

The Tafsīr of Sūrat Al-Mursalāt (Chapter - 77)

Which was revealed in Makkah

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

Al-Bukhāri recorded from ‘Abdullāh - that is Ibn Mas‘ūd - that he said, “While we were with the Messenger of Allāh ﷺ in a cave at Minā,

﴿وَالْمُرْسَلَاتِ﴾

﴿By the Mursalāt.﴾ 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 ﷺ said,

«اقْتُلُوهَا»

«Kill it!» So we quickly went after it, but it got away. Then the Prophet ﷺ said,

«وَقَيْتُ شَرَّكُمْ، كَمَا وَقَيْتُمْ شَرَّهَا»

«It was saved from your harm just as you all were saved from its harm.»^[1]

Muslim also recorded this *Hadīth* by way of Al-A‘mash.^[2] Imām Aḥmad recorded from Ibn ‘Abbās, who reported from his mother that she heard the Prophet ﷺ reciting

﴿وَالْمُرْسَلَاتِ عَزَّالَاتِ﴾

﴿By the Mursalāt.﴾ in the *Maghrib* prayer.^[3] In a report from Mālik on the authority of Ibn ‘Abbās, he narrated that Umm Al-Faḍl (his mother) heard him (Ibn ‘Abbās) reciting

[1] *Faḥ Al-Bārī* 4:42.

[2] Muslim 4:1755.

[3] Aḥmad 6:338.

﴿وَالْمُرْسَلَاتِ عُرْفًا﴾

﴿By the Mursalāt 'Urfa.﴾ (77:1)

so she said, "O my son! You reminded me with your recitation of this Sūrat. Verily, it is the last thing I heard from the Messenger of Allāh ﷺ. He recited it in the *Maghrib* prayer (i.e., before he died)."^[1] Both Al-Bukhārī and Muslim recorded this report in the Two *Ṣaḥīḥs* by way of Mālik.^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ ۱ ﴿فَالْمُصَنِّتِ عَصَا﴾ ۲ ﴿وَالنَّشِيرَاتِ تَشَارًا﴾ ۳ ﴿فَالْفُرْقَاتِ قَرْنَا﴾ ۴ ﴿فَالْغُلَيْبَاتِ دُكْرًا﴾ ۵
عَذْرًا أَوْ تَذْرًا ۶ ﴿إِنَّا نُوَعِدُونَ لَوْعًا﴾ ۷ ﴿فَإِذَا النُّجُومُ طُمِسَتْ﴾ ۸ ﴿وَإِذَا السَّمَاءُ كُفِيتْ﴾ ۹ ﴿وَإِذَا
الْجِبَالُ بُعِثَتْ﴾ ۱۰ ﴿وَإِذَا الرُّسُلُ أُقْنِتْ﴾ ۱۱ ﴿لَا يَوْمَ أُخِّلَتْ﴾ ۱۲ ﴿يَوْمَ الْقَضَايِ﴾ ۱۳ ﴿وَمَا أَدْرَاكَ مَا يَوْمُ
الْقَضَايِ﴾ ۱۴ ﴿وَلَبِ يَوْمَئِذٍ لِلْكَافِرِينَ﴾ ۱۵ ﴿

﴿1. By the Mursalāt 'Urfa.﴾

﴿2. The 'Āṣifāt 'Aṣfā.﴾

﴿3. And the Nāshirāt Nashrā.﴾

﴿4. The Fāriqāt that separate.﴾

﴿5. The Mulqiyāt that remind.﴾

﴿6. Excusing or warning.﴾

﴿7. Surely, what you are promised will occur.﴾

﴿8. Then when the stars lose their lights.﴾

﴿9. And when Furijat the heaven.﴾

﴿10. And when the mountains are blown away.﴾

﴿11. And when the Messengers are Uqqitat.﴾

﴿12. For what Day are these signs postponed?﴾

﴿13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).﴾

﴿14. And what will explain to you what is the Day of Sorting Out?﴾

[1] *Muwatta'a* 1:78.

[2] *Fath Al-Bāri* 2:287, and *Muslim* 1:338.

