The Revelation of this Surat and its Recitation in the Maghrib Prayer

Al-Bukhari recorded from `Abdullah - that is Ibn Mas`ud -- that he said,

"While we were with the Messenger of Allah in a cave at Mina, (By the Mursalat) was revealed to him. He was reciting it and I was learning it from his mouth. Verily, his mouth was moist with it when a snake leaped out at us. The Prophet said,

أَفْلَحْهَا Kill it!

So we quickly went after it, but it got away. Then the Prophet said,

هَوْيَتُ شَهْرَ كُرُومٍ كُمَا كُبْرِيَتْ شَهْرَةُ

It was saved from your harm just as you all were saved from its harm."

Muslim also recorded this Hadith by way of Al-A`mash.

Imam Ahmad recorded from Ibn `Abbas, who reported from his mother that she heard the Prophet reciting (By the Mursalat) in the Maghrib prayer.

In a report from Malik on the authority of Ibn `Abbas, he narrated that Umm Al-Fadl (his mother) heard him (Ibn `Abbas) reciting (By the Mursalat `Urfa), so she said,
"O my son! You reminded me with your recitation of this Surah. Verily, it is the last thing I heard from the Messenger of Allah. He recited it in the Maghrib prayer (i.e., before he died)."

Both Al-Bukhari and Muslim recorded this report in the Two Sahihs by way of Malik.

Surah Mursalat
(Those Sent Forth)

الرَّحِيمِ الرَّحْمَنِ اللَّهُ يُسِمُّ

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

1. 

وَأَنْتَ سَلَاتٌ غَرَّاءً

By the Mursalat `Urfa.

2. 

قَالَ السَّيِّدُ ﺑِالْمَالِكِ عَضْفًا

The `Asifat `Asfa.

3. 

وَالتَّنَاسِئَاتِ نَشْرًا

And the Nashirat Nashra,

4. 

قَالَ ﺧَالَقُوا قِـٕـاً فِرْقًا

The Fariqat that separate.

5. 

قَالَ ﺧَالَقُوا قِـٕـاً فِرْقًا

The Mulqiyat that remind,

6. 

غَدَّةَ أَوْ نُذِرُ

Excusing or warning.

7. 

إِذَا مَا أُوْضِعُوا لِوايَّعٍ

Surely, what you are promised will occur.
| 8. | فَإِذَا الْنَّجُومُ طُمِسَتْ | Then when the stars lose their lights. |
| 9. | وَإِذَا السَّمَاوَاتُ خَرَجَتْ | And when Furijat the heaven. |
| 10. | وَإِذَا الْجَبَالُ نُسِقَتْ | And when the mountains are blown away. |
| 11. | وَإِذَا الرِّسُلُ أُقْتِتْ | And when the Messengers are Uqqitat. |
| 12. | لَا يُبْقِيُّ الْقَضَلِ | For what Day are these signs postponed? |
| 13. | لِيُوْمَ الْقَضَلِ | For the Day of Sorting Out (the men of Paradise from the men destined for Hell). |
| 14. | وَمَا أَدَّىَ الَّذِي مَاتَ الْقَضَلِ | And what will explain to you what is the Day of Sorting Out? |
| 15. | وَذَٰلِكَ يُوْمَ يَوْمَ الْمَكْتَبِينِ | Woe that Day to the deniers (of the Day of Resurrection)!

**Allah's swearing by Different Creatures about the Occurrence of the Hereafter**

Ibn Abi Hatim recorded that Abu Hurayrah said,

(1) وَالْفَرَاسَاتِ مَخْرَجًا

By the Mursalat `Urfa.
"The angels"

From Masruq, Abu Ad-Duha, Mujahid in one narrations from him, As-Suddi and Ar-Rabi` bin Anas, statements similar to this have been reported.

It has been reported from Abu Salih that he said,

"These are the Messengers."

In another narration from him (Abu Salih) he said that it means the angels.

قَالَ الْمُسْتَفْقِيُّ عَصْفًا (۲)
وَالْأَشْرَارِ نَشْرًا (۳)

The `Asifat `Asfa.

And the Nashirat Nashra,

Abu Salih has also said the meaning of
- Al-`Asifat,
- An-Nashirat,
- Al-Fariqat and
- Al-Mulqiyyat,
that they all refer to the angels.

