

SURATULMURSALAAT (77)

The *Suratilmursalaat* resembles the *Suratuddariyaat* in its oaths, the *Suraturrehmaan* and the *Suratulqamar* in the repetition of a core verse for admonition and warning, and the preceding surahs in summing up their theme to warn the Makkan polytheists and their arrogant leaders who would not listen to reason.

The Surah, from the first verse to the sixth verse, swears by the winds and, in the seventh verse, affirms, as a warning, that what they are being threatened __ the Judgement Day __ shall come to pass and it shall bring nothing but woe to all the people who belie and deny it as reported in the fifteenth verse. Between the seventh verse and the fifteenth verse, the Surah gives an image of the Doomsday from the eighth verse to the fourteenth verse, when stars, billions and billions as they are, lose brightness, the space, vast as it is, splits up, and the mountains are smashed up. Hence, the present cosmos shall cease to exist and then, the afterworld shall come into existence. All the human beings shall be resurrected for accountability and all the prophets and messengers shall stand as witnesses before Allah. Judgement __ absolute justice __ shall, then, be pronounced among all of them. Reward __ Heaven, punishment __ Hell, shall be apportioned according to their deserts.

As for the winds, their vital importance has, already, been shown in the presentation of the theme of the *Suratuddariyaat*. Winds may develop into storms, cyclones, hurricanes, and typhoons of differing velocities. The *Quraan* is not a treatise on science. It is the book of guidance. But the natural phenomena, mentioned throughout the *Quraan*, are in accord with the proven facts of science. Nevertheless, the winds were employed by Allah as the instrument of punishment to wipe out Noah's people as given in the fourteenth verse of the *Suratul'ankaboot* "a typhoon seized them." The eleventh and twelfth verses of the *Suratulqamar* explain it further. Similarly, Lot's people were wiped out as given in the thirty-fourth verse of the *Suratulqamar*: "We sent a strong wind scattering pebbles against them." The 'Aad, Hood's people were, also, wiped out similarly as given in the nineteenth verse of the *Suratulqamar*: "We sent an intensely cold violent wind against them." Pharaoh's people were also punished in the same way as the one hundred and thirty-third verse of the *Suratula'raaf* says, "We sent a typhoon against them." Hence, the *Quraan* mentions them to draw the attention of its listeners to the moral law operating in the cosmos along with the physical law that binds it. The winds are a manifestation of the atmosphere enveloping the Earth. If they did not exist, there would be no clouds, no rain, no vegetation, and no life. The Omnipotent, the Omniscient, the Almighty Allah Who has created man with a mind, moral sense, the power of speech and the five senses, and made the entire cosmos serviceable for him, must have some moral law for man besides the physical law. If man has moral sense i.e. the ability to distinguish right and wrong, it must find expression into moral law, the law that the authority of an individual as well as a society must be exercised to maintain right and put down wrong. It is justice and justice is the law that Allah wants man to promote in individual and social life. But man's moral sense is, most often, blurred and, instead of right prevailing, wrong prevails in this world. Tyrants flourish, exploiters prosper, murderers go unpunished, and persecutors thrive. If this world were the ultimate reality

with nothing beyond, it means that tyranny, exploitation, persecution, and injustices of all kinds can and must be indulged in with impunity for there is no restraint on man. The *Quraan*, on the contrary, asserts that the Judgement Day shall come to hold all men accountable for their actions. Hence, if justice is not dispensed in this world, it shall be done in the world to come. Those who do wrong shall be punished. Those who do right shall be rewarded. The more this principle of reward and punishment is inculcated in the individual and the society as the most inescapable reality, the more justice shall flourish and injustice decline. The winds bear witness that their Maker shall hold man accountable for having benefited from them fully but not submitted himself to Him to be guided by the moral law. The messengers and prophets who have, through the ages past, been instructing man to submit himself to Him in all the spheres of life to bring heaven upon earth, shall, also, bear witness on the Judgement Day that they had communicated what they had been entrusted with as reported in the eleventh verse.

All those peoples who had been belying and denying the Judgement Day were wiped out for such is the criminals' punishment in this world. The fifteenth verse occurs in the Surah ten times to stress the punishment in the world to come on the Judgement Day. Its recurrence has a rhythmic pattern and stylistically, the repetition of the verse fills the hearts of the listeners of the Surah with the fear of retribution to chasten them into submission and eventual discipline.

The Surah, from the twentieth verse to the twenty-third verse stresses Allah's providence for man who must, as a necessary consequence of his birth from a mere spermatozoon in the semen, __ contemptible water __ growth and maturity, be thankful to Him and submit himself to Him. But whoever does not do so must, then, be punished. In fact, the twenty-fourth verse threatens him to do so. Here, the Surah turns, thematically, to the second and third verses of the *Suratulinsaana* and the thirty-seventh, thirty-eighth, and thirty-ninth verses of the *Suratulqiaama*.

The Surah, then, proceeds, from the twenty-fifth verse to the twenty-seventh verse, to stress Allah's providence for man on the Earth which is his womb as well as his grave. All men spring from her and die in her. Hence, they shall, on the Judgement Day, rise from her (the Earth) for accountability. While they are alive they benefit from mountains, rivers, lakes, plains, minerals, plants, cereals, and animals. Will the Omnipotent and the Omniscient Allah, the Almighty, not ask them whether they had benefited from her rightly or wrongly? If He did not, would the righteous and the wrongdoers in this world, be treated alike? If it happened, it would be against all canons of justice. Hence, the Surah asserts that the belying and denying __ wrongdoers __ shall, on the Judgement Day, be woeful and woebegone.