﴿15. Woe that Day to the deniers (of the Day of Resurrection)!﴾

Allāh's swearing by Different Creatures about the Occurrence of the Hereafter

Ibn Abi Ḥātim recorded that Abu Hurayrah said,

﴿وَالْمَلَائِكَةُ﴾

﴿By the Mursalāt 'Urfā.﴾ "The angels." From Masrūq, Abu Aḍ-Ḍuḥā, Mujāhid 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 Ṣāliḥ that he said, "These are the Messenger." In another narration from him (Abu Ṣāliḥ) he said that it means the angels. Abu Ṣāliḥ has also said the meaning of *Al-Āṣifāt*, *An-Nāshirāt*, *Al-Fāriqāt* and *Al-Mulqiyāt*, that they all refer to the angels.

Ath-Thawri narrated from Salamah bin Kuhayl, who reported from Muslim Al-Baṭīn, who reported from Abu Al-'Ubaydayn that he asked Ibn Mas'ūd about the meaning of *Al-Mursalāt 'Urfā*, and he (Ibn Mas'ūd) said, "The wind." He said the same about *Al-Āṣifāt 'Aṣfā* and *An-Nāshirāt Nashrā*, that they all refer to the wind.^[1] Ibn 'Abbās, Mujāhid and Qatādah all said the same.^[2]

Ibn Jarīr confidently affirmed that *Al-Āṣifāt 'Aṣfā* means the wind just as Ibn Mas'ūd and those who followed him said. However, he (Ibn Jarīr) did not affirm whether *An-Nāshirāt Nashrā* are the angels or the wind as has preceded. It has been reported from Abu Ṣāliḥ that *An-Nāshirāt Nashrā* is the rain. The most obvious meaning is as Allāh says,

﴿وَأَرْسَلْنَا الرِّيحَ لَرْفَعَ﴾

﴿And we send the winds fertilizing.﴾ (15:22)

He also says,

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لِّبَنَىٰ رَحْمَتِهِ﴾

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

[1] Aṭ-Ṭabari 24:124, 125.

[2] Aṭ-Ṭabari 24:123-126.

Similarly, *Al-Āṣifāt* are winds. It is said (in Arabic) that the winds *Āṣifāt* when they make noise with their blowing. Likewise, *An-Nāshirāt* are the winds that scatter into clouds in the horizons of the sky according to the will of the Lord.

Allāh then says,

﴿فَالْفَارِقَاتُ فَرَّقَنَا ۖ فَالْمُلْقِيَاتُ ذَكَّرَنَا ۖ أَوْ نَذَّرَنَا ۚ﴾

﴿The *Fāriqāt* that separate, the *Mulqiyāt* that remind, excusing or warning.﴾

meaning, the angels. This was said by Ibn Mas'ūd, Ibn 'Abbās, Masrūq, Mujāhid, Qatādah, Ar-Rabī' bin Anas, As-Suddi and Ath-Thawri.^[1] There is no difference of opinion here, because they (the angels) are the ones who descend with Allāh'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 contains exemption or absolvment for the creatures and a warning for them of Allāh's torment if they oppose His command. Allāh said,

﴿إِنَّمَا تُوعَدُونَ لَوَاقِعٌ﴾

﴿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 Allāh says,

﴿فَإِذَا النُّجُومُ طُمِسَتْ﴾

﴿Then when the stars lose their lights.﴾ meaning, their light will

^[1] Aṭ-Ṭabari 24:128, 129.

leave. This is similar to Allāh's statement,

﴿وَإِذَا النُّجُومُ انْكَرَزَتْ ۝﴾

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

﴿وَإِذَا الْكَوَاكِبُ انْتَزَعَتْ ۝﴾

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

Then Allāh says,

﴿وَإِذَا السَّمَاءُ فَجَتْ ۝﴾

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

﴿وَالْأَبْجَالُ يُنْفَت ۝﴾

﴿And when the mountains are blown away.﴾

meaning, they will be removed and no sight or trace of them will remain. This is as Allāh says,

﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۝﴾

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

Allāh also says,

﴿وَيَوْمَ نُسِطُ الْجِبَالَ تُرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَهُمْ فَلَمْ يَعَاوِرِ وَتَهُمْ لَعْنًا ۝﴾

﴿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 أُتْنَتْ ۝﴾

﴿And when the Messengers are Uqqitat.﴾

Al-'Awfi narrated from Ibn 'Abbās that he said that Uqqitat means "Gathered."^[1] Ibn Zayd said, "This is similar to Allāh's statement,

[1] Aṭ-Ṭabari 24:129.

