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CHAPTER 77
AL-MURSALAAT
(50 VERSES)
VERSES 1 - 50

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 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}.¹

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'.²

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'.³

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

¹ (ثواب الأعمال: 121).

² (خواص القرآن)

³ Tafseer Al Burhan – H 11292

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}.⁴

VERSES 1 - 6

وَالْمُرْسَلَاتِ عُرْفًا {1}

(I Swear) by the emissaries (messengers) Sent consecutively [77:1]

فَالْعَاصِفَاتِ عَصْفًا {2}

And the stormers storming [77:2]

وَالنَّاشِرَاتِ نَشْرًا {3}

And the promoters publicising [77:3]

فَالْفَارِقَاتِ فَرْقًا {4}

And the separators separating [77:4]

فَالْمُلْقِيَاتِ ذِكْرًا {5}

And the couriers of the Zikr [77:5]

عُذْرًا أَوْ نُذْرًا {6}

(To) excuse or warn [77:6]

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

⁴ Tafseer Al Burhan – H 11293

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'.⁵

فِي تَفْسِيرِ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ فِي قَوْلِهِ تَعَالَى: فَأَلْمَلَقِيَاتِ ذِكْرًا قَالَ: هِيَ الْمَلَائِكَةُ تُلْقِي الذِّكْرَ عَلَى الرَّسُولِ وَ الْإِمَامِ 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}.⁶

VERSES 7 - 11

إِنَّمَا تُوعَدُونَ لَوَاقِعٍ {7}

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

فَإِذَا النُّجُومُ طُمِسَتْ {8}

So when the stars are dimmed [77:8]

وَإِذَا السَّمَاءُ فُجِّرَتْ {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 أُقْتَتَتْ {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: ذهب ضوءها» و أما قوله: إِلَى قَدَرٍ مَعْلُومٍ يَقُولُ: «منتهى الأجل».

⁵ Tafseer Abu Hamza Al Sumali - Hadeeth No. 352

⁶ H 125 – بحار الأنوار (ط - بيروت)، ج30، ص: 261

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

'Abu Ja'far^{asws} regarding His^{azwj} Words: **So when the stars are dimmed [77:8]**, said: 'Tamasa, is when its illumination goes away'.⁷

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

Al Tabarsy –

'Al-Sadiq^{asws} said: '**at appointed times [77:11]**, i.e., Sent in different times'.⁸

VERSES 12 - 15

لِأَيِّ يَوْمٍ أُجِّلَتْ {12}

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

لِيَوْمِ الْفَصْلِ {13}

To a Day of Decision [77:13]

وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ {14}

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

وَيَلُومِ الْيَوْمِئِذٍ لِلْمُكَذِّبِينَ {15}

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

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَغَيْرِهِ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ أَبِي نَهْشَلٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي مَرْزَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ «وَيَلُومِ الْيَوْمِئِذٍ لِلْمُكَذِّبِينَ» قَالَ: «يَقُولُ: وَ يَلُومِ لِلْمُكَذِّبِينَ يَا مُحَمَّدُ، بِمَا أَوْحَيْتُ إِلَيْكَ مِنْ وَايَا عَلِيٍّ 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,

⁷ (تفسير القمي 2: 401).

⁸ مجمع البيان 10: 629.

'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 Bin Abu Talib^{asws}''⁹

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بِأَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ (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 [77:15]** of Amir-al-Momineen^{asws}, and the Imams^{asws}'¹⁰

VERSES 16 - 19

أَلَمْ نُهْلِكِ 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]

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ {18}

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

وَيْلٌ يَوْمَئِذٍ 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.

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:

⁹ H 4 – الكافي (ط - الإسلامية)، ج2، ص: 4
¹⁰ (Extract) (تأويل الآيات 2: 1 / 754)

'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'.¹¹

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَإِلَّا يُؤْمِنُوا لِلْمُكَذِّبِينَ بِأَمِيرِ الْمُؤْمِنِينَ وَ الْأئِمَّةِ (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}.¹²

فراة 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 أهله 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 وفي 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 تحدي [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'.¹³

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

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:

¹¹ (Extract) تفسير القمي 2: 395.

¹² (Extract) (تأويل الآيات 2: 1 / 754)

¹³ Tafseer Furaat Al Kufy – Page 216

'From Abu Al-Hassan Al-Reza^{asws} regarding the Words of the Mighty and Majestic: **Did We not destroy the former ones? [77:16]**. He^{asws} said: 'It Means the first one and the second one'.

ثُمَّ تَتَّبِعُهُمُ الْآخِرِينَ قَالَ: الثالث و الرابع و الخامس

Then We followed them up with the latter ones [77:17]. He^{asws} said: 'The third one, and the fourth one and the fifth one'.

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ من بني أمية،

Like that We Deal with the criminals [77:18] - from the clan of Umayya'.

