

Highest Signs: Translating the Quran Beheld

Lesson 76

(Mursalat : 1 - 7)
(The Winds Unleashed)

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Surah Mursalat
(The Winds Unleashed)
Summary:

Confirms the Day of Resurrection and raising of the dead. Warns those who cry it lies of the shattering consequences in this world and the next. Makes the hearts of the godfearing desirous of the grace and honor shown to the successful by Allah Most High in the next world through their unimaginable existence there and happiness forever.

1. In the Name of Allah Most Merciful and Compassionate:
By the Winds unleashed in devastating unbroken
succession;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْمُرْسَلَاتِ عُرْفًا ۝

- a warning
- proves that Allah will raise the dead again
- warns those who deny it of the punishment

Wa al-mursalat

- *waw* is *waw al-qasam*; swearing an oath
- the winds share common features with the angels; they are invisible, yet we believe in them
- *mursal/ irsal* means to loose something
- winds violently loosed by Allah to destroy unbelievers; The previous Sura, surat al-Insan, described at length the fate of believers. This sura is a warning right at the outset about Allah's displeasure

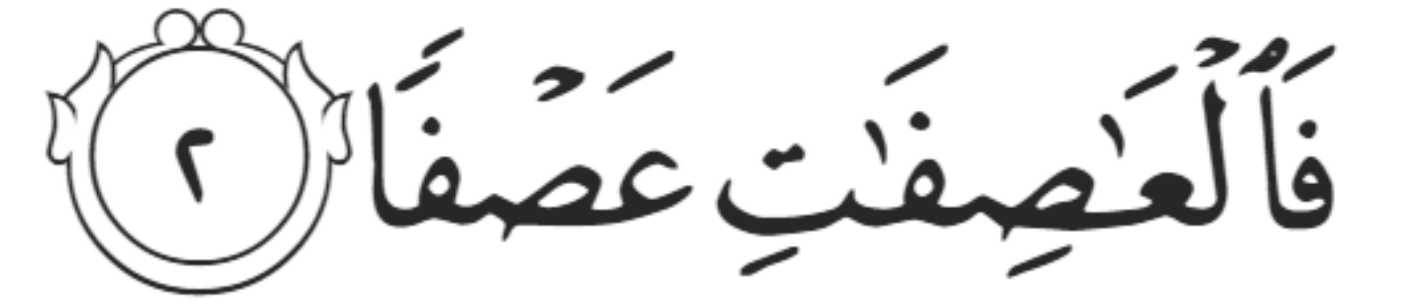
In the first seven verses, the first *waw al-Qasim* is in verse 1. Then there is a *fa* in verse 2, indicating a description of the *mursalat* in verse 1. Then a second and a last *waw al-Qasam* in verse 3, "*wa al-Nashirat.*" This is followed by a series of the letter *Fa*, denoting clarificatory descriptions pertaining to the *nashirat* mentioned in verse 3.

So Allah only swears by two things here: the winds unleashed and the descending angels.

'Urfan

- horse's mane
- in essence, it indicates something consecutively following without interruption
- adverbial of circumstance expressed hyperbolically using the verbal noun; this is the *hal* of the deadly winds, so continuous and unrelenting, hammering the doers of crimes

2. So by the raging Gales a-throwing!



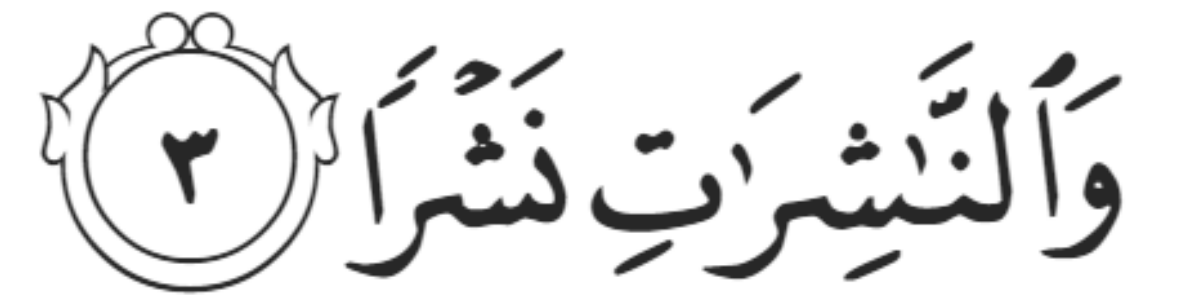
Fa al-'Asifat

- *Fa* is the conjunctive fa of consequence
- He unleashed the winds so they unleashed in gales
- stormed, raged, blew things about, as though they were all light and flimsy
- the letters of the word indicate the likeness and speed with which it carries things away, like a raging man throwing things about

'Asfan

- form powers up the verb
- It is an accusative object (*maf'ul mutlaq*) which indicates the ferocious destructiveness of the storms
- *Fa* indicates it is one and the same as the *mursalat*, as opposed to talking about something new.

