

(Then you will be with whomever you love.) Anas said, "The Muslims were not happier with anything like they were upon (hearing) this Hadith." Concerning Allah's statement,

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ
ارْتَضَى مِنْ رَسُولٍ)

(The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger) This is similar to Allah's statement,

(وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ)

(And they will never compass any thing of His knowledge except that which He wills.) (2:255) Similarly, Allah says here that He knows the unseen and the seen and that no one of His creation can attain any of His knowledge except that which Allah allows him to have. Thus, Allah says,

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ
ارْتَضَى مِنْ رَسُولٍ)

(The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen,) This includes the angelic Messenger and the human Messenger. Then Allah says,

(فَإِنَّهُ يَسْأَلُكُم مِّن بَيْن يَدَيْهِ وَمِمَّنْ خَلْفَهُ رَصَدًا)

(and then He makes a band of watching guards to march before him and behind him.) meaning, He particularly gives him additional guardian angels who protect him by the command of Allah and they accompany him with that which is with him of Allah's revelation. Thus, Allah says,

(لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولًا رَّبَّهُمْ وَأَحَاطَ بِمَا
لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا)

(Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.) The pronoun `he' which is in His statement,

(لِيَعْلَمَ)

(Till he knows) refers to the Prophet . Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning the Ayah,

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا - إِلَّا مَنْ
ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ
وَمِنْ خَلْفِهِ رَصَدًا)

(The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.) "These are four guardians among the angels along with Jibril,

(لِيَعْلَمَ)

(Till he knows) This means Muhammad ,

(أَنْ قَدْ أَبْلَغُوا رَسُولَ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ
وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا)

(that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.)" This was recorded by Ibn Abi Hatim. It has also been reported by Ad-Dahhak, As-Suddi and Yazid bin Abi Habib. `Abdur-Razzaq reported from Ma`mar, from Qatadah,

(لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَ رَبِّهِمْ)

(Till he knows that they have conveyed the Messages of their Lord.) "So that the Prophet of Allah would know that the Messengers had conveyed their Messages from Allah and that the angels have protected them and defended them." This has also been reported by Sa`id bin Abi `Arubah from Qatadah, and Ibn Jarir preferred this interpretation. Al-Baghawi said, "Ya`qub recited it as, (لِيَعْلَمَ) (in order to be known) this means, so that the people may know that the Messengers had conveyed the Message." It also could carry the meaning that the pronoun refers to Allah (i.e., So that He (Allah) may know). This opinion has been mentioned by Ibn Al-Jawzi in Zad Al-Masir. The meaning of this is that He protects His Messengers through His angels so that they will be able to convey His Messages. He protects what He reveals to them of revelation so that He will know that they have indeed conveyed the Messages of their Lord. This is like His statement,

(وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ
يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ)

(And We made the Qiblah which you used to face, only that We know who followed the Messenger from those who would turn on their heels.) (2:143) Allah also said,

(وَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلْيَعْلَمَنَّ الْمُنْفِقِينَ)

(Verily, Allah knows those who believe, and that He knows the hypocrites.) (29:11) It should be added to these examples that from Allah's knowledge is that He knows all things before they occur, and this is something definite and certain. Therefore, He says after this,

(وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا)

(And He surrounds all that which is with them, and He keeps count of all things.) This is the end of the Tafsir of Surat Al-Jinn, and all praises and thanks are due to Allah.

The Tafsir of Surat Al-Muzzammil

(Chapter - 73)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(يَأْيُهَا الْمُزَّمِّلُ - فَمِ الْيَلِّ إِلَّا قَلِيلًا - نُصَفَهُ أَوْ
انْقَصَ مِنْهُ قَلِيلًا - أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْءَانَ
تَرْتِيلًا - إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا - إِنَّ نَاشِئَةَ
الْيَلِّ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا - إِنَّ لَكَ فِي النَّهَارِ
سَبْحًا طَوِيلًا - وَادْكُرْ اسْمَ رَبِّكَ وَتَبَيَّلْ إِلَيْهِ تَبْتِيلًا
(

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ
وَكَيْلًا)

(1. O you wrapped up!) (2. Stand (to pray) all night, except a little.) (3. Half of it or less than that, a little.) (4. Or a little more. And Fattil the Qur'an Tartil.) (5. Verily, We shall send down to you a Word Tha qil.) (6. Verily, rising (Nashi'ah) at night is better for understanding and more suitable for speech (recitation).) (7. Verily, for you in the day is lengthy Sabh.) (8. And remember the Name of your Lord and (Tabattil) devote yourself to Him with complete devotion.) (9. Lord of the east and the west; La ilaha illa Huwa, so take Him as a trustee.)

The Command to stand at Night (in Prayer)

Allah commands His Messenger to cease being wrapped up, and this means to be covered during the night. He commands him to get up and stand in prayer to His Lord. This is as Allah says,

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.) (32:16) Thus, the Prophet did as Allah ordered him, by standing for prayer at night. This was obligatory upon him alone, as Allah said,

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا)

(And in some parts of the night offer the Salah with it (the Qur'an), as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.) (17:79) Here Allah explains how much prayer he should perform. Allah says,

(يَأْتِيهَا الْمُزَّمِّلُ - قُمِ اللَّيْلَ إِلَّا قَلِيلًا)

(O you wrapped up! Stand all night, except a little.) Ibn ` Abbas, Ad-Dahhak and As-Suddi all said,

(يَأْتِيهَا الْمُزَّمِّلُ)

(O you wrapped up!) "This means, O you who are asleep." Qatadah said, "The one who is wrapped up in his garments." Concerning Allah's statement,

(نُصْفَهُ)

(Half of it) means, instead of the whole night.

(أَوْ انْقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ)

(A little less than that, or a little more.) meaning, ` We have commanded you to stand in prayer for half of the night, either a little more than it or a little less. There is no hardship on you concerning that (slight increase or decrease).

The Way of reciting the Qur'an

Concerning Allah's statement,

(وَرَتَّلِ الْقُرْآنَ تَرْتِيلاً)

(And Rattil the Qur'an Tartil.) meaning, recite it slowly, for that will help in understanding the Qur'an and contemplating it. This is how the Prophet used to recite. `A'ishah said, "He (the Prophet) used to recite the chapter slowly, so much so that it would be longer than chapters that were actually longer than it." In Sahih Al-Bukhari, it is recorded from Anas that he was asked about the recitation of the Messenger of Allah , so he replied, "He used to elongate the letters." Then he (Anas) recited,

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.) (1:1) and he elongated "In the Name of Allah," and he elongated "The Most Gracious," and he elongated "The Most Merciful." Ibn Jurayj reported from Ibn Abi Mulaykah, who narrated from Umm Salamah that she was asked about the recitation of the Messenger of Allah , so she said, "He used to pause in his recitation, verse by verse.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ - الرَّحْمَنِ الرَّحِيمِ - مَلِكِ يَوْمِ الدِّينِ)