و قوله: وَيَلِ الْيَوْمَئِذِ لِّلْمُكَذِّبِينَ بِأَمِيرِ الْمُؤْمِنِينَ وَ الْأئِمَّةِ (عليهم السلام)».

And His^{azwj} Words: **Woe on that Day is for the beliers [77:19]** of Amir-Al-Momineen^{asws}, and the Imams^{asws},¹⁴

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 وَيَلِ الْيَوْمَئِذِ لِّلْمُكَذِّبِينَ؟ قال: «يقول: ويل للمكذبين - يا محمد - بما أوحيت إليك من ولاية علي

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}.'

أَمْ لَمْ نُهْلِكِ الْأُولِينَ ثُمَّ تَتَّبِعُهُمُ الْآخِرِينَ، قال: الأولين: الذين كذبوا الرسل في طاعة الأوصياء

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، قال: من أحرَم إلى آل محمد و ركب من وصيه ما ركب».

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'¹⁵.

¹⁴ (تأويل الآيات 2: 1 / 754)

¹⁵ (الكافي 1: 91 / 361)

VERSES 20 - 24

أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ 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]

إِلَىٰ قَدَرٍ مَعْلُومٍ {22}

Up to a known determination [77:22]

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ {23}

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

وَيَلَّ 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: إلى قَدَرٍ مَعْلُومٍ 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'.¹⁶

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): 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^{asws}: 'And His^{azwj} Words: **Woe on that Day is for the beliers [77:24]** of Amir-Al-Momineen^{asws}, and the Imams^{asws}.¹⁷

¹⁶ (تفسير القمي 2: 401).

¹⁷ (Extract) (تأويل الآيات 2: 1 / 754)

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 fresh water? [77:27]

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {28}

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

عَدَّةٌ 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 وَجَلَّ أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَ أَمْوَاتًا 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'.¹⁸

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 أَحْيَاءَ وَ أَمْوَاتًا.

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]***.¹⁹

¹⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 40 H 1

¹⁹ (تفسير القمي 2: 400)

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 أَمْ لَمْ يَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَ أَمْواتًا.

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'.²⁰

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَبِئْسَ يَوْمًا لِلْمُكَذِّبِينَ بَأْمِيرِ الْمُؤْمِنِينَ وَ الْأئِمَّةِ (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}'.²¹

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]

²⁰ (معاني الأخبار: 1 / 342)

²¹ (تأويل الآيات 2: 1 / 754) (Extract)

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]

وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {34}

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

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 ظلّ ذي ثلاث شُعَبٍ لا ظليل ولا يُعني 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'.²²

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 شُعَبٍ 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)'.²³

شرف الدين النحفي، قال: روي بحذف الاسناد مرفوعاً إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بأمير المؤمنين و الأئمة (عليهم السلام)».

²² (تأويل الآيات 2: 3 / 754).

²³ (تأويل الآيات 2: 4 / 755).

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}.²⁴

[فِي أَنَّ عَلِيًّا ع قَسِيمُ الْجَنَّةِ وَ النَّارِ:]

Re: Ali^{asws} is the distributor of the Paradise and the Fire.

ثُمَّ يُنَادِي مِنْ آخِرِ عَرَصَاتِ الْقِيَامَةِ: أَلَا فَسَوْفُوهُمْ إِلَى [الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوَّةِ] فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [أَلَا، بَلْ] وَ فَوَهُمْ إِنَّهُمْ مَسْئُولُونَ يَقُولُ الْمَلَائِكَةُ الَّذِينَ قَالُوا «سَوْفُوهُمْ إِلَى الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوَّةِ»: لِمَاذَا يُوقَفُونَ 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?'

فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [فَوَهُمْ] إِنَّهُمْ مَسْئُولُونَ عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ آلِ مُحَمَّدٍ، يَا عِبَادِي وَ إِمَائِي - إِيَّيَّيْ أَمَرْتُهُمْ مَعَ الشَّهَادَةِ بِمُحَمَّدٍ بِشَهَادَةِ أُخْرَى، فَإِنْ جَاءُوا بِهَا فَعِظْمُوا ثَوَابَهُمْ، وَ أَكْرَمُوا مَا بَهُمْ وَ إِنْ لَمْ يَأْتُوا بِهَا لَمْ تَنْفَعُهُمُ الشَّهَادَةُ لِمُحَمَّدٍ ص بِالنَّبُوَّةِ - 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 لِآلِ مُحَمَّدٍ مُحِبًّا. وَ هُوَ فِي ذَلِكَ كَاذِبٌ يَظُنُّ أَنَّ كَذِبَهُ يُنْجِيهِ، فَيُقَالُ لَهُ: سَوْفَ نَسْتَشْهَدُ عَلَى ذَلِكَ عَلِيًّا. - فَتَشْهَدُ أَنْتَ يَا أَبَا الْحَسَنِ، فَتَقُولُ: الْجَنَّةُ لِلْأَوْلِيَاءِ 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

