

سُورَةُ الذَّارِيَّاتِ

Sūrah az Zāriyāt

(THE DISPERSING WINDS)

A Makkan Sūrah, comprising sixty Āyāt and three Sections

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. By the dispersing winds that disperse.
2. And the clouds bearing a load.
3. And the ships that glide with ease.
4. And the envoys who distribute the Affair.
5. What you are threatened with is surely true.
6. And the Requital is sure to happen.
7. By the sky full of paths.
8. Verily you are in divided opinion.
9. Turned aside therefrom, is he who is turned.
10. Perish the conjecturers.
11. Who are in heedlessness, neglectful.
12. They ask: When is the Day of Requital coming?
13. It will be the Day whereon they will be burned in the Fire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالذَّارِيَّاتِ ذُرُورًا ①

فَالْحَمَلَاتِ وِقْرًا ②

فَالْجَارِيَّاتِ يُسْرًا ③

فَالْمَقِيَّاتِ أَمْرًا ④

إِنَّمَا وَعْدُونَ لَصَادِقًا ⑤

وَلِذَا الدِّينِ لَوَاقِعًا ⑥

وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ⑦

إِنَّكُمْ لَفِي قَوْلٍ مُّتَخَلِّفٍ ⑧

يُوَفِّكُ عَنْهُ مَن أُوَفِّكَ ⑨

قُلِ الْمُرْصُوفُونَ ⑩

الَّذِينَ هُمْ فِي غَمْرٍ وَسَاهُونَ ⑪

يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ ⑫

يَوْمَ هُمْ عَلَى النَّارٍ يُفْتَنُونَ ⑬

14. Taste your burning. This is what you sought to be hastened.
15. Verily the God-fearing will be in the Gardens and water-springs.
16. Taking whatsoever their Rabb will vouchsafe to them. Verily they have been well-doers before that.
17. Little of the night they were used to slumber.
18. And in the dawns they used to pray for forgiveness.
19. And in their substance there was the right of the beggar and non beggar.
20. And on the earth there are Signs for those who would be convinced.
21. And also in your own selves. Behold you not?
22. And in the heavens your provision and what you are promised.
23. By the Rabb of the heaven and the earth it is certain, even as it is a fact that you are speaking.

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾

ءَاخِذِينَ مَاءَ النَّهْمِ رَبُّهُمْ إِلَيْهِمْ كَانُوا اقْبِلَ ذَلِكَ

مُحْسِنِينَ ﴿١٦﴾

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُورِ ﴿١٩﴾

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْتُمْ

نَطِيقُونَ ﴿٢٣﴾

Secrets of Revelation

Allah swears by the winds which raise the dust, and the clouds which sail along carrying water, the mounts swift in movement, and the angels who dispense everything at His Command! This mode of expression has been used to highlight the impeccable functioning of the Universal System and its uninterrupted continuity. For instance, the dry winds that kick up the dust also lift up the

vapours, which form into beautiful clouds, resulting in rain, a source of provisions for mankind. Similarly the fast moving air, land and sea vessels have been subjected to man so that he may achieve his desired goals.

Had it been possible to collect the provisions of nature by plundering or usurpation some would have amassed heaps while others left high and dry. But the angels assigned to dispense Allah's bounties carry each and every droplet of rain or grain of food, term of life, physical features, intellect, wisdom health and sickness etc. to everyone as ordained by Him. It is a system based on justice and equity, and whatever a person receives is just what he deserves. It testifies to the fact that when the matters beyond human control are being run so fairly, justice will certainly be done in matters given in his control, for instance, the choice to believe or deny, obey or disobey and transgress. All this and the entire universal system endorses the fact that Allah's Promise of Qayamah is true and the Day of Reckoning is inevitable.

By the heaven wherein are paths for the angels to move about, and the placing of Registers of Conducts therein thereby people hold different opinions. Some are blessed with faith while others differ and turn infidels, losing the capacity to believe because of their sins. Woe unto the unwise who are heedless of Allah's Zikr, have drifted away from the right path and make fun of the Day of Judgement. On that Day they will be flung into the Fire and told to taste the outcome of their wickedness.

While this moment will be extremely humiliating for the infidels, it would be very tranquil for Allah's bondmen. They will be admitted into Jannah bedecked with gardens and cascades to avail the bounties already placed there, as they had sincerely followed Shari'ah, without wasting their nights in heedless sleep. They frequently rose to worship Allah and sought His Forgiveness at dawn without being boastful of their night vigil and worship, being conscious of the fact that their humble homage was not worthy of His Exalted Court. They used to apportion a share from their wealth for the needy whether asking for help or not out of modesty, without advertising it. Rather they considered it as a sacred duty to ensure that it reaches the needy and the deserving, divorcing any avarice whatever.