(In the Name of Allah, the Most Gracious, the Most Merciful. All praise is Allah's, the Lord of all that exists. The Most Gracious, the Most Merciful. The Only Owner of the Day of Recompense.) (1:1-4) This was recorded by Ahmad, Abu Dawud and At-Tirmidhi. We have already mentioned the Hadiths which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this Tafsir. For example, the Hadith which states,

«زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»

(Beautify the Qur'an with your voices.) and the Hadith,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ»

(He is not of us who does not chant nicely with the recitation of the Qur'an.) and the Hadith,

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

(Verily, he has been given this windpipe from the windpipes of the family of Dawud.) Referring to Abu Musa. Abu Musa replied, "If I knew that you had been listening to my recitation, I would have truly beautified it for you." It has been narrated from Ibn Mas'ud that he said, "Do not scatter the (recitation of) Qur'an out like the scattering of sand, and do not rush through it like the hasty recitation of poetry. Stop at its amazing parts and make your heart move with it. None of you should let his concern be to reach the end of the chapter." This has been recorded by Al-Baghawi. Al-Bukhari recorded from Abi Wa'il that he said, "A man came to Ibn Mas'ud and said, 'I read the Mufassal chapters (from Qaf to An-Nas) last night in one unit of prayer.' Ibn Mas'ud said, 'This is rushing like the haste of reciting poetry. the Most Merciful. The Only Owner of the Day of Recompense.) (1:1-4) This was recorded by Ahmad, Abu Dawud and At-Tirmidhi. We have already mentioned the Hadiths which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this Tafsir. For example, the Hadith which states,

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The Magnificence of the Qur'an

Allah then said,

(إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا)

(Verily, We shall send down to you a Word Thaqil.) Al-Hasan and Qatadah both said, "The actions with it." It has also been said that it means it will be heavy at the time of its revelation due to its magnificence. This is similar to what Zayd bin Thabit said. He said, "The Messenger of

Allah received some revelation while his thigh was on top of my thigh, and my thigh was almost crushed due to it." Imam Ahmad recorded from `Abdullah bin `Amr that he said, "I asked the Prophet , `O Messenger of Allah! Do you feel anything when revelation comes (to you)' The Messenger of Allah replied,

«أَسْمَعُ صَلَاصِيلَ ثُمَّ أَسْكُتُ عِنْدَ ذَلِكَ، فَمَا مِنْ
مَرَّةٍ يُوحَى إِلَيَّ إِلَّا ظَنَنْتُ أَنَّ نَفْسِي تُقْبَضُ»

(I hear a ringing and then I remain quiet when that occurs. There has not been a single time that revelation has come to me except that I thought that my soul was about to be taken (death).)" Ahmad was alone in narrating this. In the beginning of Sahih Al-Bukhari, it is recorded from `A'ishah that Al-Harith bin Hisham asked the Messenger of Allah , "How does the revelation come to you" The Prophet replied,

«أَحْيَانًا يَأْتِي فِي مِثْلِ صَلَاصِلَةِ الْجَرَسِ وَهُوَ
أَشَدُّ عَلَيَّ، فَيُقْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ،
وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا
يَقُولُ»

(Sometimes it comes to me like the ringing of a bell, and it is most severe upon me. Then this state passes away from me after I have grasped what is inspired. Sometimes the angel comes to me in the form of a man and talks to me and I grasp whatever he says.) `A'ishah added, "Verily, I saw him receiving revelation and I noticed the sweat dropping from his forehead on a very cold day as the revelation ended." This is the wording recorded by Al-Bukhari. Imam Ahmad recorded from `A'ishah that she said, "If the Messenger of Allah received any revelation while he was on his riding animal, it would begin moving its Jiran intensely." The Jiran is the bottom of the neck. Ibn Jarir chose the interpretation that it (the revelation) is heavy in both ways simultaneously. This is as `Abdur-Rahman bin Zayd bin Aslam said, "Just as it is heavy in this world, it will also be heavy on the Day of Judgement in the Scales."

The Virtue of standing at Night for Prayer

Allah says,

(إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً)

(Verily, rising (Nashi'ah) at night is better for understanding and more suitable for speech (recitation).) `Umar, Ibn `Abbas and Ibn Zubayr, all said, "The entire night is Nashi'ah." Mujahid and others said the same. It is said "Nasha'a" when a person stands at night to pray. In one narration from Mujahid he said, "(It is) after `Isha' (prayer)." This was also said by Abu Mijlaz,

Qatadah, Salim, Abu Hazim and Muhammad bin Al-Munkadir. The point is that Nashi'ah of the night refers to its hours and its times, every hour of it is called Nashi'ah, so it refers to the periods of time. The purpose of this is that standing at night (for prayer) is better for training the heart and the tongue, and more conducive to recitation. Thus, Allah says,

(هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً)

(is better for understanding and more suitable for speech (recitation).) meaning, more comprehensive for the matter of performing the recitation and better for understanding it than in the recitation of the day. This is because the daytime is the time for people to disperse and move about, to raise voices and be lively. Al-Hafiz Abu Ya` la Al-Mawsili said, "Ibrahim bin Sa` id Al-Jawhari told us that Abu Usamah told us that Al-A` mash informed us that Anas bin Malik recited this Ayah as: (قِيلاً وَأَصْوَبُ أَشَدُّ هِيَ اللَّيْلُ نَاشِئَةٌ إِنَّ) (Verily, rising at night is better for understanding and more correct for the speech.) So a man said to him, `We recite it;

(وَأَقْوَمُ قِيلاً)

(more suitable for speech).' So Anas said to him, `Most correct (Aswab), most suitable (Aqwm), the best for preparation (Ahya) and similar words are all the same (in meaning)." Thus, Allah continues saying,

(إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا)

(Verily, for you in the day is lengthy Sabh.) Ibn `Abbas, `Ikrimah and "Ata' bin Abi Muslim, all said, "Leisure time and sleep." Abu Al-`Aliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi` bin Anas and Sufyan Ath-Thawri, all said, "A long amount of leisure time." Qatadah said, "Leisure, aspirations and activities." `Abdur-Rahman bin Zayd bin Aslam said concerning the statement,

(إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا)

(Verily, for you in the day is lengthy Sabh.) "This means for your needs. Therefore, leave the night open for your religious devotion. Allah said this when the (voluntary) night prayer was obligatory. Then, Allah blessed His servants, lightened the matter and removed its obligation." Then he recited,

(قُمِ اللَّيْلَ إِلَّا قَلِيلًا)

(Stand (to pray) all night, except a little.) to the end of the Ayah, then he recited,

(إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ
وَنِصْفَهُ)

(Verily, your Lord knows that you do stand less than two-thirds of the night, or half of it.) (73:20) until he reached,

(مَا تَيْسَّرَ مِنْهُ وَأَقِيمُوا)

(So recite of it what is easy.) (73:20) and Allah says,

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا)

