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CHAPTER 77

AL-MURSALAAT

(Storm/ Strong Wind -Sent Forth)

(50 VERSES)

VERSES 1 - 50

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Mursalaat (77):

Sura Al-Mursalaat (50 verses) was revealed in Makkah.¹ In Tafseer Qummi Chapter 77, it is: And the Messengers sent forth in a consecutive manner. He^{-asws} said: The verses follow one another, and (like) the winds that blow violently.² 'From Abu Ja'far^{-asws} (5th Imam) regarding His^{-azwj} Words: **'Would we be restored in the graves?' [79:10]**: 'They are saying, 'I.e. in a new creation (body)?' Al-Sahira is the ground which was in the graves. So, when they heard the Shout, they would come out from their graves, and they would even out upon the ground''.³

I asked Imam Al-Kazim^{-asws} (7th Imam) about Words of Allah^{-azwj} **'Woe on that Day is for the beliers [77:19]'**? He^{-asws} said: 'He^{-azwj} is Saying: "Woe to the beliers – O Muhammad^{-saww} – of what I^{-azwj} Revealed unto you^{-saww} of Wilayah of Ali^{-asws}. **Did We not destroy the former ones? [77:16] Then We followed them up with the latter ones [77:17]**. He^{-asws} said: 'The former ones are the ones who belied the Rasool^{-saww} regarding the obedience of the successors^{-asws}'. **Like that We Deal with the criminals [77:18]**, he^{-asws} said: 'The ones who committed crimes against the Progeny^{-asws} of Muhammad^{-saww}, and perpetrated with his^{-saww} successor^{-asws} what they perpetrated'. I asked, **'Surely pious [77:41]'**. He^{-asws} said: 'Us^{-asws}, by Allah^{-azwj}, and our^{-asws} Shias. There isn't anyone upon the Religion of Ibrahim^{-as} apart from us^{-asws}, and the rest of the people are away from it'. I asked, **'A Day on which the Spirit and the Angels would be standing in rows, not speaking [78:38]** – the Verse. He^{-asws} said: 'By Allah^{-azwj}! We^{-asws} are the ones^{-asws} Permitted for on the Day of Qiyamah and the speakers of the correct thing'. (Hadith continues)

I said, 'What will you^{-asws} be saying when you^{-asws} do speak?' He^{-asws} said: 'We^{-asws} shall praise our^{-asws} Lord^{-azwj} and send Salawat upon our^{-asws} Prophet^{-saww}, and we^{-asws} shall intercede for our^{-asws} Shias, and our^{-asws} Lord^{-azwj} will not refute us^{-asws}'. I said, **'Never! Surely the book of**

¹ تفسیر القمی، ج 2، ص: 400

² تفسیر القمی، ج 2، ص: 400

³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 28

the immoral is in Sijjeen [83:7]. He^{-asws} said: 'They are those who were wicked with regards to the rights of the Imams^{-asws} and they transgressed against them^{-asws}'. I said, '**Then it would be said: 'This is the one you had been belying!' [83:17]?**' He^{-asws} said: 'Meaning Amir Al-Momineen^{-asws}'. I said, '(This is) Revelation?' He^{-asws} said: 'Yes'.⁴

MERITS

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

Ibn Babuwayh, by his chain:

'Abu Abdullah^{-asws} has said: 'The one who recites: **(I Swear) by the emissary winds, [77:1]** (Surah Al-Mursalaat), Allah^{-azwj} would Make an introduction between him and Muhammad^{-saww}'.⁵

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، كتب أنه ليس من المشركين بالله،

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said; 'One who recites this Chapter (Surah Al-Mursalaat), it would be written that he isn't from the ones who associate with Allah^{-azwj}'.

و من قرأها في محاكمة بينه و بين أحد قواه الله على خصمه و ظفر به».

And one who recites this during a court-case between him and anyone, Allah^{-azwj} would Strengthen him against his opponent and Make him victorious'.⁶

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

And Rasool-Allah^{-saww} said: 'One who recites it while he is in the presence of a judge or a ruler, Allah^{-azwj} would Help against his opponent'.⁷

و قال الصادق (عليه السلام): «من قرأها في حكومة قوي على من يحاكمه،

And Al-Sadiq^{-asws} said: 'The one who recites it regarding a government it would strengthen him against the one who is governing him.

و إذا كتبت و محيت بماء البصل، ثم شربه من به وجع في بطنه، زال عنه بإذن الله تعالى».

And if it (Surah Al Mursalaat) is written and washed with the water of the onion, then is drunk by the one with stomach pains, it would go away by the Permission of Allah^{-azwj}'.⁸

⁴ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 59

⁵ (ثواب الأعمال: 121).

⁶ (خواص القرآن)

⁷ Tafseer Al Burhan – H 11292

VERSES 1 - 6

وَالْمُرْسَلَاتِ عُرْفًا {1}

(I Swear) By the (messengers) sent forth for a purpose (consecutively) [77:1]

NB: Most Muslims has translated “ as ‘wind’, however, the root word of ‘الْمُرْسَلَاتِ’ is ‘رسل’, which means transmitter, i.e., Rasool Allah the messengers.⁹

فَالْعَاصِفَاتِ عَصْفًا {2}

And the stormers (angels) storming (dead from graves) [77:2]

وَالنَّاشِرَاتِ نَشْرًا {3}

And the promoters publicising (outcome of deeds) [77:3]

فَالْفَارِقَاتِ فَرْقًا {4}

And the separators separating (believers from disbelievers) [77:4]

فَالْمُلْقِيَاتِ ذِكْرًا {5}

And the couriers of the Zikr [77:5]

کنز: فِي تَفْسِيرِ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ فِي قَوْلِهِ تَعَالَى: فَالْمُلْقِيَاتِ ذِكْرًا قَالَ: هِيَ الْمَلَائِكَةُ تُلْقِي الذِّكْرَ عَلَى الرَّسُولِ وَ الْإِمَامِ عَلَيْهِمَا السَّلَامُ،

(The book) ‘Taweel Al Ayaat Al Zaahira’ – In the interpretation of People^{-asws} of the Household regarding Words of the Exalted: **the couriers of the Zikr [77:5]**, he^{-asws} said: ‘These are the Angels casting the Zikr unto the Rasool^{-saww} and the Imam^{-asws}’ (an extract).¹⁰

عُذْرًا أَوْ نُذْرًا {6}

(To) excuse or warn [77:6]

[الفضل الطبرسي] عن أبي حمزة الثمالي، عن أصحاب علي، عنه (عليه السلام): انما الملائكة ارسلت بالمعروف من أمر الله ونهيهِ.

