

SURAH AS A STORY



Surah Al-Mursalat

Those Sent Forth

The complete journey — the winds, the warning, and a repeated woe —
told the way a loving elder shares it with a child



Surah No. 77 • 50 Ayahs • Meccan

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The Surah at a Glance

Wal-mursalaati 'urfaa

1. By those sent forth in succession,

Fal-faariqaati farqaa

4. and those who separate with distinction,

Waylunw-yawma'izil-lil-mukazzibeen

(refrain, 10 times) Woe, that Day, to the deniers!

Alam nakhluqkum mim-maaa'im-maheen

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

*Alam naj'alil-arda kifaataa. Ahyaana'anw-wa
amwaataa*

25-26. Have We not made the earth a container — for
the living and the dead?

Innal-muttaqeena fee zilaalinw-wa 'uyoon

41. Indeed, the God-conscious will be amid shades and
springs.

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Five Oaths, One Certainty



Beta, this surah opens the way a storm opens — with five rapid oaths, each one a burst of movement: 'WAL-MURSALATI 'URFA — by those SENT FORTH in succession — FAL-'ASIFATI 'ASFA — and the winds that BLOW VIOLENTLY — WAN-NASHIRATI NASHRA — and those that SPREAD OUT — FAL-FARIQATI FARQA — and those that SEPARATE with distinction — FAL-MULQIYATI ZIKRA — and those that DELIVER a REMINDER — 'UZRAN AW NUZRA — as justification or as WARNING.'

The scholars have explained these oaths in two ways, beta, and both are beautiful. They may refer to the WINDS — sent in succession, blowing fiercely, spreading clouds — and to the ANGELS, who are sent forth, who separate truth from falsehood, and who deliver revelation to the messengers as an excuse removed and a warning given.

And notice the phrase that closes the oaths: 'uzran aw nuzra' — as JUSTIFICATION or as WARNING. Beta, that is the entire purpose of revelation in two words. It



comes as 'uzr — so that no one can stand before Allah and say 'I was never told'; and as nuzr — a warning, so that whoever wishes may still turn back in time. Every reminder that reaches you, beta, is one of these two: a mercy that saves you, or a proof that will be read against you.

And what are all these oaths for? One short answer: 'INNAMA TOO'ADOONA LA-WAQI' — indeed, what you are PROMISED is going to OCCUR.' Five oaths, beta — and then a single, calm sentence.

Ten Times: Woe to the Deniers

Then the surah describes the arrival of that Day: 'FA-IZAN-NUJOOMU TUMISAT — so when the STARS are OBLITERATED, WA IZAS-SAMA'U FURIJAT — and when the sky is OPENED, WA IZAL-JIBALU NUSIFAT — and when the mountains are BLOWN AWAY, WA IZAR-RUSULU UQQITAT — and when the messengers' TIME IS APPOINTED' — gathered for the great day of testimony.



'LI-AYYI YAWMIN UJJILAT — for what Day were they postponed? LI-YAWMIL-FASL — for the DAY OF DECISION. WA MA ADRAKA MA YAWMUL-FASL — and what will make you know what the Day of Decision is?'

And then the refrain begins — a line that will strike TEN times through this surah, like a hammer on an anvil: 'WAYLUN YAWMA'IZIN LIL-MUKAZZIBEEN — WOE, that Day, to the DENIERS!'

Beta, notice who is threatened: not 'the sinners', not 'the weak' — the MUKAZZIBEEN, those who call the truth a lie. Because a sinner may sin and weep and return; but the one who declares the whole matter false has burnt the bridge he would need to walk back on.

And Allah reasons with them by pointing at history: 'A LAM NUHLIKIL-AWWALEEN — did We not destroy the FORMER peoples? THUMMA NUTBI'UHUMUL-AKHIREEN — then We made the later ones follow them. KAZALIKA NAF'ALU BIL-MUJRIMEEN — thus do We deal with the



criminals.' Beta, ruins are arguments. Go and look at what remains of those who thought themselves permanent.

Your Own Body Is the Evidence

And then, beta, the Quran does what it always does with the denier of resurrection — it turns his attention to himself: 'A LAM NAKHLUQKUM MIN MA'IN MAHEEN — did We not create you from a LIQUID DISDAINED — a fluid you would not touch, would not look at, would step away from? FA-JA'ALNAHU FEE QARARIN MAKEEN — then We placed it in a SECURE LODGING — ILA QADARIN MA'LOOM — for a KNOWN, DETERMINED period. FA-QADARNA FA-NI'MAL-QADIROON — so We DETERMINED it — and EXCELLENT are We in determining!'

Beta, look at the journey Allah is highlighting: from something dismissed and worthless, to a protected chamber, to a precisely timed development, to a walking, speaking, arguing human being. And the One



who managed that entire operation is being told by that same human: You cannot bring me back.

Then a sign under your feet: 'A LAM NAJ'ALIL-ARDA KIFATA — have We not made the earth a KIFAT — a container that gathers — AHYA'AN WA AMWATA — for the LIVING and the DEAD?'

Beta, 'kifat' is a vessel that draws things into itself. The same earth carries you while you live — holding your house, your food, your footsteps — and receives you when you die. It is your floor and your final bed. And most people walk on it every day without once thinking that they are walking on the roof of their own future room.

