given them.﴾

His statement;

﴿يَايُزِينَ﴾

﴿Taking﴾ describes the state of the people of Taqwā in the midst of gardens and springs. They will receive what their Lord gives them, meaning, delight, happiness and favors. Allāh the

Exalted and Most Honored said,

﴿إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ﴾

﴿Verily, they were before that﴾, in the life of the world,

﴿مُحْسِنِينَ﴾

﴿gooddoers﴾ As He said:

﴿كُلُوا وَاشْرَبُوا هَنَاتٍ بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْفَالِئَةِ﴾

﴿Eat and drink at ease for that which you have sent on before you in days past!﴾ (69:24)

Allāh the Exalted described the good acts that they performed,

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ﴾

﴿They used to sleep but little at night.﴾

The scholars of *Tafsīr* have two opinions about this:

The First Opinion

The first is that, they used to spend a little part of every night awake. Ibn 'Abbās said, "Every night, they would worship Allāh, even during a little part of the night."^[1] Qatādah narrated that Muṭarrif bin 'Abdullāh said, "Hardly a night would pass by them that they did not pray to Allāh the Exalted and Most Honored, either in the beginning, or the middle of it."^[2] Mujāhid said, "Only a few nights, if any, would they sleep through the night until the morning without praying *Tahajjud*."^[3] Qatādah said similarly.^[4] Anas bin Mālik and Abu Al-'Āliyah said, "They used to pray between *Al-Maghrib* and *Al-'Ishā'*."^[5]

The Second Opinion

They used to spend a little part of the night in sleep. This was preferred by Ibn Jarīr. Al-Ḥasan Al-Baṣrī said:

[1] Aṭ-Ṭabari 22:407.

[2] Aṭ-Ṭabari 22:407.

[3] Aṭ-Ṭabari 22:408.

[4] Aṭ-Ṭabari 22:408.

[5] Aṭ-Ṭabari 22:407-408.

﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجُونَ ﴿١٧﴾﴾

﴿They used to sleep but little by night﴾,

"They performed voluntary night prayer and would not sleep during the night except a little. They were active and would continue until they were seeking forgiveness right before dawn."^[1]

'Abdullāh bin Salām said, "When the Messenger of Allāh ﷺ arrived at Al-Madīnah, people quickly gathered around him and I was among them. When I saw his face, I knew that it was not the face of a liar. The first statement I heard from him was,

«يَا أَيُّهَا النَّاسُ! أَطْعِمُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ، وَأَفْشُوا السَّلَامَ، وَصَلُّوا بِاللَّيْلِ
وَالنَّاسُ يَنَامُ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

«O people! Feed with food, keep relations to kith and kin, spread the Salām, pray at night while people are asleep, and you will enter Paradise in peace.»^[2]

Imām Aḥmad recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَبَاطِنُهَا مِنْ ظَاهِرِهَا»

«Verily, there are lofty rooms in Paradise in which their outside can be seen from inside and their inside from the outside.»

Abu Mūsa Al-Ash'ari said, "Who are they for, O Allāh's Messenger?" He ﷺ said,

«لِمَنْ أَلَانَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَبَاتَ لِلَّهِ قَائِمًا وَالنَّاسُ يَنَامُ»

«For those who use soft speech, feed food and spend the night in voluntary prayer while people are asleep.»^[3]

Allāh said:

﴿وَالْأَسَارِقَ الَّيْلِ إِذَا يَسْتَغْفِرُونَ ﴿٢١﴾﴾

﴿And in the hours before dawn, they were asking for forgiveness.﴾

[1] At-Ṭabari 22 :408-409.

[2] Tuhfat Al-Aḥwadhī 7 :187.

[3] Aḥmad 2 :173.

Mujāhid and several others said: "They were performing *Ṣalāh*."^[1] Others said that they would stand in prayer during the night and delayed asking Allāh for forgiveness until the latter hours before dawn. As Allāh, the Exalted the Blessed, said;

﴿وَالَّذِينَ يَسْتَغْفِرُونَ بِالْأَسْحَارِ﴾

«And those who seek forgiveness during the last hours of the night.» (3:17);

This is because it is better if asking for forgiveness is done while praying.

It is confirmed in the *Ṣaḥīḥ* collections as well as others, from several Companions, that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ تَعَالَى يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، يَقُولُ: هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ. هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ. هَلْ مِنْ سَائِلٍ فَيُعْطَى سُرْأَلُهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ»

«Allāh, the Most High, descends each night to the lowest heaven when the last third of the night remains. He says, "Is there anyone who is repenting so that I may accept his repentance? Is there anyone seeking forgiveness, so that I may forgive him? Is there anyone asking of Me, so that I may grant him his request?" until Fajr begins.»^[2]

Many of the scholars of *Tafsīr* said that when the Prophet Ya'qub said to his sons:

﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي﴾

«I will ask my Lord for forgiveness for you» (12:98), he delayed doing so until the hours before dawn.