⁸ Tafseer Al Burhan – H 11293

⁹ <https://aratools.com/>

¹⁰ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 125

Al Fazal Al Tabarsy – from Abu Hamza Al Sumaly,

(It has been narrated) from the companions of Ali^{-asws}, from him^{-asws} having said: ‘These are Angels Sent with enjoining of the good from the Commands of Allah^{-azwj} and its Prohibitions’.¹¹

فِي تَفْسِيرِ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ فِي قَوْلِهِ تَعَالَى: فَأَلْمُفَيَاتِ ذِكْرًا قَالَ: هِيَ الْمَلَائِكَةُ تُلْقِي الذِّكْرَ عَلَى الرَّسُولِ وَالْإِمَامِ عَلَيْهِمَا السَّلَامُ.

In Tafseer of the People^{-asws} of the Household, regarding the Words of the Exalted: ***And the couriers of the Zikr [77:5]*** – these are the Angels couriating the Zikr unto the Rasool^{-saww} and the Imam^{-asws}.¹²

VERSES 7 - 11

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ {7}

Surely what you are Promised will occur [77:7]

فَإِذَا النُّجُومُ طُمِسَتْ {8}

So when the stars are dimmed [77:8]

وَإِذَا السَّمَاءُ فُرِجَتْ {9}

And when the sky is rent asunder (torn apart) [77:9]

وَإِذَا الْجِبَالُ نُسِفَتْ {10}

And when the mountains are blown away [77:10]

وَإِذَا الرُّسُلُ أُقِيتَتْ {11}

And when the Rasools are gathered at appointed times [77:11]

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

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

¹¹ Tafseer Abu Hamza Al Sumali - Hadeeth No. 352

¹² H 125 – بحار الأنوار (ط - بيروت)، ج30، ص: 261

'Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***So when the stars are dimmed [77:8]***, said: ***'Tamasa, is when its illumination goes away'***.¹³

الطبرسي، قال الصادق (عليه السلام): «أفتت، أي بعثت في أوقات مختلفة».

Al-Tabarsy –

'Al-Sadiq^{-asws} said: ***'at appointed times [77:11]***, i.e., Sent in different times".¹⁴

VERSES 12 - 15

لَا يَوْمَ أُجِّلَتْ {12}

To which day is the respite? [77:12]

لَيَوْمَ الْفَصْلِ {13}

To a Day of Decision [77:13]

وَمَا أَذْرَاكَ مَا يَوْمَ الْفَصْلِ {14}

And what will make you realise what is the Day of Decision? [77:14]

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {15}

Woe on that Day is for the beliers [77:15]

مُحَمَّدٌ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَغَيْرِهِ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ أَبِي هَاشِمٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي مَرْزَةَ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ «وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ» قَالَ: «يَقُولُ: وَ يَلِ لِلْمُكَذِّبِينَ يَا مُحَمَّدُ، بِمَا أُوحِيَ إِلَيْكَ مِنْ وَ لَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ».

Muhammad Bin Yahya and someone else from Ahmad Bin Muhammad, and someone else from Muhammad Bin Khalaf, from Abu Nahshal, from Muhammad Bin Ismail, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far^{-asws} saying: ***Woe on that Day is for the beliers [77:15]*** - he^{-asws} said: 'Woe be unto the beliers, O Muhammad^{-saww}, of what I^{-azwj} have Revealed unto you^{-saww} from the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}'.¹⁵

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بأمر المؤمنين و الأئمة (عليهم السلام)».

¹³ (تفسير القمي 2: 401).

¹⁴ مجمع البيان 10: 629.

¹⁵ H 4 – الكافي (ط - الإسلامية)، ج 2، ص: 4

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^{-asws}: 'And His^{-azwj} Words: **Woe on that Day is for the beliers [77:15]** of Amir Al-Momineen^{-asws}, and the Imams^{-asws}'.¹⁶

VERSES 16 - 19

أَلَمْ تُهْلِكِ الْأَوَّلِينَ {16}

Did We not destroy the former ones? [77:16]

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ {17}

Then We followed them up with the latter ones [77:17]

وَفِي قَوْلِهِ عَزَّ وَ جَلَّ: أَلَمْ تُهْلِكِ الْأَوَّلِينَ ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ قَالَ: تُهْلِكِ الْأَوَّلِينَ. أَيِ الْأُمَمِ الْمَاضِيَةِ قَبْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ الَّذِينَ خَالَفُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ يَعْنِي بَنِي أُمَيَّةَ وَ بَنِي فُلَآنٍ.

And regarding the Mighty and Majestic: **Did We not destroy the former ones? [77:16] Then We followed them up with the latter ones [77:17]**, he^{-asws} said: '**Did We not destroy the former ones? [77:16]** – i.e., the former communities before the Prophet^{-saww}. **Then We followed them up with the latter ones [77:17]**, those who opposed Rasool-Allah^{-saww}: **Like that We Deal with the criminals [77:18]** – meaning the clan of Umayya and clan of so and so".¹⁷

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ {18}

Like that We Deal with the criminals [77:18]

وَيَوْمَئِذٍ لِلْمُكَذِّبِينَ {19}

Woe on that Day is for the beliers [77:19]

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

¹⁶ (Extract) (تأويل الآيات 2: 754 / 1)

¹⁷ Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 125

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: 'The Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! And the criminals, they are the deniers of your^{-asws} Wilayah''.¹⁸

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَئِلَّ يُؤْمِنَ لِلْمُكَذِّبِينَ بِأَمِيرِ الْمُؤْمِنِينَ وَ الْأُئِمَّةِ (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^{-asws}: 'And His^{-azwj} Words: **Woe on that Day is for the beliers [77:19] of Amir Al-Momineen^{-asws}, and the Imams^{-asws}.**¹⁹

فراات 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

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

(It has been narrated) from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} having said: 'One day the Rasool-Allah^{-saww} said: 'O Ali^{-asws}, do you^{-asws} know that Jibraeel^{-as} informed me^{-saww} that my^{-saww} community would betray you^{-asws} after me^{-saww}? Therefore, woe upon woe, upon woe be unto them' – three times.

