

(Not upon you is their guidance, but Allah guides whom He wills.)(2:272) and,

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ  
يَشَاءُ

(Verily, you guide not whom you like, but Allah guides whom He wills.) (28:56) Allah's statement here,

وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ  
يَخَافُ وَعِيدِ

(And you are not the one to force them. But warn by the Qur'an; him who fears My threat.) Qatadah used to invoke Allah by saying, "O Allah! Make us among those who fear Your threat and hope for Your promise, O Barr (Subtle, Kind, Courteous, and Generous), O Rahim (the Most Merciful)." This is the end of the Tafsir of Surah Qaf. All praise is due to Allah, He is for us, the most excellent Trustee.

## The Tafsir of Surat Adh-Dhariyat

(Chapter - 51)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(وَالذَّرِيَّتِ ذُرُوعًا - فَالْحَمَلِيتِ وَقْرًا - فَالْجَرِيَّتِ  
يُسْرًا - فَالْمُقَسَّمِيتِ أَمْرًا - إِنَّمَا تُوعَدُونَ لَصَدِيقٍ  
- وَإِنَّ الدِّينَ لَوَاقِعٌ - وَالسَّمَاءِ ذَاتِ الْحُبُكِ - إِنَّكُمْ  
لَفِي قَوْلٍ مُخْتَلِفٍ - يُؤَفِّكُ عَنْهُ مَنْ أَفَكَ - قَتِيلَ  
الْخَرَصُونَ - الَّذِينَ هُمْ فِي غَمْرَةٍ سَهُونَ -  
يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ - يَوْمَ هُمْ عَلَى النَّارِ

يُقْتَنُونَ - دُوقُوا فِئْتَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ  
تَسْتَعْجِلُونَ )

(1. By the scattering Dhariyat;) (2. And the laden Hamilat;) (3. And the steady Jariyat;) (4. And the distributors of command,) (5. Verily, that which you are promised is surely true.) (6. And verily, Ad-Din is sure to occur.) (7. By the heaven full of Hubuk,) (8. Certainly, you have different ideas.) (9. Turned aside therefrom is he who is turned aside.) (10. Cursed be Al-Kharrasun) (11. Who are under a cover of Sahun,) (12. They ask: "When will be the Day of Ad-Din") (13. (It will be) a Day when they will be Yuftanun in the Fire!) (14. "Taste you your trial! This is what you used to ask to be hastened!")

### **Affirming the News of the Resurrection The Commander of the faithful,**

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

(وَالذَّرِيَّتِ ذُرُوًّا )

(By the scattering Dhariyat)," and `Ali said, "The wind." The man asked,

(فَالْحَمَلَتِ وَقْرًا )

"(And the laden Hamilat)" `Ali said, "The clouds." The man again asked,

(فَالْجَرِيَّتِ يُسْرًا )

"(And the steady Jariyat)" `Ali said, "The ships." The man asked,

(فَالْمُقَسَّمَتِ أَمْرًا )

"(And the distributors of command)" `Ali said, it refers to "The angels." Some scholars said that Al-Jariyat Yusra refers to the stars that float in their orbits with ease. This would mean that the things mentioned were ascendant in their order, beginning with the lower, then mentioning the higher one after that, etc. The winds bring the clouds, the stars are above them and the angels who distribute by Allah's order are above that, and they descend with Allah's legislative orders and the decrees He determines. These Ayat contain a vow from Allah that Resurrection shall come to pass. Allah's statement,

(إِنَّمَا تُوْعَدُونَ لَصَدِيقٍ )

(Verily, that which you are promised is surely true.), it is a truthful promise,

(وَإِنَّ الدِّينَ)

(And verily, Ad-Din) the Recompense,

(لَوَاقِعُ)

(will occur), it will surely come to pass. Then Allah the Exalted said,

(وَالسَّمَاءِ ذَاتِ الْحُبُكِ)

(By the heaven full of Hubuk,) Ibn `Abbas said; "Full of beauty, grace, magnificence and perfection." Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, `Atiyah Al-`Awfi, Ar-Rabi` bin Anas and others said similarly. Ad-Dahhak, Al-Minhal bin `Amr and others said, "The meandering of the water, sand and plants when the wind passes over them; carving paths out of them, that is the Hubuk." All of these sayings return to the same meaning, that of beauty and complexity. The sky is high above us, clear yet thick, firmly structured, spacious and graceful, beautified with stars such as the sun and orbiting planets such as the moon and the planets of the solar system.

