

**TABLE OF CONTENTS**

CHAPTER 77 .....	2
AL-MURSALAAT .....	2
(50 VERSES) .....	2
MERITS.....	2
VERSES 1 TO 14.....	3
VERSES 15 TO 19.....	4
VERSES 20 TO 33.....	5
VERSES 34 TO 36.....	7
VERSES 37 TO 50.....	7

## CHAPTER 77

### AL-MURSALAAT

#### (50 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من قرأ و المرسلات عرفاً، عرف الله بينه و بين محمد (صلى الله عليه و آله)».

Ibn Bauwayh, by his chain:

'Abu Abdullah has said: 'The one who recites 'Al-Mursalaat' (the Chapter 77) customarily, Allah<sup>azwj</sup> would Make 'عرف' an introduction between him and Muhammad<sup>saww</sup>.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، كتب أنه ليس من المشركين بالله، و من قرأها في محاكمة بينه و بين أحد قواه الله على خصمه و ظفر به».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said; 'The one who recites this Chapter (77), it would be written that he is not from those 'المشركين بالله' who associate others with Allah<sup>azwj</sup>. And the one who recites this in a trial between him and anyone, Allah<sup>azwj</sup> would Strengthen him against his opponent and Make him victorious'.<sup>2</sup>

و قال رسول الله (صلى الله عليه و آله): «من قرأها و هو في محاكمة عند قاض أو وال، نصره الله على خصمه».

And the Rasool-Allah<sup>saww</sup> said: 'The one who recites it whilst he is in the presence of a judge or a ruler, Allah<sup>azwj</sup> would Help against his opponent'.<sup>3</sup>

و قال الصادق (عليه السلام): «من قرأها في حكومة قوي على من يحاكمه، و إذا كتبت و محبت بماء البصل، ثم شربه من به وجع في بطنه، زال عنه بإذن الله تعالى».

And Al-Sadiq<sup>asws</sup> said: 'The one who recites it regarding a government it would strengthen him against the one who is governing him. And if it (chapter 77) is written and washed with the water of the onion, then is consumed (drunk) by the one with stomach pains, it would go away by the Permission of Allah<sup>azwj</sup>'.<sup>4</sup>

<sup>1</sup> (ثواب الأعمال: 121).

<sup>2</sup> (خواص القرآن)

<sup>3</sup> Tafseer Al Burhan – H 11292

<sup>4</sup> Tafseer Al Burhan – H 11293

## VERSES 1 TO 14

وَالْمُرْسَلَاتِ عُرْفًا {1} فَالْعَاصِفَاتِ عَصْفًا {2} وَالنَّاشِرَاتِ نَشْرًا {3} فَالْفَارِقَاتِ فَرَقًا {4} فَالْمُلْقِيَاتِ ذِكْرًا {5} عُذْرًا أَوْ نَذْرًا {6} إِنَّمَا تُوعَدُونَ لَوَاقِعٍ {7} فَإِذَا النُّجُومُ طُمِسَتْ {8} وَإِذَا السَّمَاءُ فُرِجَتْ {9} وَإِذَا الْجِبَالُ نُسِفَتْ {10} وَإِذَا الرُّسُلُ أَقْتَتْ {11} لِأَيِّ يَوْمٍ أُجِّلَتْ {12} لِيَوْمِ الْفَصْلِ {13} وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ {14}

**[77:1] I swear by the emissary winds, sent one after another [77:2] By the storm of the stormers, [77:3] and the publicity of the publishers [77:4] The dispersals of the dispersers, [77:5] The couriers of the Reminder [77:6] To excuse or to warn. [77:7] Most surely what you are Promised, is a reality [77:8] So, when the stars are made to dim [77:9] And when the sky is rent asunder, [77:10] And when the mountains explode [77:11] And when the Messengers are gathered at their appointed time [77:12] To what day is the Doom fixed? [77:13] To the Day of Decision. [77:14] And what will make you comprehend what the Day of Decision is?**