قلت يا رسول الله و ما ويل قال واد في جهنم أكثر أهلهم معادوك و القاتلون لذريتك و الناكث لبيعتك

I^{-asws} said: 'O Rasool-Allah^{-saww}, and what woe (would be upon them)?' He^{-saww} said: 'There is a valley in Hell, most of its inhabitants are your^{-asws} enemies, and the murderers of your^{-asws} descendants, and the breakers of their allegiances to you^{-asws}.

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 [إليهم] بكل ما يشتهو

So Tooba (then Tooba – three times) is for one who loves you^{-asws} and is loyal to you^{-asws}. I^{-asws} said: 'O Rasool-Allah^{-saww}, and what is Tooba?' He^{-saww} said: 'A Tree in your^{-asws} House in the Paradise, and there is no house from the houses of your^{-asws} Shias, except that in it is a branch from that Tree, drooping on to them, with whatsoever that they may desire for'.²⁰

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 وَئِلَّ يُؤْمِنَ لِلْمُكَذِّبِينَ؟ قال: «يقول: ويل للمكذبين - يا محمد - بما أوحيت إليك من ولاية علي

¹⁸ (Extract) تفسير القمي 2: 395.

¹⁹ (Extract) (تأويل الآيات 2: 754 / 1)

²⁰ Tafseer Furaat Al Kufy – Page 216

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^{-asws} ‘(What about): **Woe on that Day is for the beliers [77:19]?**’ He^{-asws} said: ‘He^{-azwj} is Saying: “Woe to the beliers – O Muhammad^{-saww} – of what I^{-azwj} Revealed unto you^{-saww} of Wilayah of Ali^{-asws}.’

أَلَمْ تَهْلِكِ الْأَوَّلِينَ ثُمَّ نُنْعِمُهُمُ الْآخِرِينَ، قَالَ: الْأَوَّلِينَ: الَّذِينَ كَذَبُوا الرِّسْلَ فِي طَاعَةِ الْأَوْصِيَاءِ

Did We not destroy the former ones? [77:16] Then We followed them up with the latter ones [77:17]. He^{-asws} said: ‘The former ones are the ones who belied the Rasool^{-saww} regarding the obedience of the successors^{-asws}’.

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ، قَالَ: مَنْ أَجْرَمَ إِلَى آلِ مُحَمَّدٍ وَ رَكِبَ مِنْ وَصِيهِ مَا رَكِبَ».

Like that We Deal with the criminals [77:18], he^{-asws} said: ‘The ones who committed crimes against the Progeny^{-asws} of Muhammad^{-saww}, and perpetrated with his^{-saww} successor^{-asws} what they perpetrated’^{.21}

وَرَوَى بِخَذْفِ الْإِسْنَادِ مَرْفُوعاً إِلَى الْعَبَّاسِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ فِي هَذِهِ الْآيَةِ قَالَ: يَعْني الْأَوَّلُ وَالثَّانِي، ثُمَّ نُنْعِمُهُمُ الْآخِرِينَ قَالَ: الثَّالِثُ وَالرَّابِعُ وَالْخَامِسُ، كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ مِنْ بَنِي أُمَيَّةَ، وَقَوْلُهُ: وَيُنْعِمُ لِلْمُكَذِّبِينَ بِأَمِيرِ الْمُؤْمِنِينَ وَالْأَيْمَةَ عَلَيْهِمُ السَّلَامُ.

(The book) ‘Taweel Al Ayaat Al Zaahira’ – And it is reported by the deleted chain, raising it to Al Abbas Bin Ismail,

‘Abu Al-Hassan Al-Reza^{-asws} regarding this Verse, said: ‘It means the first (Abu Bakr) and the second (Umar), **Then We followed them up with the latter ones [77:17]** – the third (Usman) and the fourth and the fifth, **Like that We Deal with the criminals [77:18]** – from the clan of Umayya. And His^{-azwj} Words: **Woe on that Day is for the beliers [77:19]** of Amir-Al-Momineen^{-asws}, and the Imams^{-asws}’^{.22}

VERSES 20 - 24

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ {20}

Did We not Create you all from contemptible water? [77:20]

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ {21}

Then We Made it to be in a secure place [77:21]

إِلَى قَدَرٍ مَعْلُومٍ {22}

²¹ (الكافي 1: 91 / 361)

²² Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 126

Up to a known determination [77:22]

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ {23}

So We Determine, and We are excellent Determiners [77:23]

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {24}

Woe on that Day is for the beliers [77:24]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: إِلَى قَدَرٍ مَّغْلُومٍ يقول: «منتهى الأجل».

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

'Abu Ja'far^{-asws} regarding His^{-azwj} Words: **Up to a known determination [77:22]**, he^{-asws} said: 'The end of the term' (death).²³

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَيْلٌ 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^{-asws}: 'And His^{-azwj} Words: **Woe on that Day is for the beliers [77:24]** of Amir Al-Momineen^{-asws}, and the Imams^{-asws}.²⁴

فُلْتُ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ قَالَ يَقُولُ وَيْلٌ لِلْمُكَذِّبِينَ يَا مُحَمَّدُ بِمَا أُوحِيَ إِلَيْكَ مِنْ وَلَايَةِ عَلِيٍّ

I said, '**Woe on that Day is for the beliers [77:19]?**' He^{-asws} said: 'He^{-azwj} is Saying: "Woe to the beliers – O Muhammad^{-saww} – of what I^{-azwj} Revealed unto you^{-saww} of Wilayah of Ali^{-asws}."

أَمْ تُهْلِكُ الْأَوَّلِينَ ثُمَّ تُتْبِعُهُمُ الْآخِرِينَ قَالَ الْأَوَّلِينَ الَّذِينَ كَذَّبُوا الرُّسُلَ فِي طَاعَةِ الْأَوْصِيَاءِ

Did We not destroy the former ones? [77:16] Then We followed them up with the latter ones [77:17]. He^{-asws} said: 'The former ones are the ones who belied the Rasool^{-saww} regarding the obedience of the successors^{-asws}'.