(And Tahajjud in some parts of the night (also offer the Salah with it), as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.) (17:79) In fact, this is as true as what he (Abdur-Rahman) said, The proof for this view is what Imam Ahmad recorded in his Musnad, that Sa`id bin Hisham divorced his wife and then traveled to Al-Madinah in order to sell some property he had with her. He intended to use its money to buy an animal and a weapon and then go for Jihad against the Romans until he died. In the process of this he met a group of his people and they informed him that a group of six men from his people had intended that in the time of the Messenger of Allah , upon which he said,

«أَلَيْسَ لَكُمْ فِيَّ أُسْوَةٌ حَسَنَةٌ؟»

(Is there not for you all an excellent example in me) So he forbade them from that and made them testify that they would take their wives back. Then he (Sa`id) returned to us and informed us that he went to Ibn `Abbas and asked him about the Witr (prayer). Ibn `Abbas said, "Shall I not inform you of the person who is the most knowledgeable person on the earth about the Witr prayer of the Messenger of Allah " He said, "Yes." Ibn `Abbas then said, "Go to `Aishah and ask her, then return to me and inform me of what she tells you." He said, "Then I went to Hakim bin Aflah and requested him to go with me to her. But he said, `I do not want to be near her. Verily, I forbade her from saying anything concerning these two parties (the parties of `Ali and Mu`awiyah), but she refused and continued being involved with them (in their conflict).' So I adjured him by Allah, so he came with me and we entered upon her (in her house)." So she said, "Is this the Hakim that I know" He (Hakim) said, "Yes." Then she said, "Who is this that is with you" He said, "Sa`id bin Hisham." She said, "Who is Hisham" He said, "He is Ibn `Amir." She then asked Allah to have mercy upon him (Amir). Then she said, "Yes, `Amir was a true man." Then I (Sa`id) said, "O Mother of the believers! Inform me about the character of the Messenger of Allah ." She replied, "Have you not read the Qur'an" I said, "Of course." Then she said, "Verily, the character of the Messenger of Allah was the Qur'an." I was about to stand and leave, but then I remembered to ask about the night prayer of the Messenger of Allah . I said, "O Mother of the believers! Inform me about the night prayer of the Messenger of Allah ." She said, "Have you not read the Surah,

(يَأْتِيهَا الْمُزْمَلُ)

(O you wrapped up.) I said, "Of course." She then said, "Verily, Allah made standing at night (for prayer) obligatory at the beginning of this Surah. So the Messenger of Allah and his Companions stood for an entire year during the night (in prayer) until their feet swelled. Allah held back the revelation of the end of this Surah for twelve months. Then, Allah revealed the

lightening of this burden at the end of this Surah. Then, the standing for night prayer became voluntary after it used to be obligatory." I was about to leave when I remembered to ask her about the Witr prayer of the Messenger of Allah . So I said, "O Mother of the believers! Inform me about the Witr prayer of the Messenger of Allah ." She said, "We used to prepare his Swak (toothstick) for him and his ablution water, and Allah would awaken him whenever He wished to awaken him during the night. Then, he would clean his teeth with the Swak and perform ablution. Then, he would pray eight (Pak`ahs) units of prayer and he would not sit during them except at the end of the eighth one. At this point he would sit and remember his Lord the Most High, and supplicate to Him. Afterwards he would stand without saying the greeting of peace (Taslim). He would then pray a ninth unit of prayer and then sit. He would remember Allah Alone and then supplicate to Him (during this sitting). Then, he would say the greetings of peace (to conclude the prayer) making it audible to us. Then, he would pray two more units of prayer after this salutation of peace, while he would be sitting. So these are eleven units of prayer, O my son. Then, when he became older and heavier, he would perform Witr prayer with seven units of prayer, and then he would pray two extra units of prayer after them while sitting after the salutation of peace. So these are nine units of prayer, O my son. Whenever the Messenger of Allah used to pray a particular prayer, he liked to remain consistent in its performance. If he would ever be preoccupied from performing the night prayer by oversleeping, pain or illness, he would pray twelve units of supererogatory prayer during the day. I do not know of Allah's Prophet ever reciting the entire Qur'an in one night before morning nor did he fast an entire month other than the month of Ramadan." So I went to Ibn `Abbas and told him what she had said. Ibn `Abbas then said, "She has spoken truthfully and if I had went to her house I would have remained until she spoke directly to me and I could see her lips moving." This is how Imam Ahmad recorded this narration in its entirety. Muslim also recorded similarly in his Sahih. Ibn Jarir recorded from Abu `Abdur-Rahman that he said, "When the Ayah

(يَأْيُهَا الْمَزْمَلُ)

(O you wrapped.) (73:1) was revealed, the people stood in night prayer for an entire year until their feet and shins swelled. This continued until Allah revealed,

(مَا تَيْسَّرَ مِنْهُ وَأَقِيمُوا)

(So recite of it what is easy.) (73:20) Then the people relaxed." Al-Hasan Al-Basri and As-Suddi both said the same. `Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning Allah's statement,

(قُمِ اللَّيْلَ إِلَّا قَلِيلًا - نَصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا)

(Stand (to pray) all night, except a little. Half of it or less than that, a little.) (73:2,3) "This became difficult on the believers. Then Allah lightened the matter for them and had mercy on them when He revealed after this,

(أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَعَاخِرُونَ يَضْرِبُونَ
فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَعَاخِرُونَ)

(He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty.) until Allah says,

(مَا تَيْسَّرَ مِنْهُ وَأَقِيمُوا)

(So, recite you of the Qur'an as much as may be easy for you.) (73:20) So Allah made the matter easy - and unto Him is due all praise - and he did not make matters difficult." Then Allah says,

(وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً)

(And remember the Name of your Lord and (Tabattal) devote yourself to Him with complete devotion.) meaning, make much remembrance (Dhikr) of Him, devote yourself to Him and spend your time worshipping Him when you have completed your occupations and what you need from the affairs of your worldly matters. This is as Allah says,

(فَإِذَا فَرَغْتَ فَانصَبْ)

(So when you have finished (your occupation), devote yourself for Allah's worship.) (94:7) meaning, when you have completed your tasks and occupations, then busy yourself in His obedience and His worship so that you will have free time for leisure. The meaning of this was said by Ibn Zayd, or close to its meaning. Ibn `Abbas, Mujahid, Abu Salih, `Atiyah, Ad-Dahhak and As-Suddi, all said,

(وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً)

(And (Tabattal) devote yourself to Him with complete devotion.) "This means, make your worship solely for Him alone." Al-Hasan said, "Strive and devote yourself to Him." Ibn Jarir said, "A devout worshipper is called Mutabattil. An example of this is the reported Hadith that he (the Prophet) forbade At-Tabattul, which means total devotion to worship while avoiding getting married." Allah said,

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ
وَكِيلاً)

(Lord of the east and the west; La ilaha illa Huwa. So take Him a trustee.) meaning, He is the Owner and Controller of affairs in the eastern regions and the western regions. He is the One except whom there is no deity worthy of worship. Just as you single Him out for worship, you should also single Him out for reliance. Therefore, take Him as a guardian and trustee. This is as Allah says in another Ayah,

(فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ)

(So worship Him and rely upon him.) (11:123) It is also similar to His statement,

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

(You (Alone) we worship, and you (Alone) we ask for help.) (1:5) The Ayat with this meaning are numerous. They contain the command to make worship and acts of obedience exclusively for Allah, and to rely solely upon Him.

(وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا
جَمِيلًا - وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ
قَلِيلًا - إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا - وَطَعَامًا ذَا
غُصَّةٍ وَعَذَابًا أَلِيمًا - يَوْمَ تَرْجُفُ الْأَرْضُ
وَالجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا - إِنَّا أَرْسَلْنَا
إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى
فِرْعَوْنَ رَسُولًا - فَعَصَى فِرْعَوْنُ الرَّسُولَ
فَأَخَذْنَاهُ أَخْذًا وَبِيلاً - فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ
يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا - السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ
وَعْدُهُ مَفْعُولًا)

(10. And be patient with what they say, and keep away from them in a good way.) (11. And leave Me alone to deal with the deniers, those who are in possession of good things of life. And give them respite for a little.) (12. Verily, with Us are Ankal, and Jahim.) (13. And a food that chokes, and a painful torment.) (14. On the Day when the earth and the mountains will (Tarjufu) shake, and the mountains will be a heap of sand poured out.) (15. Verily, We have sent to you a Messenger to be a witness over you, as We did send a Messenger to Fir`awn.) (16. But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment.) (17. Then how can you protect yourselves from the punishment, if you disbelieve, on a Day that will make the children gray-headed) (18. Whereon the heaven will be cleft asunder His promise is certainly to be accomplished.)

**The Command to be Patient with the Harms of the Disbelievers and
a Discussion of what They will receive because of it**

Allah commands His Messenger to be patient with what the foolish who reject him among his people say. Allah also commands him to keep away from them in a nice way. This means in a way that is not blameworthy. Then Allah says to him, as a threat and a warning to his people - and He (Allah) is the Most Great, Whose anger nothing can stand before,

(وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ)

(And leave Me alone to deal with the deniers, those who are in possession of good things of life.) meaning, 'leave Me to deal with the rich rejectors, who own great wealth.' For verily, they are more able to obey than others besides them, and they are requested to give the rights (to people) because they have what others do not have.

(وَمَهْلَهُمْ قَلِيلًا)

(And give them respite for a little.) meaning, for a little while. This is as Allah says,

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(We let them enjoy for a little, then in the end We shall oblige them to (enter) a great torment.) (31:24) Thus, Allah says,

(إِنَّ لَدَيْنَا أَنْكَالًا)

(Verily, with Us are Ankal,) and these are fetters. Ibn `Abbas, `Ikrimah, Tawus, Muhammad bin Ka`b, `Abdullah bin Buraydah, Abu `Imran Al-Jawni, Abu Mijlaz, Ad-Dahhak, Hammad bin Abi Sulayman, Qatadah, As-Suddi, Ibn Al-Mubarak, Ath-Thawri and others have all said this.

(وَجَحِيمًا)

(and Jahim.) This is a blazing fire.

(وَطَعَامًا ذَا غُصَّةٍ)

(And a food that chokes,) Ibn `Abbas said, "This means it will get stuck in the throat and it will not enter or come out."

(وَعَذَابًا أَلِيمًا يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ)

(and a painful torment. On the Day when the earth and the mountains will (Tarjuf) shake,) meaning, they will quake.

(وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهِيلًا)

(And the mountains will be a heap of sand poured out.) meaning, they will become like hills of sand after they had been firm rocks. Then they will be utterly destroyed and nothing will remain of them. This will occur until the entire earth becomes a flat land and no curvature will be seen in it. Thus, there will be no valleys and no hills. This means that no part of it will be low or elevated.

Your Messenger is like the Messenger to Fir`awn, and You know what happened to Fir`awn

Then addresses the disbelievers of the Quraysh, and along with them the rest of mankind,

(إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ)

(Verily, We have sent to you a Messenger to be a witness over you,) meaning, witnessing your deeds.

(إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا - فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً)

(as We did send a Messenger to Fir`awn. But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment.)

(أَخْذًا وَبِيلاً)

(severe punishment) Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said that this means severe. This means, `you should beware of denying this Messenger, lest you be afflicted by that which befell Fir`awn. Allah seized him with the seizing of One Mighty and Powerful.' This is as Allah says,

(فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ)

(So Allah seized him with punishment for his last and first transgression.) (79:25) `Therefore, you will be even more deserving of destruction and ruin if you deny your Messenger, because your Messenger is more noble and a greater than Prophet Musa, the son of `Imran.' This has been reported from Ibn `Abbas and Mujahid.

The Threat of the Day of Judgement

Allah says,

(فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا
(

(Then how can you protect yourselves from the punishment, if you disbelieved, on a Day that will make the children gray-headed) Ibn Jarir quoted in the recitation of Ibn Mas'ud: "How can you, O people, fear a Day that makes the children grey-headed, if you disbelieve in Allah and do not testify to Him" So the first interpretation would mean, 'how can you attain safety for yourselves from the Day of this great horror if you disbelieve' It could imply the meaning, 'how can you all attain piety if you disbelieve in the Day of Judgement and reject it.' Both of these meanings are good. However, the first interpretation is closer to the truth. And Allah knows best. The meaning of Allah's statement,

(يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا)

(On a Day that will make the children gray-headed) is that this will happen due to the severity of its horrors, its earth- quakes and its distur- bing confusion. This is when Allah will say to Adam, "Send a group to the Fire." Adam will say, "How many" Allah will then reply, "From every thousand, nine hundred and ninety-nine to the Fire, and one to Paradise." Then Allah says,

(السَّمَاءُ مُنْفَطِرٌ بِهِ)

(Whereon the heaven will be cleft asunder) Al-Hasan and Qatadah both said, "This means, because of it (the Day of Judge- ment), due to its severity and its horror." Then Allah says,

(كَانَ وَعَدُّهُ مَفْعُولًا)

(His promise is certainly to be accomplished.) meaning, the promise of this Day will be fulfilled. This means it will occur and there is no way around it, and it will come to pass and there is no avoiding it.

