

(Tafsir Surah al-Mursalat (The Representatives

<"xml encoding="UTF-8?">

By: Nasir Makarim Shirazi in Tafsir Namuneh

Translated from Farsi into English by: Fatima Zabeth Beenesh

This sura was descended at Mecca and it had 50 ayaat

The contents of Sura e Mursilat

.It is famous that this sura is descended in Mecca. But some defined its ayat 48 is Madani

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ (77:48)

And when it is said to them, "Bow [in prayer]," they do not bow.

Any way the most of the matter defined in this sura is related about the judgment day; it warns
and threatens the liars and the deniers.

Among the privileges of this sura is that the ayat

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (77:15)

Woe, that Day, to the deniers.

Is repeated 10 times and each times it is repeated after a new topic.

After the vows, it is informing about the resurrection day, the intense and severe incidents of
that day. And after that it repeats this ayat and declares: Woe, that Day, to the deniers.

In the next stage it is related about the miserable incidents inflicting upon the earlier sinners.

In the third part stated about the sphere of the human beings creation.

In the fourth part defined a part of the divine gifts.

In the fifth part it is expressed about a part of the punishments of liars. Same way it pointed
out in every stage a heart-rending and awakening subject.

After that it repeat that ayat and even indicated some part of the heavenly blessings which
comes as the share of the pious people, to combine the warning with the glad tiding and
threatening by the encouragement.

However these repetitions are like the other repeats of the ayat as in the Sura e Rahman with a
difference that they are speaking about the favours and here mostly they are stating the
punishment of the liars.

.Choosing the name of Mursilat for this sura is according to the first ayat of this sura

The virtues of reading this sura

In a narration from the prophet Muhammad pbuh, we read: The one who read this sura, it will be written for them that they are not among the polytheists.

In another hadis by imam Sadiq alaihis salam it is mentions: The one who reads the sura e Mursalat the Sovereign God made him familiar, friend and neighbour with the Prophet Muhammad pbuh.

Certainly these virtues and rewards are for the people who read this sura, think and practise upon it. Hence in an explanation, it is revealed that some of the companions of the prophet pbuh told the messenger of Protector God: O prophet of Allah! How untimely, the effects of old age appeared on your face?

He said: Hud, Waqiya, Mursilat and Amma Yatasa'alun(Naba'a), these chapters of noble Quran made me old and aged.

It is notable that all these chapters reflected the horrifying circumstances of the judgment day and the terrifying issues of that major court of justice. These entire chapters left a great .impression on the holy soul of the prophet Muhammad pbuh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

– (Surat Al-Mursala-t (The representatives

وَالْمُرْسَلَاتِ عُرْفًا (77:1)

CONSIDER these [messages,] sent forth in waves

فَالْعَاصِفَاتِ عَصْفًا (77:2)

,And by the winds that blow violently

وَالنَّاشِرَاتِ نَشْرًا (77:3)

,Consider these [messages] that spread [the truth] far and wide

فَالْفَارِقَاتِ فَرْقًا (77:4)

.And by the Verses (of the Quran) that separate the right from the wrong

فَالْمُلْقِيَاتِ ذِكْرًا (77:5)

,And by the angels that bring the revelations to the Messengers

عُذْرًا أَوْ نُذْرًا (77:6)

;To cut off all excuses or to warn

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ (77:7)

.Indeed, what you are promised is to occur

فَإِذَا النُّجُومُ طُمِسَتْ (77:8)

;Then when the stars lose their lights

وَإِذَا السَّمَاءُ فُرِجَتْ (77:9)

And when the heaven is opened

وَإِذَا الْجِبَالُ نُسِفَتْ (77:10)

,and when the mountains are scattered like dust

وَإِذَا الرُّسُلُ أُقْتَتَتْ (77:11)

;And when the Messengers are gathered to their time appointed

لِأَيِّ يَوْمٍ أُجِّلَتْ (77:12)

?For what Day are these signs postponed

لِيَوْمِ الْفَصْلِ (77:13)

!/[For the Day of Distinction [between the true and the false

وَمَا أَدْرَاكَ مَا يَوْمِ الْفَصْلِ (77:14)

?And what can make you know, what is the Day of Judgement

وَيْلٌ لِّیَوْمَئِذٍ لِّلْمُكَذِّبِينَ (77:15)

.Woe, that Day, to the deniers

The definition

The divine promises are the truth, woe to the rejecters!

Within the beginning of the sura in the five ayat , there are vows mentioned and there are numerous views in their definition.
.It said: Swear 'by the name of those' who are sent constantly

وَالْمُرْسَلَاتِ عُرْفًا (77:1)

.And those who move like hurricane and storm

فَالْعَاصِفَاتِ عَصْفًا (77:2)

.Swear 'by the name of those' who disperse and distribute

وَالنَّاشِرَاتِ نَشْرًا (77:3)

And those who separates

فَالْفَارِقَاتِ فَرْقًا (77:4)

And those who bring the awakening ayaat

فَالْمُلْقِيَاتِ ذِكْرًا (77:5)

For the ultimatum or conclusion

عُذْرًا أَوْ نُذْرًا (77:6)

*Now let us see these secret vows which inform about the chief problems, what are the
?meanings of them*

Here there are three famous interpretations:

1 All these five parts are about the winds and storms that have efficient role in most of the worldly efforts concerning to nature. Therefore the meaning of the ayaat is thus: swear by the wind which constantly blows.

