

Tafsīr Juzu adh-Dhāriyāt

Sūrat adh-Dhāriyāt

سُورَةُ الدَّارِيَّاتِ

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- In his introduction to this *Sūrah*, Sheikh al-Barāk said: *Sūrat adh-Dhāriyāt is a Makkan surah, and the number of its ayāt is sixty. It begins with four oaths which affirm the certainty of the resurrection and recompense, followed by an oath by the heaven with its perfect structure, regarding the differing and contradictory statements of the deniers.*

The ayāt from ten to twenty-three include the mention of the punishment of the liars (kharasoon), those who deny the resurrection, and those who fabricate lies about Allah through guessing and speculation. The ayāt also mention the reward of the righteous and the deeds by which they were doers of good (muhsineen). The ayāt then conclude by drawing attention to the signs within the earth and within the souls for those with insight and certainty, and by pointing out that provision and what the righteous are promised is in the heaven. Then Allah swears by Himself that His promise is true, even though it is unseen, it is like something which is clearly witnessed as Allah says: 'So by the Lord of the heaven and the earth, indeed it is surely the truth, just as you speak.'

The ayāt from twenty-four to forty-six include the story of the guests of Ibrāhīm and the mention of the destruction of the deniers such as the people of Lūt, Fir'awn and his soldiers, 'Ad, Thamūd, and the people of Nūh. 'Indeed, they were a defiantly disobedient people.'

Then the surah concludes with follow-up reminders: Including drawing attention to the evidences within the earth and the heaven of Allah's power and wisdom, and that He is the true Deity to whom one must flee from everything that is feared, by worshipping Him and abandoning associating partners with Him.

It also includes clarification of the role of the Prophet ﷺ, which is to warn. It also explains the way of the deniers, which is to attack the messengers by accusing them of magic and madness. It also includes the command to the Prophet ﷺ to turn away from them and to focus on reminding the believers. It also explains the wisdom of Allah in creating the two kinds of beings, jinn and humans, which is to worship Him alone with no partner, and it shows His independence from them. It also explains that His punishment of the wrongdoers is a way that does not change, and in that is a warning and a threat to the disbelievers of Quraysh.

وَالَّذَارِيَّتِ ذُرْوًا ۝ فَالْحَمِيْلَتِ وِقْرًا ۝ فَالْجَارِيَّتِ يُسْرًا ۝ فَالْمُقَسِّمَتِ أَمْرًا ۝ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ۝ وَإِنَّ الَّذِينَ لَوْفِعَ ۝ وَالسَّمَاءِ ذَاتِ الْحُبُكِ ۝ إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ۝ يُؤَفَّكُ عَنْهُ مَنْ أَفَكَ ۝

(1) - By those [winds] that scatter dust, scattering. (2) - And those [clouds] that carry a heavy load. (3) - And those [ships or stars] that move with ease. (4) - And those [angels] that distribute the command. (5) - Indeed, what you are promised is surely true. (6) - And indeed, the recompense will surely occur. (7) - By the heaven containing pathways. (8) - Indeed, you are in differing speech. (9) - Turned away from it is he who is turned away.

- **General meaning:** These *ayāt* include a *qasam* (oath) from Allah by four of His creations, affirming the truth of His promise and the certainty of the *jazā'* (recompense) on the Day of Judgement. Allah then swears by the heavens full of pathways regarding the disagreement of the *mushrikūn* and the contradiction in their statements and that this is one of the causes that leads some people away from accepting the truth.

• **Tafseer:**

{وَالَّذَارِيَّتِ ذُرْوًا} – “By those [winds] that scatter dust, scattering”. This is a *qasam* (oath) from Allah. That is, Allah swears by the *dhāriyāt* (scatterers), which are the winds that scatter dust and other things, meaning they stir it up and disperse it. Allah says: ‘And give them an example of the life of this world: it is like rain that We send down from the sky, which makes the earth’s vegetation grow thick and green, but soon it turns into dry stubble that the wind blows away’. [al-Kahf: 45]

Allah’s saying {ذُرْوًا} emphasizes the scattering of the winds, meaning that Allah swears by the winds that stir up the dust and make it fly intensely.

{فَالْحَمِيْلَتِ وِقْرًا} – “And those [clouds] that carry a heavy load”. Allah also swears by the clouds that carry a heavy load of water. Many of the *mufasirūn* are of this opinion, however, some of them are of the view that it refers to the winds that carry the clouds, as evidenced by Allah’s saying: ‘And it is He who sends the winds as glad news before His mercy (the rain). When they have carried the heavy clouds, We drive them to a dead, dry land and send down rain upon it, and through it, We bring forth all kinds of fruits’. [al-A’rāf: 57]

{فَالْجَارِيَّتِ يُسْرًا} – “And those [ships or stars] that move with ease”. Allah also swears by the ships that sail smoothly and gently in the sea. Ibn Taymiyyah mentioned that what is meant by the *jariyāt* are all of the stars because Allah says: ‘So I swear by the stars that recede, those that move and hide themselves’. [al-Takwīr: 15-16]

{فَالْمُقَسِّمَتِ أَمْرًا} – “And those [angels] that distribute the command”. Allah also swears by the angels who distribute the decreed matters among the people and among the lands, such as provision, rain, and other things.

Between these four matters which Allah swears by, there is a connection, which is why they are joined with the {فَ}. Allah swore by the scattering winds, then by the clouds which the winds drive, then by the ships sailing by the flowing of the winds, then by the angels who distribute the commands of Allah, among which is the directing of the winds.

Allah swore by these things as a preparation for the *jawābul qasam* (subject of the oath), which is the truth of the resurrection and recompense. It is as if it is being said: ‘Whoever is able to do these amazing things is also able to bring back what He created the first time.’ This is why Allah says:

{إِنَّمَا تُوعَدُونَ لَصَادِقٌ} – “**Indeed, what you are promised is surely true**”. This is the *jawābul qasam* (subject of the oath). Meaning, what you are promised of the resurrection, reward, and punishment is true without a doubt.

{وَإِنَّ اللَّهَ لَنُوفِقَ} – “**And indeed, the recompense will surely occur**”. The accountability and recompense will happen and are inevitable.

Allah may swear by whatever He wills of His creation, but the creation can only swear by Allah. This is because a *qasam* involves glorification, and only Allah deserves to be glorified in this way. Therefore, swearing by other than Allah is *shirk* because none should be glorified by an oath except Allah.

After Allah swore to the truth of what He has promised, Allah swore to the disagreement of the *mushrikoon*, the contradiction of their statements and their stubbornness.

{وَالسَّمَاءِ ذَاتِ الْحُبُكِ} – “**By the heaven containing pathways**”. Meaning, the heaven (sky), possessing beauty, perfection, and well-ordered design. This was reported by Ibn Abbās and others from the *Salaf*. The term *hubuk* refers to tracks or ways, meaning the paths of the heavens and the stars within it. Linguistically, it is derived from the word *al-habk*, which is the perfection of craftsmanship. The structured arrangement of the sky and stars and the paths of the heaven in which the stars move show the perfection of Allah's creation. This linguistic meaning supports what the *Salaf* narrated.

{إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ} – “**Indeed, you are in differing speech**”. This is *jawābul qasam*. Meaning, you *mushrikoon* are in confused and contradictory speech regarding the Quran and what it mentions of the resurrection. Some say it is magic, others say it is sorcery, and others say it is tales of the old. Regarding the Prophet ﷺ, some say he is a poet, some say he is mad and some say that he is a lying magician. The connection between the *qasam* and the *jawābul qasam* is contrast. The sky is perfect and orderly while their speech is confused and inconsistent.

{يُؤْفَكْ عَنْهُ مَنْ أُفِكَ} – “**Turned away from it is he who is turned away**”. Whoever is turned away from *Imān* is turned by the preordained decree of Allah, however it is because of their differing speech that they are turned away (causal). Therefore, the pronoun {عَنْهُ} returns to the Prophet ﷺ and what he came with from *Imān* and from evidences and proofs that give certainty.

