

SURATUDDAARIYAAT (51)

The *Suratuddaariyaat* treats the same theme as done in the preceding surah but with a difference. In the preceding surah, the *Quraan*, with its sublime subjects, bears witness to the Resurrection and the Judgement. In this Surah, the winds have been quoted as bearing witness to the Day promised for accountability. Wind is "air in more or less rapid natural motion" blowing "from an area of high pressure to one of low pressure" and air is the atmosphere "surrounding the Earth to a height of 1046 km (650 miles) or more. The atmosphere is a mixture of gases consisting mainly of nitrogen (78%), oxygen (21%), and carbon dioxide (0.03%) which are extremely important to human beings, animals, and plants." The first four verses signify and bear witness to the Last Judgement. As the atmosphere is essential to life, similarly, absolute justice is essential to man's existence on the Earth. If there were no atmosphere there would be no life. Similarly, if there were no justice, there would be no life. Man has been gifted with a wonderful mind, unrestricted freedom of action, moral sense, and the entire cosmos has been made serviceable to him. If he were not held accountable for his actions, it would be against justice. Responsibility and accountability go together. It so happens that justice and accountability do not come to pass in this world. Hence, the necessity of absolute justice in the afterworld on the Judgement Day. The sixth verse is, therefore, the consequential affirmation of the oaths sworn in the first four verses. The seventh verse swears by the space possessing orbits of celestial bodies which, says Sir James Jeans in his book, the *Mysterious Universe*, are "like the total number of grains of sand on all the seashores of the world These millions of stars are wandering about in space And they travel through a universe so immense that it is a very, very rare event indeed for one star to come anywhere near to another. For the most part each star makes its voyage in complete loneliness like a ship on an empty ocean. In a scale model in which the stars are ships, the average ship will be well over A MILLION MILES from its nearest neighbour." The *Mysterious Universe*, such a vast space, designed by the Omniscient and Omnipotent Being, bears witness to the Day of Judgement when absolute justice shall be done. But the polytheists are at variance about it, weak-mindedly, deterred, and lost in the excess of their ignorance. Hence, they laugh at it and press for it. The thirteenth and fourteenth verses picture their plight while from the fifteenth verse to the nineteenth verse, the reward of the fearing has been portrayed.

The Surah, then, proceeds to invite them to consider His signs throughout the Earth and in their own persons. The heaven, tells them the twenty-second verse, may rain either their sustenance or their punishment. The twenty-third verse swears by the *Rabb* of the cosmos that Judgement shall come to pass. The cosmos, orderly as it is, presupposes a Maker who will unmake it to establish absolute justice among human beings on an appointed day and it is as natural as they talk.

After inviting their attention to natural phenomena, the Surah quotes historical evidences of reward and punishment from the twenty-fourth verse to the forty-sixth

verse. Abraham and other messengers were rewarded in this very world for their single-minded devotion to duty, while Lot's people, Pharaoh, along with his army, the *'Aad*, the *Thamood*, and Noah's people had been wiped out, all of them by the action of strong winds, storms, or typhoons. All of them had repudiated their messenger's warning like the Makkan polytheists and ridiculed the Judgement.

The Surah, finally, stresses Allah's omnipotence and oneness from the forty-seventh verse to the fifty-third verse to persuade them to believe in Allah Who had been sending warners whom their peoples, like the Makkan polytheists, used to call, in their arrogance, either magicians or insane persons.

The fifty-fourth and fifty-fifth verses, therefore, advise the Messenger to shun the sworn polytheists among the *Quraysh* and concentrate on his companions' purification. The fifty-sixth verse states the purpose of creating human beings and jinn which is submission to Allah and the fifty-seventh and fifty-eighth verses assert that Allah is Himself the Sustainer and does not need anything from anyone, unlike the deities of the polytheists. Their deities are propped up and sustained by them. The Messenger and his companions shall be supported and sustained through their persecution and sufferings by Allah and hence, they must go on with their mission and message. Let the polytheists press for the punishment which they shall have, warns them the fifty-ninth verse, as their counterparts through ages had been meted out. In addition to the punishment in this world, they shall have eternal punishment on the Day of Judgement when accountability takes place.