The Surah, therefore, from the twenty-ninth verse to the fortieth verse, portrays the plight of all the belying and denying from the ages past till the Doomsday. They shall be herded into the Hell after the Judgement. On the contrary, the fearing shall be

among the shades and springs enjoying themselves as portrayed from the forty-first verse to the forty-fourth verse of the Surah. The lot of the belying and denying, shall, on the contrary, be the Vayl __ a valley in the Hell. They have, finally, in the forty-sixth verse, been threatened as criminals and, in the forty-seventh verse, again, told of their habitation as such because when they are told to bow down before Allah, they refuse to do so. Hence, they must be punished for it in the Hell. The last verse, ironically, asks the Messenger, only to console him in his distress, in which message other than the *Quraan* they will, then, believe.

SURATULMURSALAAT

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

1. By the winds sent to confer benefits (rain).
2. Then, (by) the winds blowing in gales.
3. And (by) the winds scattering (clouds).
4. Then, (by) the winds parting (clouds).
5. Then, (by) the winds casting admonition into (the hearts of human beings)
6. Either of seeking pardon or taking a warning.
7. Indeed, what you are being threatened with shall come to pass.
8. Hence, when the stars are rendered lustreless,
9. And when the heaven is split up,
10. And when the mountains are smashed to pieces,
11. And when the messengers are assigned a time (to assemble for witness, Judgement shall take place).
12. For which day is it being postponed?
13. For the Judgement Day.
14. And what do you know what the Judgement Day is?

سُورَةُ الْمُرْسَلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عُرْفًا ١

فَالْعَصْفَاتِ عَصْفًا ٢

وَالنَّشْرِ نَشْرًا ٣

فَالْمُرْقَاتِ فَرَقًا ٤

فَالْمُفَيِّتِ ذِكْرًا ٥

عَذْرًا أَوْ تَذْرًا ٦

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ٧

فَإِذَا النُّجُومُ طُمِسَتْ ٨

وَإِذَا السَّمَاءُ فُرِجَتْ ٩

وَإِذَا الْجِبَالُ سُفِفَتْ ١٠

وَإِذَا الرُّسُلُ أُقِنَتْ ١١

لَأَيَّ يَوْمٍ أُجِّلَتْ ١٢

لِيَوْمِ الْفَصْلِ ١٣

وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ١٤

15. Woe (ruinous trouble, misfortune, and affliction) betide, on that Day, the belying and denying!
16. Have We not wiped out the peoples of old?
17. And then, made the peoples succeeding (them) follow them?
18. So do We do by the criminals.
19. Woe betide, on that Day, the belying and denying!
20. Do We not create you from contemptible water (a spermatozoon in the semen)?
21. Then, We keep it (a spermatozoon) in a strong receptacle (womb)
22. Till the term (of pregnancy) appointed (by Us).
23. Hence, We determine (the term) and how excellent determinator We are!
24. Woe betide, on that Day, the belying and denying!
25. Have We not made the Earth a receptacle (sufficient to contain)
26. The living (on the surface) and the dead (under the surface)?
27. And We have rooted lofty mountains into her (surface) and given you to drink sweet water.
28. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾

أَلَمْ نُهَبِّدْكَ الْأَوَّلِينَ ﴿١٦﴾

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾

إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾

فَقَدَرْنَا فَنِعْمَ الْقَدِيرُونَ ﴿٢٣﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾

أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾

وَجَعَلْنَا فِيهَا رُءُوسَ شَاخٍ وَلَهُ أَنْسَقْنَاكُمْ

مَاءً فُرَاتًا ﴿٢٧﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾

29. Go towards what you used to belie and deny.

أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾

30. Go towards the three branched shade (of the dense smoke coming from the Hell),

أَنْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾

31. (Affording) neither any shady (place) nor availing against the flames (of the Hell).

لَا ظِلِّيلٌ وَلَا يَنْفَعِي مِنَ الْلَّهَبِ ﴿٣١﴾

32. It will be casting sparks like castles,

إِنَّمَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

33. As if they were tawny camels (running rapidly)

كَأَنَّهُمْ جَمَلَاتٌ صُفَرٌ ﴿٣٣﴾

34. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾

35. This is the Day, when they will neither speak,

هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾

36. Nor shall they be permitted to apologize (for their worldly crimes).

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾

37. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾

38. This is the Judgement Day: We have assembled you and all (the peoples) preceding (you).

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٨﴾

39. Hence, if you have any device, you may, then, devise (your escape from the punishment).

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ﴿٣٩﴾

40. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾

SECTION 2

41. The fearing shall be among (cool) shades and springs

إِنَّ الْمُتَّقِينَ فِي ظِلِّيلٍ وَعُيُونٍ ﴿٤١﴾

42. And the fruit from which they will long for. (They will be told),

وَفَوَاحِشَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾

43. "Eat and drink freely enjoying (wholesome foods as a reward) for what you used to do" (in the world),

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

44. So do We reward the beneficent.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾

45. Woe betide, on that Day, the belying and denying! (They are, then, warned),

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾

46. "Eat and enjoy yourselves a little, you are, certainly, criminals."

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ تُجْرِمُونَ ﴿٤٦﴾

47. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾

48. And when they are told to bow down (to Allah in prayer), they do not bow down.

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلَّهِ كَعِبُوا لَازِكُوعُونَ ﴿٤٨﴾

49. Woe betide, on that Day, the belying and denying!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾

50. Hence, in which (other) Word after it (the *Quraan*) will they believe?

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