

SURAH AS A STORY



Surah Az-Zariyat

The Scattering Winds

The complete journey — the guests, the winds, and why you exist —
told the way a loving elder shares it with a child



Surah No. 51 • 60 Ayahs • Meccan

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The Surah at a Glance

Waz-zaariyaati zarwaa

1. By those winds that scatter, dispersing,

Wa fis-samaaa'i rizqukum wa maa too'adoon

22. And in the heaven is your provision and whatever
you are promised.

Wa fee anfusikum afalaa tubsiroon

21. And in yourselves — will you not then see?

Hal ataaka hadeesu dayfi

Ibraaheemal-mukrameen

24. Has there reached you the story of the honoured
guests of Ibrahim?

Wa maa khalaqtul-jinna wal-insa illaa

liya'budoon

56. And I did not create the jinn and mankind except to
worship Me.

Innal-laaha Huwar-Razzaaqu

Zul-quwwatil-mateen

58. Indeed, it is Allah who is the Provider, the Firm
Possessor of strength.



Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
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Four Oaths in Motion

Beta, this surah opens with four oaths, and every one of them describes something MOVING — and the scholars, from the time of Ali (radiyallahu anhu), explained them as four stages of a single system.

'WAZ-ZARIYATI ZARWA — by those that SCATTER, dispersing' — the winds, lifting and spreading dust and seed and cloud.

'FAL-HAMILATI WIQRA — and those that CARRY a heavy LOAD' — the clouds, bearing tonnes of water across the sky.

'FAL-JARIYATI YUSRA — and those that SAIL with ease' — the ships gliding on the sea, or the clouds running smoothly overhead.

'FAL-MUQASSIMATI AMRA — and those that DISTRIBUTE a command' — the angels, apportioning



what Allah decrees.

Beta, notice the chain: wind lifts water, cloud carries it, it sails to where it is needed, and angels distribute the decree that governs all of it. Four ayahs, and the whole machinery of provision is described — the invisible logistics that fill your plate every day.

And what are these oaths for? 'INNAMA TOO'ADOONA LA-SADIQ — indeed, what you are PROMISED is TRUE — WA INNAD-DEENA LA-WAQI' — and indeed, the RECOMPENSE will OCCUR.'

Beta, the argument is subtle and beautiful: the One who runs this exact, reliable system of winds and clouds and distribution — do you imagine He will be unreliable about the Day He promised?

Look at the Earth, Look at Yourself

Then the surah calls us to reflect: 'WA FIL-ARDI AYATUN LIL-MOOQINEEN — and in the EARTH are SIGNS for those of CERTAINTY — WA FEE ANFUSIKUM



— AND IN YOURSELVES — A FA-LA TUBSIROON —
will you not then SEE?'

Beta, three words that could occupy a lifetime: 'wa fee anfusikum' — and in YOURSELVES.

You do not need a telescope or a journey. The evidence is inside your own skin. A heart that has beaten without your permission since before you were born. A wound that closes itself. Food that becomes blood, bone and thought. Two eyes that adjust to darkness on their own. A memory that stores a face for forty years.

Beta, and there is a deeper reading too: look at yourself — at your own moods, your own weakness, how quickly you panic and how quickly you forget. Knowing yourself honestly is one of the surest roads to knowing your Lord.

And then the ayah that has comforted every worried breadwinner in history: 'WA FIS-SAMA'I RIZQUKUM WA MA TOO'ADOON — and IN THE HEAVEN is YOUR PROVISION, and whatever you are PROMISED.'



Beta, feel where your rizq is located: not in your job, not in your employer's decision, not in the economy, not in your degree. IN THE HEAVEN. Those things are the pipes; the water comes from above.

This does not mean sit and wait — the Quran commands walking the earth to seek His bounty. It means: work the pipe, but never worship it. And never fear a man who is only a pipe.

'FA-WA RABBIS-SAMA'I WAL-ARDI INNAHU
LA-HAQQUN MITHLA MA ANNAKUM TANTIQOON —
so by the Lord of the heaven and earth, indeed, it is
TRUTH — JUST AS IT IS THAT YOU SPEAK.'

Beta, what a comparison. You are certain that you are speaking right now — you do not need proof of it. Allah says the truth of His promise is as certain as that. As undeniable as the fact that words are coming out of your mouth.

The Honoured Guests of Ibrahim



And now, beta, the surah tells a story — and it is one of the most instructive stories in the Quran on the subject of HOSPITALITY.

'HAL ATAKA HADEETHU DAYFI

IBRAHIMAL-MUKRAMEEN — has there reached you the story of the HONOURED GUESTS of Ibrahim?'

Beta, note the description: 'al-mukrameen' — the honoured. They were angels, but Ibrahim (alaihis salam) did not know that. To him they were strangers who had walked in.

'IZ DAKHALOO 'ALAYHI FA-QALOO SALAMA — when they entered upon him and said: PEACE. QALA SALAMUN — he said: PEACE — QAWMUN MUNKAROON — a people unknown.'