Allāh the Exalted and Most Honored said,

﴿وَقَدْ أَنزَلْنَاهُمْ حَتَّىٰ لَسَّآئِلٍ وَالْمُحْرُورِ﴾

[1] Aṭ-Ṭabari 22:413.

[2] *Faṭḥ Al-Bārī* 3:35, 11:133 and 13:473, *Muslim* 1:521 and 523, *Abu Dāwūd* 2:77 and 5:101, *Tuḥfat Al-Aḥwadhī* 9:471, *An-Nasā'ī* in *Al-Kubrā*, 4:24 and *Ibn Mājah* 1:435.

﴿And in their wealth there was the right of the Sā'il and the Maḥrūm.﴾

After Allāh mentioned their quality of performing prayer, He then mentioned their quality of spending in charity and acts of compassion and kindness,

﴿وَفِي أَمْوَالِهِمْ حَقٌّ﴾

﴿And in their wealth there was the right﴾, a designated part which they dedicated to the Sā'il and Maḥrūm. The Sā'il is the poor who begs others, and he has a due right. As for the Maḥrūm, Ibn 'Abbās and Mujāhid said, "He is the poor person who does not receive a stipend."^[1] Meaning he does not receive a stipend from the Muslim treasury, nor does he have a means of income, nor a profession.

The Mother of the faithful, 'Ā'ishah may Allāh be pleased with her, said about the Maḥrūm, "He is the displaced, the one who does not have a profession to easily earn an income from." Qatādah and Az-Zuhri: "The Maḥrūm is the one who does not ask the people for anything."^[2] Az-Zuhri added that the Messenger of Allāh ﷺ said,

«لَيْسَ الْمِسْكِينُ بِالطَّرَافِ الَّذِي تَرُدُّهُ اللَّقْمَةُ وَاللُّقْمَتَانِ وَالْثَمَرَةُ وَالْثَمَرَتَانِ، وَلَكِنَّ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ عَلَيْهِ»

«The poor (Miskīn) is not the one who goes round to the people and asks them for a mouthful or two or a date or two. But the poor is the one who does not have enough to satisfy his needs and whose condition is not known to others, so that others may give him something in charity.»^[3]

This Ḥadīth is recorded in the Two Ṣaḥīḥs using another chain of narration.^[4]

Allāh's Signs on the Earth and in Mankind

Allāh the Exalted and the Blessed said next,

[1] Aṭ-Ṭabari 22:414.

[2] Aṭ-Ṭabari 22:416.

[3] An-Nasā'ī, 5:85.

[4] Faṭḥ Al-Bārī 3:399 and Muslim 2:719.

﴿وَرَى الْأَرْضَ بِنَاصٍ لِلشَّعِيرِينَ﴾

«And on the earth are signs for those who have faith with certainty.»

Allāh says that there are signs on earth that testify to the might of the Creator and His boundless ability. These signs include what Allāh placed on the earth, the various plants, animals, valleys, mountains, deserts, rivers and oceans. He also created mankind with different languages, colors, intentions and abilities, and a variety among them, differences in the power of understanding and comprehension, their deeds, and ultimately earning happiness or misery. Allāh put every organ in their bodies in its rightful place where they most need it to be. So He said;

﴿وَرَى أَنْفُسَكُمْ أَفَلَا تُبْصِرُونَ﴾

«And also in yourselves. Will you not then see?»

Qatādah commented, "He who thinks about his own creation will realize that he was created with flexible joints so that it is easy for him to perform acts of worship."^[1]

Allāh the Exalted said next,

﴿وَرَى السَّمَاءَ بِرُزُقٍ﴾

«And in the heaven is your provision,» meaning, rain,

﴿وَمَا نُرْعَدُونَ﴾

«and that which you are promised.» meaning Paradise. This was said by Ibn 'Abbās, Mujāhid and several others.^[2]

Allāh said:

﴿فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ بِنَقْلِ مَا أَنتُمْ تَنْطِقُونَ﴾

«Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.»

Allāh is swearing by His honorable Self, all of the matters of the Judgement, Resurrection, and Recompense that they have been promised shall certainly occur. Therefore, it is the truth,

[1] Al-Qurṭubi 17:40.

[2] Aṭ-Ṭabari 22:420.

there being no doubt about it, so do not doubt its coming, just as you do not doubt that you can speak

When he would talk to one of his friends, Mu'adh used to say: "What I am saying is as true as your being here."