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

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 رِيَا حِجَّةٍ وَ نَسِيمَهَا - فَأَوْرَدَتْهُ عَلَالِي الْجَنَّةِ وَ عُرْفَهَا - وَ أَحَلَّتْهُ 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 حَمِيمَهَا - وَ ظِلُّهَا الَّذِي هُوَ ثَلَاثٌ شُعْبٍ لَا ظِلِيلٍ - وَ لَا يُغْنِي مِنَ اللَّهَبِ فَتَحْمِلُهُ، فَتَرْفَعُهُ فِي الْهَوَاءِ، وَ تُورِدُهُ فِي نَارِ 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: فَلِذَلِكَ أَنْتَ فَسِيمٌ [الْجَنَّةِ وَ] النَّارِ، تَقُولُ هَا: هَذَا لِي وَ هَذَا لِكَ.

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'.²⁵

VERSES 35 - 37

هَذَا يَوْمٌ لَا يَنْطِقُونَ {35}

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

وَلَا يُؤَدُّنُ لَهُمْ فَيَعْتَذِرُونَ {36}

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

وَيَا وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {37}

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

²⁵ Tafseer Imam Hassan Al Askari^{asws} – S 274

عَنْهُ عَنْ عَلِيٍّ عَنِ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى
وَلَا يُؤَدُّنَّ لَهُمْ فَيَعْتَذِرُونَ فَقَالَ اللَّهُ أَجَلٌ وَ أَعْدَلٌ 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'.²⁶

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'.²⁷

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: «وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بِأَمِيرِ الْمُؤْمِنِينَ وَ الْأئِمَّةِ (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 believers [77:37]** of Amir-al-Momineen^{asws}, and the Imams^{asws}.²⁸

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 فَكِيدُوا {39}

²⁶ Al Kafi – V 8 H 14648

²⁷ (Extract) تفسير العياشي 1: 133 / 242.

²⁸ (Extract) (تأويل الآيات 2: 1 / 754)

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 بِأَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ (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},²⁹

VERSES 41 - 45

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ {41}

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

وَفَوَاكِهَ مِمَّا يَشْتَهُونَ {42}

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

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ 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]

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {45}

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

²⁹ (Extract) (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)، قُلْتُ إِنَّ الْمُتَّقِينَ قَالَ نَحْنُ وَاللَّهِ وَ شِيعَتُنَا لَيْسَ عَلَيَّ مِلَّةٌ إِتْرَاهِيمَ غَيْرِنَا 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, and the rest of the people are away from it".³⁰

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَئِلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بِأَمِيرِ الْمُؤْمِنِينَ وَ الْأئِمَّةِ (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}.³¹

VERSES 46 & 47

كُلُوا وَ تَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ {46}

Eat and enjoy yourselves a little, you are criminals [77:46]

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:

³⁰ (Extract) (الكافي 1: 91 / 361)

³¹ (Extract) (تأويل الآيات 2: 1 / 754)

'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'.³²

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: وَإِذَا قِيلَ لِلْمُكذِّبِينَ بِأَمِيرِ الْمُؤْمِنِينَ وَ الْأئِمَّةِ (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},³³

VERSES 48 & 49

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ {48}

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

وَإِنَّا يَوْمَئِذٍ لِلْمُكذِّبِينَ {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: وَإِذَا 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^{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 esoteric of the Quran: 'When it is said to the Nasibis (Hostile ones), take Ali^{asws} as a leader, they are not doing it'.³⁴

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

³² (Extract) تفسير القمي 2: 395.

³³ (Extract) (تأويل الآيات 2: 1 / 754)

³⁴ (تأويل الآيات 2: 6 / 756).

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'.³⁵

شرف الدين النجفي، قال: روي بحذف الاسناد مرفوعا إلى العباس بن إسماعيل، عن أبي الحسن الرضا (عليه السلام): و قوله: **وَيَا أَيُّ 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 [77:49]** of Amir-Al-Momineen^{asws}, and the Imams^{asws}'.³⁶

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 الْقِصَصِ

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 stories'.³⁷

عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) (قَالَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَصْدَقُ الْقَوْلِ

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'.³⁸

³⁵ Tafseer Abu Hamza Al Sumali - Hadeeth No. 353

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

³⁷ Al Kafi V 3 – The Book of Salāt CH 70 H 6 (Extract)

وقال المفضل قال أبو جعفر عليه السلام ان حديثنا صعب مستصعب ذكوان اجرد لا يهتمله 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 they 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 يهتمله احد من الخلائق امره بكماله حتى يحده لانه من حد شيئاً 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 denier (of the Hadeeth) is a Kafir.³⁹

³⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 5 (Extract)

³⁹ Basaair Al Darajaat – P 1 CH 12 H 16