Ath-Thawri narrated from Salamah bin Kuhayl, who reported from Muslim Al-Batin, who reported from Abu Al-`Ubaydayn that he asked Ibn Mas`ud about the meaning of Al-Mursalat `Urfa, and he (Ibn Mas`ud) said,

"The wind"

He said the same about
- Al-`Asifat
- `Asfa and
- An-Nashirat Nashra,
that they all refer to the wind.

Ibn `Abbas, Mujahid and Qatadah all said the same.

Ibn Jarir confidently affirmed that Al-`Asifat `Asfa means the wind just as Ibn Mas`ud and those who followed him said.

However, he (Ibn Jarir) did not affirm whether An-Nashirat Nashra are the angels or the wind as has preceded.

It has been reported from Abu Salih that An-Nashirat Nashra is the rain.

The most obvious meaning is as Allah says,
And we send the winds fertilizing. (15:22)

He also says,

And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain). (7:57)

Similarly, Al-`Asifat are winds.

It is said (in Arabic) that the winds `Asifat when they make noise with their blowing.

Likewise, An-Nashirat are the winds that scatter into clouds in the horizons of the sky according to the will of the Lord.

Allah then says,

The Fariqat that separate,
the Mulqiyat that remind,
excusing or warning.

meaning, the angels.

This was said by Ibn Mas`ud, Ibn `Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi` bin Anas, As-Suddi and Ath-Thawri.

There is no difference of opinion here, because they (the angels) are the ones who descend with Allah's command to the Messengers, separating between the truth and falsehood, guidance and misguidance, and the lawful and the forbidden. They bring the revelation to the Messengers, which contain exemption or absolution for the creatures and a warning for them of Allah's torment if they oppose His command.

Allah said,

Surely, what you are promised will occur.
This is the subject of these oaths.
This means, what you all have been promised concerning the establishment of the Hour (Judgement Day), the blowing of the horn, the resurrection of the bodies, the gathering of those of old and those of latter times on one common ground and the rewarding of every doer of a deed based upon his deed. If he did good, then his reward will be good, and if he did evil, then his reward will be evil. All of this will occur, meaning it will come to pass and there is no avoiding it.

A Mention of some of what will occur on the Day of Judgement

Then Allah says,

\[
\text{فَإِذَا الْجُونُ طَعِمَتْ (٨)}
\]

Then when the stars lose their lights.
meaning, their light will leave.
This is similar to Allah's statement,

\[
\text{وَإِذَا الْجُونُ انكَذَبْتُ (٨١)}
\]

And when the stars fall. (81:2)
It is also similar to His statement,

\[
\text{وَإِذَا الْكَوَاكبُ انفَرَتْ (٨٢)}
\]

And when the stars have fallen and scattered. (82:2)

Then Allah says,

\[
\text{وَإِذَا السَّمَااءُ فَرِجَتْ (٩)}
\]

And when Furijat the heaven.
meaning, it is cleft asunder, becomes split, its sides fall and its edges become weak.

\[
\text{وَإِذَا الْجَبَالُ دُسِفَتْ (١٠)}
\]

And when the mountains are blown away.
meaning, they will be removed and no sight or trace of them will remain.

This is as Allah says,

\[
\text{وَبَلْ سَلَوْنَتُ عِنْ الْجَبَالِ قَالُوا يَسِيفُهَا تَرْبَى دِسُفًا}
\]

And they ask you concerning the mountains:
Say,
"My Lord will blast them and scatter them as particles of dust."
(20:105)

Allah also says,

وَإِذَا الرُّسُلُ أُقِيتُت (١١)

And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind. (18:47)

Then He says,

وَإِذَا الرُّسُلُ أُقِيتُت (١١)

And when the Messengers are Uqqitat.

Al-`Awfi narrated from Ibn `Abbas that he said that Uqqitat means "Gathered."

Ibn Zayd said,

"This is similar to Allah's statement, تَوَجَّهَتْ لَهُمُ الْخَآفَةُ On the Day when Allah will gather the Messengers together (5:108).

Mujahid said, أَقِيتُت (Uqqitat.)

"This means postponed."

Ath-Thawri narrated from Mansur, who narrated from Ibrahim that he said concerning the word, أَقِيتُت (Uqqitat.)

"This means promised."