● Points of benefit and rulings

1. The winds, clouds and sailing ships are among the great signs of Allah, which is why He swears by them.
2. Among the things Allah swears by are the angels, including those who distribute the command and manage the affairs.
3. The greatness of the Resurrection and Recompense, as indicated by the four oaths Allah swears by of their inevitability.
4. The contradiction of the statements of the *mushrikūn* regarding the Resurrection, the Qur'an and the Messenger ﷺ, and the oath from Allah regarding that by the heaven full of paths and beauty.
5. The disagreement of the *mushrikūn* in their statement is something by which some people are led astray and turned away from the truth.

10 - 14

﴿قَتِيلَ الْخَرَّاصُونَ ۝ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ۝ يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ۝ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ۝ ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ۝﴾

(10) - Cursed are the falsifiers. (11) – Those who are in deep confusion, heedless. (12) - They ask: ‘When is the Day of Recompense?’ (13) - [It will be] the Day they will be

tormented over the Fire. (14) - Taste your torment. This is what you were seeking to hasten.

- **General meaning:** These five *ayāt* contain a curse from Allah upon the liars and the falsifiers who fabricate lies and say about Allah that which they do not know. This is why their statements and views regarding the Resurrection and Recompense differ, and they consider it unlikely. All the while they are in a state of overwhelming ignorance. This is why they ask out of denial about the Day of Recompense; which is the Day on which they will be punished in the Hellfire, and it will be said to them: 'Taste your torment, this is what you were seeking to hasten'.

- **Tafseer:**

- {قِيلَ الْخَرَّاضُونَ} – **"Cursed are the falsifiers"**. Meaning, they are cursed and destroyed. This is a *du'ā* against them, and is similar to saying: {قَاتِلْهُمْ اللَّهُ} 'May Allah destroy them'. It does not literally mean the act of killing (*al-qatl*) itself, but rather destruction in any form. The *la'n* (curse) is expressed as *qatl* (killing) to liken the cursed person to the one who is killed. The cursed person is deprived of every good and happiness, just as the one who is killed is deprived of life and every *ni'ma* (or goodness).

The *kharrasun* are those who lie against Allah and have differing and conflicting statements (*qawl mukhtalif*). They resort to falsehood to refute the truth. The term *khars* literally means conjecture or speculation, and it is condemned if it is not based on any proof or evidence. In this *ayah*, it is used metaphorically to mean lying, because they say of Allah that which they do not know or have any evidence for.

{الَّذِينَ هُمْ فِي غَمْرَةٍ} – **"Those who are in deep confusion"**. They are in a state of ignorance, which overwhelms and surrounds them just as water overwhelms and surrounds a drowning person. The verb *ghamara* means to immerse, overwhelm or flood.

{سَاهُونَ} – **"Heedless"**. They are heedless, neglectful, and distracted from *Imān* and from the Hereafter.

{يَسْأَلُونَ أَيَّانَ يَوْمَ الدِّينِ} – **"They ask: 'When is the Day of Recompense?'"**. They ask the Prophet ﷺ out of mockery and denial, when is the Day of Recompense and Reward? When will it occur?

{يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ} – **"[It will be] the Day they will be tormented over the Fire"**. The Day of Recompense which they were mockingly asking about and which they considered far-fetched and unlikely will occur on the Day they are burned by the Hellfire. The origin of the word *fitnah* is the melting of gold and similar metals over fire to distinguish any impurities such as ore or other metals like copper. The word was then used to mean punishment.

This answer does not specify the exact time of the Day of Judgment about which they asked. Instead, it mentions the severe punishment that they will taste in the Hellfire on that Day. This is a more effective response than specifying the time, because it includes a severe threat.

{ذُوقُوا فِتْنَتَكُمْ} – **"Taste your torment"**. This is what will be said to them *tawbīkhan* (rebuking them), and *taqrī'ān* (reprimanding them). Meaning, taste your torment and taste your punishment.

{هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ} – **"This is what you were seeking to hasten"**. This punishment that you are currently experiencing in the Hellfire is what you sought to hasten in the worldly life when you mockingly asked when the Day of Recompense will be. This will be said to them to humiliate and belittle them.

- **Points of benefit and rulings**

1. The meaning of *qutila* in the Qur'an is cursed.
2. Speaking about Allah without knowledge is a characteristic of the disbelievers due to their ignorance and following doubtful matters.

3. They are in this world in a state of heedlessness and forgetfulness regarding why they were created and what awaits them.
4. It is forbidden to speak about Allah without knowledge and doing so is a form of resembling the disbelievers.
5. The disbelievers due to their excessive ignorance and stubbornness and ask questions of dismissal and mockery about the Day of Recompense.
6. Their recompense on the Day of Judgment is that they will be punished and rebuked in the Hellfire.

15 - 19

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مِمَّا آتَتْهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾﴾

(15) - Indeed, the righteous will be among gardens and springs. (16) - Accepting what their Lord has given them. Indeed, they were before that doers of good. (17) - They used to sleep but little of the night. (18) - And in the hours before dawn they would ask forgiveness. (19) - And in their wealth, there was the right of the one who asks and the deprived.

- **General meaning:** After Allah clarified the condition of the denying disbelievers in the previous *ayāt*, He mentions the state of the righteous believers in this world and in the Hereafter. Their state in this world is excellence (*ihsān*) in the worship of Allah, and excellence in their treatment towards the servants of Allah. As for their state in the Hereafter, they will be in gardens and springs, receiving and accepting what their Lord has given them of bliss.

- **Tafseer:**

{إِنَّ الْمُتَّقِينَ} – “**Indeed, the righteous**”. They are the believers who are described with *taqwa*, which is performing what Allah has commanded and avoiding what He has prohibited.

{فِي جَنَّاتٍ} – “**Will be among gardens**”. They will be in Paradise which contains many gardens (*jannāt*) of varying levels according to the varying deeds of the believers in it. The Prophet ﷺ said to the woman who asked about her son (Hāritha ibn Surāqah) who was killed on the day of Badr: ‘O Mother of Hāritha, in Paradise there are gardens, and your son has attained *al-Firdaws*, the highest’. [Bukhari]

{وَعُيُونٍ} – “**And springs**”. Flowing springs with the drinks of the people of Paradise. The overall meaning of the *ayah* is that the *Mutaqūn* will reside in great gardens in which there are flowing springs.

{ءَاخِذِينَ مِمَّا آتَتْهُمْ رَبُّهُمْ} – “**Accepting what their Lord has given them**”. They are pleased with what Allah has given them of *naʾīm* (bliss). The term *akhdh* means receiving what was given with acceptance and satisfaction. Allah says: ‘Do they not know that it is Allah who accepts repentance from His servants and receives the charities’. [al-Tawbah: 104]

What the *Mutaqūn* receive of honour is from the effects of Allah's special and exclusive Lordship (*al-Rubūbiyyah al-Khāsah*). This is why His *Rubūbiyyah* is mentioned in the *ayah*.

{إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ} – “**Indeed, they were before that doers of good**”. They perfected (*ihsān*) their good deeds in this worldly life by performing them with sincerity, conformance, and consistency. Allah then gives details of this *ihsān* (excellence):

{كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ} – “*They used to sleep but little of the night*”. They used to stay awake for most of the night and sleep very little, striving in the worship of Allah during the time of rest and calmness for most people. The term *hujū* means sleep.

{وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ} – “*And in the hours before dawn they would ask forgiveness*”. They would ask Allah to forgive their sins and shortcomings. The term *al-saḥar* refers to the last part of the night before the dawn (*fajr*). Therefore, despite their little sleep and much night prayer (*qiyamul layl*), they would extend that to the period before dawn, which is the time for seeking forgiveness. They would still consider themselves sinful, as if they had not devoted their night to worship. This indicates their increased fear of Allah and that they were not deceived by their worship.