Swear by the storms which move severely.

And those who spread the clouds and from them send the drops of life giving rain to the dry lands.

Swear by those who disperse the clouds after the downpour.

Swear by the winds that with this schedule bring for the man the remembrance of the Mighty God. (Some indicated the term

فَالْعَاصِفَاتِ عَصْفًا

are the storms of torture and punishments which are contrary to the drops of life giving rain. It (is evident that this term is a warning at its own place

All these vows points towards the heavenly angels that means 2

A- The angels who are persistently sent towards the messengers (or the angels are sent with the well-known and programmed schedule).

B-Swear by those who like the storm with high speed set out towards their mission.

C- Swear by those who stretch the signs of heavenly books before the prophets and spread them.

D-Those who by this act separate the truth from the evil,

E-Those who convey the words of truth and the divine rules to the prophets.

3 The first and second vow similar to the winds and the storms, the third, fourth and fifth swear are about the propagation of the signs of God with the help of the angels and then to separate the truth from the immorality, next bringing the warning and the divine regulations to the prophets for giving the ultimatum and the warning.

The vows can be separated, first in two groups with the help of

وَ

Whereas the other ayaat are started by the word

فَا

It is the sign of the connection and the link

Thirdly as we can see, all these vows are pledged for the seventh ayat that is the rightfulness and reality of judgment day, as we know that at the threshold of that great revolution and transformation, the severe storms, earthquakes at one side and the dreadful events from other side, the formation of the divine court of justice from another side, there are the angels who spread the deeds file practised by each human being, after that the separation between the rows of the virtuous and immoral people and the conveyance of the perfect Powerful and Dominant God,s command in this environment.

The term

فَالْمُلْقِيَاتِ ذِكْرًا

Means the science and the knowledge that is taught to the prophets or the ayaat that are descended upon them and we know that in the ayaat of noble Quran the scripture is defined as

ذِكْرًا

(Hence in the ayat 6 of Sura e Hijr it is declared: Al-Hijr (The Rocky Tract

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ (15:6)

And they say: "O you (Muhammad SAW) to whom the Dhikr (the Quran) has been sent down!

Verily, you are a mad man.

The enemies were telling: O the one, upon whom the warning is descended: indeed you are
mad.

The term

الْمُلَقِّيَاتِ

It is in the form of plural whereas the angel who was bringing the revelation that is jibril alaihis salam (Gabriel) was not more than a single entity. It is for the purpose that according to some narrations it is stated that some times for bringing down the ayaat, the gigantic groups of angels were escorting the jibril alaihis salam (Gabriel). In the ayat 15 of Sura e Abasa too it is
(mentioned: 'Abasa (He Frowned

بِأَيْدِي سَفَرَةٍ (80:15)

Carried] by the hands of messenger-angels towards the prophet pbuh,]

Now we have to see that for what purpose these vows are declared? In the next ayat its
.meaning is unveiled and said: whatever is promised to you certainly it will be going to happen

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ (77:7)

To rise up and expand, the rewards and punishment, the accounts of deeds and recompenses,
they are entirely true and there is no doubt in it.

Some say they are the promises of Eternal God including given to the virtues and the evils in
the world. But the ayaat after that shows its purpose is only the promise of judgement day.

Similar to this subject in the ayat 23 of Sura e Zariyat, it is mentioned too: Az-Zariyat (The
(Winds that Scatter

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ (51:23)

*Then by the Lord of the heaven and earth, indeed, it is truth - just as [sure as] it is that you are
speaking.*

The promise by the name of

رَبِّ

This term is indicating that the Protecting God is the provident and His plan in the creation of the world requires that he never leaves his creation without provisions. Subsequently explains the signs of that promised day and said: This assured day will reach the time when the stars will wipe out from the expanse of the sky and they will get dark

فَإِذَا النُّجُومُ طُمِسَتْ (77:8)

.And the sky and the stars will get split with each other

وَإِذَا السَّمَاءُ فُرِجَتْ (77:9)

.The moment when the mountains will get uprooted

وَإِذَا الْجِبَالُ نُسِفَتْ (77:10)

طُمِسَتْ

This term is taken from the word

طُمِسَ

It means 'will be vanished' and 'to shatter something'. Here possibly it is indicating the disappearance of the stars and their break up. The first definition is appropriate. As it is told in the ayat 2 of sura e Takveer

وَإِذَا النُّجُومُ انْكَدَرَتْ (81:2)

And when the stars lose their light,

And the term

نُسِفَتْ

It is taken from the word

نُسِفَ

It means to scatter the grains in the sieve and move it, so that the skins of grains are separated. Here it means to get crushed and then the destruction of the mountains. Basically from the various ayaat of the noble Quran it is achieved that the end of the world is associated with the chain of horrific and crashing events, so that the system of universe will get totally collapsed. The world of here after will start into its place with a new system.