علي بن إبراهيم، قال: الآيات يتبع بعضها بعضاً، فَالْعَاصِفَاتِ عَصْفًا قال: القبر وَ النَّاشِرَاتِ نَشْرًا قال: نشر الأموات فَالْفَارِقَاتِ فَرَقًا قال: الدابة فَالْمُلْقِيَاتِ ذِكْرًا قال: الملائكة. قوله تعالى: عُذْرًا أَوْ نَذْرًا أي أعذرکم و أنذركم بما أقول، و هو قسم و جوابه إِنَّمَا تُوعَدُونَ لَوَاقِعٍ، قوله تعالى: فَإِذَا النُّجُومُ طُمِسَتْ قال: يذهب نورها و تسقط.

Ali Bin Ibrahim (Tafseer Qummi) said:

'The Verses follow each other – **[77:2] By the storm of the stormers**, He<sup>asws</sup> said: 'The grave' **[77:3] and the publicity of the publishers** The dead would be publicised **[77:4] The dispersals of the dispersers**, He<sup>asws</sup> said: 'The Walker (Al-Daabbat)' **[77:5] The couriers of the Reminder**, he<sup>asws</sup> said, 'The Angels'. Words of the High **[77:6] To excuse or to warn** i.e., excusing you and warning you with what <sup>azwj</sup> Say, and it is a Swear and its Answer is **[77:7] Most surely what you are Promised, is a reality [77:8] So when the stars are made to be dim** (Imam<sup>asws</sup>) said, 'Their light would go away and they would dim'.<sup>5</sup>

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: فَإِذَا النُّجُومُ طُمِسَتْ «طمسها: ذهب ضوئها» و أما قوله: إِلَى قَدَرٍ مَعْلُومٍ يَقُولُ: «منتهى الأجل».

(Ali Bin Ibrahim ) said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[77:8] So when the stars are made to dim**, said: 'Tamasa, is when its illumination goes away. And as for His<sup>azwj</sup> Words **[77:22] Till an appointed term**, he<sup>asws</sup> said: 'The end of the term'.<sup>6</sup>

علي بن إبراهيم: وَ إِذَا السَّمَاءُ فُرِجَتْ قال: تنفرج و تنشق وَ إِذَا الْجِبَالُ نُسِفَتْ أي تقلع وَ إِذَا الرُّسُلُ أَقْتَتَتْ، قال: بعثت في أوقات مختلفة.

Ali Bin Ibrahim (Tafseer Qummi) –

**[77:9] And when the sky is rent asunder**, he<sup>asws</sup> said: 'It would inflate and split'. **[77:10] And when the mountains explode** i.e., taken-off **[77:11] And when the**

<sup>5</sup> (تفسير القمي 2: 400).

<sup>6</sup> (تفسير القمي 2: 401).

**Messengers are gathered at their appointed time** he<sup>asws</sup> said: 'Resurrected at different times'.<sup>7</sup>

## VERSES 15 TO 19

وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {15} أَلَمْ نُهْلِكِ الْأَوَّلِينَ {16} ثُمَّ نُنْبِئُهُمُ الْآخِرِينَ {17} كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ {18} وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {19}

**[77:15] Woe on that day to the rejecters. [77:16] Did We not destroy the former ones? [77:17] Then did We follow them up with later ones. [77:18] Even thus shall We deal with the guilty. [77:19] Woe on that day to the rejecters.**

فرات قال حدثني محمد بن أحمد معننا عن [أمير المؤمنين] علي بن أبي طالب ع قال قال رسول الله ص ذات يوم يا علي علمت أن جبرئيل [ع] أخبرني أن أمتي تغدر بك من بعدي فويل ثم ويل [ثم ويل لهم] ثلاث مرات قلت يا رسول الله و ما ويل قال واد في جهنم أكثر أهله معادوك و القاتلون لذريتك و الناكث لبيعتك فطوبى ثم طوبى [ثم طوبى ثلاث مرات] لمن أحبك و وفى لك قلت يا رسول الله و ما طوبى قال شجرة في دارك في الجنة ليس دار من دور شيعتك في الجنة إلا و فيها غصن من تلك الشجرة تهدي [تهدل] عليهم [اليهم] بكل ما يشتهو