This is their *iḥsān* regarding the rights of Allah. As for their *iḥsān* with the creation of Allah, Allah says: {وَفِي أَمْوَالِهِمْ حَقٌّ} – “*And in their wealth there was the right of*”. This is referring to the voluntary spending which they give to:

{لِّلسَّائِلِ} – “*The one who asks*”. Meaning the one who is genuinely poor and asks for charity, being deserving of it.

{وَالْمَحْرُومِ} – “*And the deprived*”. Meaning, the *faqīr* who refrains from asking people for charity. Therefore, he is deprived because he is thought to be rich because of his restraint.

In Surat al-Ma’ārij, Allah says: ‘*And those within whose wealth is a known right. For the one who asks and the deprived*’. [al-Ma’ārij: 24-25] Here, the *haqq* (right) is described as being *ma’lūm* (known), meaning it is known and specified. This is referring to the obligatory charity which is the *zakāt*. This is because within the same context, the obligatory prayer is mentioned. Allah says: ‘*Those who are constant in their prayer*’. [al-Ma’ārij: 23]

As for this *ayah* in Surat adh-Dhāriyāt, it is referring to the voluntary charity because within the same context, the voluntary night prayer is mentioned. And Allah knows best.

● **Points of benefit and rulings**

1. *Taqwa* is the strongest reason for attaining happiness and the ultimate success.
2. The reward of the *Mutaqūn* (righteous) is to enjoy gardens and springs in Paradise.
3. In Paradise, there are springs flowing with various types of drinks.
4. The people of Paradise will enjoy what Allah has given them of the various types of bliss.
5. The reason for this generous reward is their *iḥsān* (excellence).
6. *Iḥsān* is of two types: Excellence in the worship of Allah and excellence towards the servants of Allah.
7. From the perfection of *iḥsān* in good deeds is not to be deceived by them while feeling a sense of shortcoming.
8. No one can do without seeking forgiveness, no matter how much they reach in worship. This is why the Prophet ﷺ used to seek forgiveness frequently.
9. Spending wealth in its proper place is among the greatest forms of *iḥsān* towards the creation.

20 - 23

﴿وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْتُمْ تَنْطِقُونَ ﴿٢٣﴾﴾

(20) - *And on the earth are signs for those with certainty. (21) - And also within yourselves, do you not then see? (22) - And in the heaven is your provision and whatever you are*

promised. (23) - Then by the Lord of the heaven and earth, indeed, it is the truth - just as surely as you can speak.

- **General meaning:** These *ayāt* contain a reminder of the signs within the earth and within the human souls that point to Allah's *Qudra* (power), *Hikmah* (wisdom) and *Rahmah* (mercy). They also contain information about the goodness kept in the heaven for Allah's servants, in this world and in the Hereafter. This is all confirmed and emphasized through an oath by the greatest thing by which an oath can be made, namely the Lord of the heaven and the earth, that what the servants are promised is true, like a tangible matter such as the speech of people.
- **Tafseer:** These *ayāt* demonstrate the perfection of Allah's Power (*Qudrah*), and that He alone is worthy of all worship without partners. They also establish the *hujjah* (proof) against the deniers. It is of two kinds: the first kind relates to the earth, as Allah says:

{وَفِي الْأَرْضِ آيَاتٌ} – **“And on the earth are signs”**. The term *ayah* means a mark that indicates and clarifies something. Meaning, in the earth are clear proofs of the existence of the Creator and His Power, Knowledge, Wisdom and Mercy. For example, these signs can be found in the mountains, seas, rivers, minerals, animals, fruits and different kinds of plants.

{لِّلْمُوقِنِينَ} – **“For those with certainty”**. For those who are firmly grounded in *Imān* and *Yaqīn*. They are specifically mentioned because they are the ones who benefit from these signs and observe them with insight. Every time they observe these signs, they increase in *Yaqīn*, alongside their existing *Yaqīn* and *Imān*. The earthly signs were mentioned first because they are the closest to mankind.

The second kind of signs relate to the human being themselves, as Allah says:

{وَفِي أَنْفُسِكُمْ} – **“And also, within yourselves”**. In yourselves are also signs and lessons. In your creation, your stages of development, your transition from one state to another, the differences in your languages, colours, and your variations in your physical builds, intellect, and understanding. And also, in your creation in the best form with an upright structure, balanced limbs, and the internal and external senses and the power placed within you.

{أَفَلَا تَبْصُرُونَ} – **“Do you not then see?”**. Will you not look with the look of the one who reflects and gains insights? This is a question which rebukes and condemns. It is a rebuke and a condemnation for not reflecting and contemplating upon these signs. Then Allah mentioned another sign by saying:

{وَفِي السَّمَاءِ رِزْقُكُمْ} – **“And in the heaven is your provision”**. Meaning, what descends from the decree and command of Allah regarding your sustenance and the provision in this world. It also includes the rain which Allah made a cause (*sabab*) for your provision (*rizq*). It also descends from the heaven.

{وَمَا تَوْعَدُونَ} – **“And whatever you are promised”**. Meaning Paradise, because it is in the highest heaven. Some of the early *Salaf* stated that what is meant is what you are promised of good and evil. Meaning, everything is decreed and written in the Preserved Tablet (*al-Lawḥ al-Maḥfūz*) which is in the heavens. As for the Hellfire, it is in the lowest of the low and is not in the heaven. The Prophet ﷺ said: ‘Allah the Almighty says: ‘Record his book [meaning the record of the disbeliever's deeds] in *Sijjīn*, in the lowest earth.’ [Aḥmad, Abu Dawūd - Saḥīḥ]

Allah then swore by His *Muqadas* Self to confirm all that has preceded:

{فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ} – **“Then by the Lord of the heaven and earth”**. Allah swears by His *Rubūbiyyah* (Lordship) over the heaven and the earth.

{إِنَّهُ لَحَقُّ} – **“Indeed, it is the truth”**. What Allah has promised of the resurrection, recompense, punishment and reward is the truth. It is firmly established, certain and beyond doubt.

{مَثَلُ مَا أَنْكُمْ تَنْطِقُونَ} – **“Just as surely as you can speak”**. What Allah has promised of the resurrection and recompense is certain just as you are speech (*nuṭq*) is certain and undeniable to you. You do not

doubt for a minute that your speech originates from you. Allah likened the certainty of the unseen to the certainty of the human speech which is tangible and audible. It is like saying: 'it is as true as you being here' or 'it is as true as the fact that you can speak'. The truth of the Hereafter and its existence are as certain as something known by necessity.

● **Points of benefit and rulings**

1. Guidance toward reflecting on the universal signs in the earth and the souls.
2. The universal signs in the earth are mentioned generally in this *ayah*, while they are mentioned in detail in other *ayāt*, such as Sūrat al-An'ām, Sūrat al-Ra'd, Sūrat al-Naḥl, Sūrat al-Naml and others.
3. Those who benefit from the signs are those who are certain of Allah's *Rubūbiyyah* and *Ulūhiyyah*. and those seeking knowledge that leads to certainty.
4. In the creation of mankind there are signs for those who reflect.
5. These signs are mentioned generally here and explained in detail in other *ayāt*, such as in Sūrat al-Mursalāt, Surat al-Balad and Surat at-Tīn.
6. Turning away from reflecting on the signs within the self is blindness of the *baṣāir* (insights).
7. The origin of the servants' provision is in the heaven which is what descends from the command of Allah and the rain He sends down.
8. Paradise is in the heaven.
9. Comparing something unseen but known with something physically perceived to establish certainty about it.