These weird and strange incidents are such that it cannot be defined by words. Does the uprooting of the mountains and their changing into the dust by clashing with each other and become like the trampled woollen, can it be expressed in words? The immensity of this happenings is in such a way that the major earth quakes which the man views with his own eyes comparing to those events of judgment day are like a firecrackers which the kids burst for fun compared to the atom bomb. However these terms of gracious Quran proves that the systems of the hereafter are quite different from the systems of this world. After that, it pointed towards the scene of the judgment day and added: And it is the instance when for the the prophets a time is fixed, to arrive (before the court of justice) by turns and .present the witness of their own nations before the Almighty God

وَإِذَا الرُّسُلُ أَقْبَتَتْ

Same as in the ayat 6 of the Sura e Araf
(Al-A'raf (The Heights

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ (7:6)

Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.

Afterwards it adds: for what reason the day of prophet's witness for their nations is ?postponed

لَا يَوْمَ أَجَلَتْ (77:12)

For the day of separation, the separation of truth with falsehood, the division of the rows of believers from the unbelievers, the parting of the virtues people from the evil doers and the day of the overall judgement of the True God.

This question and answer is to mention about the immensity of that gigantic day, what a meaningful term "about that day" is mentioned such as "the day of separations". Then for the description of that extreme massive day, said: Do you know, what is the day of ?judgment and the hour of separations

وَمَا أَذْرَاكَ مَا يَوْمَ الْفُضْلِ (77:14)

Where the prophet with that vast and infinite knowledge, foresight and sharp vision, viewing the

secrets of concealed things, Does it possible that he have no awareness about the secrets of unseen? In that case the condition of the others is apparently known. Many a times, as we are told before, , for the prisoners of the jail of this world it is impossible to discover the entire secrets of the huge judgment day. Only we can guess an image of it and bring believe in it. In the last ayat under discussion, sternly warned the deniers of that day and said: Woe! To the liars on that day

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (77:15)

وَيْلٌ

Means destruction and some stated as various kinds of chastisements and quite a few mentioned that it is a valley of Hell, packed with punishments. This word is commonly used for the expressing the grievous occurrences. And here it is relating about the painful future of the liars, on that day.

By the term

مُكَذِّبِينَ

Here it means the liars those who denied the judgment day and we know, those who do not believe in the judgment day, the court of divine judgment and the accounts of deeds and the rewards of those people, they frankly commits every type of tyranny and disobedience. But the firm believe on that day makes the man to feel, stand and obey his duties, brings him towards the piety, faithfulness and dedication.

The points: The contents of these vows!

In the above ayat first the vows are in the name of winds and the storms. This is for the essential role they perform in the existence of the world. They provide movement to the clouds and then they connect them above the dry and dead lands and after the downpour of rains disperse them. Disperse the seeds of the plants and creates the forests, the grazing lands and the meadows, most of the flowers bloom and they transfer the heat and the cold to the different places and regulates the weather.

Transfers the breathing air, full of oxygen from the fields and the deserts to the cities as well as displaces the polluted air to the deserts for refinement.

Creates the waves in the oceans and fill them with the oxygen for the marine creatures. Yea the wind and the air provide great and vital services in the existence of the mankind.

The other part of these vows speaks about the descendent of the revelation by means of

angels and also in the sphere of the meaning it is compared to the blow of the breeze in the materialistic earth. The angels descend the revelation upon the hearts of the prophets like the vital drops of rains and blossoms the flowers and fruits of divine knowledge and piety in their hearts. By this manner God, the giver of life vows for the material and spiritual educators of the humanity.

Interestingly all these vows are for the description of the reality of the that day, when for the efforts and the pains are the fruit and the yield, it is the judgment day.

This sura is descended in the Mecca and it had 50 ayaat

سورة المرسلات

أَلَمْ نُهْلِكِ الْأَوَّلِينَ (77:16)

?Did We not destroy the (sinners) among former peoples

ثُمَّ نُنَبِّئُهُمُ الْآخِرِينَ (77:17)

.So shall We make later generations to follow them

ذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (77:18)

!(Thus do We deal with the Mujrimun (polytheists, disbelievers, sinners, criminals, etc

وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (77:19)

!Woe on that Day to those who give the lie to the truth

أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ (77:20)

?Did We not create you from a worthless water (semen, etc

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ (77:21)

.(Then We placed it in a place of safety (womb

إِلَىٰ قَدَرٍ مَّعْلُومٍ (77:22)

?For a known period (determined by development

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ (77:23)

.And We determined [it], and excellent [are We] to determine

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (77:24)

!Woe, on that Day unto those who give the lie to the truth

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا (77:25)

?Have We not made the earth a container

أَحْيَاءَ وَأَمْوَاتًا (77:26)

?The living and the dead

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا (77:27)

?And have We not set on it proud, firm and tall mountains, and given you sweet water to drink

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (77:28)

!Woe on that Day to those who give the lie to the truth

Definition: With all the resources of power still you doubt the judgment day?