It seems as though he holds this to be similar to Allah's statement,

وَأَخَذَّتُ الْأَرْضَ دِنْسٍ وَأَظَنَّتُ الْكِتَابَ وَأَقْمَتْ الْعَدُودَ وَأَخَذَّتُ الْإِنْسَانَ وَأَقْمَتْ الْخَيْرَاتِ (١٢)

And the earth will shine with the light of its Lord: and the Book will be produced; and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged. (39:69)

Then Allah says,
For what Day are these signs postponed?
For the Day of Sorting Out.
And what will explain to you what is the Day of Sorting Out?
Woe that Day to the deniers!

Allah is saying, `for which day are the Messengers postponed and their matter expected, so that the Hour will be established.'

This is as Allah says,

فلا تكتمل يومكِ اللهم وللملجئة وليسر الله حزيناً وانصفاً

So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is Almighty, All-Able of Retribution.

On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allah, the One, the Irresistible. (14:47, 48)

This is the Day of Sorting Out, as Allah says,

لي يوم الفصل

the Day of Sorting Out.

Then Allah says, in magnifying its matter,

ووما أدرى ما يوم الفصل

And what will explain to you what is the Day of Sorting Out?
Woe that Day to the deniers.

meaning, woe unto them from Allah's torment that is coming in the future.
16. Did We not destroy the ancients?

17. So shall We make later generations to follow them.

18. Thus do We deal with the criminals.

19. Woe that Day to the deniers!

20. Did We not create you from a despised water?

21. Then We placed it in a place of safety,

22. For a known period.

23. So We did measure; and We are the best to measure.

24. Woe that Day to the deniers!

25. Have We not made the earth Kifat (a receptacle)
For the living and the dead

And have placed therein fixed towers,

and have given you Furat water

Woe that Day to the deniers!

The Call to contemplate the various Manifestations of Allah’s Power

Allah says,

Did We not destroy the ancients?

meaning, those who rejected the Messengers and opposed what they came to them with.

So shall We make later generations to follow them.

meaning, from those who are similar to them.

Thus, Allah says,

Thus do We deal with the criminals.

Woe that Day to the deniers!

Ibn Jarir said this.
Then Allah reminding His creatures of His favor, and using the beginning of creation to support the idea of repeating it,

He says:

Did We not create you from a despised water? meaning, weak and despised in comparison to the power of the Creator.

This is similar to what has been reported in the Hadith of Busr bin Jahhash (that Allah says),

"(O) Son of Adam!
How can you think that I am unable, and yet I created you from something like this (i.e., semen)"

Then We placed it in a place of safety,
meaning, `We gathered him in the womb, where the fluid of the man and the woman settles. The womb has been prepared for this, as a protector of the fluid deposited in it.

Allah said:

For a known period.
meaning, for a fixed period of time, which is from six months to nine months.

Thus, Allah says,

So We did measure; and We are the best to measure.
Woe that Day to the deniers!

Then Allah says,
Have We not made the earth Kifat for the living and the dead?

Ibn `Abbas said,
"Kifat means a place of shelter."

Mujahid said,
"It holds the dead so that nothing is seen of it."

Ash-Sha`bi said,
"Its interior is for your dead and its surface is for your living."

Mujahid and Qatadah also said this.

And have placed therein fixed towers,
meaning, the mountains. The earth is held in place with them so that it does not shake and sway.

and have given you Furat water.
meaning, cold and delicious water from the clouds or from what He causes to gush forth from the springs of the earth.

Woe that Day to the deniers!
meaning, woe to whoever reflects upon these created things which demonstrate the greatness of their Creator, then after that continues to reject Him and disbelieve in Him.

29. (It will be said to the disbelievers):

"Depart you to that which you used to deny!"

30. "Depart you to a shadow in three columns,"
Neither shady nor of any use against the fierce flame of the Fire.

Verily, it (Hell) throws sparks (huge) as Al-Qasr,

As if they were Sufr camels.

Woe that Day to the deniers (of the Day of Resurrection)!

That will be a Day when they shall not speak (during some part of it),

And they will not be permitted to put forth any excuse.

Woe that Day to the deniers (of the Day of Resurrection)!

That will be a Day of Decision!

We have brought you and the men of old together!

So, if you have a plot, use it against Me (Allah)!
Woe that Day to the deniers (of the Day of Resurrection)!