'WA JA'ALNA FEEHA RAWASIYA SHAMIKHAT — and We placed therein LOFTY, FIRMLY SET MOUNTAINS — WA ASQAYNAKUM MA'AN FURATA — and gave you SWEET water to drink.' Beta, notice: 'furat' — sweet, drinkable. The oceans are vast but undrinkable; the sweet water that keeps you alive is a deliberate, separate



gift. 'Waylun yawma'izin lil-mukazzibeen.'

A Shade With No Coolness

The surah then describes the fate of the deniers with images of terrible precision: 'INTALIQOO ILA MA KUNTUM BIHI TUKAZZIBOON — PROCEED to that which you used to DENY! INTALIQOO ILA ZILLIN ZI THALATHI SHU'AB — proceed to a SHADE of three columns — LA ZALEELIN — giving NO coolness — WA LA YUGHNEE MINAL-LAHAB — and availing nothing against the FLAME.'

Beta, what a terrifying image: a shade that does not shade. In the desert, shade means life, relief, rescue. Here, smoke rises in three branching columns and looks like shelter — and gives nothing. Every false refuge in this world is described in that ayah: the money that was going to protect us, the position that was going to secure us, the connections that were going to save us. Shade that gives no coolness.



'INNAHA TARMEE BI-SHARARIN KAL-QASR — indeed, it throws SPARKS AS LARGE AS A FORTRESS — KA-ANNAHU JIMALATUN SUFR — as if they were YELLOW CAMELS.' Sparks the size of castles, beta — a single spark of that Fire is bigger than the houses we spend our lives building.

'HAZA YAWMU LA YANTIQOON — this is a Day they will NOT SPEAK — WA LA YU'ZANU LAHUM FA-YA'TAZIROON — nor will they be permitted to make EXCUSES.' Beta, in this world every wrongdoer has an explanation ready; the tongue is quick with justifications. On that Day, permission to speak is withdrawn. So use the speaking-time you have NOW for tawbah, not for excuses.

'HAZA YAWMUL-FASL — this is the Day of DECISION — JAMA'NAKUM WAL-AWWALEEN — We have gathered you and the former peoples. FA-IN KANA LAKUM KAYDUN FA-KEEDOON — so if you have a PLAN, then plot against Me!' A challenge to every schemer, beta, from the One whose plan cannot be



escaped.

Shades and Springs — and a Bitter Contrast

And then, in the middle of all this warning, the surah opens a window onto the other destination:

'INNAL-MUTTAQEENA FEE ZILALIN WA 'UYOON — indeed, the God-conscious will be amid SHADES and SPRINGS — WA FAWAKIHA MIMMA YASHTAHOON — and FRUITS from whatever they DESIRE.'

Beta, notice the deliberate contrast Allah draws: the deniers were given 'shade with no coolness'; the muttaqoon are given zilal — real shades — and 'uyoon, flowing springs. Two shades, two destinies.

'KULOO WASHRABOO HANEE'AN BIMA KUNTUM TA'MALOON — EAT and DRINK in satisfaction for what you used to DO. INNA KAZALIKA NAJZIL-MUHSINEEN — indeed, thus do We reward the DOERS OF GOOD.'



And then, immediately after that sweetness, the same refrain lands: 'Waylun yawma'izin lil-mukazzibeen.' Beta, the surah keeps swinging between the two ends so that the heart cannot settle into complacency or despair.

Then Allah addresses the deniers with a chilling permission: 'KULOO WA TAMATTA'OO QALEELAN INNAKUM MUJRIMOON — EAT and ENJOY YOURSELVES A LITTLE; indeed, you are criminals.' Beta, this is one of the most frightening sentences in the Quran — being LEFT to one's enjoyment. Sometimes the absence of correction is not Allah's approval; it is His allowing a person to run out his rope.

'WA IZA QEELA LAHUMU-RKA'OO LA YARKA'OON — and when it is said to them: BOW (in prayer) — THEY DO NOT BOW.' Beta, look at how small the required act was, and how large the refusal: just bend. Just come down for a moment. And they would not. Pride, in the end, is measured in inches of the spine.



And the surah's final ayah closes with a question that echoes: 'FA-BI-AYYI HADEETHIN BA'DAHU YU'MINOON — then in WHAT STATEMENT after this (Quran) will they believe?' Beta, that is the last word: if this Book — with its truth, its beauty, its warnings, its mercy — does not move a heart, then what will? What is the person waiting for? The surah ends not with a threat, but with an open, aching question addressed to every one of us.

What This Surah Teaches Us

1. Every reminder that reaches you is either 'uzr or nuzr — a warning that saves you, or a proof that will be read against you.
2. Denial is the fatal category: a sinner may weep and return, but the one who calls truth a lie has burnt his own bridge back.
3. Your body is the argument: from a disdained drop to a secure lodging to a determined term — the One who did that can certainly do it again.



4. The earth is 'kifat' — it holds the living and the dead; you walk daily on the roof of your own future room.

5. Beware shade that gives no coolness — every worldly refuge that promises security and delivers nothing at the real test.

6. Use your permission to SPEAK now, for tawbah — on that Day, no excuses will be allowed.

7. Do not be left to 'enjoy a little': when correction stops coming, fear that more than hardship — and never refuse the simple bow.

Ya Allah, make this Quran the statement our hearts believe in, keep our backs willing to bow, and place us amid shades and springs. 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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