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ﴾

«On the Day when Allāh will gather the Messengers together.»^[1]

Mujāhid said,

﴿أُتِنْتَ﴾

﴿Uqqitat.﴾ "This means postponed."^[2] Ath-Thawri narrated from Maṣṣūr, who narrated from Ibrāhīm that he said concerning the word,

﴿أُتِنْتَ﴾

﴿Uqqitat.﴾ "This means promised."^[3] It seems as though he holds this to be similar to Allāh's statement,

﴿وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجَاءَتِ الرُّسُلُ وَالشُّهَدَاءُ وَفُتِحَ يَوْمَئِذٍ الْحَقُّ وَهُمْ لَا يُظْلَمُونَ﴾⁽³⁹⁾

«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 Allāh says,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا يَوْمَ الْقِيَامِ ﴿١٢٠﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الْقِيَامِ ﴿١٢١﴾ وَبَلْ يُؤْمِنُ الَّذِينَ كَفَرُوا بِالْوَعْدِ إِذْ جَاءَهُمْ وَهُمْ لَا يُؤْمِنُونَ ﴿١٢٢﴾﴾

«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!»

Allāh is saying, 'for which day are the Messengers postponed and their matter expected, so that the Hour will be established?' This is as Allāh says,

﴿فَلَا تَحْسَبَنَّ اللَّهَ تَخَلُّفَ وَعْدِهِ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٢٣﴾ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٢٤﴾﴾

[1] Aṭ-Ṭabari 24:130.

[2] Aṭ-Ṭabari 24:130.

[3] Aṭ-Ṭabari 24:130.

أَلَمْ تَخْلُقْهُمْ مِنْ مَّاءٍ مَهِينٍ ﴿١٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿١١﴾ إِلَى قَدَرٍ
 مَعْلُومٍ ﴿١٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَدِيرُونَ ﴿١٣﴾ وَيَلَّيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٤﴾
 أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا ﴿١٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿١٦﴾ وَجَعَلْنَا فِيهَا رُوسَى
 شَمِخَاتٍ وَأَسْقَيْنَاكُم مَّاءً فُرَاتًا ﴿١٧﴾ وَيَلَّيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٨﴾
 أَطْلِقُوا إِلَى مَا كُتِبَ لَهُمْ يَوْمَئِذٍ فَلْيَأْكُلُوا عَلَى طَلِيٍّ ذِي ثَلَاثِ
 شُعَبٍ ﴿١٩﴾ لَا طَلِيلَ وَلَا نَفْيَ مِنَ اللَّهِ ﴿٢٠﴾ إِنَّهَا تَرْمِي بِشَرِّ
 كَالْقَصْرِ ﴿٢١﴾ كَأَنَّهُ جِبَلٌ صُفْرٌ ﴿٢٢﴾ وَيَلَّيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٣﴾
 هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٢٤﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْبُدُونَ ﴿٢٥﴾ وَيَلَّيْلٌ يَوْمَئِذٍ
 لِّلْمُكَذِّبِينَ ﴿٢٦﴾ هَذَا يَوْمُ الْفَصْلِ جَمْعًا وَفَرَادَى ﴿٢٧﴾ فَإِنْ كَانَ
 لَكُم كَيْدٌ فَكِيدُوا ﴿٢٨﴾ وَيَلَّيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٩﴾ إِنْ أَلْمَنِينَ فِي
 ظُلُلٍ وَعُيُونٍ ﴿٣٠﴾ وَفَوَكَهَهُمْ مِّمَّا يَشْتُمُونَ ﴿٣١﴾ كَلُوا وَأَشْرَبُوا هَيْتًا
 بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٣٣﴾ وَيَلَّيْلٌ يَوْمَئِذٍ
 لِّلْمُكَذِّبِينَ ﴿٣٤﴾ كَلُوا وَتَسْمَعُوا لِقَالِ الْكُفْرَانِ ﴿٣٥﴾ وَيَلَّيْلٌ يَوْمَئِذٍ
 لِّلْمُكَذِّبِينَ ﴿٣٦﴾ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٣٧﴾ وَيَلَّيْلٌ
 يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٨﴾ فَيَأْتِي حَدِيثٌ بَعْدَهُ يَقُولُونَ ﴿٣٩﴾

﴿So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh 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 Allāh, the One, the Irresistible.﴾
 (14:47, 48)

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

﴿يَوْمَ الْقَصْرِ﴾

﴿the Day of Sorting Out.﴾ Then Allāh says, in magnifying its matter,

﴿وَمَا أَدْرَاكَ مَا يَوْمَ الْقَصْرِ﴾

﴿يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

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

meaning, woe unto them from Allāh's torment that is coming in the future.