﴿مَلَأْنَاكَ حَدِيثَ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ
شُكْرُونَ ﴿٢٥﴾ فَرَأَى إِلَهُ أَهْلِهِ فَمَاءٌ يُعْجِلُ سَيْبِينَ ﴿٢٦﴾ فَنَزَلَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَنْزَحَ
بَيْنَهُمْ خِيفَةً قَالُوا لَا تَنْفَتَّ وَيَنْشَرُوهُ بِمُلْكِهِ عَلَيْهِ ﴿٢٨﴾ فَأَنْبَتَ أَرْزَاقَهُ فِي صَرَرٍ فَصَكَتَ وَجْهَهَا
وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا كَذَٰلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْعَكِيمُ الْمُبِينُ ﴿٣٠﴾﴾

﴿24. Has the story reached you, of the honored guests of Ibrāhīm?﴾

﴿25. When they came in to him and said: "Salāman!" He answered: "Salāmun" and said: "You are a people unknown to me."﴾

﴿26. Then he turned to his household, and brought out a roasted calf.﴾

﴿27. And placed it before them (saying): "Will you not eat?"﴾

﴿28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge.﴾

﴿29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!"﴾

﴿30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."﴾

The Guests of the Prophet Ibrāhīm

We mentioned this story before in Sūrah Hūd and Al-Hijr.^[1] Allāh said,

﴿مَلَأْنَاكَ حَدِيثَ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾﴾

﴿Has the story reached you, of the honored guests of Ibrāhīm﴾, whom Ibrāhīm honored and who,

﴿قَالُوا سَلَامًا قَالَ سَلَامٌ﴾

[1] See volume five, the Tafsīr of Sūrah Hūd (11:69), and the Tafsīr of Sūrah Al-Hijr (15:51).

﴿they said: "Salāman!" He answered: "Salāmun."﴾

﴿وَإِذَا حُيِّمُ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾

﴿When you are greeted with a greeting, greet in return with what is better than it, or return it equally.﴾ (4:86)

So the Friend of Allāh chose a better reply in return for their greeting, implementing Allāh's command: Reciprocating the greeting with the term *Salāmun* is stronger than the greeting using the term *Salāman*.

The three angels; Jibrīl, Mikā'il and Isrāfil came to Ibrāhīm in the image of handsome young wonderfully graceful men. This is why Ibrāhīm said,

﴿قَوْمٌ مُّشْكُرُونَ﴾

﴿You are a people unknown to me.﴾ Allāh the Exalted said,

﴿فَرَأَىٰ إِلَهُكَ أَهْلِي﴾

﴿Then he turned to his household,﴾ Ibrāhīm discretely went inside in haste,

﴿فَمَاءَ يَبْتَلِ سَيِّين﴾

﴿and brought out a roasted calf.﴾ from the best of his menu,
And in another *Āyah*

﴿فَمَا لَيْتَ أَن جَاءَ يَبْتَلِ خَسِير﴾

﴿And he hastened to entertain them with a roasted calf.﴾ (11:69)
means roasted on hot coals

﴿فَقَرَّبَهُ إِلَيْهِمْ﴾

﴿And placed it before them﴾, brought it close to them,

﴿قَالَ أَلَا تَأْكُلُونَ﴾

﴿Saying, "Will you not eat?"﴾

Ibrāhīm said this polite and kind statement to his guests, and surely, this *Āyah* indicates proper manners for honoring guests. For he brought the food to his guests quickly, while they were unaware that it was being prepared for them. He did not first mention this favor to them by saying, "We will make food for you." Rather, he discretely had it prepared and placed

before them. He prepared the best kind of food he had, a young, fat roasted calf. He did not place the food far from them and invite them to come close to it to eat. Rather, he placed it close to them and refrained from ordering them to eat. Instead he invited them using a kind and subtle invitation,

﴿أَلَا تَأْكُلُونَ﴾

﴿Will you not eat?﴾ This statement is similar to one of us saying to a guest, "Would you be kind and generous to do such and such?"

Allāh the Exalted said,

﴿فَأَرْجَسَ مِنْهُمْ خِيفَةً﴾

﴿Then he conceived fear of them.﴾ this Āyah is explained by Allāh's statement,

﴿فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ إِنَّا أُورِثْنَا إِكْ
فَوْرًا لَّوْلِي ۖ وَأَمْرًا قَائِمَةً فَصَبَّحْتَ﴾

﴿But when he saw their hands went not towards it, he mistrusted them, and felt a sense of fear of them. They said: "Fear not, we have been sent against the people of Lūt." And his wife was standing (there), and she laughed.﴾ (11:70-71),

meaning, she was glad that the people of Lūt would be destroyed on account of their rebellion and transgression against Allāh, the Exalted. This is when the angels delivered the good news to her of a son, Ishāq, and Ya'qūb after Ishāq,

﴿قَالَتْ يَرْزُقُ بَالِدًا وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ۖ قَالُوا أَتَعْجَبِينَ
مِنْ أَمْرِ اللَّهِ رَحِمَ اللَّهُ وَرَكْنَهُ عَلَيْكَ أَهْلَ الْبَيْتِ إِنَّهُمْ حِيدٌ شَحِيدٌ ۖ﴾