Furaat said, 'It has been narrated to me by Muhammad Bin Ahmad:

from Amir-ul-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'One day the Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>, do you<sup>asws</sup> know that Jibraeel<sup>as</sup> informed me<sup>saww</sup> that my<sup>saww</sup> community would betray you<sup>asws</sup> after me<sup>saww</sup>, so woe, upon woe, upon woe be unto them' – three times. I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>, and what woe (would be upon them)?' He<sup>saww</sup> said: 'There is a valley in Hell, most of its inhabitants are your<sup>asws</sup> enemies, and the murderers of your<sup>asws</sup> descendants, and the breakers of their allegiances to you<sup>asws</sup>. So Blessings, upon Blessings, thrice over, be to the one who loves you<sup>asws</sup> and is loyal to you<sup>asws</sup>'. I<sup>saww</sup> said: 'O Rasool-Allah<sup>saww</sup>, and what Blessings (are for them)?' He<sup>saww</sup> said: 'There is a Tree in your<sup>asws</sup> House in the Paradise, and there is no house from the houses of your<sup>asws</sup> Shias, except that in it is a branch from that Tree, drooping on to them, with whatsoever that they may desire for'.<sup>8</sup>

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام)، في قوله عز و جل: أَلَمْ نُهْلِكِ الْأَوَّلِينَ، [قال]: «يعني الأول و الثاني ثُمَّ نُنْبِئُهُمُ الْآخِرِينَ قال: الثالث و الرابع و الخامس كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ من بني أمية، و قوله: وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بأمر المؤمنين و الأئمة (عليهم السلام)».

Sharaf Al-Deen Najafy said, 'It has been reported by a deleted unbroken chain going up to Al-Abbas Bin Ismail, who has narrated the following:

'From Abu Al-Hassan Al-Reza<sup>asws</sup> regarding the Words of the Mighty and Majestic **[77:16] Did We not destroy the former ones?** He<sup>asws</sup> said: 'It Means the First one and the second one'. **[77:17] Then did We follow them up with later ones.** He<sup>asws</sup> said: 'The third one, and the fourth one and the fifth one'. **[77:18] Even thus shall We deal with the guilty from the Clan of Umayya**. And His<sup>azwj</sup> Words **[77:19] Woe on that day to the rejecters** of Amir-ul-Momineen<sup>asws</sup>, and the Imams<sup>asws</sup>.<sup>9</sup>

<sup>7</sup> (تفسير القمي 2: 400).

<sup>8</sup> Tafseer Furaat Al Kufy – Page 216

<sup>9</sup> (تأويل الآيات 2: 1/754)

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ؟ قال: «يقول: ويل للمكذبين- يا محمد- بما أوحيت إليك من ولاية علي أ لَمْ نُهْلِكِ الْأُولِينَ ثُمَّ نُنْبِغُهُمُ الْآخِرِينَ، قال: الأولين: الذين كذبوا الرسل في طاعة الأوصياء كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ، قال: من أكرم إلى آل محمد و ركب من وصيه ما ركب». قلت: إِنَّ الْمُتَّقِينَ «1»؟ قال: «نحن و الله و شيعتنا، ليس على ملة إبراهيم غيرنا، و سائر الناس منها برآء».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