### The Differing Claims of the Idolators

Allah the Exalted said,

(إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ)

(Certainly, you have different ideas.) Allah says, `you disbelievers who deny the Messengers have different and confused opinions that do not connect or conform to each other.' Qatadah commented on the Ayah, "You have different ideas about the Qur'an. Some of you agree that it is true while some others deny this fact." Allah said,

(يُؤْفِكُ عَنْهُ مَنْ أَفَكَ)

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

(فَإِنَّكُمْ وَمَا تَعْبُدُونَ - مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ - إِلَّا  
مَنْ هُوَ صَالٍ الْجَحِيمِ)

(So, verily you and those whom you worship cannot lead astray, except those who are predetermined to burn in Hell!)(37:161-163) Ibn `Abbas, may Allah be pleased with him, and As-Suddi said:

(يُؤْفَكُ عَنْهُ مَنْ أُفِكَ )

(Turned aside therefrom is he who is turned aside.) "He who is misguided is led astray from it. " Allah said;

(قَتِلَ الْخَرَّصُونَ )

(Cursed be Al-Kharrasun), Mujahid said; "The liars. This is similar to what is mentioned in (Surah) `Abasa:

(قَتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ )

(Be cursed man! How ungrateful he is!)(80:17) Al-Kharrasun are those who claim that they will never be brought back to life, doubting the coming of Resurrection." `Ali bin Abi Talhah reported from Ibn `Abbas;

(قَتِلَ الْخَرَّصُونَ )

(Cursed be Al-Kharrasun), "Cursed be the doubters." Mu`adh said similarly, may Allah be pleased with him. During one of his speeches he said, "Destroyed be the doubters." Qatadah said, "Al-Kharrasun are the people of doubt and suspicion." Allah said;

(الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ )

(Who are under a cover of Sahun,) Ibn `Abbas, may Allah be pleased with him, and others said; "In disbelief and doubt, they are heedless and playful." Allah said,

(يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ )

(They ask: "When will be the Day of Ad-Din") They utter this statement in denial, stubbornness, doubt and suspicion. Allah the Exalted replied,

(يَوْمَ هُمْ عَلَى النَّارِ يُقْتَلُونَ )

((It will be) a Day when they will be Yuftanun in the Fire!) Ibn `Abbas, Mujahid, Al-Hasan and several others said that Yuftanun means punished. Mujahid said: "Just as gold is forged in the fire." A group of others also including Mujahid, `Ikrimah, Ibrahim An-Nakha`i, Zayd bin Aslam, and Sufyan Ath-Thawri said, "They will be burnt."

(ذُوقُوا فِتْنَتَكُمْ)

(Taste you your trial!), Mujahid said, "Your burning" while others said, "Your punishment."

(هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ)

(This is what you used to ask to be hastened!) This will be said admonishing, chastising, humiliating and belittling them. Allah knows best.

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ءَأَخَذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَيَبْتَغُونَ رَبَّكَ بِالْأَسْحَرِ هُمْ يَسْتَغْفِرُونَ )

(وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ - وَفِي الْأَرْضِ ءَايَاتٌ لِّلْمُوقِنِينَ - وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ - وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ - فَوَرَبُّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ )

(15. Verily, those who have Taqwa will be in the midst of Gardens and Springs,) (16. Taking joy in the things which their Lord has given them. Verily, they were before this doers of good.) (17. They used to sleep but little by night.) (18. And in the hours before dawn, they were asking for forgiveness.) (19. And in their wealth there was the right of the Sa'il and the Mahrum.) (20. And on the earth are signs for those who have faith with certainty.) (21. And also in yourselves. Will you not then see (22. And in the heaven is your provision, and that which you are promised.) (23. Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.)

