

Tafseer Surah Al-Mursalat (المرسلات)

Notes on Nouman Ali Khan's Concise Commentary of the Quran

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Introduction

- I. This surah is about the stubbornness of Quraysh
- II. The goals of this *surah* include according to *al-Tafseer al-Muyassar*:
 - A. Inference over the occurrence of resurrection after the end of this world
 - B. Mention of some of the descriptions of the Day of Judgement
 - C. Mention of evidence of Allah's power to bring back mankind after death

Tafseer of the Verses

1. By those [winds] sent forth in gusts

- a. The winds in this verse are being compared to wild horses that are released
 - i. It is as if Allah is holding back the winds and when he releases them, they go wild

2. And the winds that blow violently

- a. Meaning winds that blow and don't care what gets in their path
 - i. It crushes through anything that comes in its way
- b. The point is to show that it is Allah who is holding back the winds and if He wanted to let them go, He could do so and these winds would lead to indiscriminate destruction

3. And [by] the winds that spread [clouds]

- a. Winds spread pollen, seeds, clouds, etc. which helps spread greenery on the planet. It also helps with the rain because the winds move rain clouds to different places
 - i. This is why we need the winds

4. And those [angels] who bring criterion

- a. Meaning the angels who descend down with what differentiates between truth and falsehood (i.e. Qur'an) [*Al-Mukhtasar fee al-tafseer*]

5. And those [angels] who deliver a message

- a. Meaning those angles that deliver the revelation to prophets and messengers [Sabuni]

6. Ending excuses and giving warnings

- a. Meaning the revelation that these angels brought down leaves no room for excuses and is a warning to the people of Allah's punishment [*Al-Mukhtasar fee al-tafseer*]
 - i. There can be no excuse for anyone on the Day of Judgement before Allah because Allah sent messengers to the people [Sabuni]

7. Indeed, what you are promised is to occur

- a. Meaning whatever Allah has promised in the afterlife of resurrection, accountability of deeds, and reward/punishment is going to happen without any doubt whether people believe in it or not

8. So when the stars are obliterated

- a. Now we are entering the description of the Day of Judgement
- b. Meaning when the stars are erased so that we cannot even find them anymore
 - i. Their light and brightness will be gone and there will be darkness [Sabuni]

9. And when the heaven is opened

- a. Meaning when the sky is ripped open
 - i. Some said this will be due to the sky's fear of Allah and the terror of that Day [Sabuni]
 - ii. Some said this will happen due to the armies of angels descending down from it [Al-Mukhtasar fee al-tafseer]

10. And when the mountains are blown away

- a. Meaning the mountains will be plucked out and crumbled to dust

11. And when the messengers' time has come

- a. Meaning when the appointed time of the messengers has come on the Day of Judgement to testify against their nations

12. For what Day was it postponed?

- a. This is a rhetorical question and is asking what delayed the Day of Judgement? The answer comes in the next verse

13. For the Day of Separation (*al-fasl*)

- a. Meaning it was postponed for this Day of Separation
 - i. Day of Judgement is called the Day of Separation because on it those who are on the truth will be distinguished from those on falsehood and those happy will be distinguished from those doomed [Al-Mukhtasar fee al-tafseer]
- b. The word *fasl* also means decisiveness
 - i. So one of the reasons could be because the judgement on that Day will be final and there can be no appeals

14. And what can make you know what is the Day of Separation?

- a. Meaning you have no idea what that Day is about!

15. Woe, that Day, to the deniers

- a. Meaning those who denied the messengers and what they came with will be in complete loss on that frightful Day due to Allah's punishment [Al-Mukhtasar fee al-tafseer]

16. Did We not destroy the former peoples?

- a. Meaning do you not learn from history?! Allah has destroyed nations in the past who disbelieved in Him and denied His messengers

17. Then We will follow them with the later ones

- a. Meaning then Allah followed the destroyed nation with another nation to replace them and then the new one was also destroyed because it behaved in the same manner as the one before it

18. Thus do We deal with the criminals

- a. Meaning that is the formula that Allah used for those criminal nations that denied the messengers in the past. It is the sunnah of Allah

- i. The Quraysh are being told that the same could be done to them for denying Muhammad (pbuh) [*Al-Mukhtasar fee al-tafseer*]

19. Woe, that Day, to the deniers

- a. It is being repeated here because of the stubbornness of the Quraysh. They need to hear it over and over again until it gets into their heads

20. Did We not create you from a liquid disdained?

- a. This is in reference to the sperm
 - i. It is being brought up to humble and remind us of our origin

21. And We placed it in a firm lodging

- a. Meaning a place from which it does not move remaining there securely and it is in reference to the womb

22. For a known extent

- a. This is in reference to the duration of pregnancy
 - i. Only Allah knows exactly how long a pregnancy will last. Even today, the delivery date indicated by doctors is not certain but just an estimate

23. And We determined [it], and excellent [are We] to determine

- a. Meaning Allah determines the features of the fetus, such as, it's color, height, sex, etc. [*al-Mukhtasar fee al-tafseer*]
- b. It could also mean that Allah is the One who determined the fetus's creation in stages from a sperm to a new human being and Allah is excellently able to create in such a manner [Sabuni]