﴿She said: "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" They said, "Do you wonder at the decree of Allāh? The mercy of Allāh and His blessings be on you, O family of the house. Surely, He (Allāh) is All-Praiseworthy, All-Glorious."﴾ (11:72-73)

Allāh said here;

﴿وَيَنْزُرُهُ بِرَحْمَتِهِ عَلَيْنَا﴾

﴿And they gave him glad tidings of a son having knowledge.﴾

This news was as good to Ibrāhīm as it was to his wife, for this son would be theirs, and therefore, they both were getting some good news. Allāh the Exalted said,

﴿فَأَنبَأَتْ أُمْرَأَتُهُ فِي صَرْرِ﴾

﴿Then his wife came forward with a loud voice﴾,

She screamed loudly, according to Ibn 'Abbās, Mujāhid, Ṭkrimah, Abu Ṣāliḥ, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, Ath-Thawri and As-Suddi.^[1] She said when she shouted,

﴿يَوْنَلَقَى﴾

﴿Ah! Woe to me!﴾ (25:28), then,

﴿فَصَكَتَ وَجْهَهَا﴾

﴿she smote her face,﴾ meaning, she struck herself upon her forehead, according to Mujāhid and Ibn Sābiṭ.^[2] Ibn 'Abbās said that she smacked her face just as women do when confronted with an amazing thing,^[3]

﴿وَقَالَ عَجُوزٌ عَقِيمٌ﴾

﴿and said: "A barren old woman!"﴾ meaning, "How can I give birth while I am an old woman? And even when I was young I was barren and could not have children,"

﴿قَالُوا كَذَّبِيَ قَالَ رَبِّیْ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِیْمُ﴾

﴿They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower"﴾,

'He is the All-Knower of the honor that you are worthy of and He is the most Wise in His statements and decisions.'

﴿قَالَ مَا خَطْبُكَ أَيُّهَا الْمُرْسَلُونَ﴾ (٢٥) قَالُوا إِنَّا أُرْسِلْنَا إِلَيْكَ قَوْمٍ مُّجْرِمِينَ (٢٦) لِّرَسُولٍ عَلَيْهِمْ جِبَارٌ مِنْ
 طِينٍ (٢٧) نُسُوهُ عِنْدَ رَبِّكَ لِلْمُذْمِنِينَ (٢٨) فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ (٢٩) فَمَا وَجَدْنَا فِيهَا غَيْرَ
 بَنِيٍّ مِنَ الْمُسْلِمِينَ (٣٠) وَوَجَدْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ (٣١)

[1] Aṭ-Ṭabari 22 :426 and Al-Qurṭubi 17 :46.

[2] Aṭ-Ṭabari 22 :428.

[3] Aṭ-Ṭabari 22 :427.

﴿31. (Ibrāhīm) said: "Then for what purpose you have come, O messengers?"﴾

﴿32. They said: "We have been sent to a people who are criminals."﴾

﴿33. "To send down upon them stones of clay."﴾

﴿34. "Marked by your Lord for transgressors."﴾

﴿35. So We brought out from therein the believers.﴾

﴿36. But We found not there any household of the Muslims except one.﴾

﴿37. And We have left there a sign for those who fear the painful torment.﴾

The Angels were sent to destroy the People of the Prophet Lūṭ

Allāh the Exalted said about Ibrāhīm, peace be upon him,

﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجِئُونَكَ فِي قَوْمٍ لَّوِيٓءٌ ۖ إِنَّ إِبْرَاهِيمَ لَكَلِيمٌ ۗ أَوَّاهٌ مُّنتَبِهٌ ۖ يَنَادِيهِمْ أَغْرَضَ عَنْ هَٰذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ لَانْتِهَىٰ عَذَابٌ غَيْرَ مَرْدُودٍ ۝٧٥﴾

﴿Then when the fear had gone away from (Ibrāhīm), and the glad tidings had reached him, he began to plead with Us for the people of Lūṭ. Verily, Ibrāhīm was, without doubt forbearing, used to invoke Allāh with humility, and was repentant. "O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."﴾(11:74-76) Allāh said here,

﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ۝٧٦﴾

﴿(Ibrāhīm) said: "Then for what purpose you have come, O messengers?"﴾

meaning, 'what is the mission that you were sent with,'

﴿قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ۝٧٧﴾

﴿They said: "We have been sent to a people who are criminals."﴾

in reference to the people of Lūṭ,

﴿لَا تَرْسِلْ عَلَيْهِمْ جِسْرًا ۖ يَنْ طَلْعِ ۝٧٨ مَرْسَلَةٌ ۝٧٩﴾

﴿To send down upon them stones of baked clay, marked﴾, or written,

﴿عِنْدَ رَبِّكَ لِلْمُتَعَبِّينَ﴾

﴿by your Lord for transgressors.﴾ recorded with Allāh to their names; each stone has the name of its companion. Allāh said in Sūrat Al-'Ankabūt,