### Qualities of Those Who have Taqwa and Their Reward

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

ءَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ

(Taking joy in the things which their Lord has given them.) His statement ;

ءَاخِذِينَ

(Taking) describes the state of the people of Taqwa in the midst of gardens and springs. They will receive what their Lord gives them, meaning, delight, happiness and favors. Allah the Exalted and Most Honored said,

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ

(Verily, they were before that), in the life of the world,

مُحْسِنِينَ

(gooddoers) As He said:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

(Eat and drink at ease for that which you have sent on before you in days past!)(69:24) Allah the Exalted described the good acts that they performed,

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

(They used to sleep but little at night.) The scholars of Tafsir have two opinions about this:

### The First Opinion

The first is that, they used to spend a little part of every night awake. Ibn `Abbas said, "Every night, they would worship Allah, even during a little part of the night." Qatadah narrated that Mutarrif bin `Abdullah said, "Hardly a night would pass by them that they did not pray to Allah the Exalted and Most Honored, either in the beginning, or the middle of it." Mujahid said, "Only a few nights, if any, would they sleep through the night until the morning without praying Tahajjud." Qatadah said similarly. Anas bin Malik and Abu Al-`Aliyah said, "They used to pray between Al-Maghrib and Al-`Isha'." The Second Opinion They used to spend a little part of the night in sleep. This was preferred by Ibn Jarir. Al-Hasan Al-Basri said:

## (كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ )

(They used to sleep but little by night), "They performed voluntary night prayer and would not sleep during the night except a little. They were active and would continue until they were seeking forgiveness right before dawn." `Abdullah bin Salam said, "When the Messenger of Allah arrived at Al-Madinah, people quickly gathered around him and I was among them. When I saw his face, I knew that it was not the face of a liar. The first statement I heard from him was,

«يَا أَيُّهَا النَّاسُ أَطْعَمُوا الطَّعَامَ، وَصَلُّوا  
الْأَرْحَامَ، وَأَفْشُوا السَّلَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ  
نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

(O people! Feed with food, keep relations to kith and kin, spread the Salam, pray at night while people are asleep, and you will enter Paradise in peace.)" Imam Ahmad recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

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

(Verily, there are lofty rooms in Paradise in which their outside can be seen from inside and their inside from the outside.) Abu Musa Al-Ash`ari said, "Who are they for, O Allah's Messenger" He said,

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

(For those who use soft speech, feed food and spend the night in voluntary prayer while people are asleep.) Allah said:

(وَبِالْأَسْحَرِ هُمْ يَسْتَغْفِرُونَ )

(And in the hours before dawn, they were asking for forgiveness.) Mujahid and several others said: "They were performing Salah." Others said that they would stand in prayer during the night and delayed asking Allah for forgiveness until the latter hours before dawn. As Allah, the Exalted the Blessed, said;

(وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ)

(And those who seek forgiveness during the last hours of the night.)(3:17); This is because it is better if asking for forgiveness is done while praying. It is confirmed in the Sahih collections as well as others, from several Companions, that the Messenger of Allah said,

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

(Allah, the Most High, descends each night to the lowest heaven when the last third of the night remains. He says, "Is there anyone who is repenting so that I may accept his repentance Is there anyone seeking forgiveness, so that I may forgive him Is there anyone asking of Me, so that I may grant him his request" until Fajr begins.) Many of the scholars of Tafsir said that when the Prophet Ya' qub said to his sons:

(سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي)

(I will ask my Lord for forgiveness for you)(12:98), he delayed doing so until the hours before dawn. Allah the Exalted and Most Honored said,

(وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ )