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ قَالَ مَنْ أَجْرَمَ إِلَى آلِ مُحَمَّدٍ وَ رَكِبَ مِنْ وَصِيَّتِهِ مَا رَكِبَ

Like that We Deal with the criminals [77:18], he^{-asws} said: 'The ones who committed crimes against the Progeny^{-asws} of Muhammad^{-saww}, and perpetrated with his^{-saww} successor^{-asws} what they perpetrated'.

²³ (تفسير القمي 2: 401).

²⁴ (Extract) (تأويل الآيات 2: 1 / 754)

قُلْتُ إِنَّ الْمُتَعِينِينَ قَالَ نَحْنُ وَ اللَّهُ وَ شِيعَتُنَا لَيْسَ عَلَى مِلَّةِ إِبْرَاهِيمَ غَيْرَنَا وَ سَائِرُ النَّاسِ مِنْهَا بَرَاءٌ

I said, '**Surely pious [77:41]**'. He^{-asws} said: 'Us^{-asws}, by Allah^{-azwj}, and our^{-asws} Shias. There isn't anyone upon the Religion of Ibrahim^{-as} apart from us^{-asws}, and the rest of the people are away from it'.

قُلْتُ يَوْمَ يَفْعُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا يَوْمَ الْقِيَامَةِ وَ الْقَائِلُونَ صَوَابًا

I said, '**A Day on which the Spirit and the Angels would be standing in rows, not speaking [78:38]** – the Verse. He^{-asws} said: 'By Allah^{-azwj}! We^{-asws} are the ones^{-asws} Permitted for on the Day of Qiyamah and the speakers of the correct thing'.

قُلْتُ مَا تَقُولُونَ إِذَا تَكَلَّمْتُمْ قَالَ مُجِدُّ رَبَّنَا وَ نُصَلِّي عَلَى نَبِيِّنَا وَ نَشْفَعُ لِشِيعَتِنَا فَلَا يَزِدُّنَا رَبُّنَا

I said, 'What will you^{-asws} be saying when you^{-asws} do speak?' He^{-asws} said: 'We^{-asws} shall praise our^{-asws} Lord^{-azwj} and send Salawat upon our^{-asws} Prophet^{-saww}, and we^{-asws} shall intercede for our^{-asws} Shias, and our^{-asws} Lord^{-azwj} will not refute us^{-asws}'.

قُلْتُ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ قَالَ هُمُ الَّذِينَ فَجَرُوا فِي حَقِّ الْأَيْمَةِ وَ اعْتَدُوا عَلَيْهِمْ

I said, '**Never! Surely the book of the immoral is in Sijjeen [83:7]**'. He^{-asws} said: 'They are those who were wicked with regards to the rights of the Imams^{-asws} and they transgressed against them^{-asws}'.

قُلْتُ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ قَالَ يَعْني أَمِيرَ الْمُؤْمِنِينَ قُلْتُ تَنْزِيلٌ قَالَ نَعَمْ.

I said, '**Then it would be said: 'This is the one you had been belying!' [83:17]**'? He^{-asws} said: 'Meaning Amir Al-Momineen^{-asws}'. I said, '(This is) Revelation?' He^{-asws} said: 'Yes'.²⁵

VERSES 25 - 28

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا {25}

Did We not Make the earth like a receptacle [77:25]

أَحْيَاءَ وَأَمْوَاتًا {26}

(For) the living and the dead? [77:26]

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا {27}

And made therein lofty peaks, and Quench you (with the) fresh water? [77:27]

²⁵ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 59

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {28}

Woe on that Day is for the beliers [77:28]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي كَهْمَسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءً وَ أَمْواتاً قَالَ دَفَنُ الشَّعْرِ وَ الظُّفْرِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from one of his companions, from Abu Kahmas,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Did We not Make the earth like a receptacle [77:25] (For) the living and the dead? [77:26]**. He^{-asws} said: Burying of the hair and the nails'.²⁶

علي بن إبراهيم: و قال: نظر أمير المؤمنين (عليه السلام) في رجوعه من صفين إلى المقابر، فقال: «هذه كفات الأموات» أي مساكنهم، ثم نظر إلى بيوت الكوفة، فقال: «هذه كفات الأحياء» ثم تلا قوله تعالى: أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءً وَ أَمْواتاً.

Ali Bin Ibrahim (Tafseer Qummi) –

And he said: 'Amir Al-Momineen^{-asws}, on his^{-asws} return from (Battle of) Siffeen, looked at the graves, so he^{-asws} said: 'These are the places for the dead', i.e., their dwellings. Then he^{-asws} looked at the houses of Al-Kufa, so he^{-asws} said: 'These are places for the living'. Then he^{-asws} recited the Words of the Exalted: **Did We not Make the earth like a receptacle [77:25] (For) the living and the dead? [77:26]**'.²⁷

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 أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءً وَ أَمْواتاً.

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^{-asws} has said when he^{-asws} looked at the graves: 'O Hamad! These are the places of the dead'. Then he^{-asws} looked at the house, so he^{-asws} said: 'These are the places of the living', and recited: **Did We not Make the earth like a receptacle [77:25] (For) the living and the dead? [77:26]**'.

و روي أنه دفن الشعر و الظفر.

And it has been reported that he^{-asws} used to bury the (cut) hair and the (cut) nails'.²⁸

²⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 40 H 1

²⁷ (تفسير القمي 2: 400)

²⁸ (معاني الأخبار: 1/342)

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): وَيْلٌ 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^{-asws}: 'And His^{-azwj} Words: **Woe on that Day is for the beliers [77:28]** of Amir Al-Momineen^{-asws}, and the Imams^{-asws}'.²⁹

VERSES 29 - 34

انْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ {29}

Go on towards what you were belying with! [77:29]

انْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ {30}

Go on towards a shade with three branches! [77:30]

لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ {31}

Neither shading nor availing from the flame [77:31]

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ {32}

It throws out sparks like towers [77:32]

كَأَنَّهُ جِمَالَتٌ صُفْرٌ {33}

As if it was a string of yellow camels [77:33]

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {34}

Woe on that Day is for the beliers [77:34]

²⁹ (Extract) (تأويل الآيات 2: 754 / 1)

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: انطلقوا إلى ما كنتم به تكذبون يعني أمير المؤمنين (عليه السلام)، قال: فإذا أتوه قال لهم: انطلقوا إلى ظل ذي ثلاث شعب لا ظليل ولا يغني من اللهب يعني من لب العطش».