In these ayaat, in various ways warns the deniers of judgment day and with different definitions awakens them from the deep slumber and sleep of ignorance.

First catch hold their hand and take them to the history of past and illustrate them the lands of the ancient nations of unbelievers who faced the wrath of Almighty God and said: Do not we show the destroyed past nations who were following the way of blasphemy and denying the
?truth

أَلَمْ نُهْلِكِ الْأَوَّلِينَ (77:16)

Their traces and relics are evident not only on the pages of history but they are apparent on the face of the earth. Like the nations of the Aad, Samud, the nation of the Nuh alaihis salam, the people of Lut alaihis salam and the dead body of Firaun 'Pharaoh' and the destruction of his population. A group of past infidels killed by storm, another populace by thunderbolt, other unbeliever's nation by the earth quake and the rain of pebbles, all of them reached to the punishment of their deeds and the devastation.

.Then after them we will send the most recent nations who possess the similar character

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ (77:17)

As it is the permanent custom which has no exception and intolerance, is it possible to punish a group for a crime and to allow the same crime to be committed by another group?
.Hence in the next ayat it adds: Like this manner we treat the sinners

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (77:18)

Actually this ayat is proving the expiration of the past nations and after them the destruction of the most recent nations, as the divine punishments have no aspect of revenge and even it has no settlement for the personal calculation. Except that it is submitted to the roots of the merits and suits the wisdom.

Some said: By the past nations it means they are the people who were living in the very ancient period like the nations of Aad, Samud and the people after them. Those who are afflicted by the divine punishment like the people of Lut A S and the pharaohs and by the recent nations

الْآخِرِينَ

It means they are the unbelievers who belong to the period of the prophet Muhammad pbuh or the era after him who got involved into the crime, sin, injustice and the immorality.
.And at last reached to the conclusion and adds: Woe on that day to the liars

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (77:19)

يَوْمَئِذٍ

This term indicating the day of resurrection, their real and important punishments are related to that day and this repetition is to stress upon the subject, some guessed that this ayat is a spectator of the worldly chastisement too.

Then catch hold their hands and take them to the world of the foetus (womb) and reveals them the greatness and powers of the Benevolent God and his extreme assistance in this mysterious world. So that from one side to realize the man, powers of the All Powerful God upon the matter of the resurrection day. And from the other side make them feel thankful for the divine blessings and bend to salute before his threshold.

?And said: Do not we create you from the mean and meagre fluid

أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ (77:20)

.Subsequently we lodge them in the safe and well arranged place

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ (77:21)

A dwelling that provides all the proper conditions for the existence, development and security of the human foetus and it is so much wonderful, interesting and well proportioned that it fills the man with astonishment.

.Then it adds: The foetus continues to settle in the safe place (womb) for a period of time

إِلَى قَدَرٍ مَّعْلُومٍ (77:22)

The period which nobody knows except the Majestic God it is full of changes and alterations, The Creator God wears every day a new dress of life to the foetus and proceeds it towards the path of perfection in that concealed house (womb).

After that The Majestic God's attention move towards the result "we have power of this task to bring the valueless, minor and low semen to such a perfect and noble man as we are .excellently mighty and capable

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ (77:23)

This is the facts which the dignified Quran numerous times stress upon them to prove it. Like in the beginning of the ayaat of Sura e Haj it is said: How you doubt about coming back of the dead to the new life when you view his power in the creation of this man, come into being from a valueless semen, his every single day is a judgment day? What is the difference between the dust and the worthless semen?

In the end, once again repeats the same words and said: Woe on that day, upon the deniers of .the truth

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (77:28)

Woe to those people who by viewing so many traces of His influence but again rejects Him. The day when you were stirring in the womb of mother, you were incapable of any command and unable to talk, not even capable to hear anybody's voice.

Then from that abode you arrived at the house which you did not observed and you were unfamiliar with the benefits of it.

Tell me, who guided you in sucking the milk from the breast of your mother? And who established for you the ways to fulfil your needs?