﴿قَالَ إِنَّ فِيهَا لُوطًا قَالُوا فَأَلْعَنُوا أَعْلَمُ بِمَنِ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ كَانَتْ مِنَ الْغَائِبِينَ﴾

﴿(Ibrāhīm) said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily save him and his family except his wife: she will be of those who remain behind."﴾ (29:32), and said here,

﴿فَأَخْرَجْنَا مَنِ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ﴾

﴿So We brought out from therein the believers.﴾ they are: Lūṭ and his family, except his wife,

﴿فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ﴾

﴿But We found not there any household of the Muslims except one.﴾

Allāh the Exalted said,

﴿وَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ﴾

﴿And We have left there a sign for those who fear the painful torment.﴾

meaning, 'We left a proof of the punishment, torment and stones made of *Sijjil* (baked clay) that We sent on them; We made their dwelling place a putrid, evil, dead sea. This should provide a lesson for the believers.'

﴿لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ﴾

﴿for those who fear the painful torment.﴾

﴿وَفِي مِصْرَ إِذْ أَرْسَلْنَاهُ إِلَىٰ رُءُوسَ بُسْلُطِينَ ۖ فَقَالَ لِيُكْرِمُوا رَبِّي ۖ وَقَالَ سَجَرٌ أَوْ تَحْمُوتُ ۚ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي الْيَمِّ وَهُمْ يَمُوتُونَ ۚ وَفِي عَادَ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ۚ مَا تَدْرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرَّيْرِ ۚ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَعْبُدُوا هَٰذَا ۖ فَفْتَنَّا عَنْ

أَمَرَ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٣٨﴾ فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصَرِفِينَ ﴿٣٩﴾
وَقَوْمٌ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٠﴾

﴿38. And in Mūsā, when We sent him to Fir'awn with a manifest authority.﴾

﴿39. But (he) turned away along with his hosts, and said: "A sorcerer or a madman."﴾

﴿40. So We took him and his armies, and dumped them into the sea (Yamm), for he was blameworthy.﴾

﴿41. And in 'Ād when We sent against them the barren wind;﴾

﴿42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.﴾

﴿43. And in Thamūd, when they were told: "Enjoy yourselves for a while!"﴾

﴿44. But they insolently defied the command of their Lord, so the Ṣā'iqah overtook them while they were looking.﴾

﴿45. Then they were unable to rise up, nor could they help themselves.﴾

﴿46. (So were) the people of Nūh before them. Verily, they were a people who were rebellious.﴾

Lessons from the Destruction of Fir'awn, 'Ād, Thamūd, and the People of Nūh

Allāh the Exalted said,

﴿وَمِنْ مَوْسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾﴾

﴿And in Mūsā, when We sent him to Fir'awn with a manifest authority.﴾

meaning, with clear proof and plain evidence,

﴿فَتَوَلَّىٰ رُكْبَهُ﴾

﴿But he turned away along with his hosts,﴾ meaning, in rebellion and arrogance, Fir'awn turned away from the plain truth that Mūsā was sent with,

﴿ثَانِيَ عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ﴾

﴿Bending his neck in pride, and leading (others) too (far) astray from the path of Allāh.﴾ (22:9), meaning turning away from truth in arrogance,

﴿وَقَالَ سِحْرٌ أَوْ جَوْنٌ﴾

﴿and said: "A sorcerer, or a madman."﴾ meaning Fir'awn said to Mūsā, "With regards to the message that you brought me, you are either a magician or a madman." Allāh the Exalted replied,

﴿فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ﴾

﴿So We took him and his armies, and dumped them﴾, meaning 'We threw them,'

﴿فِي الْيَمِّ﴾

﴿into the Yamm﴾, into the sea,

﴿وَهُوَ يَكْفِرُ﴾

﴿for he was blameworthy.﴾ meaning, Fir'awn was a denying sinner and a stubborn disbeliever worthy of blame.

Allāh the Exalted and Most Honored said,

﴿وَلَمَّا نَادَوْا إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ﴾

﴿And in 'Ād when We sent against them the barren wind﴾ that destroys everything and produces nothing. This was said by Aḍ-Ḍaḥḥāk, Qatādah and others.^[1] Allāh's statement,

﴿مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ﴾

﴿It spared nothing that it reached,﴾ meaning, everything that the wind could destroy,

﴿إِلَّا جَعَلَتْهُ كَالْهَبْسِ﴾

﴿but blew it into broken spreads of rotten ruins.﴾

meaning, made it just like a rotten and destroyed. Sa'īd bin Al-Musayyib and others commented on:

﴿إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ﴾

^[1] Aṭ-Ṭabari 22:434.