'I asked from Abul Al-Hassan<sup>asws</sup> '(What about) [77:15] **Woe on that day to the rejecters?**' He<sup>asws</sup> said: 'He<sup>azwj</sup> is Saying: "**Woe to the rejectors – O Muhammad<sup>saww</sup> – of what I<sup>azwj</sup> Revealed unto you<sup>saww</sup> of Wilayah of Ali<sup>asws</sup> [77:16] Did We not destroy the former ones? [77:17] Then did We follow them up with later ones.** He<sup>asws</sup> said: 'The former ones – The ones who belied the Rasool<sup>saww</sup> regarding the obedience of the successors<sup>asws</sup>, [77:18] **Even thus shall We deal with the guilty** He<sup>asws</sup> said: 'The ones who committed crimes against the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and dealt with his<sup>saww</sup> successor<sup>asws</sup> what they dealt'. I said, '(What about) [77:41] **Surely those who guard (against evil)?**' He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! It is us<sup>asws</sup> and our<sup>asws</sup> Shias. There is none upon the nation of Ibrahim<sup>as</sup> apart from us<sup>asws</sup>, and the rest of the people are remote from it'.<sup>10</sup>

## VERSES 20 TO 33

أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ {20} فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ {21} إِلَىٰ قَدَرٍ مَعْلُومٍ {22} فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ {23} وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {24} أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا {25} أَحْيَاءَ وَأَمْوَاتًا {26} وَجَعَلْنَا فِيهَا رِوَاسِيَّ شَامَخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فَرَاتًا {27} وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {28} انْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تَكْدِبُونَ {29} انْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ {30} لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ {31} إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ {32} كَأَنَّهُ جِمَالَتٌ صَفْرٌ {33}

[77:20] **Did We not create you from contemptible water? [77:21] Then We placed it in a secure resting-place, [77:22] Till an appointed term, [77:23] So We proportion it–how well are We at proportioning (things). [77:24] Woe on that day to the rejecters. [77:25] Have We not made the earth as a place [77:26] For the living and the dead, [77:27] And made therein stable heights, and given you to drink of fresh water? [77:28] Woe on that day to the rejecters. [77:29] Go on to that which you belied [77:30] Transfer on to the covering having three branches, [77:31] Neither having the coolness of the shade nor availing against the flame. [77:32] Surely, it sends up sparks like palaces, [77:33] As if they were tawny camels.**

علي بن إبراهيم: لَأَيِّ يَوْمٍ أَجَلْتُمْ قَالَ: أَخْرَجْتُمْ لِيَوْمِ الْفَصْلِ، قوله: أ لَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ قَالَ: مَنْتَنَ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ قَالَ: فِي الرَّحْمِ، قوله تعالى: أ لَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَ أَمْوَاتًا قَالَ: الْكِفَاتُ: الْمَسَاكِنُ، و قَالَ: نَظَرَ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) فِي رَجُوعِهِ مِنْ صَفِينِ إِلَى الْمَقَابِرِ، فَقَالَ: «هَذِهِ كِفَاتُ الْأَمْوَاتِ» أَي مَسَاكِنَهُمْ، ثُمَّ نَظَرَ إِلَى بَيْوتِ الْكُوفَةِ، فَقَالَ: «هَذِهِ كِفَاتُ الْأَحْيَاءِ» ثُمَّ تَلَا قَوْلَهُ تَعَالَى: أ لَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَ أَمْوَاتًا.

Ali Bin Ibrahim (Tafseer Qummi) –

[77:12] **To what day is the Doom fixed?** He<sup>asws</sup> said: 'Delaying to the Day of the Decision'. His<sup>azwj</sup> Words [77:20] **Did We not create you from contemptible water?**

<sup>10</sup> (الكافي 1: 91 / 361)

He<sup>asws</sup> said: 'Rotten' [77:21] **Then We placed it in a secure resting-place** He<sup>asws</sup> said: 'In the womb'. The Words of the High [77:25] **Have We not made the earth as a place, [77:26] For the living and the dead** He<sup>asws</sup> said: 'Al-Kafaat – The dwellings'. And he<sup>asws</sup> said: 'Amir-ul-Momineen<sup>asws</sup>', on his<sup>asws</sup> return from (Battle of) Siffeen, looked at the graves, so he<sup>asws</sup> said: 'These are the places for the dead', i.e., their dwellings. Then he<sup>asws</sup> looked at the houses of Al-Kufa, so he<sup>asws</sup> said: 'These are places for the living'. Then he<sup>asws</sup> recited the Words of the High [77:25] **Have We not made the earth as a place, [77:26] For the living and the dead**.<sup>11</sup>