(And in their wealth there was the right of the Sa'il and the Mahrum.) After Allah mentioned their quality of performing prayer, He then mentioned their quality of spending in charity and acts of compassion and kindness,

(وَفِي أَمْوَالِهِمْ حَقٌّ)

(And in their wealth there was the right), a designated part which they dedicated to the Sa'il and Mahrum. The Sa'il is the poor who begs others, and he has a due right. As for the Mahrum, Ibn `Abbas and Mujahid said, "He is the poor person who does not receive a stipend." Meaning he does not receive a stipend from the Muslim treasury, nor does he have a means of income, nor a profession. The Mother of the faithful, `A'ishah may Allah be pleased with her, said about the Mahrum, "He is the displaced, the one who does not have a profession to easily earn an income from." Qatadah and Az-Zuhri: "The Mahrum is the one who does not ask the people for anything." Az-Zuhri added that the Messenger of Allah said,

«لَيْسَ الْمِسْكِينُ بِالطَّوَّافِ الَّذِي تَرُدُّهُ الْقُمَّةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلَكِنِ الْمِسْكِينُ



الَّذِي لَا يَجِدُ غَنًى يُعْنِيهِ وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ  
عَلَيْهِ»

(The poor (Miskin) is not the one who goes round to the people and asks them for a mouthful or two or a date or two. But the poor is the one who does not have enough to satisfy his needs and whose condition is not known to others, so that others may give him something in charity.) This Hadith is recorded in the Two Sahihs using another chain of narration.

### Allah's Signs on the Earth and in Mankind

Allah the Exalted and the Blessed said next,

(وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ )

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

(وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ )

(And also in yourselves. Will you not then see) Qatadah commented, "He who thinks about his own creation will realize that he was created with flexible joints so that it is easy for him to perform acts of worship." Allah the Exalted said next,

(وَفِي السَّمَاءِ رِزْقُكُمْ)

(And in the heaven is your provision,) meaning, rain,

(وَمَا تُوعَدُونَ)

(and that which you are promised.) meaning Paradise. This was said by Ibn `Abbas, Mujahid and several others. Allah said:

(فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ  
تَنطِقُونَ )

(Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.) Allah is swearing by His honorable Self, all of the matters of the Judgement, Resurrection, and Recompense that they have been promised shall certainly occur. Therefore, it is the truth, there being no doubt about it, so do not doubt its coming, just as you do not doubt that you can speak When he would talk to one of his friends, Mu`adh used to say: "What I am saying is as true as your being here."

(هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ - إِذْ  
دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَّمَ قَوْمٌ مُنْكَرُونَ -  
فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجَلٍ سَمِينٍ - فَقَرَّبَهُ إِلَيْهِمْ  
قَالَ أَلَا تَأْكُلُونَ - فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا  
تَخَفْ وَبَشِّرُوهُ بِعِلْمٍ عَلِيمٍ - فَأَقْبَلَتْ امْرَأَتُهُ فِي  
صَرََّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ -  
قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ )

(24. Has the story reached you, of the honored guests of Ibrahim) (25. When they came in to him and said: "Salaman!" He answered: "Salamun" and said: "You are a people unknown to me.") (26. Then he turned to his household, and brought out a roasted calf.) (27. And placed it before them (saying): "Will you not eat") (28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge.) (29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!") (30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower.")

### The Guests of the Prophet Ibrahim

We mentioned this story before in Surah Hud and Al-Hijr. Allah said,

(هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ )

(Has the story reached you, of the honored guests of Ibrahim), whom Ibrahim honored and who,

(قَالُوا سَلَامًا قَالَ سَلَّمَ)

(they said: "Salaman!" He answered: "Salamun.")

(وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا)

(When you are greeted with a greeting, greet in return with what is better than it, or return it equally.)(4:86) So the Friend of Allah chose a better reply in return for their greeting, implementing Allah's command: Reciprocating the greeting with the term Salamun is stronger than the greeting using the term Salaman. The three angels; Jibril, Mika'il and Israfil came to Ibrahim in the image of handsome young wonderfully graceful men. This is why Ibrahim said,

(قَوْمٌ مُنْكَرُونَ)

(You are a people unknown to me.) Allah the Exalted said,

(فَرَاغَ إِلَى أَهْلِهِ)

(Then he turned to his household,) Ibrahim discretely went inside in haste,

(فَجَاءَ بِعِجْلٍ سَمِينٍ)

(and brought out a roasted calf.) from the best of his menu, And in another Ayah

(فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ)

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

(فَقَرَّبَهُ إِلَيْهِمْ)

(And placed it before them), brought it close to them,

(قَالَ أَلَا تَأْكُلُونَ)

(Saying, "Will you not eat") Ibrahim said this polite and kind statement to his guests, and surely, this Ayah indicates proper manners for honoring guests. For he brought the food to his guests quickly, while they were unaware that it was being prepared for them. He did not first mention this favor to them by saying, "We will make food for you." Rather, he discretely had it prepared and placed before them. He prepared the best kind of food he had, a young, fat roasted calf. He did not place the food far from them and invite them to come close to it to eat. Rather, he placed it close to them and refrained from ordering them to eat. Instead he invited them using a kind and subtle invitation,

(أَلَا تَأْكُلُونَ)

(Will you not eat) This statement is similar to one of us saying to a guest, "Would you be kind and generous to do such and such" Allah the Exalted said,

(فَأَوْجَسَ مِنْهُمْ خِيفَةً)

(Then he conceived fear of them.) this Ayah is explained by Allah's statement,

(فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ)

(But when he saw their hands went not towards it, he mistrusted them, and felt a sense of fear of them. They said: "Fear not, we have been sent against the people of Lut." And his wife was standing (there), and she laughed.)(11:70-71), meaning, she was glad that the people of Lut would be destroyed on account of their rebellion and transgression against Allah, the Exalted. This is when the angels delivered the good news to her of a son, Ishaq, and Ya`qub after Ishaq,

(قَالَتْ يَوَيْلَتَا ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ - قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ )

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

(وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ)

(And they gave him glad tidings of a son having knowledge.) This news was as good to Ibrahim as it was to his wife, for this son would be theirs, and therefore, they both were getting some good news. Allah the Exalted said,

(فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ)

(Then his wife came forward with a loud voice), She screamed loudly, according to Ibn ` Abbas, Mujahid, `Ikrimah, Abu Salih, Ad-Dahhak, Zayd bin Aslam, Ath-Thawri and As-Suddi. She said when she shouted,

(يَوَيْلَتَا)

(Ah! Woe to me!)(25:28), then,

(فَصَكَّتْ وَجْهَهَا)

(she smote her face,) meaning, she struck herself upon her forehead, according to Mujahid and Ibn Sabit. Ibn ` Abbas said that she smacked her face just as women do when confronted with an amazing thing,

(وَقَالَتْ عَجُوزٌ عَقِيمٌ)

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

(قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ )

(They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower"), ` He is the All-Knower of the honor that you are worthy of and He is the most Wise in His statements and decisions.'

(قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ - قَالُوا إِنَّا  
أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً  
مِّن طِينٍ مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ فَأَخْرَجْنَا  
مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ فَمَا وَجَدْنَا فِيهَا غَيْرَ  
بَيْتٍ مِّنَ الْمُسْلِمِينَ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ  
يَخَافُونَ الْعَذَابَ الْأَلِيمَ )

(31. (Ibrahim) said: "Then for what purpose you have come, O messengers") (32. They said: "We have been sent to a people who are criminals.") (33. "To send down upon them stones of clay.") (34. "Marked by your Lord for transgressors.") (35. So We brought out from therein the believers.) (36. But We found not there any household of the Muslims except one.) (37. And We have left there a sign for those who fear the painful torment.)