«when We sent against them the barren wind», “Southerly winds.”^[1] However, there is a Ḥadīth in the Ṣaḥīḥ from Shu‘bah bin Al-Ḥakam, from Mujāhid, from Ibn ‘Abbās, who said that the Messenger of Allāh ﷺ said,

«نُصِرْتُ بِالصَّبَا وَأُهْلِكْتُ عَادٌ بِالدَّبُورِ»

«I have been made victorious with the Ṣabā (easterly wind), and the people of ‘Ād were destroyed with the Dabūr (westerly wind).»^[2] Allāh saying,

﴿وَرَىٰ ثَمُودُ إِذْ قِيلَ لَهُمُ تَسْبَعُوا حَتَّىٰ جِئْتُمُوهُنَّ﴾

«And in Thamūd, when they were told: “Enjoy yourselves for a while!”»

is just as He said in another Āyah,

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَوتَةُ الْعَذَابِ الْمُؤِينِ﴾

«And as for Thamūd, We guided them to the path of truth, but they preferred blindness to guidance; so the Ṣā‘iqah of disgracing torment seized them.» (41:17) Allāh said here,

﴿وَرَىٰ ثَمُودُ إِذْ قِيلَ لَهُمُ تَسْبَعُوا حَتَّىٰ جِئْتُمُوهُنَّ﴾ فَمَتَرَا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّوتَةُ وَهُمْ

بَنَظْرُونَ ﴿١٨﴾

«And in Thamūd, when they were told: “Enjoy yourselves for a while!” But they insolently defied the command of their Lord, so the Ṣā‘iqah overtook them while they were looking.»

Thamūd were given a respite for three days, during which they await the torment. In the early morning of the fourth day, the torment overtook them,

﴿فَمَا اسْتَطَاعُوا مِنْ يَكْرٍ﴾

«Then they were unable to rise up,» they were unable to escape and run away from it,

﴿وَمَا كَانُوا مُنْصِرِينَ﴾

«nor could they help themselves.» nor could they save themselves from the torment that befell them. Allāh the Exalted and Most

[1] Aṭ-Ṭabari 22:433.

[2] Faḥḥ Al-Bāri 2:604 and Muslim 2:617.

سُورَةُ الرَّحْمٰنِ

٥٢٢

الرَّحْمٰنِ الرَّحِیْمِ

﴿قَالَ مَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ﴾ (٤٧) ﴿قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ﴾ (٤٨) ﴿لَنُرْسِلَ عَلَيْهِمْ حِجَابَ مِّنْ طِينٍ﴾ (٤٩) ﴿ثُمَّ سَوَّاهُ عِندَ رَبِّكَ لِلْمُسْرِفِينَ﴾ (٥٠) ﴿فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ﴾ (٥١) ﴿فَمَا وَجَدْنَا فِيهَا غَيْرَ بَنٍ مِّنَ الْمُسْلِمِينَ﴾ (٥٢) ﴿وَنَرَكُنَا فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ﴾ (٥٣) ﴿وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ﴾ (٥٤) ﴿فَتَوَلَّىٰ بَرَكِيهٖ وَقَالَ سَحَرًا أَوْ يَأْتُونَكَ بِكُنْهٖ أَفَأَنْتَ أَفْهَمُ وَجُودَهُ﴾ (٥٥) ﴿فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُمْ وَلِيُّمِ﴾ (٥٦) ﴿وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ﴾ (٥٧) ﴿مَا تَذَرُ مِن شَيْءٍ أَنتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرِّيمِ﴾ (٥٨) ﴿وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَنَّوْا حَتَّىٰ جِئَ الْغَائِبُ﴾ (٥٩) ﴿فَعَمَّوْا عَنْ أَمْرِ رَبِّهِمْ﴾ (٦٠) ﴿فَأَخَذَتْهُمُ الصَّيْقَةُ وَهُمْ يَنْظُرُونَ﴾ (٦١) ﴿فَمَا اسْتَطَاعُوا مِّن يَّمٍّ وَمَا كَانُوا مُنْصَرِينَ﴾ (٦٢) ﴿وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾ (٦٣) ﴿وَالسَّمَاءَ بَنَيْنَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾ (٦٤) ﴿وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَسْهُودُونَ﴾ (٦٥) ﴿وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (٦٦) ﴿فَقُرْ إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ﴾ (٦٧) ﴿وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ﴾ (٦٨)

Honored said,

﴿وَقَوْمَ نُوحٍ مِّن قَبْلُ﴾

﴿(So were) the people of Nūḥ before them.﴾ meaning, 'We destroyed the people of Nūḥ before these people (Fir'awn, 'Ad and Thamūd).'

﴿إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾

﴿Verily, they were a people who were rehellious.﴾

We mentioned these stories in details before in the *Tafsīr* of several other Surahs.