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

'Abu Abdullah^{-asws} has said: 'When the people flee from the thirst, it will be said to them: **'Go on towards what you were belying with! [77:29]** - Meaning Amir Al-Momineen^{-asws}'. So when they come, he^{-asws} will say to them: **'Go on towards a shade with three branches! [77:30] Neither shading nor availing from the flame [77:31]** – meaning the flame of thirst'.³⁰

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 ظل ذي ثلاث شعب 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^{-asws}:

Abu Abdullah^{-asws} has said: 'When the human beings flee from the thirst, it will be said to them: **'Go on towards what you were belying with! [77:29]**, Meaning Amir Al-Momineen^{-asws}, so he^{-asws} will be saying to them: **'Go on towards a shade with three branches! [77:30]**'. He^{-asws} said: 'It Means the three – so and so (Abu Bakr), and so and so (Umar), and so and so (Usman)' from the earth'.³¹

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعاً إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: «وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بأمير 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^{-asws}: 'And His^{-azwj} Words: **Woe on that Day is for the beliers [77:34]** of Amir Al-Momineen^{-asws}, and the Imams^{-asws}'.³²

ومن كان منهم كاذباً جاءته سموم النار وحميمها وظلها الذي هو ثلاث شعب لا ظليل ولا يغني من اللهب فتحمله (فترفعه خ ل) في الهواء، وتورده نار جهنم،

(In a length Hadeeth, Rasool Allah^{-saww} said): And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, **Neither having the coolness of the shade nor availing against the flame [77:31]**. So, it would carry him and raise him in the air, and place him in the Fire of Hell.

قال رسول الله صلى الله عليه وآله: فكذلك أنت قسم الجنة والنار، تقول لها: هذا لي وهذا لك.

³⁰ (تأويل الآيات 2: 754 / 3).

³¹ (تأويل الآيات 2: 755 / 4).

³² (Extract) (تأويل الآيات 2: 754 / 1)

Rasool-Allah^{-saww} said: ‘Thus, due to that, you^{-asws} (Ali^{-asws} Ibn Abi Talib^{-asws}) are the distributor of the Paradise and the Fire. You^{-asws} would be saying to it: ‘This one is for me’^{asws}, and this one is for you’.³³

VERSES 35 - 37

هَذَا يَوْمٌ لَا يَنْطِقُونَ {35}

This is a Day they will not be speaking [77:35]

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ {36}

Nor will there be any Permission for them to be offering excuses [77:36]

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {37}

Woe on that Day is for the beliers [77:37]

عَنْهُ عَنْ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ لَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ فَقَالَ اللَّهُ أَجَلٌ وَ أَغْدَلٌ وَ أَعْظَمُ مِنْ أَنْ يَكُونَ لِعَبْدِهِ عُذْرٌ لَا يَدْعُهُ يَعْتَذِرُ بِهِ وَ لَكِنَّهُ فُلِحَ فَلَمْ يَكُنْ لَهُ عُذْرٌ.

From him, from Ali, from Ismail Bin Mahraan, from Hammad Bin Busman who said,

‘I heard Abu Abdullah^{-asws} saying with regards to the Words of Allah^{-azwj} Blessed and Exalted: ***Nor will there be any Permission for them to be offering excuses [77:36]***. So Imam^{-asws} said: ‘Allah^{-azwj} is more Majestic, and Just, and Greater than it, that if a servant has an excuse, He^{-azwj} would not Allow it to be presented by him. But, rather (it means that) he would fail and run out of excuses’.³⁴

العياشي: عن مسعدة بن صدقة، عن جعفر بن محمد، عن جده (عليهم السلام)، قال: «قال أمير المؤمنين (عليه السلام) في خطبته يصف هول يوم القيامة: ختم على الأفواه فلا تكلم، فتكلمت الأيدي، و شهدت الأرجل، و نطقت الجلود بما عملوا».

Al Ayyashi, from Mas'ada Bin Sadaqa,

From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Amir Al-Momineen^{-asws} said in his^{-asws} sermon describing the horrors of the Day of Judgement: ‘There would be a seal over their mouths so they shall not (be able to) speak. So, their hands would speak, and their feet would bear witness, and their skins would speak with what they had done’.³⁵

³³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 46

³⁴ Al Kafi – V 8 H 14648

³⁵ (Extract) تفسير العياشي 1: 133 / 242.

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَيْلٌ 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^{-asws}: 'And His^{-azwj} Words: **Woe on that Day is for the beliers [77:37]** of Amir Al-Momineen^{-asws}, and the Imams^{-asws}'.³⁶

VERSES 38 - 40

هَذَا يَوْمُ الْفَصْلِ ۖ جَمَعْنَاكُمْ وَالْأَوَّلِينَ {38}

This is the Day of decision. We Gathered you and the former ones [77:38]

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ {39}

So if there was a plot for you, then plot against Me [77:39]

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {40}

Woe on that Day is for the beliers [77:40]

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَيْلٌ 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^{-asws}: 'And His^{-azwj} Words: **Woe on that Day is for the beliers [77:40]** of Amir Al-Momineen^{-asws}, and the Imams^{-asws}'.³⁷

See, Appendix I: Imam Ali^{-asws} is the distributor of the Paradise and the Fire.