The earth also provides much evidence for the believers. The farther human intellect gains access, the more cognizant it becomes of Allah's Magnificence; how the earth stores provisions for everyone ever to inhabit it. Its climate, environment and atmosphere are compatible with the temperaments of the inhabitants everywhere. Or how marvellously the atoms and molecules transform into materials - plants, trees, fruits, flowers, 'springs and rivers? Similarly within

every human body exists a micro universal system, rightly termed as "the smaller universe". How the scattered particles become part of human body in the form of food; and how people come in their turn, use their share of provisions and leave! How a droplet shapes into human form and how qualities like beauty, talent, age, strength and health are dispensed amongst mankind!

Indeed this entire scheme and its regularity calls for a Day of Requitul and justice. And be it also known that wealth and provisions are distributed according to His decisions. All that a human being can do is to believe or deny and choose the means of livelihood fair or unfair - though he will only get what is already apportioned. The requital is also Allah's dominion. His Omnipotence testifies that it will take place, something as credible as the words coming out of ones mouth.

Section 2

- | | | |
|-----|---|--|
| 24. | Has there come to you the story of Ibrāhīm's honoured guests? | هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿١١﴾ |
| 25. | When they went in to him and said: Peace! He said: Peace! They were a people unknown. | إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿١٢﴾ |
| 26. | Then he turned away into his household and brought a calf fatted. | فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿١٣﴾ |
| 27. | And he set it before them and said: Why do you not eat? | فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿١٤﴾ |
| 28. | Then he conceived a fear of them. They said; have no fear. And they gave him the glad tidings of a knowing son. | فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَمَخَضْ وَبَشِّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿١٥﴾ |
| 29. | Then his wife drew near vociferating, and smote her face, and said, an old barren woman! | فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخٍ مُّفْصَلَتٍ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿١٦﴾ |
| 30. | They said; even so says your Rabb. Verily He! He is the Wise, the Knower! | قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿١٧﴾ |

31. And he said: What is your errand, O envoys?
32. They said: We are sent to a guilty people.
33. That we may send down upon them stones of baked clay.
34. Marked from before your Rabb for the extravagant.
35. Thus We brought forth from therein the faithful.
36. But We found not there but one household of the Muslims.
37. And We left therein a Sign for those who fear an awful chastisement.
38. And in Mūsa also was a lesson, when We sent him to the Pharaoh with manifest authority.
39. He turned away with his court and said: A magician or a madman!
40. Then We seized him and flung him and his hosts into the sea and he was reproachable.
41. And in 'Ād also was a lesson when We let loose on them a blighting wind.
42. It left nothing it came upon but blew it into spreads.
43. And in Thamūd also was a lesson, when it was said to them: Enjoy yourselves for a while.

﴿ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴾ (٣١)

﴿ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴾ (٣٢)

﴿ لِتُرْسِلَ عَلَيْهِمْ حِجَارَةٌ مِّن طِينٍ ﴾ (٣٣)

﴿ مَّسُومَةٌ عِندَ رَبِّكَ لِلْمُتَعَرِّفِينَ ﴾ (٣٤)

﴿ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴾ (٣٥)

﴿ فَوَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴾ (٣٦)

﴿ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴾ (٣٧)

﴿ وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطٰنٍ مُّبِينٍ ﴾ (٣٨)

﴿ فَتَوَلَّىٰ بِرُكْبِهِ يَخْرُجُ قَالَ مَآ سِحْرٌ أَوْ مَجْنُونٌ ﴾ (٣٩)

﴿ فَأَخَذْتَهُ نَجْدًا وَغُوْرًا ۖ فَجَذَبْتَهُمْ فِي الْيَمِّ وَهُوَ مِلِيمٌ ﴾ (٤٠)

﴿ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴾ (٤١)

﴿ مَا نَذَرُ مِن شَيْءٍ ۖ أَنتَ عَلَيْهِ إِجْعَلْتَهُ كَالرِّيمِ ﴾ (٤٢)

﴿ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴾ (٤٣)

44. They disdained the Command of their Rabb; so the bolt laid hold of them while they looked on.
45. So they were neither able to stand, nor could they help themselves.
46. And the People of Nūh We destroyed before; verily they were a sinful people.

فَعْتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ
وَهُمْ يَنْظُرُونَ ﴿١١﴾

فَمَا اسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصِرِينَ ﴿١٢﴾

وَقَوْمِ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٣﴾

Secrets of Revelation

Wonders of His Omnipotence in this world testify that He may do whatever He wants, for instance, the information on the guests of Prophet Ibrāhīm^{AS} reached the Holy Prophet^{SAW}. They had called on Prophet Ibrāhīm^{AS}, were respectfully received, and their greetings were cordially reciprocated. They were strangers and had never been seen before. Having seated them, he quietly slipped out to his family and returned with a roasted calf, the most superior food available at home. He laid it before the guests but they did not touch it. He sensed danger, as it was customary for enemies not to eat at each other's table. Then his guests informed him that they were angels guised as human beings, and had called on him by Allah's Command to betide him of the birth of a knowledgeable son, that is, a Prophet. And Prophets indeed are the learned scholars, from whom mankind acquires knowledge.

Here the etiquettes of hospitality are highlighted together with the fact that the Prophets^{AS} also know only when Allah informs them. Hearing the news of a son, his wife Ḥadhrat Sara^{RAU} came over. She struck her hand at the forehead, in amazement, and asked if she would have a son at the age of 99. She had been infertile ever since her youth, while her husband was a year older to her. The angels said that this was the news they were commanded to convey, and Allah is indeed Sagacious, Wise.