## The Angels were sent to destroy the People of the Prophet Lut

Allah the Exalted said about Ibrahim, peace be upon him,

(قَلَمًا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى  
يُجَدِّلُنَا فِي قَوْمِ لُوطٍ - إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ  
مُنِيبٌ - يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ  
أَمْرٌ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ )

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

(قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ )

((Ibrahim) said: "Then for what purpose you have come, O messengers") meaning, 'what is the mission that you were sent with,'

(قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ )

(They said: "We have been sent to a people who are criminals.") in reference to the people of Lut,

(لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ مُّسَوَّمَةً )

(To send down upon them stones of baked clay, marked), or written,

(عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ )

(by your Lord for transgressors.) recorded with Allah to their names; each stone has the name of its companion. Allah said in Surat Al-`Ankabut,

(قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا  
لِنُنَجِّيَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ )

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

(فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ )

(So We brought out from therein the believers.) they are: Lut and his family, except his wife,

(فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ )

(But We found not there any household of the Muslims except one.) Allah the Exalted said,

(وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ )

(And We have left there a sign for those who fear the painful torment.) meaning, ` We left a proof of the punishment, torment and stones made of Sijil (baked clay) that We sent on them; We made their dwelling place a putrid, evil, dead sea. This should provide a lesson for the believers,'

(لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ)

(for those who fear the painful torment.)

(وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَنٍ  
مُّبِينٍ - فَتَوَلَّىٰ بُرْكَانِهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ -  
فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ -  
وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ - مَا تَدْرُ  
مِنْ شَيْءٍ أَنتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ - وَفِي  
ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ - فَعَتَوْا عَنْ

أَمْرَ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ - فَمَا  
 اسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ - وَقَوْمَ  
 نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ )

(38. And in Musa, when We sent him to Fir`awn with a manifest authority.) (39. But (he) turned away along with his hosts, and said: "A sorcerer or a madman.") (40. So We took him and his armies, and dumped them into the sea (Yamm), for he was blameworthy.) (41. And in `Ad when We sent against them the barren wind;) (42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.) (43. And in Thamud, when they were told: "Enjoy yourselves for a while!") (44. But they insolently defied the command of their Lord, so the Sa`iqah overtook them while they were looking.) (45. Then they were unable to rise up, nor could they help themselves.) (46. (So were) the people of Nuh before them. Verily, they were a people who were rebellious.)

### Lessons from the Destruction of Fir`awn, `Ad, Thamud, and the People of Nuh

Allah the Exalted said,

(وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَنٍ  
 مُّبِينٍ )

(And in Musa, when We sent him to Fir`awn with a manifest authority.) meaning, with clear proof and plain evidence,

(فَتَوَلَّى بِرُكْنِهِ)

(But he turned away along with his hosts,) meaning, in rebellion and arrogance, Fir`awn turned away from the plain truth that Musa was sent with,

(ثَانِيَةً عَطْفَهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ)

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

(وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ)



(and said: "A sorcerer, or a madman.") meaning Fir`awn said to Musa, "With regards to the message that you brought me, you are either a magician or a madman." Allah the Exalted replied,

(فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ)

(So We took him and his armies, and dumped them), meaning `We threw them,'

(فِي الْيَمِّ)

(into the Yamm), into the sea,

(وَهُوَ مُلِيمٌ)

(for he was blameworthy.) meaning, Fir`awn was a denying sinner and a stubborn disbeliever worthy of blame. Allah the Exalted and Most Honored said,

(وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ)

(And in `Ad when We sent against them the barren wind) that destroys everything and produces nothing. This was said by Ad-Dahhak, Qatadah and others. Allah's statement,

(مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ)

(It spared nothing that it reached,) meaning, everything that the wind could destroy,

(إِلَّا جَعَلْتَهُ كَالرَّمِيمِ)

(but blew it into broken spreads of rotten ruins.) meaning, made it just like a rotten and destroyed. Sa`id bin Al-Musayyib and others commented on:

(إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ)