In the other part of the ayaat it expresses the heavenly signs of Beneficent God his gifts and blessings in this infinite world. It is the proof of his immeasurable favours and the blessings

and also proves the threat of the judgment day. While in the past ayaat the issue was about the blessings and the real self in the creation of the man.
?It said: Do not we establish the earth, a centre of the human gathering

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا (77:25)

In the circumstances of live and death

أَحْيَاءَ وَأَمْوَاتًا (77:26)

كِفَاتًا

Means to gather and add something, it means the speedy flight of the birds too. It gives the meaning that the earth is the abode of the human beings; it gathers the alive in itself. And provides them all the needs and contribute a place to the dead too. If the earth is not getting ready for burying the dead bodies, the stink and ailments will be creating the disaster for the entire living beings. Yea the earth like a mother gathers the children around her. And gives protection under her wings and provides abode to the human beings, caress and feeds them, endow them with clothes and dwelling, provides for them their entire needs. And bestow the resting place for their dead bodies, it absorbs them and wipes away all their evil effects. It is mentioned in a narration that ameer mominan Ali alaihis salam when he was returning from the battle field of Siffin reached near the city of Kufah when his auspicious eyes fell upon the graveyard which was situated outside the gateway of the city, he said: these are the residence of the dead people. And then he turned his attention towards the houses of Kufah and said: These are the houses of the people who are alive. It is demonstrating that there is not a great distance exists between the dwellings of the dead and the alive. Then pointed towards one of the great divine blessing in the sphere of earth and added: we established in it high, stable and fixed mountains

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا (77:27)

The mountains which held high their head towards the sky and they are connected to each other and from one side like a chain armour gripped the earth to protect against the internal pressures and from the other side prevents the friction of the atmospheric layer and the strains arising from the external low and high tidal. And at the end of the same ayat illustrates the other favours of mountains and added: And we

.give to drink pleasant and appetizing water

وَأَسْقَيْنَاكُمْ مَّاءً فُرَاتًا

The water that is tasty and a source of life as well as it is for your animals and gardens too. It is true that the entire water for consumption, is from the rain. But the mountains carry out the important role in this process. Most of the springs and subterranean canals (qanat) gush out from the mountains. And they are the source and fountain head of the small and big rivers originating from the ice that amasses on the peak of the mountains and produces the most important water reservoirs for the man.

The peak of the mountains, for being away from the earth level, they are always cold and they can preserve the reservoir of the ice for a long period, in itself so that gradually to melts away in the shade of the sun and flow down in the countenance of the rivers.

.In the end this part again stated: Woe on that day to the deniers of the truth

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (77:19)

Those who observe all these ayaat and signs of the Mighty God's power with their own eyes, they witness all these divine blessings in which they are sunken. But still they deny the heavenly court of the judgment day that is the manifestation of the divine justice and the wisdom.

انطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ (77:29)

.They will be told], "Proceed to that which you used to deny]

انطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ (77:30)

Proceed to a shadow [of smoke] having three columns

لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ (77:31)

".But having] no cool shade and availing not against the flame]

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ (77:32)

.Indeed, it throws sparks [as huge] as a fortress or huge log of wood

كَأَنَّهُ جِمَالَتٌ صُفْرٌ (77:33)

"(As if they were Jimalatun Sufr (yellow camels or bundles of ropes

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (77:34)

.Woe, that Day, to the deniers of the truth

هَذَا يَوْمٌ لَا يَنْطِقُونَ (77:35)

,That Day on which they will not [be able to] utter a word

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ (77:36)

.Nor will it be permitted for them to make an excuse

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (77:37)

.Woe that Day to the deniers of the truth

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ (77:38)

.This is the Day of Judgement; We will have assembled you and the former peoples

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا (77:39)

.(So if you have a plan, then plan against Me (Allah

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (77:40)

.Woe that Day to the deniers of the truth

Definition; They do not have the power to resist and a way to escape!

In these ayaat the ultimate future of the deniers of the divine court of justice on judgment day is explained. The statements of detail sink the man in the depth of terror and shed the light on the dimensions of that disaster.

It is said: they are told: to start their journey immediately to the same destination which they .were persistently denying

انطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ (77:29)

Travel towards the blazing hell which you were mocking, Move towards the various .punishments that you assembled by your deeds beforehand

انطلقوا

Is taken from the word

انطلاق

It means to move without halt and freedom without any restriction too is included in it. In fact it is a definition of their condition on the expanse of judgment day that for a long period of time they will be kept to wait for giving the accounts of their deeds. Then they will be released and told: without any halt move towards the hell.

The narrator of these words may be the Majestic God who will address them directly or the angels of torment. Anyway, a tone mixed with the profound scold which is a painful and agonizing torture.

Then for defining further about this torment, said: proceed towards the shade of the suffocating smoke of fire which has three off shoots

انطلقوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ (77:30)

A branch from above head, a branch from right side and a branch from left side like this manner this dense smoke from all over surround and swallow them up.
.But there is no tranquilizing shade to protect the hell dwellers from the flames of fire

لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ (77:31)

It arises from the fire.

May be the term

ظلل

Means shade will generate the illustration that there exists a shadow which protects and reduces the heat of the flames but this ayaat made this concept untrue and said: this shade is not a shadow which you are thinking. It is a burning and suffocating shadow, arises from the dense smoke that can completely reveal the extreme heat of the flames.