24 - 30

﴿هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ﴾ (٢٤) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ (٢٥) فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (٢٦) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (٢٧) فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَرُوهُ بِغُلَامٍ عَلِيمٍ (٢٨) فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ (٢٩) قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ (٣٠)

(24) - Has there reached you the story of the honoured guests of Ibrāhīm? (25) - When they entered upon him and said: 'Salāman.' He answered: 'Salāmun, you are a people unknown to me. (26) - Then he turned to his family and came with a fat calf. (27) - Then he placed it near them and said: 'Will you not eat?' (28) - Then he felt fear within himself from them. They said: 'Fear not,' and gave him glad tidings of a knowledgeable boy. (29) - Then his wife came forward with a cry and struck her face and said: '[I am] a barren old woman!' (30) - They said: 'Thus has your Lord said; indeed, He is the Most Wise, the All-Knowing.'

- **General meaning:** These *ayāt* contain the news of the honoured guests of Ibrāhīm and what occurred between them and Ibrāhīm when they met, including the greeting and the response, his quickness in bringing food for them, their glad tidings to him of a knowledgeable son, and his wife's astonishment and amazement at the news of a child while they were both elderly, and the angels' confirmation of this *bushrā* (glad tidings).

● **Tafseer:**

{هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ} – “Has there reached you the story of the honoured guests of Ibrāhīm?”. This *ayah* is addressed to the Prophet ﷺ and also to anyone suitable to be addressed. This style of address is used when the news being mentioned is remarkable and important, and it indicates

that such knowledge only comes via the revelation (*wahy*). This is similar Allah's statements: *'Has there reached you the story of the soldiers'*. [al-Burūj: 17] *'Has there reached you the report of the Overwhelming [event]?'*. [al-Ghāshiyah: 1]

The question form is for drawing attention and for amazement. The word *ḡayf* (guest), can be used to refer to a single person or to a group of people. The guests of Ibrāhīm were a group of angels who came in the form of human beings, bringing him glad tidings of a son and informing him of the destruction of the people of Lūṭ.

They were described as being *mukramīn* (honoured) because they are honoured with Allah, as Allah says: *'Rather, they are [but] honoured servants'*. [al-Anbiyā': 26] They were also honoured because Ibrāhīm honoured them and treated them with great generosity.

{إِذْ دَخَلُوا عَلَيْهِ} – **"When they entered upon him"**. Meaning when they entered his home.

{فَقَالُوا سَلَامًا} – **"And said: 'Salāman'"**. Meaning, we greet you with the greeting of *salām* (peace). This is what they said when they entered his home.

{قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ} – **"He answered: 'Salāmun, you are a people unknown to me'"**. Ibrāhīm responded to them with the greeting of *salām* and informed them that they were unknown to him, meaning they were strangers. He said this is so that they would identify themselves because at that moment he did not know who they were, although he got to know who they were after that.

{فَرَاغَ إِلَى أَهْلِهِ} – **"Then he turned to his family"**. He quickly and secretly went to his family so that his guests would not notice his absence. He discreetly slipped away from them to bring them food.

{فَجَاءَ بِعِجْلٍ سَمِينٍ} – **"And came with a fat calf"**. He quickly returned to his guests with a *'ijil* (calf) that was full of meat and fat, which is an increase in generosity and hospitality. In *Sūrat Hūd*, Allah described the calf as roasted: *'And He did not delay in bringing [them] a roasted calf'*. [Hūd: 69]

{فَقَرَّبَهُ إِلَيْهِمْ} – **"Then he placed it near them"**. He placed it near them so it would be easier for them to reach it when eating. Essentially, he presented the food to them. This is from the perfection of honouring the guest.

{قَالَ أَلَا تَأْكُلُونَ} – **"And said: 'Will you not eat?'"**. This is an offer and invitation to eat. It is gentleness and kindness to the guest and makes them feel at ease. Ibn Kathīr said in his *tafsīr* of this *ayah*: *'Ibrāhīm said this polite and kind statement to his guests, and surely, this ayah indicates proper manners for honouring 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 favour to them by saying, "We will make food for you." Rather, he discreetly 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.'* However, when he saw that their hands did not reach the food, he became fearful.

{فَأَوْجَسَ مِنْهُمْ خِيفَةً} – **"Then he felt fear within himself from them"**. He felt fear within himself, thinking they had come for an evil purpose, as they did not accept his hospitality.

{قَالُوا لَا تَخَفْ وَبَشِّرُوهُ بَعْلَمَ عَلِيمٍ} – **"They said: 'Fear not,' and gave him glad tidings of a knowledgeable boy"**. They reassured him that he had nothing to fear and that they were there to give him glad tidings, despite his old age, of a son who would be born to him from his wife Sārah, and that his son would live and possess abundant knowledge of Allah and his religion. The majority of the scholars say that this son was Ishāq because Allah says: *'Then We gave her glad tidings of Ishāq and after Ishāq, Ya'qūb'*. [Hūd: 71]

{فَأَقْبَلَتِ امْرَأَتُهُ} – **"Then his wife came forward"**. His wife Sārah came forward when she heard the glad tidings from these guests.

{فِي صَرَّةٍ} – “*With a cry*”. She came shouting in amazement and wonder at this great news.

{فَصَكَّتْ وَجْهَهَا} – “*And struck her face*”. She struck it in the manner women sometimes do out of amazement or shock. These are from the things that women do in response to something emotional which is contrary to ordinary behaviour.

{وَقَالَتْ عَجُوزٌ عَقِيمَةٌ} – “*And said: [I am] a barren old woman!*”. Meaning, how can I give birth while I am a barren old woman? The ‘*ajūz*’ is the one advanced in age and can no longer give birth, and the ‘*aqīm*’ is the barren woman who never gave birth at all. She wondered how birth could occur when these two obstacles were combined, namely old age and barrenness.

{قَالُوا كَذَلِكَ قَالَ رَبُّكَ} – “*They said: Thus has your Lord said*”. Meaning, it is Allah, your Lord, who has decreed and ordained that, and there is nothing strange about the Might (‘*azama*) and Power (*quwwa*) of Allah. Allah is capable of all things. He is the one who has decreed that you will have a child, so no ordinary cause (*sabab*), such as old age or barrenness can prevent it.

{إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ} – “*Indeed, He is the Most Wise, the All-Knowing*”. It is Allah who places things in their proper places because He is al-Ḥakīm, and He encompasses all things by His knowledge, because He is al-‘Alīm. Therefore, submit to the decree of Allah, show gratitude to Him for His blessings, because Allah has a wisdom in what He decrees and it is based on His knowledge of all things.

● Points of benefit and rulings

1. The angels who brought the glad tidings to Ibrāhīm came in the form of guests, which is why Allah referred to them as such.
2. These guests were inherently worthy of honour and that they were honoured by Ibrāhīm through his hospitality.
3. It is prescribed for the one entering a house to initiate the greeting of *salām*.
4. The greeting of *salām* is the greeting of the prophets and their followers.
5. The recommendation of choosing good food for honouring the guest.
6. The recommendation of placing the food near the guest and inviting them to eat in a gentle manner.
7. The permissibility of feeling unease towards a guest if they do something strange.
8. Glad tidings for Ibrāhīm of a child despite old age, and that the child will be learned and knowledgeable.
9. The permissibility of raising the voice or striking the face in wonder, not out of despair and objection to the decree of Allah.
10. This woman, Ibrāhīm's wife, was the mother of Ishāq, and Ishāq is the son referred to in the story.
11. Confirming news and removing any doubt of it by attributing it to Allah.
12. Affirming specific lordship (*Rubūbiyyah Khāṣah*) which includes Allah's Power to create a child despite old age.

31 - 37

﴿قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ﴾ (٣١) قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

(31) - He said: ‘Then what is your mission, O messengers?’. (32) -They said: ‘Indeed, we have been sent to a wicked people. (33) - To send down upon them stones of clay. (34) -

Marked by your Lord for the transgressors.’ (35) - So We brought out whoever was in it from the believers. (36) - But We did not find within it except one house of Muslims. (37) - And We left therein a sign for those who fear the painful punishment.