﴿أَلَمْ تَكُنِ الْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نَبِّهْنَاهُمُ الْآخِرِينَ ﴿١٧﴾ كَذَلِكَ نَقُولُ بِالْمُحْذَرِينَ ﴿١٨﴾ وَيَلَّيْلٌ
 لِّلْمُكَذِّبِينَ ﴿١٩﴾ أَلَمْ تَخْلُقْهُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾ إِلَى قَدَرٍ مَعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا
 فَنِعْمَ الْقَدِيرُونَ ﴿٢٣﴾ وَيَلَّيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾ أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾ وَجَعَلْنَا
 فِيهَا رُوسَى شَمِخَاتٍ وَأَسْقَيْنَاكُم مَّاءً فُرَاتًا ﴿٢٧﴾ وَيَلَّيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾

﴿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 Kifāt (a receptacle)﴾
 ﴿26. For the living and the dead?﴾
 ﴿27. And have placed therein fixed towers, and have given you Furāt water?﴾
 ﴿28. Woe that Day to the deniers!﴾

The Call to contemplate the various Manifestations of Allāh's Power

Allāh says,

﴿أَمْ نَجْعَلُ الْأَوَّلِينَ﴾

﴿Did We not destroy the ancients?﴾ meaning, those who rejected the Messengers and opposed what they came to them with.

﴿ثُمَّ نَجْعَلُ الْآخِرِينَ﴾

﴿So shall We make later generations to follow them.﴾

meaning, from those who are similar to them. Thus, Allāh says,

﴿كَذَلِكَ نَقْعِلُ بِالْمُجْرِمِينَ﴾ وَنَلَّ يَوْمَئِذٍ الْمُكَذِّبِينَ ﴿٢٨﴾

﴿Thus do We deal with the criminals. Woe that Day to the deniers!﴾

Ibn Jarīr said this.^[1] Then Allāh reminding His creatures of His favor, and using the beginning of creation to support the idea of repeating it, He says:

﴿أَمْ نَخْلُقُكَ مِنْ مَّاءٍ مُهِينٍ﴾

﴿Did We not create you from a despised water?﴾

meaning, weak and despised in comparison to the power of

^[1] Aṭ-Ṭabari 24:131.

the Creator. This is similar to what has been reported in the Ḥadīth of Buṣr bin Jahḥāsh (that Allāh says),

«ابْنُ آدَمَ أَتَى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ؟»

“(O) Son of Ādam ! How can you think that I am unable, and yet I created you from something like this (i.e., semen)?”^[1]

﴿وَجَعَلْنَاهُ فِي مَرَامٍ نَكِيرٍ﴾

﴿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. Allāh said:

﴿إِنْ قَدَرِ مَعْلُومٍ﴾

﴿For a known period?﴾ meaning, for a fixed period of time, which is from six months to nine months. Thus, Allāh says,

﴿نَقَدَرْنَا نِعَمَ الْقَدِيرِ﴾ وَرَبِّ يَوْمٍ إِتْكَذِبِينَ ﴿١٢﴾

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

Then Allāh says,

﴿أَرَأَيْتَ جَعَلِ الْأَرْضَ كِفَاتًا﴾ أَمْثَلًا وَأَمْثَلًا ﴿١٣﴾

﴿Have We not made the earth Kifāt for the living and the dead?﴾

Ibn ‘Abbās said, “Kifāt means a place of shelter.”^[2] Mujāhid said, “It holds the dead so that nothing is seen of it.”^[3] Ash-Sha‘bi said, “Its interior is for your dead and its surface is for your living.”^[4] Mujāhid and Qatādah also said this.^[5]

﴿وَجَعَلْنَا فِيهَا رُؤُوسَ دَابَّةٍ﴾

﴿And have placed therein fixed towers,﴾

meaning, the mountains. The earth is held in place with them

[1] Aḥmad 4:210.