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصفهاني، عن سليمان بن داود المنقري، عن حماد بن عيسى، عن أبي عبد الله (عليه السلام)، أنه قال: نظر إلى المقابر، فقال: «يا حماد، هذه كفات الأموات» و نظر إلى البيوت فقال: «هذه كفات الأحياء» و تلا أ لَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَ أَمْواتًا. و روي أنه دفن الشعر و الظفر.

Ibn Babuway said, 'It was narrated to me by my father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Isfahany, from Suleyman Bin Dawood Al-Munqary, from Hamaad Bin Isa, who has narrated the following:

'Abu Abdullah<sup>asws</sup> has said when he<sup>asws</sup> looked at the graves: 'O Hamad! These are the places of the dead'. Then he<sup>asws</sup> looked at the house, so he<sup>asws</sup> said: 'These are the places of the living', and recited [77:25] **Have We not made the earth as a place, [77:26] For the living and the dead**. And it has been reported that he<sup>asws</sup> used to bury the (cut) hair and the (cut) nails'.<sup>12</sup>

علي بن إبراهيم: قوله تعالى: وَ جَعَلْنَا فِيهَا رَواSِيَّ شامخاتٍ قال: جبال مرتفعة وَ أسقَبناكم ماءً فُرَاتاً أي عذبا، و كل عذب من الماء فهو فُرات، قوله تعالى: انطَلِقُوا إلى ظِلِّ ذِي ثَلاتٍ شُعَبٍ «1» قال: فيه ثلاث شعَب من النار، قوله تعالى: إِنَّها تَرْمِي بِشَرَرٍ كَالْقَصْرِ ، قال: شرر النار كالقصور و الجبال، قوله تعالى: كَأَنَّهُ جِمالٌ صَفْرٌ، أي سود.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High [77:27] **And made therein stable heights,** He<sup>asws</sup> said: 'High mountains'. **and given you to drink of fresh water?** i.e., sweet, and every sweet water, so it is fresh'. The Words of the High [77:30] **Transfer on to the covering having three branches** He<sup>asws</sup> said: 'Therein are three branches of the fire'. [77:32] **Surely it sends up sparks like palaces,** he<sup>asws</sup> said: 'The flames of the Fire are like the castles and the mountains [77:33] **As if they were tawny camels, i.e., black**'.<sup>13</sup>

الشيخ أبو جعفر الطوسي: عن أحمد بن يونس، عن أحمد بن سيار، عن أبي عبد الله (عليه السلام)، قال: «إذا لاذ الناس من العطش، قيل لهم: انطَلِقُوا إلى ما كُنْتُمْ بِهِ تُكذِّبُونَ يعني أمير المؤمنين (عليه السلام)، قال: فإذا أتوه قال لهم: انطَلِقُوا إلى ظِلِّ ذِي ثَلاتٍ شُعَبٍ لا ظليلٍ وَ لا يُعْني مِنَ اللَّهَبِ يعني من لهب العطش».

Al-Sheykh Abu Ja'far Al-Toosy, from Ahmad Bin Yunus, from Ahmad Bin Sayyar, who has narrated:

'Abu Abdullah<sup>asws</sup> has said: 'When the people flee from the thirst, it will be said to them: '**[77:29] Go on to that which you belied** Meaning Amir-ul-Momineen<sup>asws</sup>'. So when they come, he<sup>asws</sup> will say to them [77:30] **Transfer on to the covering**

<sup>11</sup> (تفسير القمي 2: 400)

<sup>12</sup> (معاني الأخبار: 1/342)

<sup>13</sup> (تفسير القمي 2: 400)