24. Woe, that Day, to the deniers

- a. There is punishment and loss for the deniers of the power of Allah on the Day of Judgement [*al-Mukhtasar fee al-tafseer*]

25. Have We not made the earth a container

- a. Meaning the Earth is like a nurturing mother on which all of us live [Sabuni]

26. Of the living and the dead?

- a. Meaning the Earth is a container on which living things live on top of it and the dead are buried inside of it [Sabuni]
 - i. It is a container which contains both the living and the dead

27. And We placed therein lofty, firmly set mountains and have given you to drink sweet water

- a. Meaning the Earth contains high and firm mountains that prevent it from turbulence and Allah also provided for us sweet water to drink, therefore, the One who could create all of that can also bring back the dead [*al-Mukhtasar fee al-tafseer*]
- b. Allah in this verse combined between the mountains and sweet water because mountains are storehouses for rainwater. They store rainwater on their sides from which emerge streams and rivers [Sabuni]

28. Woe, that Day, to the deniers

- a. There is punishment and loss for the deniers of the favors of Allah upon them on the Day of Judgement [*al-Mukhtasar fee al-tafseer*]

29. [They will be told], "Proceed to that which you used to deny

- a. Meaning the deniers will be told on the Day of Judgement to proceed to the very punishment that they used to deny and ridicule in this world [*al-Mukhtasar fee al-tafseer*]

30. Proceed to a shadow [of smoke] having three columns

- a. Hellfire will have smoke coming out of it from three sides like branches: right, left, and forward
 - i. The back direction is missing because the deniers cannot go backwards
 - ii. The deniers will be pushed forward towards it

31. [But having] no cool shade and availing not against the flame"

- a. The shade is suppose to cool you but we are being told that this particular shade from the smoke does not do that nor does it prevent the flames from the Hellfire from afflicting you

32. Indeed, it throws sparks [as huge] as a fortress

- a. The smoke from the Hellfire shoots sparks of fire that are large as domes on top of palaces

33. As if they were yellowish [black] camels

- a. Meaning these flames will start out yellow, then red, and then will become black smoke in front
- b. They are compared to yellow camels for their color, speed, and movement [Sabuni]

34. Woe, that Day, to the deniers

- a. There is punishment and loss for the deniers of the punishment of Allah on the Day of Judgement [*al-Mukhtasar fee al-tafseer*]

35. This is a Day they will not speak

- a. Meaning the deniers do not get to speak on the Day of Judgement
 - i. They will not be allowed to even utter one word

36. Nor will it be permitted for them to make an excuse

- a. They will not be allowed to make any excuses for their actions

37. Woe, that Day, to the deniers

- a. There is punishment and loss for the deniers of the news of that Day [*al-Mukhtasar fee al-tafseer*]

38. This is the Day of Separation; We will have assembled you and the former peoples

- a. All mankind throughout history will be gather on one plain and will be separated based on where they are headed: reward or punishment

39. So if you have a plan, then plan against Me

- a. Meaning if these disbelievers on the Day of Judgement from all throughout history want to make a plot to save themselves from Allah's punishment, then let them try and do so!

40. Woe, that Day, to the deniers

- a. There is punishment and loss for the deniers of the Day of Separation [*al-Mukhtasar fee al-tafseer*]

41. Indeed, the righteous will be among shades and springs

- a. The righteous are those who complied with Allah's commands and abstained from His prohibitions. They will be under the shades of trees in paradise and among springs of fresh flowing water [*al-Mukhtasar fee al-tafseer*]

42. And fruits from whatever they desire

- a. They will be able to eat whatever types of fruits they desire whenever they want

43. [Being told], "Eat and drink in satisfaction for what you used to do"

- a. Meaning they will be told to eat and drink how much ever they want carefree without being disturbed because of what they used to do of good deeds in this world
 - i. Even though we only get into paradise because of Allah's mercy and not our deeds, Allah still highlights the work we did

44. Indeed, We thus reward the doers of good

- a. Meaning this is the type of reward which is given to the doers of good

45. Woe, that Day, to the deniers

- a. There is punishment and loss for those who deny what Allah has prepared for the righteous in paradise [*al-Mukhtasar fee al-tafseer*]

46. [O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals

- a. The disbelievers who deny all this and mock the believers are being told to go ahead eat and enjoy themselves in this world all that they want for a while, however, they're just criminals at the end of the day
 - i. They are criminals due to their disbelief in Allah and His Messengers [*al-Mukhtasar fee al-tafseer*]

47. Woe, that Day, to the deniers

- a. There is punishment and loss for those who deny their recompense on the Day of Judgement [*al-Mukhtasar fee al-tafseer*]

48. And when it is said to them, "Bow," they do not bow

- a. Meaning when they are told to humble themselves, they do not do so
- b. It could also mean when these deniers are told to pray, they do not do so [*al-Mukhtasar fee al-tafseer*]

49. Woe, that Day, to the deniers

- a. There is punishment and loss for those who deny what the messengers came with [*al-Mukhtasar fee al-tafseer*]

50. Then in what statement after the Qur'an will they believe?

- a. Meaning if this revealed Qur'an is not something they're going to believe in, then what else will they believe in other than it?!