And now watch every single thing he does, beta, because the scholars have drawn the entire etiquette of hosting from these ayahs:



'FA-RAGHA ILA AHLIHI — then he WENT QUIETLY to his family.' 'Ragha' means to slip away discreetly. He did not announce 'let me go arrange food for you' — because that would put the guest under obligation and give him a chance to refuse. He excused himself quietly.

'FA-JA'A BI-'IJLIN SAMEEN — and he CAME with a FAT CALF.' Not a snack. Not leftovers. His best animal, and a whole one. And note: he CAME with it — he brought it himself; he did not send a servant.

'FA-QARRABAHU ILAYHIM — then he PLACED IT NEAR THEM.' He brought the food to them rather than calling them to the table. Beta, that is honour: you move the food toward your guest, not your guest toward the food.

'QALA A LA TA'KULOON — he said: WILL YOU NOT EAT?' — gently, not demanding. And it is reported that the meal was served quickly; there is no mention of the guests waiting.



Beta, count the manners: speed, secrecy in preparation, the best of what he had, serving personally, bringing it close, and a soft invitation. That is the standard our father Ibrahim set — and he was an old man, a prophet, and wealthy enough to have servants.

'FA-AWJASA MINHUM KHEEFAH — then he FELT a FEAR of them' — because they did not eat, and among the Arabs a guest who refuses food may intend harm. 'QALOO LA TAKHAF — they said: do not FEAR — WA BASHSHAROOHU BI-GHULAMIN 'ALEEM — and they gave him GLAD TIDINGS of a KNOWLEDGEABLE BOY.'

'FA-AQBALATIM-RA'ATUHU FEE SARRATIN
FA-SAKKAT WAJHAHA WA QALAT 'AJOOZUN 'AQEEM
— then his wife approached with a CRY, and STRUCK
HER FACE and said: an OLD BARREN WOMAN!'

Beta, what a human moment — recorded in the Quran with tenderness, not criticism. An elderly woman, given news she had stopped hoping for, reacts with disbelief and strikes her own face. And the reply: 'KAZALIKI



QALA RABBUKI — thus said your LORD — INNAHU HUWAL-HAKEEMUL-'ALEEM — indeed, He is the Wise, the Knowing.'

Beta, remember that answer whenever your own situation looks biologically, financially or practically impossible: 'kazaliki qala Rabbuk' — thus said your Lord. When He says it, the impossibility is just a detail.

And then the guests revealed their mission: they were on their way to the people of Lut, 'to send down upon them stones of clay' — and Allah says: 'FA-AKHRAJNA MAN KANA FEEHA MINAL-MU'MINEEN — so We brought out whoever was in it of the BELIEVERS — FA-MA WAJADNA FEEHA GHAYRA BAYTIN MINAL-MUSLIMEEN — but We found not within it other than ONE HOUSE of Muslims.'

Beta, one house. In a whole city. And that one house was saved. Never think that being few means being wrong — and never think Allah overlooks a small minority of believers in a corrupt place.



Nations That Were Not Spared

The surah then moves quickly through history, beta, like a series of warnings struck one after another.

MUSA and FIRAUN: Allah sent him with clear authority, 'FA-TAWALLA BI-RUKNIHI — but he turned away with his SUPPORT — WA QALA SAHIRUN AW MAJNOON — and said: a magician or a madman.' Beta, the same two words used against every prophet. And the end: 'FA-AKHAZNAHU WA JUNOODAHU FA-NABAZNAHUM FIL-YAMM — so We seized him and his soldiers and CAST THEM INTO THE SEA — WA HUWA MULEEM — and he was BLAMEWORTHY.'

'AAD: 'IZ ARSALNA 'ALAYHIMUR-REEHAL-'AQEEM — We sent against them the BARREN WIND.' Beta, 'aqeem' — barren, sterile: a wind that carried no rain, no benefit, no life — only destruction. 'MA TAZARU MIN SHAY'IN ATAT 'ALAYHI ILLA JA'ALAT-HU KAR-RAMEEM — it left nothing it came upon but made it like disintegrated ruins.'



THAMUD: 'FA-'ATAW 'AN AMRI RABBIHIM
FA-AKHAZAT-HUMUS-SA'IQAH — they defied the
command of their Lord, so the THUNDERBOLT seized
them — WA HUM YANZUROON — while they were
LOOKING ON.' Beta, they watched it come.
'FA-MASTATA'OO MIN QIYAMIN WA MA KANOO
MUNTASIREEN — they could not even STAND UP, nor
could they defend themselves.'

And the people of NUH before them, who were 'a
defiantly disobedient people'.

Then, beta, the ayah that lifts your eyes from the ruins
to the sky: 'WAS-SAMA'A BANAYNAHA BI-AYDIN WA
INNA LA-MOOSI'OON — and the HEAVEN We
CONSTRUCTED with STRENGTH, and indeed, WE ARE
(its) EXPANDER — capable of vast expansion.'