SURATUDDARIYAAT

In the name of ALLAH, the Most Gracious, the Most Merciful

1. By the sweeping winds raising dust.
2. Then, (by the winds) carrying the burden of clouds, laden with moisture.
3. Then, (by the winds) blowing gently.
4. Then, (by the winds) dispensing the divine command of apportioning (rainfall).
5. What you are being threatened with is undoubtedly true.
6. And Judgement (the dispensing of reward and punishment in the afterworld) shall come to pass (occur).
7. By the heaven (space) possessing paths (the orbits of celestial bodies).
8. In fact, you have different views (about the Last Judgement).
9. Whoever is weakened mentally, is deterred from it.
10. Cursed be the liars (those who forge lies against the Messenger)
11. Who are heedlessly lost in the exuberance / excess (of ignorance)!
12. They ask, "When will the Judgement Day come?"

سُورَةُ الذَّارِيَّاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِي تَدْرَوَا ۝١

فَالْحَمَلَاتِ وَقَرَا ۝٢

فَالْجَارِيَتِ يُسْرَا ۝٣

فَالْمَقْسَمَتِ أَمْرًا ۝٤

إِنَّمَا تُوعَدُونَ لَصَادِقٌ ۝٥

وَإِنَّ الَّذِينَ لَوِيعٌ ۝٦

وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ۝٧

إِن كُنتُمْ لِفَوَاقِ لَإِخْلَافٍ ۝٨

يُؤَفِّكُ عَنْهُ مَنَافِكُ ۝٩

قُلِ الْخَرَّصُونَ ۝١٠

الَّذِينَ هُمْ فِي غَمْرٍ وَسَاهُونَ ۝١١

يَسْتَلُونَ أَيَّانَ يَوْمِ الدِّينِ ۝١٢

13. (It will come on) the Day when they are burnt on the fire.

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾

14. (They will be told), "Taste your punishment (of being burnt) — this is what you used to press for" (demand insistently and urgently in the world).

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾

15. (On the contrary), the fearing shall be in the midst of gardens and springs.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾

16. They will be taking (thankfully) what their *Rabb* will be giving them; they used to be beneficent (doing good, generous, and actively kind) before such (a reward).

ءَاخِذِينَ مِمَّا آتَاهُمُ رَبُّهُمْ مِنْهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾

17. They used to sleep at night but a little.

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

18. And at the close of the night a little before the morning, they used to seek forgiveness (of Allah).

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

19. And in their possessions, a person asking for alms and a person deprived of means had a right (a fair claim).

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُورِ ﴿١٩﴾

20. And throughout the Earth, there are signs (upon signs) for the firmly convinced

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

21. And in your own selves. Do you not, then, perceive them?

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

22. And, your sustenance is in the heaven and, (also), what you have been threatened with.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

23. Hence, by the *Rabb* of the heaven and the Earth! It (the Judgement) is just as true as you speak.

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٣﴾

SECTION 2

24. Has the story of Abraham's honourable guests reached you?
25. When they called on him, they said (to him), "Peace" (be on you). He said (to them), "Peace" (be on you, also). (Then he said to himself), "They are a group (of people) unheard-of" (unknown to me).
26. Then, he stole out to the members of his family and came back with a fat calf (roasted).
27. Then, he offered it to them, (but, when they did not reach out their hands to eat it), he said, "Why do you not eat?"
28. Thereupon, he had a sensation of fear from them: (but) they said, "Do not fear." And they gave him the good news of a learned son.
29. Then, his wife advanced (towards them) shrieking and then, tapped her face and said, "Old (and that too) barren!"
30. They said, "So says your *Rabb*: He is, indeed, the Sole Source of wisdom, the Omniscient."
31. (Abraham) said (to them), "What is, then, your immediate assignment, O (divine) envoys?"
32. They said, "We have been sent to a criminal people,
33. So that we should rain (send down like rain) stones of clay on them,