The driving of the Criminals to their Final Abode in Hell and how it will be done

Allah informs about the disbelievers who deny the final abode, the recompense, Paradise, and the Hellfire. On the Day of Judgement it will be said to them:

اِنْطَلَّقُوا إلَى مَا كُنْتُم بِهِمْ تَكُونُونَ

اِنْطَلَّقُوا إلَى طَيْلِ يَنْتَلُى عَشَبٍ

Depart you to that which you used to deny!
Depart you to a shadow in three columns,
meaning, a flame of fire when it rises and ascends with smoke. So due to its severity and strength, it will have three columns.

لَا طَيْلٌ إِلَى طَيْلٍ يَنْتَلُى عَشَبٍ

Neither shady nor of any use against the fierce flame of the Fire.
meaning, shade of the smoke that comes from the flame -- which itself will not have a shade, nor will it benefit against the flame.
This means it will not protect them from the heat of the flame. Allah said,

لَا كَأْثَرُ مَرَيُّ يُضِلْ رَأْسَ لَأْقَصَرِ

Verily, it throws sparks as Al-Qasr,
meaning, its sparks will shoot out from its flame like huge castles.
Ibn Mas`ud said, "Like forts."
Ibn `Abbas, Mujahid, Qatadah and Malik who reported from Zayd bin Aslam and others said,
"This means the trunk of trees."

كَأْثَرُ مَرَيُّ يُضِلْ رَأْسَ لَأْقَصَرِ

As if they were Sufr camels.
means, black camels.
This is the view of Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak, and Ibn Jarir favored this view.

Ibn `Abbas Mujahid, and Sa`id bin Jubayr said about, جِالَاتُ صُفرٍ (Sufr camels.)

"Meaning ropes of ships."

Verily, it (Hell) throws sparks as Al-Qasr.

Imam Al-Bukhari recorded from Ibn `Abbas that he said:

"We were directed to the timber a length of three cubits or more in order to use it for construction of buildings. We used to call it Al-Qasr.

كَانَتْ جِالَاتُ صُفرٍ

As if they were Sufr camels.

These (Jimalat) are ropes of ships that are bundled until they resemble the intestines of men."

Woe that Day to the deniers!

The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement

Then Allah says,

هَذَا يَوْمُ لَا يَتَطَفَّوْنُ

That will be a Day when they shall not speak, meaning, they will not speak.

وَلَا يَتَطَفَّوْنَ فَيَعْفَفُونَ

And they will not be permitted to put forth any excuse.

meaning, they will not be able to speak, nor will they be granted permission to speak so that they can make excuses. Rather, the proof will be established against them, and they will be called upon to speak about the wrong that they did, but they will not be able to say anything. The courts of the Day of Judgement will occur in stages. Sometimes the Lord informs of this stage and sometimes He informs
of that stage. This is to show the terrors and calamities of that Day. Thus, after all the details of this discussion, He says:

وَيَّلَى يَوْمَ الْقَبْلَةِ لِلْمُكَذِّبِينَ (۳۷)

Woe that Day to the deniers!

Then Allah says,

هَذَا يَوْمُ الْقَبْلَةِ حَمَّامًا لَّهُمْ (۳۸)

فَإِنَّكَ لَكَمْ كُلُّ دُجَّالٍ (۳۹)

وَيَّلَى يَوْمَ الْقَبْلَةِ لِلْمُكَذِّبِينَ (۴۰)

That will be a Day of Decision! We have brought you and the men of old together! So if you have a plot, use it against Me!

This is an address from the Creator to His servants. He says to them, هَذَا يَوْمُ الْقَبْلَةِ حَمَّامًا لَّهُمْ (That will be a Day of Decision! We have brought you and the men of old together!) meaning, He will gather all of them by His power on one common plane, He will make them hear the caller and He will cause them to see.

Then He says, فَإِنَّكَ لَكَمْ كُلُّ دُجَّالٍ (So, if you have a plot, use it against Me!)

This is a serious threat and a harsh warning. It means, ‘if you are able to save yourselves from being seized by Me, and rescue yourselves from My ruling, then do so. But you are certainly not able to do so.’

This is as Allah says,

مَعَضَّبَرُ الْجِنِينِ وَالْإِنسِ إِنَّا أَشْتَعِلْتُمُهُمْ أُنفُضُواْ مِنْ أُفُضُّلَ مِنْ أَقْطَرِ السَّحْوَاتِ وَالْأَرْضِ نَأَتِينُكُمُ الْأَقْطَلُونَ إِلَّا إِلَىَّ (55:33)

O assembly of Jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!