(when We sent against them the barren wind), "Sutherly winds." However, there is a Hadith in the Sahih from Shu`bah bin Al-Hakam, from Mujahid, from Ibn `Abbas, who said that the Messenger of Allah said,

«نُصِرْتُ بِالصَّبَا وَأُهْلِكْتُ بِالدَّبُورِ»

(I have been made victorious with the Saba (easterly wind), and the people of `Ad were destroyed with the Dabur (westerly wind).) Allah saying,

(وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ )

(And in Thamud, when they were told: "Enjoy yourselves for a while!") is just as He said in another Ayah,

(وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى  
الهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ)

(And as for Thamud, We guided them to the path of truth, but they preferred blindness to guidance; so the Sa`iqah of disgracing torment seized them.) (41:17) Allah said here,

(وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ - فَعَتَوْا  
عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ  
(

(And in Thamud, when they were told: "Enjoy yourselves for a while!" But they insolently defied the command of their Lord, so the Sa`iqah overtook them while they were looking.) Thamud were given a respite for three days, during which they await the torment. In the early morning of the fourth day, the torment overtook them,

(فَمَا اسْتَطَعُوا مِنْ قِيَامٍ)

(Then they were unable to rise up,) they were unable to escape and run away from it,

(وَمَا كَانُوا مُنْتَصِرِينَ)

(nor could they help themselves.) nor could they save themselves from the torment that befell them. Allah the Exalted and Most Honored said,

(وَقَوْمَ نُوحٍ مِّنْ قَبْلُ)

((So were) the people of Nuh before them.) meaning, `We destroyed the people of Nuh before these people (Fir`awn, `Ad and Thamud).`

(إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ)

(Verily, they were a people who were revellious.) We mentioned these stories in details before in the Tafsir of several other Surahs.

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ - وَالْأَرْضَ  
فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ - وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا  
زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ - فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ  
مِّنْهُ نَذِيرٌ مُّبِينٌ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ لَّكُمْ  
مِّنْهُ نَذِيرٌ مُّبِينٌ)

(47. With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof.) (48. And We have made the earth a Firash; how excellent spreader (thereof) are We!) (49. And of everything We have created pairs, that you may remember.) (50. So, flee to Allah. Verily, I am a plain warner to you from Him.) (51. And set not up any other god along with Allah. Verily, I am a plain warner to you from Him.)

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

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

(وَالسَّمَاءَ بَنَيْنَاهَا)

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

(بِأَيْدٍ)

(with Hands), meaning, with strength, according to `Abdullah bin `Abbas, Mujahid, Qatadah, Ath-Thawri and several others,

(وَإِنَّا لَمُوسِعُونَ)

(Verily, We are able to extend the vastness of space thereof.) means, 'We made it vast and We brought its roof higher without pillars to support it, and thus it is hanging independently.'

(وَالْأَرْضَ فَرَشْنَاهَا)

(And We have made the earth a Firash), meaning, `We have made it a resting place for the created,'

(فَنِعَمَ الْمَهْدُونَ)

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

(وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ)

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

(لَعَلَّكُمْ تَذَكَّرُونَ)

(that you may remember.) and know that the Creator, Allah, is One without partners,

(فَفِرُّوْا إِلَى اللَّهِ)

(So, flee to Allah.) meaning, seek shelter with Him and trust in Him in all of your affairs,

(إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ لَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا  
ءَاخَرَ)

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

(إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ)

(Verily, I am a plain warner to you from Him.)

(كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا  
قَالُوا سِحْرٌ أَوْ مَجْنُونٌ - أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ  
طُغُونٌ - فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ - وَذَكَرَ فَإِنَّ

الدُّكْرَى تَنْفَعُ الْمُؤْمِنِينَ - 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 )

(52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!") (53. Have they transmitted this saying to these Nay, they are themselves a people transgressing beyond bounds!) (54. So turn away from them, you are not blameworthy.) (55. And remind, for verily, the reminding profits the believers.) (56. And I created not the Jinn and mankind except that they should worship Me.) (57. I seek not any provision from them nor do I ask that they should feed Me.) (58. Verily, Allah is the All-Provider, Owner of power, the Most Strong.) (59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!) (60. Then woe to those who disbelieve from their Day which they have been promised.)