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَصَةٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

قَالَ فَاخْطِبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ ﴿٣٣﴾

34. Marked by your *Rabb* for the people exceeding proper bounds."

ثُمَّ سَوَّمَهُ عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾

35. Then, We took out a few believers who were in it.

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾

36. But We did not find, in it, except a single house of those submitting themselves to Allah.

فَأَوْحَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾

37. And We left, in it, a lesson for (those people) who fear the grievous punishment (of the afterworld).

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

38. And (there is a clear lesson for you) in Moses' (story), when We sent him to Pharaoh with a clear mandate.

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

39. But he (Pharaoh) turned against (Moses) with the power and support of his nobles (aristocracy) and said, (Moses is either) "a magician or a man insane."

فَتَوَلَّىٰ بِرُكْبِهِ يُوَفَّا سَاحِرًا وَاَجْنُونًا ﴿٣٩﴾

40. At last, We seized him and his troops and then, threw all of them into the sea while he was blameworthy (deserved blame and punishment).

فَأَخَذْنَاهُ وَجُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾

41. And (there is a lesson for you) in (the story of) the *'Aad* when We sent a barren wind against them.

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾

42. It did not leave anything it raged against but left it as decayed (as bones).

مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا أَجْعَلْنَاهُ كَالرَّمِيمِ ﴿٤٢﴾

43. And (there is a lesson for you) in (the story of) the *Thamood*, when they were told, "Enjoy yourselves for some time."

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَنَّوْا حَتَّىٰ حِينٍ ﴿٤٣﴾

44. But they exceeded all the bounds arrogantly against their *Rabb's* command and then, a thunderbolt seized them while they watched (it helplessly).

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّعِقَةُ
وَهُمْ يَنْظُرُونَ ﴿٤٤﴾

45. Consequently, they could neither stand up nor find any defenders.

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصِرِينَ ﴿٤٥﴾

46. And (similarly, We had wiped out) Noah's people earlier: they were, also, a transgressing people.

وَقَوْمِ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

SECTION 3

47. And (as for) the heaven (space), We have made it by (Our) might and We are, certainly, going to expand (it).

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

48. And (as for) the Earth, We have spread her out and hence, how excellently We have smoothed it!

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهَيَّدُونَ ﴿٤٨﴾

49. And We have created everything in pairs so that you may bear in mind.

وَمِنْ كُلِّ شَيْءٍ خَلْقًا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

50. Hence, you must flee towards Allah: I am, for you, from Him, a warner expounding (the guidance),

فَقَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾

51. And you must not associate any other deity with Allah: I am, for you, from Him, a warner expounding (the guidance)

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ
نَذِيرٌ مُبِينٌ ﴿٥١﴾

52. Similarly, no messenger had, ever, come (to the peoples) who had existed before them but they had said, (you are either) "a magician or a man insane."

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا
سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾

53. Have they been enjoining it on one another? But (the fact is that) they are a people exceeding all the

أَتَوْا أَصْوَابَهُ بِئْسَ قَوْمٌ طَاعُونَ ﴿٥٣﴾

proper bounds in defiance.

54. Hence, (O Messenger)! You must turn your back on (ignore) them because you are not to blame (for their defiance)
55. And admonish for admonition will benefit the believers.
56. And I have not created the jinn and the human beings but to serve (render exclusive obedience to) Me.
57. I do not desire any sustenance from them and I do not desire that they should feed Me.
58. Indeed, Allah Himself is the Sustainer, possessing force (and) firmness.
59. In fact, (those people) who have been doing wrong shall have a share in (the punishment), like the share their counterparts (the doomed peoples had had before them), and hence, they must not press for (punishment on Me).
60. Hence, woe betide (those people) who disbelieve owing to their Day which they are being threatened with!

فَنُؤَلِّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾

وَذَكِّرْ فَإِنَّ الذِّكْرَ يَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

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

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

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

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ
الَّذِي يُوعَدُونَ ﴿٦٠﴾