VERSES 41 - 45

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونِ {41}

Surely, pious would be amid shades and springs [77:41]

³⁶ (Extract) (تأويل الآيات 2: 1 / 754)

³⁷ (Extract) (تأويل الآيات 2: 1 / 754)

وَفَوَاكِهَ مِمَّا يَشْتَهُونَ {42}

And fruits from whatever they would be desiring [77:42]

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ {43}

Eat and drink enjoying due to what you had been doing [77:43]

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {44}

Surely, like that We Recompense the good doers [77:44]

وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {45}

Woe on that Day is for the beliers [77:45]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قُلْتُ إِنَّ الْمُتَّقِينَ قَالَ نَحْنُ وَاللَّهِ وَ شِيعَتُنَا لَيْسَ عَلَى مِلَّةِ إِبْرَاهِيمَ غَيْرُنَا وَ سَائِرِ النَّاسِ مِنْهَا بُرَاءٌ

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 Al-Maazy^{-asws} (7th Imam^{-asws}), I said, '***Surely pious [77:41]***'. He^{-asws} said: 'Us^{-asws}, by Allah^{-azwj}, and our^{-asws} Shias. There isn't anyone upon the Religion of Ibrahim^{-as} apart from us^{-asws}, and the rest of the people are away from it'.³⁸

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بأمير 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^{-asws}: 'And His^{-azwj} Words: ***Woe on that Day is for the beliers [77:45]*** of Amir Al-Momineen^{-asws}, and the Imams^{-asws}'.³⁹

VERSES 46 & 47

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ {46}

Eat and enjoy yourselves a little (in the world), you are criminals [77:46]

³⁸ (الكافي 1: 91 / 361) (Extract)

³⁹ (تأويل الآيات 2: 1 / 754) (Extract)

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {47}

Woe on that Day is for the beliers [77:47]

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: 'The Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! And the criminals, they are the deniers of your^{-asws} Wilayah'.⁴⁰

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَيْلٌ 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^{-asws}: 'And His^{-azwj} Words: **Woe on that Day is for the beliers [77:47]** of Amir Al-Momineen^{-asws}, and the Imams^{-asws}'.⁴¹

VERSES 48 & 49

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ {48}

And when it is said to them: 'Bow down!' They are not bowing down [77:48]

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {49}

Woe on that Day is for the beliers [77:49]

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 لَهُمُ 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^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And when it is said to them: 'Bow down!' They are not bowing down [77:48]**, he^{-asws} said: 'It is from the

⁴⁰ (Extract) تفسير القمي 2: 395.

⁴¹ (Extract) (تأويل الآيات 2: 1 / 754)

esoteric of the Quran: 'When it is said to the Nasibis (Hostile ones), take Ali^{-asws} as a leader, they are not doing it'.⁴²

[فرات الكوفي] معنعنا عن أبي حمزة الثمالي قال: سألت أبا جعفر (عليه السلام) في قول الله تعالى: * (وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ) * قال: تفسيرها في باطن القرآن: وإذا قيل للنصاب والمكذبين تولوا علينا، لم يفعلوا لأنهم الذين سبق عليهم في علم الله من الشقاء.

Furaat Al Kufy – Along with us from Abu Hamza Al Sumaly who said,

'I asked Abu Ja'far^{-asws} regarding the Words of the Exalted: **And when it is said to them: 'Bow down!' They are not bowing down [77:48]**, he^{-asws} said: 'Its interpretation in the esoteric of the Quran – 'And when it is said to the Hostile Ones (*Nasibis*) and the liars to take Ali^{-asws} as a leader, they are not doing it, because they are those who have preceded in the Knowledge of Allah^{-azwj} as being the wretched ones'.⁴³

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَإِلَّا يُؤْمِنُوا 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^{-asws}: 'And His^{-azwj} Words: **Woe on that Day is for the beliers [77:49]** of Amir Al-Momineen^{-asws}, and the Imams^{-asws}'.⁴⁴

VERSE 50

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ {50}

So in which Hadeeth after it will they believe? [77:50]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) (إِنَّ كِتَابَ اللَّهِ أَصْدَقُ الْحَدِيثِ وَ أَحْسَنُ الْقَصَصِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws}: 'The Book of Allah^{-azwj} is the most Truthful Hadeeth, and the best of the narrations'.⁴⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ حُبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ حُمُرَانَ بْنِ أَغْرَبَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) (قَالَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَصْدَقُ الْقَوْلِ

⁴² (تأويل الآيات 2: 756 / 6).

⁴³ Tafseer Abu Hamza Al Sumali - Hadeeth No. 353

⁴⁴ (Extract) (تأويل الآيات 2: 754 / 1)

⁴⁵ Al Kafi V 3 – The Book of Salāt CH 70 H 6 (Extract)

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Ali Bin Raib, from Humran Bin Ayn,

(It has been narrated) from Abu Ja'far^{-asws} the Words of Allah^{-azwj} Mighty and Majestic are the most Truthful of the Words'.⁴⁶

وقال المفضل قال أبو جعفر عليه السلام ان حديثنا صعب مستصعب ذكوان اجرد لا يحتمله ملك مقرب ولا نبي مرسل ولا عبد امتحن الله قلبه للايمان

And Al-Mufazzal-said:

Abu Ja'far^{-asws} said: 'Our^{-asws} Ahadeeth are difficult and become more difficult. (These are) intelligent, clear, neither can the Angel of Proximity bear them, nor can the Mursil Prophet^{-as}, nor the Momin whose heart has been tested for the Eman.

اما الصعب فهو الذى لم يركب بعد واما المستصعب فهو الذى يهرب منه إذا رأى واما الذكوان فهو ذكاء المؤمنين واما الاجرد فهو الذى لا يتعلق به شئ من بين يديه ولا من خلفه

As for their being difficult, it is that he will not be able to ride them afterwards (act upon them). And as for them becoming more difficult, it is that he will reject some of them. And as for them being intelligent, it is the intelligence of the Momin. And as for them being clear, it is that with which he attaches by it to something in front of him, and not from behind him.

وهو قول الله نزل احسن الحديث فاحسن الحديث حديثنا لا يحتمله احد من الخلائق امره بكماله حتى يحده لانه من حد شيئا فهو اكبر منه والحمد لله على التوفيق والانكار هو الكفر.

And these are the Words of Allah^{-azwj}: **Allah has Revealed the best Hadeeth [39:23]**. The best Hadeeth are our^{-asws} Hadeeth - no one from the creation is able to bear them. His^{-azwj} Command was His^{-azwj} Perfection until He^{-azwj} Placed limits on them because the one who places limits on anything is greater than it, and Praise be to Allah^{-azwj} for those who incline towards these, while the denial (of the Hadeeth) is a Kafir.⁴⁷

See Appendix II for Al-Abd Almuntahin.

Appendix I: Imam Ali^{-asws} is the distributor of the Paradise and the Fire.