﴿وَالسَّمَاءَ بَنَيْنَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾ (٦٤) ﴿وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَسْهُودُونَ﴾ (٦٥) ﴿وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (٦٦)

﴿فَقُرْ إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ﴾ (٦٧) ﴿وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ﴾ (٦٨)

﴿47. With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof.﴾

﴿48. And We have made the earth a Firāsh; how excellent spreader (thereof) are We!﴾

﴿49. And of everything We have created pairs, that you may remember.﴾

﴿50. So, flee to Allāh. Verily, I am a plain warner to you from Him.﴾

﴿51. And set not up any other god along with Allāh. Verily, I am a plain warner to you from Him.﴾

Proofs of Allāh's Oneness abound in the Creation of the Heavens and the Earth

Allāh reminds us of the creating of the higher and lower worlds,

﴿وَالسَّمَاءَ بَنَيْنَاهَا﴾

﴿We constructed the heaven.﴾ meaning, 'We made it as a high roof, protected from falling,'

﴿بِأَيْدِي﴾

﴿with Hands﴾, meaning, with strength, according to 'Abdullāh bin 'Abbās, Mujāhid, Qatādah, Ath-Thawri and several others,^[1]

﴿وَأَنَّا لَمُبْسُتُونَ﴾

﴿Verily, We are able to extend the vastness of space thereof.﴾

means, 'We made it vast and We brought its roof higher without pillars to support it, and thus it is hanging independently.'

﴿وَالْأَرْضَ فَرَشْنَاهَا﴾

﴿And We have made the earth a Firāsh﴾, meaning, 'We have made it a resting place for the created,'

﴿فَنِعْمَ الْمَبْدُوءُ﴾

﴿how excellent a spreader (thereof) are We!﴾, meaning, 'We spread it for its inhabitants,'

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ﴾

﴿And of everything We have created pairs,﴾

meaning, all the created are in pairs, the heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Fire, in addition to the animals and plants. The statement of Allāh the Exalted,

﴿لَمَّا كُنْتُمْ نَذِيرُونَ﴾

[1] Aṭ-Ṭabari 22 :438.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٢٣

الْأَنْعَامِ

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾
 ﴿٥٣﴾ أَوْ صَاحِبُ بَيْتٍ هُمْ قَوْمٌ طَاغُونَ ﴿٥٤﴾ فَنَزَلَ عَنْهُمْ مَآءٌ أَنْتَ
 بِمَلُومٍ ﴿٥٥﴾ وَذَكَرْنَا لِلَّذِينَ نَنْفَعُ الْمُؤْمِنِينَ ﴿٥٦﴾ وَمَا
 خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٧﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ
 وَمَا أُرِيدُ أَنْ يُطِيعُونِ ﴿٥٨﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ
 ﴿٥٩﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْمِلُونَ
 ﴿٦٠﴾ قَوْلَ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوْعَدُونَ ﴿٦١﴾

سُورَةُ الْطُورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالطُّورِ ﴿١﴾ وَكَتَبَ مُسْطُورٍ ﴿٢﴾ فِي رَقٍّ مَشْهُورٍ ﴿٣﴾ وَالْبَيْتِ
 الْمَعْمُورِ ﴿٤﴾ وَالسَّافِرِ الْفَوْجِ ﴿٥﴾ وَالْبَحْرِ الْمَنْجُورِ ﴿٦﴾ إِنَّ
 عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾ مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾ يَوْمَ تَمُورُ السَّمَاءُ
 مَوْرًا ﴿٩﴾ وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾ قَوْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
 ﴿١١﴾ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾ يَوْمَ يُدْعَوْنَ إِلَى نَارٍ
 جَهَنَّمَ دَعَا ﴿١٣﴾ هَذِهِ النَّارُ الَّتِي كُتِبَ عَلَيْهَا كُذُوبٌ ﴿١٤﴾

﴿that you may remember.﴾ and know that the Creator, Allāh, is One without partners, ﴿يَهْرُوا إِلَى اللَّهِ﴾

﴿So, flee to Allāh.﴾ meaning, seek shelter with Him and trust in Him in all of your affairs,

﴿إِنِّي لَكَرِيْمٌ يُبْرِئُيْ﴾ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا مَآخِرَ ﴿٥٨﴾

﴿Verily, I am a plain warner to you from Him. And set not up any other god along with Allāh.﴾ do not associate any partners with Him,

﴿إِنِّي لَكَرِيْمٌ يُبْرِئُيْ﴾

﴿Verily, I am a plain warner to you from Him.﴾

﴿كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾ أَوْ صَاحِبُ بَيْتٍ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَنَزَلَ عَنْهُمْ مَآءٌ أَنْتَ بِمَلُومٍ ﴿٥٤﴾ وَذَكَرْنَا لِلَّذِينَ نَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطِيعُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْمِلُونَ ﴿٥٩﴾ قَوْلَ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوْعَدُونَ ﴿٦٠﴾﴾