These ayaat of Sura E Waqiya gives witness about the people of the left and said: They are packed in between the deadly storms and the boiling water. In the shelter of the blocked igniting smoke, that is not cooling nor helpful or appeasing

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ (56:41)

?And the companions of the left - what are the companions of the left

فِي سَمُومٍ وَحَمِيمٍ (56:42)

,In fierce hot wind and boiling water

وْظِلٍّ مِّنْ يَّخْمُومٍ (56:43)

,And shadow of black smoke

لَّا بَارِدٍ وَلَا كَرِيمٍ (56:44)

That shadow) neither cool, nor (even) beneficial.)

Some said: these three dimensional branches are the reflexes from their triple rejections towards the fundamentals of the religion that is unification of Merciful God, prophecy of messengers and judgment day while the rejection of the reckoning day is the denial of the unification of Mighty God and rejecting the prophecy of messengers.

Some said: This specifies the three origins of sins that are the power of anger, lust and imaginations. Yea that dark smoke is the living form of the darkness of the passions. .Then in another explanation of the blazing fire it adds: It gives out sparks like a huge fortress

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ (77:32)

Not like the worldly ignition sometimes it is not more than the head of the needle.

The term

الْقَصْرِ

Means here the castle, it is very meaningful as it was more appropriate to compare those flames to the mountains but the mountains are filled with blessings and fountain head of appetizing and delicious water but these fortresses and castles of the cruel people are the source of blazing flames and the raining sparks.

In the next ayat there is another description for these scorching flames and the radiating sparks and said: They are similar to the yellow camels

كَأَنَّهُ جِمَالَتٌ صُفْرٌ (77:33)

جِمَالَتٌ

It is plural of the word

جمل

That means camel.
The below mentioned word

صَفْرٌ

Is something yellow, as the sparks is reddish yellow in colour. In the previous ayat the volume of these sparks is compared to the great fortress and in this ayat on the viewpoint of number, colour, speed of the movements and the dispersion towards everywhere is compared to the yellow camels that are running towards every direction. Where the sparks are in such manner, it is quite evident that how may be the blazing fire itself? And apart from this exists, what kind of other painful punishments? (May the Beneficent God guard us by his kindness and mercy).
:The same ayat, once again, in the ending part of the ayaat are repeated and said

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (77:40)

Woe that Day to the deniers of the truth.

After that started the another chapter of that horrifying day and added: Today is the day; they .are not able to talk

هَذَا يَوْمٌ لَا يَنْطِقُونَ (77:35)

Yea on that day the Dominant God set a seal, the silence on the lips of the sinners and the [criminals as in the ayat 65 of Sura e Yasin it is mentioned: Ya-Sin [36:65

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (36:65)

On that Day We shall set a seal on their mouths but their hands will speak to Us, and their feet will bear witness to whatever they have earned [in life]. And according to the other ayaat of the noble Quran even their skin will open the mouth and say publicly about everything which they have to confess. .Then it adds: They will not be permitted to ask for the forgiveness

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ (77:36)

Nor will it be permitted for them to make an excuse.

They will not have the permission to talk or to seek the pardon and forgiveness nor to defend themselves, as their every reality is apparent, they do not have any words to express. Yea this tongue which constantly in the world misused its independence in evil and immoral ways in

rejecting the prophets, mocked the pious, falsified the truth, expressing the null into the truth. Which are the painful punishment and the torture where in such a scene the man has no power to defend and seek pardon for him.

In a hadis from imam Jafar Sadiq alaihis salam it is told: the Exalted God is greater, more just and higher than the reality that his slave have the acceptable excuses before him and does not allow him to present those excuses before him. But in fact they have no satisfactory excuse to put forward.

Certainly in some of the Noble Quran's ayat gives the concept that on the judgment day the sinners sometimes speak, this is for the reason that as it is indicated before, on the resurrection day there are many situations, in some circumstances the man become dumb and he cannot speak and next is the condition when it is time for the limbs to present the witness. In other situations the tongue can speak and quote the matters which show their severe regrets, grief, distress and ill fate.

.In the end of the chapter it said: Woe, on that day upon the deniers of the truth

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (77:40)

In another chapter turns its attention towards the sinners and to define the scene of that day, .said: Today is the day of separation, you all and your ancestors who are gathered here

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ (77:38)

Today, before me all the people, from first to last, have no excuse, all of them are gathered to give the accounts of their deeds and the judgment to be given for their enmity on this ground of the great court of justice.

:Now if you have any remedy to run away from the clutches of the punishment, then do it

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا (77:39)

So if you have a plan, then plan against Me (Allah).

Can you run away from the territory of my kingdom?

Can you conquer upon my power? Or

Do you have the authority to pay the ransom? Or

Do you have the power to deceive the authorities who are appointed to check your deed files?

Whatever you are able to do, achieve it, but be aware you are totally helpless to do anything.