**having three branches, [77:31] Neither having the coolness of the shade nor availing against the flame'.<sup>14</sup>**

محمد بن العباس: عن أحمد بن القاسم، عن أحمد بن محمد بن سيار، عن بعض أصحابنا، مرفوعاً إلى أبي عبد الله (عليه السلام)، أنه قال: «إذا لاذ الإنسان من العطش قيل لهم: انطلقوا إلى ما كنتم به تكذبون يعني أمير المؤمنين (عليه السلام)، فيقول لهم: انطلقوا إلى ظلّ ذي ثلاث شعبٍ قال: يعني الثلاثة: فلان و فلان و فلان».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Bin Sayyar, from one of our companions, with an unbroken chain going up to Abu Abdullah<sup>asws</sup>:

Abu Abdullah<sup>asws</sup> has said: 'When the human being flee from the thirst, it will be said to them: **[77:29] Go on to that which you belied**, Meaning Amir-ul-Momineen<sup>asws</sup>, so he<sup>asws</sup> will be saying to them: **[77:30] Transfer on to the covering having three branches**'. He<sup>asws</sup> said: 'It Means the three – so and so, and so and so, and so and so'.<sup>15</sup>

## VERSES 34 TO 36

وَيَلِّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {34} هَذَا يَوْمٌ لَا يَنْطِقُونَ {35} وَلَا يُؤَدِّنُ لَهُمْ فَيَعْتَذِرُونَ {36}

**[77:34] Woe on that day to the rejecters. [77:35] This is the Day on which they shall not speak, [77:36] And permission shall not be given to them so that they should offer excuses.**

محمد بن يعقوب: عن علي بن محمد، عن علي، عن إسماعيل بن مهران، عن حماد بن عثمان، قال: سمعت أبا عبد الله (عليه السلام) يقول [في قول الله تبارك و تعالى] و لا يُؤَدِّنُ لَهُمْ فَيَعْتَذِرُونَ، فقال: «الله أجل و أعدل و أعظم من أن يكون لعبده عذر لا يدعه يعتذر به، و لكن فليج «1» فلم يكن له عذر».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali, from Ismail Bin Mahran, from Hamaad Bin Usman who said:

'I heard Abu Abdullah<sup>asws</sup> saying, with regards to the Words of Allah<sup>azwj</sup> Blessed and High **[77:36] And permission shall not be given to them so that they should offer excuses**, so he<sup>asws</sup> said: 'Allah<sup>azwj</sup> is more Majestic, and more Just, and Greater that a servant would have a (valid) excuse and He<sup>azwj</sup> would not Allow him to apologise for it. But, he would have been overcome with Proofs, so there would not be any excuse for him'.<sup>16</sup>

## VERSES 37 TO 50

وَيَلِّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {37} هَذَا يَوْمُ الْفَصْلِ ۖ جَمَعْنَاكُمْ وَالْأَوَّلِينَ {38} فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونَ {39} وَيَلِّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {40} إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ {41} وَفَوَاكِهٍ مِمَّا يَشْتَهُونَ {42} كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ {43} إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {44} وَيَلِّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {45} كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرَمُونَ {46} وَيَلِّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {47} وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ {48} وَيَلِّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {49} فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ {50}

**[77:37] Woe on that day to the rejecters. [77:38] This is the day of decision: We have gathered you and and those before (you). [77:39] So if you have a plan,**

<sup>14</sup> (تأويل الآيات 2: 754 / 3).

<sup>15</sup> (تأويل الآيات 2: 755 / 4).

<sup>16</sup> (الكافي 8: 200 / 178).