'WAL-ARDA FARASHNAHA FA-NI'MAL-MAHIDOON —
and the EARTH We have SPREAD OUT — and
EXCELLENT are We who SPREAD it.' Beta, 'farash' is the
word for a bed or carpet laid out — the earth prepared



like bedding for you.

'WA MIN KULLI SHAY'IN KHALAQNA ZAWJAYNI
LA'ALLAKUM TAZAKKAROON — and of ALL THINGS
We created PAIRS, that perhaps you may remember.'
Everything in pairs, beta — male and female, positive
and negative, night and day, sweet and bitter — and the
One who made all the pairs is Himself Ahad, without a
pair.

'FA-FIRROO ILALLAH — SO FLEE TO ALLAH! INNI
LAKUM MINHU NAZEERUN MUBEEN — indeed, I am
to you from Him a clear warner.'

Beta, 'firroo ilallah' — FLEE to Allah. What a command.
Not 'walk', not 'come' — FLEE, run, as a person runs
from danger. And notice the beautiful paradox the
scholars point out: normally you flee FROM something
toward safety. Here you flee from Allah's punishment
TO Allah Himself. There is nowhere else to run, and
there never was.

Why You Exist



And now, beta, we arrive at the ayah that answers the biggest question a human being can ask — and it is stated in nine words:

'WA MA KHALAQTUL-JINNA WAL-INSANILLA
LI-YA'BUDOON — AND I DID NOT CREATE THE JINN
AND MANKIND EXCEPT TO WORSHIP ME.'

Beta, every philosopher who ever lived has struggled over the purpose of human existence. Here it is, from the One who did the creating.

And understand 'li-ya'budoon' properly, because most people read it too narrowly. Ibn Abbas (radiyallahu anhum) explained it as: except to KNOW Me. Because worship without knowing Whom you worship is empty motion.

And 'ibadah' is not confined to the prayer mat, beta. The scholars defined it as a comprehensive term for everything Allah loves and is pleased with, of words and deeds, inward and outward. So your honest work is worship when done for Him. Your kindness to your



parents is worship. Feeding your family from halal earning is worship. Smiling at someone is worship. Even sleeping, intending to rise strong for Fajr, becomes worship.

So the ayah is not saying 'I created you to spend your life in a masjid'. It is saying: I created you to live your whole life FOR ME.

And then, beta, comes the ayah that answers a question that might follow: does Allah NEED our worship?

'MA UREEDU MINHUM MIN RIZQIN WA MA UREEDU AN YUT'IMOON — I do NOT WANT from them any PROVISION, nor do I want them to FEED Me.'

Beta, this was revolutionary. Every idol in Makkah was fed and oiled and clothed. Every ancient religion offered food to its gods. And Allah declares: I want nothing from you.

'INNALLAHA HUWAR-RAZZAQU
ZUL-QUWWATIL-MATEEN — indeed, ALLAH is



AR-RAZZAQ — the PROVIDER —
 ZUL-QUWWATIL-MATEEN — the Firm Possessor of
 STRENGTH.'

Beta, look at the beauty of this reply. You might ask: if worship benefits Him nothing, why must I do it? And the answer is in the Name: HE is the Provider. He does not need your service — YOU need the connection. Worship is not a tax you pay to Allah; it is the food of your own soul.

And the final ayahs, beta: 'FA-INNA LILLAZINA
 ZALAMOO ZANOOBAN MITHLA ZANOOBI
 AS-HABIHIM FA-LA YASTA'JILOON — indeed, for those
 who have wronged is a SHARE like the share of their
 companions, so let them not ASK Me to HASTEN.
 FA-WAYLUN LILLAZINA KAFAROO MIN
 YAWMIHIMUL-LAZI YOO'ADOON — so WOE to those
 who disbelieved from their Day which they are
 promised.'



Beta, so this surah has taken us from winds carrying clouds, to signs inside our own bodies, to a calf served to strangers, to nations flattened, to the sky being expanded — and it lands on the simplest sentence of all: I created you to worship Me.

Everything else in your life is arrangement. That is the purpose.

What This Surah Teaches Us

1. The system that feeds you — wind, cloud, distribution — is exact and reliable; the One who runs it will not be unreliable about His promise.
2. 'And in yourselves' — the strongest evidence you will ever examine is your own body and your own weakness.
3. Your rizq is in the heaven: work the pipe, never worship it, and never fear a man who is only a pipe.
4. Learn hospitality from Ibrahim (alaihis salam): slip away quietly, bring your best, serve it yourself, place it



near them, invite gently.

5. When your situation looks impossible, remember Sarah's answer: 'thus said your Lord.'

6. 'Firroo ilallah' — flee TO Allah; there has never been anywhere else to run.

7. You were created to worship Him — and He needs nothing from it; worship is the food of your own soul.

Ya Razzaq, feed our souls as You feed our bodies, and let our whole lives be worship of You. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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