(إِنَّ هَذِهِ تَذْكَرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا -
إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ
وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ
الَّيْلَ وَالنَّهَارَ عِلْمَ اللَّيْلِ إِنَّ تُحْصُوهُ فَتَابَ عَلَيْكُمْ
فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ إِنَّ عَلِيمًا أَن سَيَكُونُ

مِنْكُمْ مَّرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ
يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَءَاخِرُونَ يُقَاتِلُونَ فِي
سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا
تُقَدِّمُوا لَأَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ
خَيْرٌ وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ

(19. Verily, this is an admonition, therefore whosoever wills, let him take a path to His Lord!)
(20. Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you. So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty, yet others fighting in Allah's cause. So recite as much of the Qur'an as may be easy,

This is a Surah that Men of Sound Understanding receive Admonition from

Allah says,

(إِنَّ هَذِهِ)

(Verily, this) meaning, this Surah.

(تَذَكِرَةٌ)

(an admonition,) meaning, men of understanding receive admonition from it. Thus, Allah says,

(فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا)

(therefore whosoever wills, let him take a path to His Lord.) meaning, from those whom Allah wills that they be guided. This is similar to the stipulation that Allah mentions in another Surah,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا
حَكِيمًا)

(But you cannot will, unless Allah wills. Verily Allah is Ever All-Knowing, Al-Wise.) (76:30)

Abrogation of the Obligation to offer the Night Prayer and a Mention of its Valid Excuses

Then Allah says,

(إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ
وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ)

(Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you.) meaning, sometimes like this and sometimes like that, and all of these are done unintentionally. However, you all are not able to be consistent with the night prayer Allah has commanded you, because it is difficult for you. Thus, Allah says,

(وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ)

(And Allah measures the night and the day.) meaning, sometimes the night and day are equal, and sometimes one of them will be longer or shorter than the other.

(عَلِمَ أَنْ تُحْصُوهُ فَتَابَ)

(He knows that you are unable to pray the whole night,) meaning, the obligation which He prescribed for you.

(مَا تيسَّرَ مِنَ الْقُرْآنِ عَلِمَ)

(So, recite you of the Qur'an as much as may be easy.) meaning, without specification of any set time. This means, stand and pray during the night as much as is easy (for you). Allah uses the term recitation (Qira'ah) to mean prayer (Salah). This is as Allah says in Surah Subhan (Al-Isra'),

(وَلَا تَجْهَرُ بِصَلَاتِكَ)

(And offer your Salah neither aloud) (17:110) meaning, your recitation.

(وَلَا تُخَافِتْ بِهَا)

(Nor in low voice.) (17:110) Then Allah says,

(أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ
فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَءَاخِرُونَ
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَأُوا)

(He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty, yet others fighting in Allah's cause.) meaning, He knows that there will be people of this nation who will have excuses for not praying the (voluntary) night prayer. They are those who are ill and therefore they are not able to perform it, and those who are traveling in the land seeking the bounty of Allah in business and trade, and others who will be busy with that which is more important to them. An example of this is going on expeditions to fight in the way of Allah. This Ayah, rather, this entire Surah was revealed in Makkah even though fighting was not legislated until after it was revealed. Thus, it is among the greatest of the signs of prophethood, because it informs about unseen matters of the future. Thus, Allah says,

(مَا تيسَّرَ مِنْهُ وَأَقِيمُوا)

(So recite as much of the Qur'an as may be easy,) meaning, stand and pray at night whatever is easy for you to do of it. Allah said;

(وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ)

(and perform Salah and give Zakah,) meaning, establish your obligatory prayers and pay your obligatory Zakah. This is a proof for those who say that Zakah was made obligatory in Makkah, but the various amounts of Nisab and how much was to be given was clarified in Al-Madinah. And Allah knows best. Ibn `Abbas, `Ikrimah, Mujahid, Al-Hasan, Qatadah and others from the Salaf have said, "Verily, this Ayah abrogated the standing for prayer at night that Allah previously made obligatory for the Muslims." It has been confirmed in the Two Sahihis that the Messenger of Allah said to a man,

«خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»

(Five obligatory prayers during a day and a night (are obligatory).)" The man said, "Is there anything other than this (of prayer) that is obligatory upon me" The Messenger of Allah replied,

«لَا، إِلَّا أَنْ تَطَوَّعَ»

(No, except what you may do voluntarily.)

The Command to give Charity and do Good Deeds

Allah says,

(اللَّهُ قَرْضًا حَسَنًا وَمَا)

(and lend to Allah a handsome loan.) meaning, from charitable donations. For verily, Allah will reward for this the best and most abundant of rewards. This is as Allah says,

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ
لَهُ أَضْعَافًا كَثِيرَةً)

(Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times) (2:245) Then Allah says,

(تُقَدِّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ
خَيْرٌ وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا)

(And whatever good you send before you for yourselves, you will certainly find it with Allah, better and greater in reward.) meaning, for all that you send before yourselves, you will get it (back) and it will be better than what you kept for yourselves in the worldly life. Al-Hafiz Abu Ya`la Al-Mawsili reported from Al-Harith bin Suwayd, from `Abdullah that Messenger of Allah said,

«أَيُّكُمْ مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارْتِهِ؟»

(Which of you hold his wealth to be more beloved to him than the wealth of his heir) rThey said, "O Messenger of Allah! There is not a single one of us who does not hold his wealth to be more beloved to him than the wealth of his heir." The Messenger of Allah then said,

«اعْلَمُوا مَا تَقُولُونَ»

(Know what you are saying!) They replied, "What do we know other than this, O Messenger of Allah" He then said,

«إِنَّمَا مَالٌ أَحَدِكُمْ مَا قَدَّمَ، وَمَالٌ وَارْتِهِ مَا أُخَّرَ»

(The wealth of one of you is only that which he sends forth, and the wealth of his heir is that which he leaves behind.) Al-Bukhari also recorded this Hadith. Then Allah says,

(وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(And seek forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful.) meaning, remember Him and seek forgiveness from Him often for all of your matters. For verily, He is Most Forgiving, Most Merciful to whoever seeks His forgiveness. This is the end of the Tafsir of Surat Al-Muzzammil, and all praise and blessings are due to Allah.

The Tafsir of Surat Al-Muddaththir

(Chapter - 74)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(يَأْيُهَا الْمُدَّثِّرُ - فَمُ فَانذِرْ - وَرَبِّكَ فَكَبِّرْ - وَثِيَابَكَ
فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - وَلَا تَمْنُن تَسْتَكْثِرُ -
وَلِرَبِّكَ فَاصْبِرْ - فَإِذَا نُقِرَ فِي النَّاقُورِ - فَذَلِكَ
يَوْمَئِذٍ يَوْمٌ عَسِيرٌ - عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ)

(1. O you enveloped in garments!) (2. Arise and warn!) (3. And magnify your Lord!) (4. And purify your garments!) (5. And keep away from Ar-Rujz!) (6. And give not a thing in order to have more.) (7. And be patient for the sake of your Lord!) (8. Then, when the Naqur is sounded.) (9. Truly, that Day will be a Hard Day.) (10. Far from easy for the disbelievers.)

The First Ayat to be revealed after `Read!