Prophet Ibrāhīm^{AS} asked them about the real mission. They told him that they were on their way to the People of Lūṭ^{AS} to punish them. They were a guilty folk; to whom sin and wickedness had become second nature. They were to pelt pre-marked mud stones on every wrongdoer, which trailed him until he was hit and torn to pieces. Allah protected the believers who were very few and except for

Prophet Lūṭ's^{AS} there was no other house, which belonged to the believers. All the evil doers were destroyed and made a symbol of admonition for those fearing Allah's punishments in the generations to follow.

Similar evidences are available in the story of Prophet Mūsa^{AS}, sent to the Pharaoh with clear proofs and miracles, who intoxicated with power, chose to defy him. His arrogance and conceit blinded him and he called the Prophet^{AS} a magician, a lunatic. Allah seized him and humiliated him by destruction in the sea. The story of the People of 'Ād is also similar. When they defied Allah's Messenger, a furious storm destroyed everything. The denial by the Thamūd also brought them the same very fate. They were struck by a thunderbolt and stood gaping with their eyes wide open to witness their annihilation. And earlier the disobedient nation of Prophet Nūḥ^{AS} had also met a similar fate.

Section 3

- | | | |
|-----|---|--|
| 47. | And the heaven! We have built it with might, and verily We are Powerful. | وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿١٧﴾ |
| 48. | And the earth! We have stretched it forth; an excellent Spreader are We! | وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَبْدُوءُونَ ﴿١٨﴾ |
| 49. | And of everything We have created pairs, that you might remember. | وَمِنْ كُلِّ شَيْءٍ جَعَلْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٩﴾ |
| 50. | Then flee to Allah; verily I am a manifest warner to you from Him. | فَاقْرَبُوا إِلَى اللَّهِ إِنِّي لَكَرِيمٌ مُّبِينٌ ﴿٢٠﴾ |
| 51. | And do not set up another god with Allah; verily I am a manifest warner to you from Him. | وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكَرِيمٌ مُّبِينٌ ﴿٢١﴾ |
| 52. | Likewise, there came not a Messenger to those before them but they said: A magician or a mad man! | كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنٌّ ﴿٢٢﴾ |

53. Have they handed over this to one another? Nay! They are a people contumacious.
54. So you turn away from them; for you are not blameworthy.
55. And admonish you, for admonition benefits the faithful.
56. And I have not created the jinn and mankind but that they should worship Me.
57. I seek not any provision from them, nor I desire that they should feed Me.
58. Verily Allah! He is the Provider, Owner of Power, Firm.
59. So verily unto them who do wrong, there is a portion of their fellows; so let them not ask Me to hasten on.
60. Woe, then, to those who disbelieve when their Threatened Day arrives.

أَتَوَصَّوْا بِهِمْ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

فَقُولْ عَنْهُمْ فَأَنْتَ بِعَلْمٍ ﴿٥٤﴾

وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ
فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ
الَّذِي يُوعَدُونَ ﴿٦٠﴾

Secrets of Revelation

And We created the heaven by Our Omnipotence. Its every quality is bestowed by Us. And We prepared the earth as a habitat for mankind, and enriched it with countless treasures to cater for every human need. Then the system of procreation, its intricacies; the creation of everything in pairs, the unique male and female features and constant increase in progeny are all bare facts for the mankind to take heed and acknowledge His Magnificence.

O' mankind! Flee away from defiance, Satanic deceptions and whispers of the soul, towards Allah, as I am Allah's Messenger, forewarning you on the sequel of

these evils much ahead of time. And do not ever ascribe any partners to **Allah**, as everything bears witness to **His** Unity. I am warning you against the evils of polytheism just as the earlier Prophets had done. The preceding nations were also blessed with **Allah's** Messengers but they labelled them as magicians and lunatics. The contemporary infidels are now behaving with the Holy Prophet ^{SAW} in similar manner, as if bequeathed by their predecessors. The reason for a similarity in response is the common guilt of rebellion. The Holy Prophet ^{SAW} need not pay any heed as he has done his job by conveying **Allah's** Message. He may, however, continue to admonish them as required by his Office. The burden of denial lies with them, for admonition can only be availed by the believers.

And **We** have created the Jinn and the mankind to obey **Us** in confession of **Our** Magnificence. In other words, everyone is given the inherent capacity to obey but is not forced into it by virtue of genesis. Rather mankind is given the freedom to decide whether to utilise this capacity or to ruin it by a denial. This applies to all their worldly affairs, wherein they choose to obey **Him** or rebel. And **Allah** is in no need of any assistance, unlike a master who hopes to benefit from his slaves. **He** is the Bestower, the Most Absolute in Power and Independent, while everything totally depends on **Him**. Every denier will meet the same fate as the preceding infidels. So they need not hurry, as the end will not be pleasant when they will ruefully witness their destruction on the Promised Day of Qayamah.