Allah also says,

وَلاَ تَلْقَوْنَهُ شَيْئًا (11:57)

And you will not harm Him in the least. (11:57)
It is narrated in a Hadith (that Allah said),

"O My servants!
You all can never attain My benefit and thereby benefit Me, and you all can never attain My harm and thereby harm Me."

| 41. | إِنَّ الْمُتَّقِينَ في ظَلَالٍ وَعَيْقَةٍ | Verily, those who had Taqwa, shall be amidst shades and springs. |
| 42. | وَفَوَاكِهَا وَتَشْهُونَ | And fruits, such as they desire. |
| 43. | غُلُوا وَأَشْرَبُوا تَغْلُبَتْ بِهِمَا كُثْمُ تَعْمَلُونَ | "Eat and drink comfortably for that which you used to do." |
| 44. | إِنَّا كَدَلَّلْنَاهَا لِتَجْزِي الْمُحْسِنِينَ | Verily, thus We reward the Muhsinin. |
| 45. | وَيَبْلُغُ يَوْمَمِئْنَ لِلْمَكْرَيِّينَ | Woe that Day to the deniers! |
| 46. | غُلُوا وَأَشْرَبُوا قَلِيلًا إِنَّكُمْ تَجْرِمُونَ | Eat and enjoy yourselves for a little while. Verily, you are criminals. |
| 47. | وَيَبْلُغُ يَوْمَمِئْنَ لِلْمَكْرَيِّينَ | Woe that Day to the deniers! |
And when it is said to them: "Bow down yourself!"
They bow not down.

Woe that Day to the deniers!

Then in what statement after this will they believe.

**The Final Abode for Those Who have Taqwa**

Allah informs

Verily, those who had **Taqwa**, shall be amidst shades and springs.

Allah informs that His servants who have **Taqwa** and worship Him by performing the obligations and abandoning the forbidden things, will be in gardens and springs on the Day of Judgement.

This means they will be in the opposite condition of the wretched people, who will be in shades of **Al-Yahmum**, which is purtrid, black smoke.

Allah says,

And fruits, such as they desire.

meaning, and from other types of fruits, they will have whatever they request.

Eat and drink comfortably for that which you used to do.

meaning, this will be said to them out of kindness for them.

Reestablishing what He has previously mentioned,

Allah says;
Verily, thus We reward the Muhsinin. meaning, `this is Our reward for whoever does good deeds.'

Woe that Day to the deniers!

A Threat for Whoever denies the Day of Judgement

Allah says,

Eat and enjoy yourselves for a little while. Verily, you are criminals.
This is an address to the deniers of the Day of Judgement. It is commanding them with a command of threat and intimidation.

Allah says,

(Eat and enjoy yourselves for a little while.) meaning, for a period of time that is short, small and brief.

(Verily, you are criminals.) meaning, then you all will be driven to the fire of Hell which has already been mentioned.

Woe that Day to the deniers!

This is similar to Allah's statement,

We let them enjoy for a little while, then in the end We shall oblige them to a great torment. (31:24)

Allah also says,
Verily, those who invent a lie against Allah, will never be successful.
(A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69,70)

Then Allah says,

وَإِذَا تَبَيَّنَ لَهُمُ الْكِتَابُ أَنَّهُ الْأَكْبَرَ كَفَّارَةً (٤٨)

And when it is said to them: "Bow down yourself!"
They bow not down.
meaning, when these ignorant disbelievers are ordered to pray with the congregation (of believers), they refuse and turn away from it arrogantly.

Thus, Allah says,

وَعَلَىٰ كُلِّ مَذَةً بُعْلُهُمُ الْكِتَابُ (٤٩)

Woe that Day to the deniers!

Then Allah says,

فِي مَا كَانُوا بِهِ مُبْلِسِينَ (٥٠)

Then in what statement after this will they believe?
meaning, if they do not believe in this Qur’an, then what talk will they believe in.

This is as Allah says,

فِي مَا خَلَتْ مِنْهُ بَعْدَ الْكِتَابِ الَّذِي نَزَّلَهُمُ الْهَيْرُ (٥١)

Then in which speech after Allah and His Ayat will they believe (45: 6)

This is the end of the Tafsir of Surah Al-Mursalat, and all praise and thanks are due to Allah. He is the Giver of success and security.

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