**plan against Me (now). [77:40] Woe on that day to the rejecters. [77:41] Surely, those who guard (against evil) shall be amid shades and fountains, [77:42] And fruits such as they desire. [77:43] Eat and drink pleasantly because of what you did. [77:44] Surely, thus do We reward the doers of good. [77:45] Woe on that day to the rejecters. [77:46] Eat and enjoy yourselves for a little; surely you are guilty. [77:47] Woe on that day to the rejecters. [77:48] And where it is said to them: Bow down, they do not bow down. [77:49] Woe on that day to the rejecters. [77:50] In what Hadeeth after it, will they believe?**

علي بن إبراهيم: قوله تعالى: إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَ عُيُونٍ قَالَ: ظلال من نور أنور من الشمس، قوله تعالى: وَ إِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ قَالَ: إِذَا قِيلَ لَهُمْ: تولوا الإمام لم يتولوه، ثم قال لنبيه (صلى الله عليه و آله): قَبَائِي حَدِيثٌ بَعْدَهُ بَعْدَ هَذَا الَّذِي أَحَدْتِكَ بِهِ يُؤْمِنُونَ.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[77:41] Surely, those who guard (against evil) shall be amid shades and fountains** he<sup>asws</sup> said: ‘Shaded from the rays of the sun’. The Words of the High **[77:48] And where it is said to them: Bow down, they do not bow down**, he<sup>asws</sup> said: ‘When it is said to them: ‘Follow the Imam<sup>asws</sup>, they do not follow him<sup>asws</sup>. Then He<sup>azwj</sup> Said to His<sup>azwj</sup> Prophet<sup>saww</sup>: “**[77:50] In what Hadeeth after it, After this which I<sup>azwj</sup> am Narrating to you<sup>saww</sup> by, will they believe?**”<sup>17</sup>

شرف الدين النجفي، قال: روى الحسن بن علي الوشاء، عن محمد بن الفضيل، عن أبي حمزة الثمالي، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ إِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ، قال: «هي في بطن القرآن: و إذا قيل للنصاب تولوا عليا لا يفعلون».

Sharaf Al-Deen Najafy said, ‘It has been reported by Al-Hassan Bin Ali Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Sumaly who said:

‘I asked Abu Ja’far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[77:48] And where it is said to them: Bow down, they do not bow down**, he<sup>asws</sup> said: ‘This is from the esoteric of the Quran: ‘When it is said to the Nasibis (Hostile ones), follow Ali<sup>asws</sup>, they do not do it’.<sup>18</sup>

ابن شهر آشوب: عن تفسير أبي يوسف يعقوب بن سفيان، عن مجاهد و ابن عباس: إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَ عُيُونٍ مِنْ اتَّقَى الذُّنُوبَ: علي بن أبي طالب و الحسن و الحسين (عليهم السلام) فِي ظِلَالٍ مِنَ الشَّجَرِ وَ الْخِيَامِ مِنَ اللُّؤْلُؤِ، طَوَّلَ كُلَّ خِيْمَةٍ مَسِيرَةَ فَرَسٍ فِي فَرَسٍ - ثُمَّ سَأَلَ الْحَدِيثَ إِلَى قَوْلِهِ - إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ الْمُطِيعِينَ لِلَّهِ أَهْلَ بَيْتِ مُحَمَّدٍ فِي الْجَنَّةِ.

Ibn Shehr Ashub, from Tafseer of Abu Yusuf Yaqub Bin Sufyan, who has said:

‘Mujahid and Ibn Abbas **[77:41] Surely those who guard (against evil) shall be amid shades and fountains** The ones who guarded themselves<sup>asws</sup> (for Allah<sup>azwj</sup>’s Sake) – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup> would be under the shades of the trees and the tents of pearls, the length of each tent being one *Farsakh* by one *Farsakh*’ – Then the Hadeeth went to His<sup>azwj</sup> Words - **[77:44]**

<sup>17</sup> (تفسير القمّي 2: 400).

<sup>18</sup> (تأويل الآيات 2: 6 / 756).



***Surely thus do We reward the doers of good*** The obedient ones to Allah<sup>azwj</sup>, the People<sup>asws</sup> of the Household of Muhammad<sup>saww</sup> in the Paradise'.<sup>19</sup>

---

<sup>19</sup> (المناقب 2: 94)