ثُمَّ يُنَادَى مِنْ آخِرِ عَرَصَاتِ الْقِيَامَةِ: أَلَا فَسَوْفُوهُمْ إِلَى [الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ] فَإِذَا الْبَدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [لَا، بَلْ] وَ قِفُوهُمْ إِيَّاهُمْ مَسْئُولُونَ يَقُولُ الْمَلَائِكَةُ الَّذِينَ قَالُوا «سَوْفُوهُمْ إِلَى الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ»: لِمَا دَا يُوقِفُونَ يَا رَبَّنَا

Then another caller would call out in the plains of the (Day of) Judgment: 'Indeed! Usher them to the Paradise due to their testifying with the Prophet-hood!' And there would be a call from Allah^{-azwj} the Exalted: "No! But, **And pause them, for they shall be questioned [37:24]**". The Angels, those who said, 'Usher them to the Paradise due to their testifying with the Prophet-hood!' would be saying, 'Due to what are they being paused?'

⁴⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 5 (Extract)

⁴⁷ Basaair Al Darajaat – P 1 CH 12 H 16

فَإِذَا الْبَدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [فَقُوهُمْ] إِنَّهُمْ مَسْئُولُونَ عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ آلِ مُحَمَّدٍ، يَا عِبَادِي وَ إِمَائِي - إِنِّي أَمَرْتُهُمْ مَعَ الشَّهَادَةِ بِمُحَمَّدٍ بِشَهَادَةِ أُخْرَى، فَإِنْ جَاءُوا بِهَا فَعِظَمُوا نَوَائِبَهُمْ، وَ أَكْرَمُوا مَا بَيْنَهُمْ وَ إِنْ لَمْ يَأْتُوا بِهَا لَمْ تَنْفَعَهُمُ الشَّهَادَةُ لِمُحَمَّدٍ ص بِالنُّبُوَّةِ - وَ لَا لِي بِالرُّبُوبِيَّةِ، فَمَنْ جَاءَ بِهَا فَهُوَ مِنَ الْفَائِزِينَ، وَ مَنْ لَمْ يَأْتِ بِهَا فَهُوَ مِنَ الْهَالِكِينَ.

So there would be a call from Allah^{-azwj} the Exalted: **“pause them, for they shall be questioned [37:24]** about the *Wilayah* of Ali^{-asws} Bin Abu Talib^{-asws}, and the Progeny^{-asws} of Muhammad^{-saww}. O My^{-azwj} servants and My^{-azwj} maids! I^{-azwj} Commanded them along with the testimony with Muhammad^{-saww}, another testimony. So if they have come with it, then magnify their Rewards and honour their return. And if they have not come with it, the testimony of Muhammad^{-saww} with the Prophet-hood will not benefit them, nor (their testimony for Me^{-azwj} with the Lordship. Therefore, the one who has come with it, so he would be from the successful ones, and the one who did not come with it, so he would be from the destroyed ones!”

قَالَ: فَمِنْهُمْ مَنْ يَقُولُ: قَدْ كُنْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ بِالْوَلَايَةِ شَاهِدًا، وَ لَالَ مُحَمَّدٍ مُحِبًّا. وَ هُوَ فِي ذَلِكَ كَاذِبٌ يَظُنُّ أَنَّ كَذِبَهُ يُنْجِيهِ، فَيَقَالُ لَهُ: سَوْفَ نَسْتَشْهَدُ عَلَى ذَلِكَ عَلِيًّا. - فَتَشْهَدُ أَنْتَ يَا أَبَا الْحَسَنِ، فَتَقُولُ: الْجَنَّةُ لِأَوْلِيَائِي شَاهِدَةٌ، وَ النَّارُ عَلَى أَعْدَائِي شَاهِدَةٌ.

He^{-asws} said: ‘So from them would be one saying, ‘I used to testify with the *Wilayah* for Ali^{-asws} Bin Abu Talib^{-asws}, and was one who loved the Progeny^{-asws} of Muhammad^{-saww}, and he would be a liar in that, thinking that his lie would rescue him. But, it would be said to him, ‘Soon you would be testified upon that by Ali^{-asws} (in verification or otherwise)’. So you^{-asws} will be testifying, O Abu Al-Hassan^{-asws}, and you^{-asws} would be saying: ‘The Paradise will testify for my^{-asws} friends, and the Fire would testify against my^{-asws} enemies’.

فَمَنْ كَانَ مِنْهُمْ صَادِقًا - خَرَجَتْ إِلَيْهِ رِيَاحُ الْجَنَّةِ وَ نَسِيمُهَا - فَاحْتَمَلَتْهُ، فَأَوْرَدَتْهُ عَلَالِي الْجَنَّةِ وَ عُرْفَهَا - وَ أَخَلَّتْهُ دَارَ الْمُقَامَةِ مِنْ فَضْلِ رَبِّهِ لَا يَمَسُّهُ فِيهَا نَصَبٌ وَ لَا يَمَسُّهُ فِيهَا لُغُوبٌ

So the one who was truthful from them – winds of Paradise would come out to him and its breezes, and carry him to the lofty gardens and its rooms – and free him in the house of staying from the Grace of his Lord^{-azwj}. Neither will he be touched by the difficulties nor the weariness.

وَ مَنْ كَانَ مِنْهُمْ كَاذِبًا - جَاءَتْهُ سَمُومُ النَّارِ وَ حَمِيمُهَا - وَ ظَلَمَهَا الَّذِي هُوَ ثَلَاثُ شُعَبٍ لَا ظِلِيلَ - وَ لَا يُغْنِي مِنَ اللَّهَبِ فَتَحْمِلُهُ، فَتَرْفَعُهُ فِي الْهَوَاءِ، وَ تُورِدُهُ فِي نَارٍ جَهَنَّمَ.

And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, **Neither shading nor availing from the flame [77:31]**. So it would carry him and raise him in the air, and place him in the Fire of Hell.

قَالَ رَسُولُ اللَّهِ ص: فَيَذَلِّكَ أَنْتَ قَسِيمٌ [الْجَنَّةِ وَ] النَّارِ، تَقُولُ لَهَا: هَذَا لِي وَ هَذَا لَكَ.