- **General meaning:** These *ayāt* contain the continuation of the story of the guests of Ibrāhīm as well as some of the story of the people of Lūṭ. Ibrāhīm asked the Messengers about the matter for which they had come, because he understood that their visit was not just to him giving glad tidings of a knowledgeable son, but it was for a greater matter than that, which was that they had been sent to destroy the people of Lūṭ.

After Ibrāhīm began defending the people of Lūṭ because Lūṭ and his family were among them, Allah reassured him that He brought out from the towns of the people of Lūṭ the believers, who were Lūṭ and his family except his wife. Then Allah points to the actual destruction of the people of Lūṭ and that in their destruction is a sign for those who fear His painful punishment.

- **Tafseer:** When Ibrāhīm realized that his guests were angels because they did not eat and because they gave him glad tidings of a son, and because the angels do not gather in this way except for an important matter. A single angel is sufficient to give glad tidings, as was the case of the glad tidings given to Zakariah and Maryam. When he realized this, he asked them:

{قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ} – “He said: ‘Then what is your mission, O messengers?’”. Meaning, what is the matter for which you have come, O Angels. The term *khatb* (mission) is mostly used for matters of great importance and in hardships. Ibrāhīm referred to them as *mursalūn* (messengers) because this is a description of the angels, as Allah says: ‘O Lūṭ, we are messengers from your Lord. Your people will not be able to harm you’. [Hūd: 81] They were the same angels which came to Ibrāhīm.

{قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ} – “They said: ‘Indeed, we have been sent to a wicked people’”. Meaning, we have been sent by Allah to destroy a wicked and criminal people, namely the people of Lūṭ. They were the people who committed the great crime of sodomy (homosexuality) along with their disbelief and disobedience. They committed several *jarā’im* (crimes) as Allah says: ‘Do you approach men, commit robbery on the roads, and commit evil openly in your gatherings?’ [al-‘Ankabūt: 29] They also rejected their prophet and harmed him concerning his guest.

{لَنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ} – “To send down upon them stones of clay”. Meaning, clay that had become hardened and baked until it became like stones in hardness. This is the *sijjīl* that is referred to in other *ayāt* of the Qurān.

{مُّسَوَّمَةً عِنْدَ رَبِّكَ} – “Marked by your Lord”. Meaning, each stone was marked for a specific person from those who had transgressed and overstepped Allah's boundaries. The marking of these stones was decreed by Allah as per His Wisdom (*Hikmah*).

{لِّلْمُّسْرِفِينَ} – “For the transgressors”. Meaning, those who exceed the limits of Allah in their *fujūr* (immorality) and *‘isyān* (disobedience). Allah described the people of Lūṭ in the Quran with all attributes of blame; such as *‘isrāf* (extravagance), *ẓulm* (wrongdoing), *ijrām* (criminality), *sū* (evil), *fisq* (corruption), *‘udwān* (transgression), *jahl* (ignorance), and *ifsād* (spreading corruption). In *Ṣūrat al-‘Ankabūt*, Allah mentions the discussions that took place between Ibrāhīm and the angels. Allah said: ‘He said: ‘But Lūṭ is there!’ They replied: ‘We know well who is there. We will surely save him and his family, except his wife; she will be among those who remain behind.’ [al-‘Ankabūt: 32] Here Allah briefly mentions how He saved Lūṭ and his family.

{فَأَخْرَجْنَا مَن كَانَ فِيهَا مِّنَ الْمُؤْمِنِينَ} – “So, We brought out whoever was in it from the believers”. Meaning, we commanded them to leave and showed them the way. This command was for all the believers from the towns of the people of Lūṭ. They are the ones who believed in Allah and His Messengers. Their *Imān* was the reason for their salvation. They were Lūṭ and his family except his wife. Allah said:

‘Leave with your family during the night, and let none of you look back, except your wife’. [Hūd: 81] They were believers inwardly and outwardly.

{فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ} – “**But We did not find within it except one house of Muslims**”. Meaning, other than the people of the one household (*ahlu baytin*). This shows how few there were who had believed. Allah described all the people of household of Lūṭ with Islam because among them was his wife who inwardly followed the religion of her people, therefore the description of *Imān* does not apply to her. It is known that if *Islām* and *Imān* are mentioned in the same context, *Islām* is interpreted as the outward actions such as praying and fasting, while *Imān* is interpreted as the inward actions and beliefs.

{وَتَرَكْنَا فِيهَا آيَةً} – “**And We left therein a sign**”. Meaning, in the towns of the people of Lūṭ that were destroyed. Allah left a great sign of their destruction.

{الَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ} – “**For those who fear the painful punishment**”. We left in it a lesson for those who fear the painful punishment of Allah. Allah turned their towns upside down and rained upon them stones of *sijjīl*. Allah drew attention to this sign as it was on the route of Quraysh on their way to al-Shām. Allah said: ‘You pass by their ruins in the morning, and at night. Will you not understand?’ [al-Ṣāffāt: 187-188] There is no doubt that leaving the ruins of destroyed people is among the clearest signs of the power of the One who destroyed them.

● Points of benefit and rulings

1. Ibrāhīm knew that his guests were messengers from Allah either because they informed him or because of the glad tidings they brought.
2. Among the things for which Allah condemned the people of Lūṭ is that they were *mujrimūn*, (criminals). The *mujrim* is the one who commits a great sin as they did with their disbelief and through committing *fāhisha* (immorality).
3. Among the punishments inflicted upon the people of Lūṭ was the sending of stones upon them.
4. This type of punishment is prepared for every transgressor (*musrif*) and that these stones were marked with distinguishing signs.
5. *Imān* necessitates salvation unlike outward *Islām* alone because *Imān* includes *Islām* while outward *Islām* does not necessarily include true *Imān*, such as the *Islām* of the hypocrites.
6. Allah leaves the traces of punishment that befell the deniers so that they may be signs proving the truthfulness of his messengers.

38 - 46

﴿وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْبِهِ وَكَانَ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾ فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالْأَرْمِيمِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾ فَمَا اسْتَظْلَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٥﴾ وَقَوْمٌ نُّوحٌ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾﴾

(38) - And in Mūsā, when We sent him to Fir‘awn with clear authority. (39) - But he turned away with his supporters and said: ‘A magician or a madman.’ (40) - So We seized him and his soldiers and cast them into the sea, and he was blameworthy. (41) - And in ‘Ād, when We sent against them the barren wind. (42) - It left nothing it came upon except that it

turned it into ruins. (43) - And in Thamūd, when it was said to them: 'Enjoy yourselves for a time.' (44) - But they rebelled against the command of their Lord, so a terrible blast seized them while they were looking on. (45) - They were unable to arise, nor could they defend themselves. (46) - And the people of Nūḥ before; indeed, they were a defiantly disobedient people.

- **General meaning:** After Allah mentioned that he left in the story of the people of Lūṭ a sign for those who fear the painful punishment, He informed that He also left similar signs in the stories of the prophets and their people before Lūṭ without going into detail about their stories. Allah mentioned the story of Mūsā, 'Ād, Thamūd, and Nūḥ. In all their stories there is a sign for those who fear the painful punishment. Their stories in particular inspire fear of Allah's punishment.

- **Tafseer:**

{وَفِي مُوسَى} – **“And in Mūsā”**. Meaning, we also placed in Mūsā and his story a sign from which those who fear Allah's punishment and take heed.

{إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ} – **“When We sent him to Fir'awn with clear authority”**. We sent him to Fir'awn with clear proof and obvious evidence to the truth of what he came with. This clear proof was his staff and his shining white hand.

{فَتَوَلَّىٰ بِرُكْنِهِ} – **“But he turned away with his supporters”**. He turned away from *Imān* and the truth because of his supporters and soldiers upon which he relied upon for his strength. They were referred to as a *rukṇ* (pillar) because they were to him like a pillar upon which a building depends.

{وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ} – **“And said: 'A magician or a madman'”**. Fir'awn said this about Mūsā in order to belittle him and warn his people against him and to turn them against him. He called him a *sāḥir* (magician) because he came with extraordinary signs, and a *majnūn* (madman) because he claimed to be a Messenger from Allah. The difference between a magician and a madman is that the magician deliberately seeks out and serves the *jinn*, whereas the madman is overtaken by them without his choice. He only said this to deceive his people, but he knew that Mūsā was truthful as Allah says: *‘They denied them (the signs) even though they were convinced of them inwardly, out of wrongdoing and arrogance.* [al-Naml: 14]

{فَأَخَذْنَاهُ وَجُودَهُ} – **“So We seized him and his soldiers”**. We seized Fir'awn and his soldiers, whom he took pride in, with punishment and overpowering force.

{فَنَبَذْنَاهُمْ فِي الْيَمِّ} – **“And cast them into the sea”**. They were thrown into the sea when the two parts which Mūsā separated with the permission of Allah closed upon them while they were in the middle as they were pursuing them.

{وَهُوَ مُلِيمٌ} – **“And he was blameworthy”**. Meaning, Fir'awn was guilty of actions deserving of blame because of his disbelief and tyranny. This *ayah* is proof that Allah humiliates the tyrants and those who are defiantly arrogant.

{وَفِي ʿَادٍ} – **“And in 'Ād”**. Meaning, we also placed in the story of 'Ād a great sign for every person of understanding who fears Allah's painful punishment.

{إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ} – **“When We sent against them the barren wind”**. It was a wind that contained no good at all; it brought no rain and fertilized no trees. It is compared to a barren woman who neither conceives nor gives birth. It was the fierce, raging wind that destroyed everything in its path. This is why Allah says:

{مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ} – **“It left nothing it came upon”**. Meaning, no person or property the wind passed on its way. The word {مِنْ} emphasizes the comprehensiveness of what follows which is the destruction.

{إِلَّا جَعَلَتْهُ كَالرَّمِيمِ} – “**Except that it turned it into ruins**”. Whatever the wind came upon, it left them like something worn out and crumbled, essentially destroyed.

{وَفِي ثَمُودَ} – “**And in Thamūd**”. Meaning, there is also a great sign for those who fear Allah's painful punishment in the story of Thamūd.

{إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ} – “**When it was said to them: ‘Enjoy yourselves for a time’**”. This was said to them after they denied their Prophet (Sālih) and slaughtered the she-camel that had been sent to them as a sign. The command ‘enjoy yourself’ is a threat, meaning wait for the punishment that is coming to you. They were given three days of respite to await the torment. Then on the morning of the fourth, it overtook them.

{فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ} – “**But they rebelled against the command of their Lord**”. They arrogantly refused to obey Allah. By attributing lordship to them (their Lord), there is an increased condemnation of them because they repaid the kindness of their Lord with disbelief in Him and disobedience to the Messenger sent to them.

{فَأَخَذَتْهُمُ الصَّاعِقَةُ} – “**So a terrible blast seized them**”. The destructive blast of punishment (*ṣā’iqatul ‘adhāb*) which destroyed them all.

{وَهُمْ يَنْظُرُونَ} – “**While they were looking on**”. They saw the punishment with their own eyes, and some of them watched others as they died. This made the punishment more severe. They also saw it because it happened in the daytime. Allah says: ‘*So the mighty blast seized them in the early morning*’. [al- Hijr: 83]

{فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ} – “**They were unable to arise**”. They could not stand up and run away to flee the punishment. Rather, they had fallen in their homes as the blast of punishment overtook them.

{وَمَا كَانُوا مُنْتَصِرِينَ} – “**Nor could they defend themselves**”. They had no power to protect themselves when the punishment came. They had no strength within themselves, nor did they have anyone to help them repel the punishment of Allah.

{وَقَوْمَ نُوحٍ مِّن قَبْلُ} – “**And the people of Nūḥ before**”. We destroyed the people of Nūḥ before the destruction of the nations already mentioned.

{إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ} – “**Indeed, they were a defiantly disobedient people**”. They were rebellious because of their disbelief and denial of their prophet. The original meaning of *fisq* is to emerge or break forth. It is said: *fasaqat al-rutabah* when a date emerges from its shell. The word was then used to figuratively mean exceeding or emerging from the limits of obedience to Allah.

- **Points of benefit and rulings**

1. Mūsā was given decisive proofs against Fir’awn and his people. For this reason, Allah called them *sultān mubīn* (clear authority).
2. ‘Ād were destroyed by the barren wind which was sent by Allah to destroy them. It contained no good at all. It was entirely punishment and destruction.
3. Thamūd were destroyed by the blast (*ṣā’iqah*).
4. The arrival of the punishment openly and visibly is more severe upon those being punished because they witness the terror from its beginning and watch one another fall dead.
5. When the blast struck Thamūd, they fell to the ground and could not stand. Before the blast, they were unable to defend themselves against it.
6. The people of Nūḥ were destroyed. It is not explicitly stated here how they were destroyed, but elsewhere in the Qur'an, such as *Surat Nūḥ*, it is mentioned that they were drowned.
7. The reason the people of Nūḥ were destroyed by drowning was their *fisq* or departure from the obedience of Allah and obedience to their prophet.

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾ وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهْدُونَ ﴿٤٨﴾ وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾ فَفِرُّوْا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا ءَاخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾﴾

(47) - And the heaven We built with strength, and indeed, We are its expander. (48) - And the earth We have spread out, and excellent are we as preparers. (49) - And of all things We have created pairs, so that you may remember. (50) - So flee to Allah. Indeed, I am to you from Him a clear warner. (51) - And do not make as equal with Allah another deity. Indeed, I am to you from Him a clear warner.

- **General meaning:** These *ayāt* contain a reminder of Allah's universal signs (*ayāt kawniyyah*) in the heavens and in the earth. For example, the height and vastness of the heaven, the stability and being spread out as a bed of the earth, and the creation of pairs within it. This is all so that people may remember through these signs the perfection of Allah's *Qudra* (power), *Hikmah* (wisdom) and *Rahmah* (mercy), thereby knowing that Allah is their *Rubb* (Lord) and their *Malik* (Sovereign), and that there is no refuge from Him except to Him, and that He alone is deserving of all worship.

- **Tafseer:**

{وَالسَّمَاءَ بَنَيْنَاهَا} – “And the heaven We built, and indeed”. We raised it and made it a protected roof like a building (*binā*). This is as Allah says: ‘And constructed above you seven strong [heavens]’. [al-Naba’: 12]. And He also says: ‘And Allah has made for you the earth an expanse’. [Nūh: 19]

{بِأَيْدٍ} – “With strength”. Meaning with immense power and strength. Allah created the heavens and with great power and strength.

{وَإِنَّا لَمُوسِعُونَ} – “And indeed, We are its expander”. We are surely able to create it and to create what is greater than it. It is said ‘*awsa’a al-rajulu*’ when a man becomes a person of capacity and power. It may also mean that Allah expands its regions and dimensions. There is no contradiction in understanding the ayah with both meanings because the heaven itself is known for its vastness and expansiveness of which Allah created.

{وَالْأَرْضَ فَرَشْنَاهَا} – “And the earth We have spread out”. We have spread it out and levelled it for those living on it. Allah says: ‘And at the earth - how it is spread out?’. [al-Ghāshiyah: 20]. Therefore, it is stable and suitable for living and traveling upon. This does not contradict that it is spherical because it is vast and its surface varies in elevation and depression.

{فَنِعْمَ الْمُهْدُونَ} – “And excellent are we as preparers”. The word *ni’ma* is a past tense which is used for establishing praise, and it means that what is being praised has reached the ultimate goodness, excellence, and virtue which makes it deserving of praise. The one being praised is Allah, although it is not explicitly mentioned. This is because it is understood as only Allah is capable of spreading and preparing the earth. Therefore, its meaning is: How excellent are We in spreading and leveling the earth. Allah specifically mentioned the heavens and the earth because they are the greatest things in existence that we observe.

{وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ} – “And of all things We have created pairs”. Meaning, from all categories of created things, such as humans, plants, animals, and others. We created two opposite kinds. For example, male and female, night and day, the sun and the moon, the heaven and the earth, life and death, and *Imān* (belief) and *Kufr* (disbelief). This is as Allah says: ‘Not equal are the blind and the seeing. Nor are the darknesses and the light. Nor are the shade and the heat. And not equal are the

living and the dead. Indeed, Allah causes to hear whom He wills, but you cannot make hear those in the graves’. [Fāṭir: 19-22]

{لَعَلَّكُمْ تَذَكَّرُونَ} – “**So that you may remember**”. We did all of this – meaning, the building of the heaven with the strength, the spreading of the earth, and the creation of pairs - so that you may remember Allah's Power and Greatness, and to know that the Creator of all pairs is One, and to worship Him as the One true deity.

{فَفِرُّوْا إِلَى اللَّهِ} – “**So, flee to Allah**”. If you know that Allah is the true deity, worthy of all worship, then flee to Him from everything you fear. Meaning, seek refuge in Him and single Him out in worship and obedience. Flee to Allah from that which He hates to that which He loves. Flee from ignorance to knowledge, from disbelief to belief, from sin to obedience, and from heedlessness to the remembrance of Allah. Allah described turning to Him as fleeing because turning to anyone other than Him will result in all kinds of fearful outcomes and problems, whereas turning to Him leads to security, happiness, and success. This is among the things that Allah commanded His Prophet ﷺ to say to his *Ummah* because Allah says:

{إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ} – “**Indeed, I am to you from Him a clear warner**”. Meaning, I am a warner sent by Allah, whose warning is clear (*mubīn*) and supported by the miracles Allah has granted me. It can also mean that I am a warner who clearly clarifies and explains (*mubayyin*) everything that which I have been sent with, including commands and prohibitions, and I warn you of His punishment. There is no contradiction in understanding the *ayah* with both meanings.

{وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ} – “**And do not make as equal with Allah another deity**”. Meaning, do not worship another deity alongside Allah. To do so is *shirk*, or associating partners with Allah, which is the greatest thing from which one must flee.

{إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ} – “**Indeed, I am to you from Him a clear warner**”. Allah repeated this statement to emphasize this matter, to further establish it, and to demonstrate the Prophet ﷺ's concern for the guidance of his *Ummah*. This is similar to what the Prophet ﷺ said: ‘My example and the example of that with which Allah has sent me is like that of a man who came to his people and said: ‘I have seen the army with my own eyes, and I am the naked warner; escape, escape!’ A group of them obeyed him, so they set out during the night at their ease and were saved. Another group rejected him, and the army came upon them in the morning and destroyed them completely’. [Bukhārī, Muslim]

● **Points of benefit and rulings**

1. Among Allah's great signs is the construction of the heaven above His servants and its vastness.
2. Affirmation of the attribute of Strength (*Quwwah*) to Allah.
3. Among Allah's signs is His spreading and preparing the earth to make life upon it easy.
4. Among Allah's actions (*af'āl*) is His spreading and preparing, and this has been mentioned concerning the earth.
5. Allah created everything in pairs.
6. An encouragement to reflect upon the creation and to remember because of the signs and evidences it contains.
7. The path to salvation from Allah's punishment is to flee to Allah. There is no refuge and no place of safety from Him except with Him.
8. The Messenger ﷺ is a warner sent by Allah to mankind of Allah's punishment.
9. The most dangerous sin for a servant is associating partners with Allah.
10. The Messenger ﷺ was sent by Allah to warn against the *shirk*.

﴿كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾ أَتَوَاصَوْا بِهِ ؕ بَلْ هُمْ قَوْمٌ طَآغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾ وَذِكْرٌ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾﴾

(52) - Likewise, no messenger came to those before them except that they said: 'A magician or a madman.' (53) - Did they enjoin one another to say this? Rather, they are a transgressing people. (54) So turn away from them, for you are not to be blamed. (55) - And remind, for indeed, the reminder benefits the believers.

● **General meaning:** These *ayāt* contains four matters:

1. Allah informs us that the sayings of the previous nations who denied their messengers were similar because their hearts were similar. Every disbelieving nation said to its messenger: a sorcerer or a madman, just as the disbelievers of Quraysh said about the Prophet ﷺ, and just as Fir'awn said to Muşā. This is a consolation (*tasliyyah*), for the Prophet ﷺ.
2. The expression of astonishment (*ta'jub*), at the similarity to the point that it is as if they had advised one another to say it.
3. Allah's command to His Prophet ﷺ to turn away from those who disbelieved in him and informing him that there is no blame on him for doing so.
4. Allah's command to His Prophet ﷺ to continue reminding people and informing him that those who benefit from the reminder are the believers.

● **Tafseer:**

{كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ} – “Likewise, no messenger came to those before them except that they said: ‘A magician or a madman’”. The word {كَذَلِكَ} (likewise) shows resemblance (*tashbih*), i.e., just as these disbelievers said to you, O Messenger of Allah ﷺ, a sorcerer or a madman, every disbelieving nation said the same thing. Therefore, you have an example (*uswah*) in the Prophets before you, because their people also denied them and accused them of magic and madness. So do not grieve over their denial of you.

{أَتَوَاصَوْا بِهِ} – “Did they enjoin one another to say this?”. Did they pass this saying on to one another, with the earlier generations instructing the later generation, so they all agreed upon it? This is a question intended to express condemnation and astonishment. Allah is astonished at their state and invites His servants to also be astonished at it. Therefore, it is the habit of the tyrants and deniers that when they witness a miracle and are silenced by it. They try to confuse the common people and turn them away from *Imān* and the truth. This is why Allah subsequently says:

{بَلْ هُمْ قَوْمٌ طَآغُونَ} – “Rather, they are a transgressing people”. What brought them together was not mutual advising to say this, but rather it was transgression, denial and disobedience. Their hearts resemble one another, and so their tongues and what they say resemble one another. This is worse than *al-tawasi* (mutual advising).

{فَتَوَلَّ عَنْهُمْ} – “So turn away from them”. Do not pay attention to them and do not rebuke them but focus on your own affairs and your responsibilities. All you are required to do, O Messenger ﷺ, is to convey the message, and you have discharged your responsibility with which you were sent.

{فَمَا أَنْتَ بِمَلُومٍ} – “For you are not to be blamed”. You are not to be blamed for their sin and for their turning away from them. You have discharged your responsibility and conveyed the message with which you were sent. If they disbelieve in it and cast accusations at you, they will bear the burden of that, not you.

{وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ} – “*And remind, for indeed, the reminder benefits the believers*”. Continue reminding and admonishing because it benefits the believers by increasing them in *Imān* and steadfastness upon the truth. Allah informs us that the reminder specifically benefits the believers, because what they have of *Imān* and their constant turning to Allah and seeking His pleasure allows them to benefit from the reminder and makes it more effective. This is like Allah saying: ‘*So remind, if the reminder should benefit. He who fears [Allah] will be reminded. But the wretched one will avoid it*’. [al-A’lā: 9-11]

As for those who have no *Imān* are not prepared to take heed in the reminder, they will not benefit from it. This is like the salty ground that does not benefit at all from the rain. Even if the sign were to come to this type of people, they would not believe until they see the painful punishment with their own eyes as Allah says: ‘*Indeed, those upon whom your Lord’s decree has come into effect will not believe. Even if every sign were to come to them, until they see the painful punishment*’. [Yūnus: 96-97]

- **Points of benefit and rulings**

1. Allah comforted His Prophet ﷺ and strengthened him to endure the harm of his people.
2. Among the things that helps a person remain patient is taking a good example from those who were patient.
3. The expression of astonishment (*ta’ajub*), at the similarity of the statements made by those who denied the Messengers.
4. The driving force behind the deniers of the Messengers was transgression, and this is the cause of similarity in their words.
5. The recommendation to turn away from those in whom the call to guidance is no longer effective.
6. The Prophet ﷺ is neither responsible nor blameworthy for the denial of those who reject the message.
7. Reminding is an obligation upon the Messenger ﷺ and through it the message is delivered.
8. The reminder benefits those who believe in Allah and His Messenger ﷺ because they accept it and act upon it.
9. *Iman* is the cause of benefiting from the reminder. The more complete the *iman* is, the greater the benefit.

