



Tafseer Juzu adh-Dhāriyāt

(سُورَةُ الذَّارِيَّاتِ)

Surat adh-Dhāriyāt

- In his introduction to this Surah, Sheikh al-Baraak said: 'Surat adh-Dhāriyāt is a Makkan surah, and the number of its ayaat 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 ayaat 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 ayaat also mention the reward of the righteous and the deeds by which they were doers of good (muhsineen). The ayaat 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 ayaat from twenty-four to forty-six include the story of the guests of Ibrahim and the mention of the destruction of the deniers such as the people of Lūt, Fir'awn and his soldiers, 'Ad, Thamud, 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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَالذَّارِيَّاتِ ذُرْوًا ۝۱ فَالْحَمِيْلَتِ وَقْرًا ۝۲ فَالْجَرِيَّتِ يُسْرًا ۝۳ فَالْمُقَسَّمَتِ أَمْرًا ۝۴ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ۝۵ وَإِنَّ الدِّينَ لَوَفْعٌ ۝۶ وَالسَّمَاءِ ذَاتِ الْحُبُكِ ۝۷ إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ۝۸ يُؤَفِّكُ عَنْهُ مَنَ أْفِكِ ۝۹﴾

(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 *ayaat* 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 *mushrikoon* and the contradiction in their statements and that this is one of the causes that leads some people away from accepting the truth.

- ***Tafseer:***

{وَالَّذَارِيَاتِ ذُرْوًا} – ***“By those [winds] that scatter dust, scattering”***. This is a *qasam* (oath) from Allah. That is, Allah swears by the *dhariyaat* (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.

{فَالْحَامِلَاتِ 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 *mufasiroon* 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’raf: 57]

{فَالْجَارِيَاتِ 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]

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

{وَإِنَّ الدَّيْنَ لَوَاقِعٌ} – ***“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 مُّخْتَلِفٍ} – “**Indeed, you are in differing speech**”. This is *jawabul 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 *jawabul qasam* is contrast. The sky is perfect and orderly while their speech is confused and inconsistent.

{يُؤْفَكُ 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 *mushrikoon* 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 *mushrikoon* in their statement is something by which some people are led astray and turned away from the truth.

﴿قَتِيلَ الْخَرَّاصُونَ ﴿١٠﴾ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ﴿١١﴾ يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ﴿١٢﴾ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾ ذُوقُوا فَتَنَتِكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾﴾

(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 *ayaat* 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:**

- {فُقِيلَ الْخَرَّاصُونَ} – **“Cursed are the falsifiers”**. Meaning, they are cursed and destroyed. This is a *du’aa* against them, and is similar to saying: {قَاتَلَهُمُ 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 *tawbeekhan* (rebuking them), and *taqri’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.

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مِمَّا آتَاهُمُ 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 آتَاهُمُ رَبُّهُمْ} – “Accepting what their Lord has given them”. They are pleased with what Allah has given them of *naʿīm* (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 *hujūʾ* 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 *ihsān* regarding the rights of Allah. As for their *ihsān* 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:

{لِّلْسَائِلِ} – “*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 *ihsān* (excellence).
6. *Ihsān* is of two types: Excellence in the worship of Allah and excellence towards the servants of Allah.
7. From the perfection of *ihsān* 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 *ihsān* towards the creation.

﴿وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ 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-Mahfūz*) 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.’ [Ahmad, 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 لَحَقٌّ} – “**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 (*nutq*) 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.