In fact this issue discussed the matter to bring forth the incapacity and submissiveness of the challenger. Similar to the matter that is interpreted in the Noble Quran which said: If you doubt

upon whatever we descend on our servant then bring a sura similar to it. It is a kind of solution which is not pleasant and it is rarely praised though mostly it is used in the blameworthy manner (same as in the ayat in the ayat under discussion too is same). Surely, on that day they are helpless as we know that day is the day the man is totally unaided :and without any help. In the ayat 166 of Sura e Baqara it is mentioned

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ (2:166)

And all their hopes are cut off to pieces!

It is notable that from one side the Majestic God said: That day is the day of separations, that means

يَوْمُ الْفَصْلِ

From other side it said: That day is the day of gathering that is

يَوْمُ الْجَمْعِ

It is the day of assemblage. That means both of them happen at one sector. First the entire humanity will be gathered in that great court of justice and then according to the faith and deeds their rows will be separated to the different chains. Even those who are sent to the heaven, they have different rows and diverse ranks. And those who go towards the hell, they have multitudes of rows and diverse characters.

Yea that day is the day of separation of truth from the falsehood and the oppressor from the oppressed.

:Once again repeated the awakening warning and said

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (77:40)

.Woe that Day to the deniers of the truth

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (77:41)

.Indeed, the righteous will be among shades and springs

وَفَوَاكِهَ مِمَّا يَشْتَهُونَ (77:42)

,And fruits from whatever they desire

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ (77:43)

"[Being told], "Eat and drink in satisfaction for what you used to do." [In life]

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (77:44)

.Indeed, We thus reward the doers of good

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (77:45)

!Woe, on that Day, to the deniers of the truth

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُّجْرِمُونَ (77:46)

.O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals]

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (77:47)

!Woe, on that Day, to the deniers of the truth

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ (77:48)

.And when it is said to them, "Bow [in prayer]," they do not bow

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (77:49)

!Woe, on that Day, to the deniers of the truth

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (77:50)

?Then in what statement after the Qur'an will they believe

Definition: If they do not believe in Noble Quran then to which so ever words they will bring faith?!

We know that the plan of dignified Quran is to blend the prophecy with the glad tiding and the warning with the encouragement. And same way describe the destiny of the believers against the fate of the criminals so that the problem symmetrically should be revealed in a better way. On the base of same custom, in the above ayat, in the description of the various punishments for the criminals on the judgment day, indicated meaningfully and shortly about the conditions of the pious people on that day. And said: the virtuous people are settled and comforted in the .shade of the trees in between the fountains and the springs

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (77:41)

Indeed, the righteous will be among shades and springs.

It happens when, as from the previous ayat, it is measured that the sinners are in the shade of
.blazing flames and suffocating smokes

ظِلَالٍ

Is the plural of

ظل

That means a shade whether it is the shade of trees in the day or the shadow obtained in the
darkness of the night, as the term

فِي

It is told to the shadow which comes into existence before the light like the shade of trees
before the sunlight.

.Then it adds: they are comforted in between the various kinds of fruits whatever they desire

وَفَوَاحِشَ مِمَّا يَشْتَهُونَ (77:42)

And fruits from whatever they desire,

It is evident that the description of fruit, shades and fountains is indicating a corner of the vast
heavenly gifts. It is a corner that can be defined and sketched by the language of the worldly
human beings. But the thing which is difficult to illustrate by words it cannot pass through the
imagination of the earth dwellers, in many ways it is superior and higher than our thoughts.
Interestingly, in this divine guest house they are received in the most excellent way. Similarly in
the next ayat as it is mentioned, it is told to them: eat and drink these delicious flavours it is for
.the deeds that you had accomplished

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ (77:43)

Being told], "Eat and drink in satisfaction for what you used to do." [In life]!"

This word, whether it is directly addressed by the Benevolent God or by the angles is mingled
with the apparent love and kindness which is a food for their soul and life.

The term

مَا كُنْتُمْ تَعْمَلُونَ

Indicating that they are for the performance of their conducts and actions, these gifts are not given to any body without taking the accounts of their deeds. They are not acquired by the claims, opinions and the suppositions. Only it is obtained by the virtuous deeds and pious conducts.

هَنِي

It means a thing which has no hardship behind it that does not create any difficulty. Hence the delicious food and drink is called by this term and sometimes the comfortable life too is called by this term.

هَنِي

It is pointing towards the heavenly fruits, food and drinks which are not similar to the worldly water and foodstuff which often have the horrible effects on the body or have the ailing events behind it.

Among the interpreters there is a discussion that does this imperious command of eating and drinking is to define they are allowable to enjoy these gifts or certainly they are the commands, orders and the instructions.

But we must know that these types of procedures are mentioned while serving the guest, it is a kind of wish and quest of the addressor expressed for the respect and admiration of the guest.