[2] Aṭ-Ṭabari 24:131.

[3] Aṭ-Ṭabari 24:134.

[4] Aṭ-Ṭabari 24:134.

[5] Aṭ-Ṭabari 24:134, 135.

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

Allāh 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:

﴿أَطْلِقُوا إِنَّا كُنَّا بِكُمْ بِرَءٍ ۖ أَطْلِقُوا إِنَّا ظَلِيلٌ ذِي نَلَسٍ شَمِئٌ ۚ﴾

﴿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 ظِلِيلٌ وَلَا يُغْنِي مِنَ الْهَبِ ۚ﴾

﴿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. Allāh said,

﴿إِنَّمَا تَرَىٰ بُشْكُرًا كَالْقَصْرِ ۚ﴾

﴿Verily, it throws sparks as Al-Qaşr,﴾

meaning, its sparks will shoot out from its flame like huge castles. Ibn Mas'ūd said, "Like forts."^[1] Ibn 'Abbās, Mujāhid, Qatādah and Mālik who reported from Zayd bin Aslam and others said, "This means the trunk of trees."^[2]

﴿كَأَنَّهُمْ جُمُلٌ صَفَرٌ ۚ﴾

﴿As if they were Şufr camels.﴾ means, black camels. This is the view of Mujāhid, Al-Ḥasan, Qatādah, and Ad-Ḍaḥḥāk, and Ibn Jarīr favored this view.

Ibn 'Abbās Mujāhid, and Sa'īd bin Jubayr said about,

﴿جُمُلٌ صَفَرٌ﴾

﴿Şufr camels.﴾ "Meaning ropes of ships."

[1] Aṭ-Ṭabari 24:163.

[2] Aṭ-Ṭabari 24:138.

﴿إِنَّمَا تَرَىٰ بُشْكُرًا مِّنَ الْقَصْرِ﴾

﴿Verily, it (Hell) throws sparks as Al-Qaṣr.﴾

Imām Al-Bukhārī recorded from Ibn ‘Abbās 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-Qaṣr*.”

﴿كَأَنَّهُمْ جُمُلٌ مِّنْ ضُفُرٍ﴾

﴿As if they were *Ṣufr* camels.﴾

These (*Jimālat*) are ropes of ships that are bundled until they resemble the intestines of men.”^[1]

﴿وَلَا يُؤْمِدُ لِّلْمُكَذِّبِينَ﴾

﴿Woe that Day to the deniers!﴾

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

Then Allāh says,

﴿هَذَا يَوْمٌ لَا يَظْفَرُونَ﴾

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

﴿وَلَا يُؤْنَسُ لِّمَن يَمْتَذِرُونَ﴾

﴿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:

﴿وَلَا يُؤْمِدُ لِّلْمُكَذِّبِينَ﴾

[1] *Faḥ al-Bārī* 8:556.

﴿Woe that Day to the deniers!﴾ Then Allāh says,

﴿هَذَا يَوْمُ الْقَصَلِ جَمَعْنَا وَالْأَوَّلِينَ ۝٢٨ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِدُونِ ۝٢٩﴾

﴿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 الْقَصَلِ جَمَعْنَا وَالْأَوَّلِينَ ۝٢٨﴾

﴿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,

﴿فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِدُونِ ۝٢٩﴾

﴿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 Allāh says,

﴿يَتَمَتَّعَرُ الْجِنُّ وَالْإِنْسُ إِنْ اسْتَطَعْتُمْ أَنْ تَفْهَرُوا مِنْ أَفْكَارِ السَّمَوَاتِ وَالْأَرْضِ فَأَمْعَدُوا لَا تَفْهَرُونَ إِلَّا بِطُلُوعِ ۝٣٠﴾

﴿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 Allāh)!﴾ (55:33)

Allāh also says,

﴿وَلَا تَضُرُّهُ سَيْفَاتُ ۝٣١﴾

﴿And you will not harm Him in the least.﴾ (11:57)

It is narrated in a Ḥadīth (that Allāh said),

﴿يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، وَلَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي﴾

“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."^[1]