It has been confirmed in the Sahih Al-Bukhari and Sahih Muslim on the authority of Abu Salamah that Jabir bin `Abdullah informed him that he heard the Messenger of Allah speaking about the time period (of the pause in) revelation. The Prophet said,

«قَبِينَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ
فَرَفَعْتُ بَصْرِي قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي
جَاءَنِي بِحِرَاءٍ، قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ

وَالْأَرْضُ، فَجِئْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ،
فَجِئْتُ إِلَى أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي
فَزَمِّلُونِي. فَأَنْزَلَ (اللَّهُ تَعَالَى):
(يَا أَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنْذِرْ)

علا

(فَاهْجُرْ)

ثُمَّ حَمِي الْوَحْيُ وَتَتَابَعُ»

(While I was walking I heard a voice from the sky. So I lifted my gaze towards the sky and saw the same angel who had come to me at the cave of Hira'. He was sitting on a chair between the sky and the earth. So I fled from him (in fear) until I fell down to the ground. Then, I went to my family and I said, `Wrap me up, wrap me up. So, they wrapped me up! So Allah revealed, (O you wrapped up! Arise and warn!) until (And keep away))Here, Abu Salamah added, `Ar-Rujz means idols.' (After this, the revelation started coming strongly and frequently in succession.) This is the wording of Al-Bukhari. The way this Hadith is narrated necessitates that revelation had descended before this. This is due to the Prophet's statement,

«فَإِذَا الْمَلِكُ الَّذِي جَاءَنِي بِحِرَاءِ»

(The same angel who had come to me at the cave of Hira'.)" That angel was Jibril, who had come to him with Allah's statement,

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ
عَلَقٍ - اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ -
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ)

(Read! In the Name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.) (96:1-5) After this first occurrence (in the cave) there was a period of time that passed, then the angel descended again. Imam Ahmad recorded from Abu Salamah bin `Abdur-Rahman that Jabir bin `Abdullah informed him that he heard the Messenger of Allah saying,

«ثُمَّ قَتَرَ الْوَحْيُ عَنِّي قِثْرَةً، فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِّنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي، قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجِئْتُ مِنْهُ فَرَقًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ لَهُمْ: زَمِّلُونِي زَمِّلُونِي فَزَمَّلُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى:

(يَأْيُهَا الْمُدَّتِّرُ - قُمْ فَأَنْذِرْ - وَرَبِّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ)

ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعُ»

(Then the revelation ceased coming to me for a period of time. Then, while I was walking, I heard a voice from the sky. So I lifted my gaze towards the sky to see the same angel who had come to me, sitting on a chair between the sky and the earth. So I fled from him a short distance before I fell down to the ground. Then I came to my family and said to them, `Wrap me up, wrap me up! So, they wrapped me up! Then Allah revealed, (O you wrapped up! Arise and warn! And magnify your Lord. And purify your garments. And keep away from Ar-Rujz!)(After this, the revelation started coming strongly and frequently in succession.) They both (Al-Bukhari and Muslim) recorded this Hadith by way of Az-Zuhri. At-Tabarani recorded from Ibn `Abbas that he said, "Verily, Al-Walid bin Al-Mughirah prepared some food for the Quraysh. So when they had eaten from it he said, `What do you have to say about this man' Some of them said, `He is a magician.' Others said, `He is not a magician.' Then some of them said, `He is a soothsayer.' But others said, `He is not a soothsayer.' Some of them said, `He is a poet.' But others said, `He is not a poet.' Some of them said, `This is magic from that of old.' Thus, they eventually all agreed that it was magic from ancient times. Then, when this news reached the Prophet , he became grieved, covered his head and wrapped himself up. This is when Allah revealed,

(يَأْيُهَا الْمُدَّتِّرُ - قُمْ فَأَنْذِرْ - وَرَبِّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - وَلَا تَمْنُن تَسْتَكْثِرُ - وَلِرَبِّكَ فَاصْبِرْ)

(O you enveloped in garments! Arise and warn! And magnify your Lord (Allah)! And purify your garments! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him). And be patient for the sake of your Lord (i.e., perform your duty to Allah!)) Concerning Allah's statement,

(قُمْ فَأَنْذِرْ)

(Arise and warn!) means, prepare to go forth with zeal and warn the people. With this the Prophet attained messengership just as he attained prophethood with the first revelation.

(وَرَبَّكَ فَكَبِّرْ)

(And magnify your Lord!) to declare the greatness of Him. Al-`Awfi reported from Ibn `Abbas;

(وَتِيَابَكَ فَطَهِّرْ)

(And purify your garments!) "This means, do not let your garments that you wear be from earnings that are unlawful." It has also been said, "Do not wear your clothes in disobedience." Muhammad bin Srin said,

(وَتِيَابَكَ فَطَهِّرْ)

(And purify your garments!) "This means clean them with water." Ibn Zayd said, "The idolators would not clean themselves, so Allah commanded him to clean himself and his garments." This view was preferred by Ibn Jarir. Sa`id bin Jubayr said,

(وَتِيَابَكَ فَطَهِّرْ)

(And purify your garments!) "This means purify your heart and your intentions." Muhammad bin Ka`b Al-Qurazi and Al-Hasan Al-Basri both said, "And beautify your character." Concerning Allah's statement,

(وَالرُّجْزَ فَاهْجُرْ)

(And keep away from Ar-Rujz!) `Ali bin Abi Talhah reported from Ibn `Abbas, "Ar-Rujz are idols, so keep away from them." Similar to this was said by Mujahid, `Ikrimah, Qatadah, Az-Zuhri and Ibn Zayd, "Verily, it is the idols." This is like Allah's statement,

(يَأْيُهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ
وَالْمُنَافِقِينَ)

(O Prophet! have Taqwa of Allah, and obey not the disbelievers and the hypocrites.) (33:1) and Allah's statement,

(وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي
وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ)

(And Musa said to his brother Harun: "Replace me among my people, act well and follow not way of the corrupters.") (7:142) Then Allah says,

(وَلَا تَمُنُّ بِتَسْتَكْثِرُ)

(And give not a thing in order to have more.) Ibn ` Abbas said, "Do not give any gift seeking to get (back in return) more than it." Khusayf reported from Mujahid;

(وَلَا تَمُنُّ بِتَسْتَكْثِرُ)

(And give not a thing (Tamnun) in order to have more.) "Do not slacken in seeking more good. Tamnun in the language of the Arabs means to become weak." Concerning Allah's statement,

(وَلِرَبِّكَ فَاصْبِرْ)

(And be patient for the sake of your Lord!) meaning, make your patience with their harms be for the Face of your Lord, the Mighty and Majestic. This was stated by Mujahid. Ibrahim An-Nakha`i said, "Be patient in your giving for the sake of Allah, the Mighty and Majestic."