The host loves to serve more and more food to the guest, for giving the extra respect to him. In the following ayat relied upon the subject that these blessings are not without any accounts about the deeds and it adds: Definitely we reward in such manner the virtuous people

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (77:44)

It is interesting that first it relied upon the matter of piety and in the next ayat expressed the deeds and in this ayat stressed upon the matter of good and virtues actions. "Piety" is ceasing oneself from every type of sin, immoral act, involvement in blasphemy and polytheism. And "good deed" is every excellent act and the "conduct" too it is called the pious deeds. So that to reveal that the divine blessings that are only concerned to this group of people, not those who were following the false believe and they were polluted in every sin while they exhibit that they are among the believers.

!In the end of his chapter again it repeats: Woe, on that Day, to the deniers of the truth

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

Woe upon those who got deprived of all those blessings and benevolence and that the agony

of regrets is not less than the torture of blazing hell fire. One of the causes of rejecting to believe in the judgement day is the starting point of the all the attachments to the temporary worldly enjoyments and adoring the freedom without any restriction and to take advantages out of these enjoyments. The next ayat, turned towards the criminals and addressed them in a tone of warning and said: eat and take profits in this short period of worldly life but be aware the punishment of Sovereign God is waiting for you because .you are the sinners and the criminals

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُّجْرِمُونَ (77:46)

The meaning of the term

قَلِيلًا

This short period of worldly life and its value less temporary blessings, can be they compared to the immeasurable favours of the heaven? In fact the pious and virtuous people are served with full of respects in the hereafter. And they ;are addressed with the words full of gentleness such as

كُلُوا وَاشْرَبُوا هَنِيئًا

;But the adorers of the worldly life are dealt with the warning such as

كُلُوا وَتَمَتَّعُوا قَلِيلًا

:And the pious are told

بِمَا كُنْتُمْ تَعْمَلُونَ

All these blessings you are getting for the pious deeds you performed in the life of this world.

:The sinners are told

إِنَّكُمْ مُّجْرِمُونَ

This warning is for the fact that you are the criminals. Anyhow it expresses that the fountain head of the divine punishments is the crimes and the sins of the man which is due to his faithlessness or his being in the clutches of the lusts. Then once again repeats this warning with the words: Woe, on that Day, to the deniers of the !truth

They are the people who are deceived and proud by the glitters of the world, its pleasures and its passions.

The next ayat indicated another cause of diversion, ill fate and defects of those people and added: they are so much intoxicated by the wine of the self-importance that when they are told .to bend down before the Provider God they refuse

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ (77:48)

Most of the interpreters defined that this ayat is descended about the tribe of Thaqeef when the prophet Muhammad peace be upon him told them: Pray namaz. They replied: we never bend down before anybody and it is a negative characteristic for us. The prophet Muhammad peace be upon him informed: The religion where there is no bend down and prostration it has no value.

They were not only avoiding bending down and prostrating but their overconfident and proud soul was reflecting in all their thoughts and their life. They were not submissive towards the Source of Peace God nor before the command of the prophet peace be upon him. They were not recognizing the rights of the people traditionally nor were they feeling dutiful before the Sovereign God and not respectful before the people. In fact these two causes (the proud and the love for their impious and lustful activities) are the most important causes of the crime, sin and rebelliousness.

Some supposed the term

To bend down) is told to them on the Day of Judgment. But this is not close to the) ارْكَعُوا meaning of the ayat specifically according to the previous and the later ayaat.

:Next for the tenth and the last time in this sura declared

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (77:49)

Woe, on that Day, to the deniers of the truth!

In the last ayat under discussion which is the last ayat of the of Sura E Mursilat , in a tone mingled with fury, full of scold in an interrogating and astonishing manner said: if to this Quran they did not bring faith which has true reasons, apparent from all the ayat of the noble Quran and its truth is reflects from all its terms and words, in that case to which of the words will they bring the faith?

Those who does not bring faith in the noble Quran, the book which if descends upon the

mountains, they will tremble down with devotion and get shattered. Those people were not submitting before any divine book and any logic and this is the sign of their adamant characteristic, bursting with hostility.

Points: As in the beginning of the sura we indicated that these following words are repeated .ten times

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

And this is laying stress upon the important and shocking happening; similarly that event is frequently expressed in the eloquent and well-expressed words. They are uttered and stressed specifically repeated times in the prose and poetry of the literature.

But some of the interpreters believe each of this same ayat is indicating a new point therefore it is not a repetition.

We finish the discussion of this sura with a sentence from the definition of the "Ruhul Bayan" he said: this ayat was descended upon prophet in a cave near the Khaif mosque in the land of Mina and I personally visited and paid homage to that place.

The Benevolent God! Grant us the blessing that we never get polluted in denying your signs.
O the kind Provider God! Save us from the pride, following the passions and giving ourselves high importance which is the main fountain head of the crime.
O the Exalted God! The day when the pious are treated respectfully near your vicinity, bring us in their row.

Ameen! O God the provider of the whole universe