### All Messengers met the Same Type of Denial from Their Nations

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

(كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا  
قَالُوا سِحْرٌ أَوْ مَجْنُونٌ )

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!") Allah the Exalted and Most Honored said,

(أَتَوَصَّوْا بِهِ)

(Have they transmitted this saying to these), meaning, have those of the past taught these words to the people of the present

(بَلْ هُمْ قَوْمٌ طَغَوْنَ)

(Nay, they are themselves a people transgressing beyond bounds!) They are tyrannical people whose hearts are the same. Therefore, the latter said the same as those before them have said. Allah the Exalted said,

(فَقُولَ عَنْهُمْ)

(So turn away from them,) meaning, `O Muhammad, turn away from the Quraysh idolators,'

(فَمَا أَنْتَ بِمَلُومٍ)

(you are not blameworthy.) meaning, `We blame you not if you turn away from them,'

(وَذَكَرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ)

(And remind, for verily, the reminding profits the believers.) meaning, for only the believing hearts benefit from being reminded.

### Allah Only created Mankind and Jinns to worship Him Alone

Allah the Exalted and Most Honored said,

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)

(And I created not the Jinn and mankind except that they should worship Me.) meaning, `I, Allah, only created them so that I order them to worship Me, not that I need them.' `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

(إِلَّا لِيَعْبُدُونِ)

(...except that they should worship Me.) meaning, "So that they worship Me, willingly or unwillingly." Allah the Exalted said,

(مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ -  
إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)

(I seek not any provision from them nor do I ask that they should feed Me. Verily, Allah is the All-Provider, Owner of power, the Most Strong.) Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah taught the following: (الْمَتِينِ الْقُوَّةُ ذُو الرِّزْقِ أَنَا إِلَهِي) `Verily, I am the Provider, Owner of power, the Most Strong.' Abu Dawud, At-Tirmidhi and An-Nasa'i also collected this Hadith. At-Tirmidhi said, "Hasan Sahih. " The meaning of this Ayah (51:56) is that, Allah the Exalted, the Blessed created the creatures so that they worship Him Alone

without partners. Those who obey Him will be rewarded with the best rewards, while those who disobey Him will receive the worst punishment from Him. Allah stated that He does not need creatures, but rather, they are in need of Him in all conditions. He is alone their Creator and Provider. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلاً  
صَدْرَكَ غِنَى وَأَسُدَّ فَقْرَكَ، وَإِلَّا تَفَعَلَ، مَلَأْتُ  
صَدْرَكَ شُغْلاً وَلَمْ أُسُدِّ فَقْرَكَ»

(Allah the Exalted said, "O Son of Adam! Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness.") At-Tirmidhi and Ibn Majah collected this Hadith and At-Tirmidhi said, "Hasan Gharib." The statement of Allah the Exalted,

(فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا)

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

(مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ)

(like the evil portion (which came for) their likes (of old); so let them not ask Me to hasten on! let them not ask that the punishment is rushed to them, for it will surely come,

(فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ)

(Then woe to those who disbelieve from their Day which they have been promised.) meaning, the Day of Resurrection. This is the end of the Tafsir of Surat Adh-Dhariyat; all praise is due to Allah and all the favors come from Him Alone.

## The Tafsir of Surat At-Tur

### (Chapter - 52)

### Which was revealed in Makkah

Malik narrated that Jubayr bin Mut`im said, "I heard the Prophet reciting Surat At-Tur while praying Maghrib. Surely, I have never heard a more beautiful voice or recitation than his recitation." This Hadith is recorded in the Two Sahihis using a chain of narration that includes Malik. Al-Bukhari recorded that Umm Salamah said, "I complained of being ill to the Messenger of Allah, and he said,