3. And by the descending Angels wide promulgating sacred law to lands;



- the *waw* at the beginning indicates that something new is being spoken about, the angels
- the angels spread their wings and descend to the earth, bringing down Divine inspiration
- promulgating sacred law
- Haste in conveying Allah's message

Nashran

- root means to open something wide
- magnificent Quranic style where the hearer is anticipating to hear something about the winds of mercy, but lo the angels are meant, who are faster and more than winds
- not just spreading their wings, but spreading the mercy of Allah's sacred Law, containing everything by which human happiness is found, augmented, and shared until eternity
- the angels spread the *din* to the people in addition to the *wahy* containing sacred law

4. So by the angelic Distinguishers of True from False;

فَالْفَرِيقَاتِ فَرَقًا ۚ

Fa al-Fariqat

- They distinguish truth from falsehood with the sacred law with which they descend
- *Farq* implies two things are severed completely apart (vs *Falaq*, which means the disjunction of two things which are still connected)
- the angels completely distinguish between true and false
- *Fa* is *fa sabibiyya* and *ta'qib*: speed and consecutiveness with the promulgation mentioned in the previous verse, and that it is a consequence of that promulgation

5. So by the Casters upon prophets of divine Remindance;

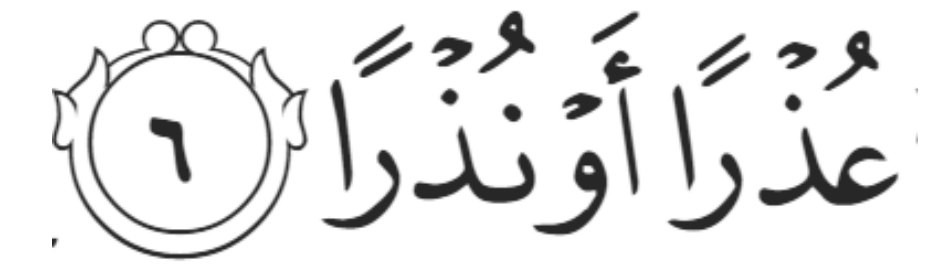
فَأَمْلَيْتِ ذِكْرًا

Dhikra

- the Quran, Torah, Injil, and Suhuf of Ibrahim and Musa, and others, which are called dhikr
- because of how much these books remind people; always reminding people
- as if they have become remindance itself
- indefinite for *ta'dhim*, magnificence and greatness
- something familiar to the mind and nature: people recognize it

This verse in its telling greatness could have preceeded the other two verses, but Allah placed it here for suspense and clarity of dhikr. Allah is assembling an effect in the heart of the hearer: from winds of wrath, to the descending of the angels from the skies with guidance, to the great demarcation between truth and falsehood, to the casting onto the prophets of the *dhikra*, to the centre of the hearer's own soul, finally to see what the divine remembrance may evoke

6. To lift all excuse, or give warning:

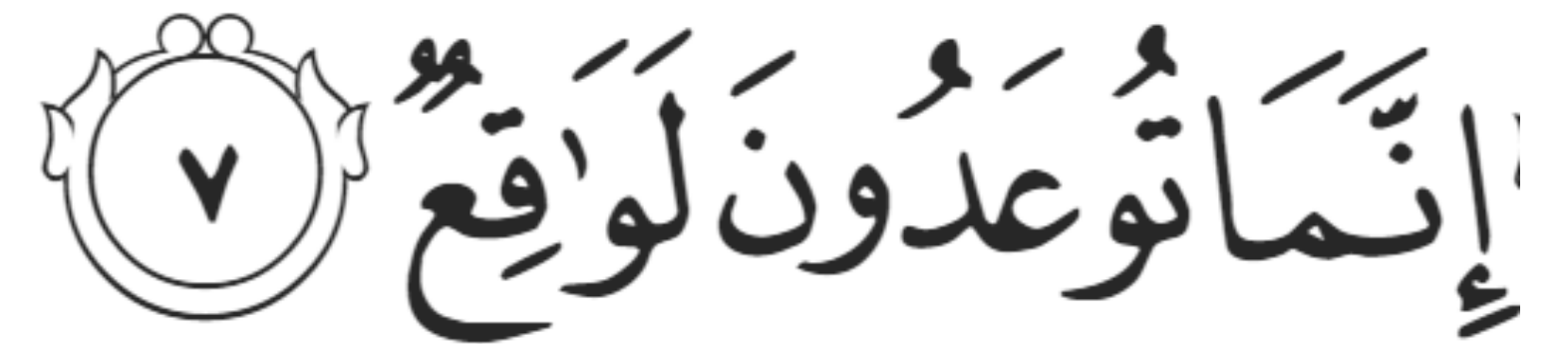


– the accusative case of both denotes *al-maf'ul li ajlihi*, the reason why the dhikr was done

'Udhran

- to lift all excuse
- Verbal noun meaning to stop all excuses
- the implication of this is that the message is full and complete and tells you how to live in every aspect, so it doesn't leave any excuse for not listening to it
- The message is complete in detail and leaves nothing more to be desired; it comprehensively covers anything a man can desire for the guidance of the mind, body, and soul
- Religion has every answer for the trouble of the heart.

7. Verily what you are threatened shall befall!



Innama

- this is not the restrictive particle. Rather it is *inn* combined with *ma*: “verily that which”
- this aya is the *jawab al-qasam*: what is being sworn to by the oath in the previous six verses
- The *waqi'a* is their consequence

Waqi'

- mainly used for tough, disliked things
- horrific thing will fall from the sky
- active participle gives the sense of inevitability, combined with the *lam* for certainty

Tu'adun

- the promotional suffix omitted to include everything you have been threatened
- present tense denotes time and time again, by all the books of Allah and all the messengers

Finally, note:

- the likeness played upon between the angels and the winds in the beginning of the sura: both of them move at the command of Allah, both are invisible, both move with incredible speed, and the effect of both upon life, death, fate, livelihood, and destiny upon every individual.

Questions and Answers from Previous Session