﴿إِنَّ الْأُنثَىٰ فِي ظِلِّلٍ وَعُيُونٍ﴾ ٤١ ﴿وَفَوَكَهَ مِنَّا يَسْتَهْوُونَ﴾ ٤٢ ﴿كُلُوا وَاشْرَبُوا هَيْتًا بِمَا كُنتُمْ تَعْمَلُونَ﴾ ٤٣ ﴿إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾ ٤٤ ﴿وَبَلَّ يَوْمَئِذٍ لِلْكَافِرِينَ﴾ ٤٥ ﴿كُلُوا وَتَسْمَعُوا لِقِيلًا إِنَّكَ تُخْرِثُونَ﴾ ٤٦ ﴿وَبَلَّ يَوْمَئِذٍ لِلْكَافِرِينَ﴾ ٤٧ ﴿وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ﴾ ٤٨ ﴿وَبَلَّ يَوْمَئِذٍ لِلْكَافِرِينَ﴾ ٤٩ ﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾ ٥٠

﴿41. Verily, those who had Taqwā, shall be amidst shades and springs.﴾

﴿42. And fruits, such as they desire.﴾

﴿43. "Eat and drink comfortably for that which you used to do."﴾

﴿44. Verily, thus We reward the Muḥsinīn.﴾

﴿45. Woe that Day to the deniers!﴾

﴿46. Eat and enjoy yourselves for a little while. Verily, you are criminals.﴾

﴿47. Woe that Day to the deniers!﴾

﴿48. And when it is said to them: "Bow down yourself!" They bow not down.﴾

﴿49. Woe that Day to the deniers!﴾

﴿50. Then in what statement after this will they believe?﴾

The Final Abode for Those Who have Taqwā

Allāh informs that His servants who have Taqwā 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-Yahmūm, which is purtrid, black smoke. Allāh says,

﴿وَفَوَكَهَ مِنَّا يَسْتَهْوُونَ﴾ ٤٢

﴿And fruits, such as they desire.﴾ meaning, and from other types of fruits, they will have whatever they request.

﴿كُلُوا وَاشْرَبُوا هَيْتًا بِمَا كُنتُمْ تَعْمَلُونَ﴾ ٤٣

[1] Muslim 4:1994.

﴿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, Allāh says;

﴿إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾

﴿Verily, thus We reward the Muhsinīn.﴾

meaning, 'this is Our reward for whoever does good deeds.'

﴿وَلَبِئْسَ يَوْمِذٍ لِلْمُكَذِّبِينَ﴾

﴿Woe that Day to the deniers!﴾

A Threat for Whoever denies the Day of Judgement

Allāh says,

﴿كُلُوا وَشَبَّهُوا قَلِيلًا إِنَّكُمْ تُجْرِمُونَ﴾

﴿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. Allāh says,

﴿كُلُوا وَشَبَّهُوا قَلِيلًا﴾

﴿Eat and enjoy yourselves for a little while.﴾

meaning, for a period of time that is short, small and brief.

﴿إِنَّكُمْ تُجْرِمُونَ﴾

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

﴿وَلَبِئْسَ يَوْمِذٍ لِلْمُكَذِّبِينَ﴾

﴿Woe that Day to the deniers!﴾ This is similar to Allāh's statement,

﴿نُتَبِّهُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ﴾

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

Allāh also says,

﴿إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾ ﴿مَتَّعَ فِي الدُّنْيَا نَارًا إِلَيْنَا مَرْجِعُهُمْ﴾

ثُمَّ نَذِيبُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٦٩﴾

¶Verily, those who invent a lie against Allāh, 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 Allāh says,

﴿وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٧٠﴾﴾

¶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, Allāh says,

﴿وَلَبِئْسَ الْفِتْنَىٰ لِلْمُكَذِّبِينَ ﴿٧١﴾﴾

¶Woe that Day to the deniers!¶ Then Allāh says,

﴿فَبِأَيِّ حَدِيثٍ بَعْدُ يُؤْمِنُونَ ﴿٧٢﴾﴾

¶Then in what statement after this will they believe?¶

meaning, if they do not believe in this Qur'ān, then what talk will they believe in? This is as Allāh says,

﴿فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ ﴿٧٣﴾﴾

¶Then in which speech after Allāh and His Āyāt will they believe?¶ (45: 6)

This is the end of the Tafsīr of Sūrat Al-Mursalāt, and all praise and thanks are due to Allāh. He is the Giver of success and security.