﴿52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"﴾

﴿53. Have they transmitted this saying to these? Nay, they are themselves a people transgressing beyond bounds!﴾

﴿54. So turn away from them, you are not blameworthy.﴾

﴿55. And remind, for verily, the reminding profits the

believers.﴾

﴿56. And I created not the Jinn and mankind except that they should worship Me.﴾

﴿57. I seek not any provision from them nor do I ask that they should feed Me.﴾

﴿58. Verily, Allāh is the All-Provider, Owner of power, the Most Strong.﴾

﴿59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!﴾

﴿60. Then woe to those who disbelieve from their Day which they have been promised.﴾

All Messengers met the Same Type of Denial from Their Nations

Allāh comforts His Prophet ﷺ by saying to Him, 'just as these idolators denied you, the disbelievers of old used the same words with their Messengers,'

﴿كَذَٰلِكَ مَا أَقَالُ مِنَ الْقَوْلِ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنَّانٌ﴾

﴿Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"﴾

Allāh the Exalted and Most Honored said,

﴿أَتَوَاتَا بِذٰلِكَ﴾

﴿Have they transmitted this saying to these?﴾, meaning, have those of the past taught these words to the people of the present?

﴿بَلْ هُمْ قَوْمٌ طَاغَوْنَ﴾

﴿Nay, they are themselves a people transgressing beyond bounds!﴾

They are tyrannical people whose hearts are the same. Therefore, the latter said the same as those before them have said. Allāh the Exalted said,

﴿فَوَلَّوْا عَنْهُمْ﴾

﴿So turn away from them,﴾ meaning, 'O Muḥammad, turn away from the Quraysh idolators,'

﴿فَمَا أَنْتَ بِمَلُومٍ﴾

﴿you are not blameworthy.﴾ meaning, 'We blame you not if you turn away from them.'

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ﴾

﴿And remind, for verily, the reminding profits the believers.﴾

meaning, for only the believing hearts benefit from being reminded.

Allāh Only created Mankind and Jinns to worship Him Alone

Allāh the Exalted and Most Honored said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

﴿And I created not the jinn and mankind except that they should worship Me.﴾

meaning, 'I, Allāh, only created them so that I order them to worship Me, not that I need them.'

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the Āyah,

﴿إِلَّا لِيَعْبُدُونِ﴾

﴿...except that they should worship Me.﴾ meaning, "So that they worship Me, willingly or unwillingly."

Allāh the Exalted said,

﴿مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطِيعُونِ ۚ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

﴿I seek not any provision from them nor do I ask that they should feed Me. Verily, Allāh is the All-Provider, Owner of power, the Most Strong.﴾

Imām Aḥmad recorded that 'Abdullāh bin Mas'ud said, "The Messenger of Allāh ﷺ taught the following:

(إِنِّي أَنَا الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)

'Verily, I am the Provider, Owner of power, the Most Strong.'^[1]

[1] Aḥmad 1:418.

Abu Dāwud, At-Tirmidhi and An-Nasā'ī also collected this *Ḥadīth*. At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."^[1] The meaning of this *Āyah* (51:56) is that, Allāh the Exalted, the Blessed created the creatures so that they worship Him Alone without partners. Those who obey Him will be rewarded with the best rewards, while those who disobey Him will receive the worst punishment from Him. Allāh stated that He does not need creatures, but rather, they are in need of Him in all conditions. He is alone their Creator and Provider.

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمَلًا صَدْرَكَ غِنَى وَأَسَدَّ فَقْرَكَ، وَإِلَّا تَفْعَلْ،
مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أَشَدَّ فَقْرَكَ»

«Allāh the Exalted said, "O Son of Ādam! Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness."»^[2]

At-Tirmidhi and Ibn Mājah collected this *Ḥadīth* and At-Tirmidhi said, "*Ḥasan Gharīb*."^[3]

The statement of Allāh the Exalted,

﴿فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا﴾

«And verily, for those who do wrong, there is a portion», indicates that they will receive their due share of the torment,

﴿يَنْتَلِ ذُنُوبُ أَحْسَنِهِمْ فَلَا يَسْتَعْجِلُون﴾

«like the evil portion (which came for) their likes (of old); so let them not ask Me to hasten on!»

let them not ask that the punishment is rushed to them, for it will surely come,

[1] Abu Dāwud 4:290, *Tuḥfat Al-Aḥwadhī* 8:261 and An-Nasā'ī in *Al-Kubrā* 6:469.

[2] Aḥmad 2:358.

[3] *Tuḥfat Al-Aḥwadhī* 7:166 and Ibn Mājah 2:1376.

﴿قَوْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ﴾

«Then woe to those who disbelieve from their Day which they have been promised.»

meaning, the Day of Resurrection.

This is the end of the *Tafsīr* of *Sūrat Adh-Dhāriyāt*, all praise is due to Allāh and all the favors come from Him Alone.