Rasool-Allah^{-saww} said: 'Thus, due to that, you^{-asws} are the distributor of the Paradise and the Fire. You^{-asws} would be saying to it: 'This one is for me^{-asws}, and this one is for you'.⁴⁸

Appendix II: Who is Al-Abd Almontahin?

In the sermon of Muarifat e 'Nooraniya' Ali Amir Al-Momineen^{-asws} says:

ثُمَّ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا سَلْمَانُ وَ يَا جُنْدَبُ قَالَا لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ ع

Then he^{-asws} said: 'O Salman^{-ra}, and O Jundab^{-ra}!' They^{-ra} said, 'At your^{-asws} service, O Amir Al-Momineen^{-asws}!'

إِنَّهُ لَا يَسْتَكْمِلُ أَحَدُ الْإِيمَانِ حَتَّى يَعْرِفَنِي كُنْهُ مَعْرِفَتِي بِالنُّورَانِيَّةِ فَإِذَا عَرَفَنِي بِهَذِهِ الْمَعْرِفَةِ فَقَدْ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ شَرَحَ صَدْرَهُ لِلْإِسْلَامِ وَ صَارَ عَارِفًا مُسْتَبْصِرًا وَ مَنْ قَصَرَ عَنْ مَعْرِفَةِ ذَلِكَ فَهُوَ شَاكٌّ وَ مُرْتَابٌ

He^{-asws} said: 'No one can have complete Eman until he recognise me^{-asws} the essence of my^{-asws} recognition with the luminance. When he does recognises me^{-asws} with this, then Allah^{-azwj} would Test his heart with the Eman, and Expand his chest for Al-Islam, and he would become a recogniser, insightful, and the one who is deficient from that, so he is a doubter and suspicious.

يَا سَلْمَانُ وَ يَا جُنْدَبُ قَالَا لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

O Salman^{-ra} and O Jundab^{-ra}!' They^{-ra} said, 'At your^{-asws} service, O Amir Al-Momineen^{-asws}!'

قَالَ ع مَعْرِفَتِي بِالنُّورَانِيَّةِ مَعْرِفَةُ اللَّهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةُ اللَّهِ عَزَّ وَ جَلَّ مَعْرِفَتِي بِالنُّورَانِيَّةِ وَ هُوَ الدِّينُ الْخَالِصُ الَّذِي قَالَ اللَّهُ تَعَالَى وَ مَا أُمُّرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُنَفَاءَ وَ يُقِيمُوا الصَّلَاةَ وَ يُؤْتُوا الزَّكَاةَ وَ ذَلِكَ دِينُ الْقِيَمَةِ يَقُولُ مَا أُمُّرُوا إِلَّا بِبُيُوتَةِ مُحَمَّدٍ ص وَ هُوَ الدِّينُ الْحَنِيفِيُّ الْمُحَمَّدِيُّ السَّمْحَةُ

He^{-asws} said: 'My^{-asws} recognition with the luminance (Nooraniya) is recognition of Allah^{-azwj} and Recognition of Allah^{-azwj} is my^{-asws} recognition with the luminance (Nooraniya), it is the pure Religion which Allah^{-azwj} the Exalted Said: **And they had not been Commanded except that they should be worshipping Allah, being sincere to Him of the Religion, upright, and they should be establishing the Salat and giving the Zakat, and that is the correct Religion [98:5].** He^{-azwj} is saying, they had not been commanded except with the Prophet-hood of Muhammad^{-saww}, and it is the upright, the Mohammedan, the easy.

وَ قَوْلُهُ يُقِيمُونَ الصَّلَاةَ فَمَنْ أَقَامَ وَلَا يَتِي فَقَدْ أَقَامَ الصَّلَاةَ وَ إِقَامَةُ وَلَا يَتِي صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ مُؤْمِنٌ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ فَأَلَمَلَكُ إِذَا لَمْ يَكُنْ مُقَرَّبًا لَمْ يَحْتَمِلْهُ وَ النَّبِيُّ إِذَا لَمْ يَكُنْ مُرْسَلًا لَمْ يَحْتَمِلْهُ وَ الْمُؤْمِنُ إِذَا لَمْ يَكُنْ مُتَحَنَّنًا لَمْ يَحْتَمِلْهُ

And His^{-azwj} Words: **they should be establishing the Salat**, so the one who establishes my^{-asws} Wilayah, so he has established the Salat, and establishing my^{-asws} Wilayah is difficult, becomes more difficult, none can tolerate it except an Angel of Proximity, or a Messenger Prophet^{-as}, or a Momin servant whose heart Allah^{-azwj} has Tested for the Eman. Thus, the Angel who does not happen to be of Proximity, would not tolerate it, and the Prophet^{-as} when he^{-as} is not a Messenger^{-as} would not tolerate it, and the Momin when he does not happen to be Tested, would not tolerate it'.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْمُؤْمِنِ وَمَا نِهَايَتُهُ وَمَا حَدُّهُ حَتَّى أَعْرِفَهُ

I^{-ra} said, 'O Amir Al-Momineen^{-asws}! who is the Momin, and what is his peak, and what is his limit, until I^{-ra} recognise him?'

قَالَ ع يَا أَبَا عَبْدِ اللَّهِ قُلْتُ لَبَّيْكَ يَا أَخَا رَسُولِ اللَّهِ

He^{-asws} said: 'O Abu Abdullah^{-ra}!' I^{-ra} said, 'At your^{-asws} service, O brother^{-asws} of Rasool-Allah^{-saww}!'

قَالَ الْمُؤْمِنُ الْمُتَمَتِّحُ هُوَ الَّذِي لَا يُرَدُّ مِنْ أَمْرِنَا إِلَيْهِ شَيْءٌ إِلَّا شَرَحَ صَدْرُهُ لِقَبُولِهِ وَلَمْ يَتَشَكَّ وَلَمْ يَرْتَبْ

He^{-asws} said: 'المؤمن المتمتحن' 'The Tested Momin, he is the one who, nothing from our^{-asws} instructions are referred to him except he expands his chest for accepting it, and does not doubt and is not suspicious. (an extract).⁴⁹

⁴⁹ Bihar Al Anwaar – V 26, The book of Imamate, P 3 Ch 14 H 1