Reminding of the Day of Judgement

Concerning Allah's statement,

(فَإِذَا نُقِرَ فِي النَّاقُورِ - فَذَلِكَ يَوْمٌ يَوْمٌ عَسِيرٌ -
عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ)

(Then, when the Naqur is sounded. Truly, that Day will be a Hard Day -- far from easy for the disbelievers) Ibn ` Abbas, Mujahid, Ash-Sha`bi, Zayd bin Aslam, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi and Ibn Zayd, all said,

(النَّاقُورِ)

(Naqur) "It is the Trumpet." Mujahid said, "It is in the shape of a horn." Ibn Abi Hatim narrated that Abu Sa'id Al-Ashaj told them that Asbat bin Muhammad related to them from Mutarrif, from `Atiyah Al-`Awfi, from Ibn `Abbas,

(فَإِذَا نُقِرَ فِي النَّاقُورِ)

(Then, when the Trumpet is sounded.) The Messenger of Allah said,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ التَّقَمَ الْقَرْنَ
وَحَنَى جَبْهَتَهُ يَنْتَظِرُ مَتَى يُؤْمَرُ فَيَنْفُخُ؟»

(How can I be comfortable when the one with the horn has placed it in his mouth, leaned his forehead forward, and is waiting to be commanded so that he can blow) The Companions of the Messenger of Allah said, "What do you command us, O Messenger of Allah" He replied,

«قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللَّهِ
تَوَكَّلْنَا»

(Say: "Allah is sufficient for us, and what an excellent Trustee He is. We put our trust in Allah.") It has been recorded like this by Imam Ahmad on the authority of Asbat. Concerning Allah's statement,

(فَذَلِكَ يَوْمٌ مِّنْ يَوْمٍ عَسِيرٍ)

(Truly, that Day will be a Hard Day.) meaning, severe.

(عَلَى الْكَافِرِينَ غَيْرٌ يَسِيرٍ)

(Far from easy for the disbelievers.) meaning, it will not be easy for them. This is as Allah says,

(يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٍ)

(The disbelievers will say: "This a Hard Day.") (54:8) We have reported from Zurarah bin Awfa, the judge of Al-Basrah, that he lead the people in the morning prayer and he recited this Surah. Then, when he reached Allah's statement,

(فَإِذَا نُقِرَ فِي النَّاقُورِ - فَذَلِكَ يَوْمٌ مِّنْ يَّوْمٍ عَسِيرٍ -
عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ)

(Then, when the Naqur is sounded. Truly, that Day will be a Hard Day -- far from easy for the disbelievers.) he made a moaning sound and then he fell down dead. May Allah have mercy on him.

(ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا - وَجَعَلْتُ لَهُ مَالًا
مَّمْدُودًا - وَبَنِينَ شُهُودًا - وَمَهَّدْتُ لَهُ تَمْهِيدًا - ثُمَّ
يَطْمَعُ أَنْ أَزِيدَ - كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا -
سَأَرْهُقُهُ صَعُودًا - إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقَتَلَ كَيْفَ
قَدَّرَ - ثُمَّ قَتَلَ كَيْفَ قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ
وَبَسَرَ - ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ - فَقَالَ إِنِّ هَذَا إِلَّا
سِحْرٌ يُؤْتَرُ - إِنِّ هَذَا إِلَّا قَوْلُ الْبَشَرِ - سَأُصْلِيهِ
سَقْرًا - وَمَا أَدْرَاكَ مَا سَقْرٌ - لَا تُبْقِي وَلَا تَذَرُ)
لَوْ آحَةَ لِلْبَشَرِ - عَلَيْهَا تِسْعَةَ عَشَرَ -)

(11. Leave Me alone (to deal) with whom I created lonely.) (12. And then granted him resources in abundance.) (13. And children attending.) (14. And made life smooth and comfortable for him.) (15. After all that he desires that I should give more.) (16. Nay! Verily, he has been opposing Our Ayat.) (17. I shall force him to Sa`ud!) (18. Verily, he thought and plotted.) (19. So let him be cursed, how he plotted!) (20. And once more let him be cursed, how he plotted!) (21. Then he thought.) (22. Then he frowned and he looked in a bad tempered way;) (23. Then he turned back, and was proud.) (24. Then he said: "This is nothing but magic from that of old,) (25. "This is nothing but the word of a human being!") (26. I will cast him into Saqar.) (27. And what will make you know (exactly) what Saqar is) (28. It spares not, nor does it leave (anything)!) (29. Scorching for the humans!) (30. Over it are nineteen.)

A Threat for Whoever claims that the Qur'an is Magic

Allah threatens this wicked person whom He has favored with the blessings of this world, yet he is ungrateful for the blessings of Allah and he meets them with disbelief (in Allah) and rejection of His Ayat. He invents lies against Allah's Ayat and claims that they are the words of a man. Allah recounts to him His favors upon him when He says,

(ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا)

(Leave Me alone (to deal) with whom I created lonely.) meaning, he came out of the womb of his mother alone, without any wealth or children. Then, Allah provided him with

(مَالًا مَّمْدُودًا)

(resources in abundance.) meaning, vast and abundant. Allah then made for him,

(وَبَنِينَ شُهُودًا)

(And children attending.) Mujahid said, "They are not absent." This means that they are present with him. They do not travel for business and trade. Father, their servants and hired workers handle all of that for them while they are sitting with their father. He enjoys their company and delights in being with them.

(وَمَهَّدْتُ لَهُ تَمْهِيدًا)

(And made life smooth and comfortable for him.) meaning, 'I made possible for him to amass wealth, luxuries and other than that.'

(ثُمَّ يَطْمَعُ أَنْ أَزِيدَ - كَلَّا إِنَّهُ كَانَ لِأَيَّتِنَا عَنِيدًا)

(After all that he desires that I should give more. Nay! Verily, he has been opposing Our Ayat.) meaning, obstinate. This refers to his ungratefulness for his blessings after knowing (these blessings). Allah says,

(سَأَرْهُقُهُ صَعُودًا)

(I shall force him to Sa`ud!) Qatadah reported from Ibn `Abbas that he said, "Sa`ud is a rock in Hell that the disbeliever will be dragged across on his face." As-Suddi said, "Sa`ud is a slippery rock in Hell that he will be forced to climb." Mujahid said,

(سَأَرْهُقُهُ صَعُودًا)

(I shall force him to Sa`ud!) "This is a harsh portion of the torment." Qatadah said, "It is a torment that contains no relaxation (break for relief)." Concerning Allah's statement,

(إِنَّهُ فَكَّرَ وَقَدَّرَ)

(Verily, he thought and plotted.) meaning, `We only caused him to face the grievous torment of Sa`ud, that is Our bringing him close to the harsh torment, because he was far away from faith.' This was because he thought and plotted, meaning he contemplated what he should say about the Qur'an when he was asked about it. So he deliberated over what statement he should invent against it.

(وَقَدَّرَ)

(and plotted.) meaning, he contemplated.

(فَقُتِلَ كَيْفَ قَدَّرَ - ثُمَّ قُتِلَ كَيْفَ قَدَّرَ)

(So let him be cursed, how he plotted! And once more let him be cursed, how he plotted!) This is a supplication against him.