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﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۚ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ۚ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ۚ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ۚ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ۚ﴾

(56) - And I did not create the jinn and mankind except to worship Me. (57) - I do not want from them any provision, nor do I want them to feed Me. (58) - Indeed, it is Allah who is the All-Provider, the Possessor of Power, the Most Strong. (59) - And indeed, for those who have wronged is a share like the share of their companions, so let them not ask Me to hasten it. (60) - So woe to those who have disbelieved from their Day which they are promised.

- **General meaning:** In these *ayāt*, Allah informs us of His wisdom in creating the *thaqalayn* (the two accountable beings) - the *jinn* and mankind - and that this wisdom is so that they worship Him alone without associating any partners with Him. He did not create them to provide for Him or to feed Him,

because He is *al-Razāq* (the All-Provider), *al-Qawiyy* (the Most Powerful) and *al-Matīn* (the Most Strong).

Allah then informs us that the wrongdoers (*ẓālimūn*) of the present, have a share of punishment equal to the share of those like them who have passed. This share of punishment will certainly come to them, so they should not ask Allah to hasten it. The wrongdoers have been promised a Day on which Allah's punishment will descend upon them so let them wait for that Day which they have been promised.

- **Tafseer:**

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ} – **“And I did not create the jinn and mankind except to worship Me”**.

Meaning, I created them only so that they would worship Me alone without associating any partners with Me. The letter {ل} in {لِيَعْبُدُونِ} – ‘to worship Me’ is to show purpose and reason (*ta’līl*). The only reason Allah created the *jinn* and mankind is so that they worship Him. Allah mentioned the *jinn* first because they were created before mankind. The *ayah* also alludes to the nations mentioned earlier in the *Sūrah* who denied the truth, and condemns them because they turned away from the straight path and disbelieved in Allah, therefore not fulfilling the purpose for which they were created.

{مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ} – **“I do not want from them any provision, nor do I want them to feed Me”**. Meaning, I do not want them to provide Me with sustenance or feed Me, as is the case with masters and their slaves in this worldly life. This is because Allah is exalted above needing His creation and has no need of them. Rather, they are the ones who are in need of Him for their provision and food. Allah says: ‘Say: ‘Should I take anyone besides Allah as my protector, when He is the Creator of the heavens and the earth? He feeds everyone and is not fed.’ [al-An‘ām: 14]

Food is specifically mentioned because it is the most vital benefit demanded from a servant or slave. If the greatest need is denied, then anything less than that is automatically denied. The *ayah* also alludes to the false deities they worship. They serve them, maintain them and protect them, yet those false deities are merely idols and stones who possess no benefit or harm for themselves or for those who worship them.

{إِنَّ اللَّهَ هُوَ الرَّزَّاقُ} – **“Indeed, it is Allah who is the All-Provider”**. Allah then explains that He is the One who provides for His servants and that He is the Powerful (*al-Qawiyy*) and the Self-Sufficient (*al-Ghaniyy*). Meaning that Allah alone provides for all His creation. They are in need of Him, but He is not in need of them. His name *al-Razāq* (the All-Provider) is in the intensive form, indicating both the abundance of His provision (*rizq*) and the vast number of those whom He provides for (*marzūqīn*). Allah's provision is limitless and His blessings upon all of the creation are beyond counting. There is no creature on earth except that its provision is upon Allah.

{ذُو الْقُوَّةِ} – **“The Possessor of Power”**. Allah possesses power which is untouched by any weakness. His *Quwwa* (Power) is perfect and complete, and nothing can overcome Him. His command is always carried out, and He is severe in punishment toward those who reject and deny His signs.

{الْمَتِينُ} – **“The Most Strong”**. Allah is the possessor of absolute and immense strength. His Strength never diminishes and His actions involve no hardship, effort or fatigue. His Strength is complete and flawless. It never decreases or weakens.

By Allah's *Quwwa* (Power) and *Matāna* (Strength), He causes His provision to reach all His creation. By His Power and Strength whatever He wills will happen and whatever He does not will not happen. By His Power and Strength, He will resurrect the dead after their bodies have disintegrated and the earth has consumed them. So, glory be to the Most Powerful, the Most Strong!

{فَإِنَّ لِلَّذِينَ ظَلَمُوا} – “**And indeed, for those who have wronged**”. Meaning those who have wronged themselves by committing *shirk* and by committing sins and are therefore deserving of Allah’s punishment.

{ذُنُوبًا} – “**Is a share**”. Meaning, a full share of Allah’s punishment.

{مِثْلَ ذُنُوبِ أَصْحَابِهِمْ} – “**Like the share of their companions**”. Like the share of punishment of those who resembled them from the disbelievers who came before. This is a threat and a warning to the disbelievers. The original meaning of *dhanūb* is a large bucket filled with water. The share of punishment is likened to such a bucket because those who draw water with it gather around the well and lower their buckets, each of them taking a share of the water. Similarly, those who will be punished will have their full share of this punishment. It also suggests that the punishment will be poured upon them, just as water is poured from a bucket. Allah says: ‘*As for those who disbelieve, garments of fire will be made for them, and boiling water will be poured over their heads*’. [al-Hajj: 19]

{فَلَا يَسْتَعْجِلُونِ} – “**So let them not ask Me to hasten it**”. Let them not demand from Me that I hasten the punishment before its appointed time because it will certainly befall them.

{فَوَيْلٌ لِلَّذِينَ كَفَرُوا} – “**So woe to those who have disbelieved**”. Meaning, ruin and destruction await the disbelievers. This is a *du‘ā* against them. The disbelievers (*kuffār*) are the same as those who have wronged themselves (*ẓālimūn*) mentioned in the previous *ayah*. This is because disbelief is the greatest form of wrongdoing. Allah says: ‘*And the disbelievers - they are the wrongdoers*’. [al-Baqarah: 254]

{مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ} – “**From their Day which they are promised**”. Meaning, the Day of Resurrection on which they have been promised the punishment of Allah. The Day is attributed to them because they are the ones who are singled out for punishment on that day.

There is a clear connection between the ending of the *Sūrah* and its beginning. The *Sūrah* opens with Allah saying: ‘*Indeed what you are promised is surely true*’. Therefore, the *Sūrah* concludes with the same theme with which it began; the certainty of the promised Day.

- **Points of benefit and rulings**

1. The mention of wisdom behind the creation of the *jinn* and mankind, which is that they worship Allah alone.
2. The restriction of the wisdom to that purpose alone.
3. The perfection of Allah’s self-sufficiency and His exaltedness above any need of His servants.
4. Among the names of Allah is *al-Razāq* (the All-Provider), *al-Qawiyy* (the Most Powerful) and *al-Matīn* (the Most Strong).
5. Every wrongdoer (*ẓālim*) will receive their allocated share of Allah’s punishment.
6. It is Allah’s established way (*Sunnah*) to treat the wrongdoers alike in their punishment.
7. Among the foolishness and ignorance of the wrongdoers is that they ask Allah to hasten their punishment.
8. The disbelievers have a promised Day on which they will see what they used to deny, which is the Day of Resurrection or the Day of Punishment, descends upon them in this world.