(ثُمَّ نَظَرَ)

(Then he thought.) meaning, he thought again and deliberated.

(ثُمَّ عَبَسَ)

(Then he frowned) meaning, he contracted his eyebrows together and frowned.

(وَبَسَرَ)

(and he looked in a bad tempered way.) meaning, he scowled and was disgusted. Concerning Allah's statement,

(ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ)

(Then he turned back, and was proud.) meaning, he turned away from the truth and arrogantly refused to accept and submit to the Qur'an.

(فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ)

(Then he said: "This is nothing but magic from that of old.") meaning, `this is magic that Muhammad received from those who were before him, and he is merely saying what he got from them.' This is why he said,

(إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ)

(This is nothing but the word of a human being!) meaning, it is not the Words of Allah. The person who is mentioned in this discussion is Al-Walid bin Al-Mughirah Al-Makhzumi. He was one of the chiefs of the Quraysh -- may Allah curse him. Among the narrations about this is what was reported by Al-`Awfi from Ibn `Abbas. He (Ibn `Abbas) said, "Al-Walid bin Al-Mughirah entered the house of Abu Bakr bin Abi Quhafah and asked him about the Qur'an. When Abu Bakr informed him about it, he left and went to the Quraysh saying, `What a great thing this is that Ibn Abi Kabshah is saying. I swear by Allah that it is not poetry, nor magic, nor the prattling of insanity. Verily, his speech is from the Words of Allah!' So when a group of the Quraysh heard this they gathered and said, `By Allah, if Al-Walid converts (to Islam) all of the Quraysh will convert.' When Abu Jahl bin Hisham heard this he said, `By Allah, I will deal with him for you.' So he went to Al-Walid's house and entered upon him. He said to Al-Walid, `Don't you see that your people are collecting charity for you' Al-Walid replied, `Don't I have more wealth and children than they do' Abu Jahl answered, `They are saying that you only went to Ibn Abi Quhafah's house so that you can get some of his food.' Al-Walid then said, `Is this what my tribe is saying Nay, by Allah, I am not seeking to be close to Ibn Abi Quhafah, nor `Umar, nor Ibn Abi Kabshah. And his speech is only inherited magic of old.' So Allah revealed to His Messenger ,

(ذَرْنِي وَمَنْ خَلَقْتُ وَحِيداً)

(Leave me alone with whom I created lonely.) until His statement,

(لَا تُبْقِي وَلَا تَذَرُ)

(It spares not, nor does it leave (anything)!)" Qatadah said, "They claim that he (Al-Walid) said, `By Allah, I thought about what the man says, and it is not poetry. Verily, it has a sweetness and it is truly elegant. Verily, it is exalted and it is not overcome. And I have no doubt that it is magic.' So Allah revealed,

(فَقُتِلَ كَيْفَ قَدَّرَ)

(So let him be cursed, how he plotted!)

(ثُمَّ عَبَسَ وَبَسَرَ)

(Then he frowned and he looked in a bad tempered way.) He contracted his eyes together and scowled." Allah says,

(سَأَصْلِيهِ سَقَرًا)

(I will cast him into Saqar.) meaning, `I will engulf him in it from all his sides.' Then Allah says,

(وَمَا أَدْرَاكَ مَا سَقَرُ)

(And what will make you know (exactly) what Saqar is) This is to give fright and emphasis to its matter. Then Allah explains this by His saying,

(وَمَا أَدْرَاكَ مَا سَقَرُ)

(It spares not, nor does it leave (anything)!) meaning, it eats their flesh, veins, nerves and their skins. Then their organs will be changed into something else. They will remain in this (form), not living or dying. This was stated by Ibn Buraydah, Abu Snan and others. Concerning Allah's statement,

(لَوَّاحَةٌ لِلْبَشَرِ)

(Scorching for the humans!) Mujahid said, "This means for the skin." Qatadah said,

(لَوَّاحَةٌ لِلْبَشَرِ)

(Scorching for the humans!) "This means burning the skin." Ibn ` Abbas said, "Burning the skin of man." Concerning Allah's statement,

(عَلَيْهَا تِسْعَةَ عَشَرَ)

(Over it are nineteen.) meaning, the first of the guardians of Hell. They are magnificent in (their appearance) and harsh in their character.

(وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا
عِدَّتَهُمُ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا
الْكِتَابَ وَيَزْدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ
الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي
قُلُوبِهِمْ مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا
مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ
وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى

لِلْبَشَرِ - كَلًّا وَالْقَمَرَ - وَاللَّيْلَ إِذْ أَدْبَرَ - وَالصُّبْحَ
إِذَا أَسْفَرَ - إِنَّهَا لِإِحْدَى الْكُبَرِ - نَذِيرًا لِلْبَشَرِ -
لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَّقِدَّمَ أَوْ يَتَّخَّرَ)

(31. And We have set none but angels as guardians of the Fire. And We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and that the believers may increase in faith, and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease and the disbelievers may say: "What does Allah intend by this example" Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this is nothing but a reminder to mankind.) (32. Nay! And by the moon.) (33. And by the night when it withdraws.) (34. And by the dawn when it brightens.) (35. Verily, it is but one of the greatest (signs).) (36. A warning to mankind) (37. To any of you that chooses to go forward, or to remain behind.)

The Number of Guardians of Hell and what the Disbelievers said about that

Allah says,

(وَمَا جَعَلْنَا أَصْحَابَ النَّارِ)

(And We have set none as (Ashab) guardians of the Fire) meaning, its guardians.

(إِلَّا مَلَائِكَةً)

(but angels.) Guardian angels, stern and severe. This is a refutation of the idolators of the Quraysh when they mentioned the number of guardian angels. Abu Jahl said, "O people of Quraysh! Are not every ten among you able to defeat one of them" So Allah said,

(وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً)

(And We have set none but angels as guardians of the Fire.) meaning, extremely strong in their creation. They cannot be stood against nor defeated. It has been said that Abu Al-Ashaddayn, and his name was Kaladah bin Usayd bin Khalaf, said, "O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them." He said this thinking himself to be very great. For they claimed that he achieved such strength that he would stand on a skin of cow hide and ten people would try to pull it out from under his feet, but the skin would be torn to pieces and still not be removed from under him. Concerning Allah's statement,

(وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا)

(And We have fixed their number only as a trial for the disbelievers,) meaning, 'We only have mentioned their number as being nineteen as a test from Us for mankind.'

(لَيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ)

(In order that the People of the Scripture may arrive at a certainty) meaning, so that they may know that this Messenger is true. For he speaks according to the same thing that they have with them of heavenly revealed Scriptures that came to the Prophets before him. Concerning Allah's statement,

(وَيَزِدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا)

(and that the believers may increase in faith.) meaning, to their faith. This is due to what they witness from the truthfulness of the information of their Prophet, Muhammad .

(وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ
وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease) meaning, among the hypocrites.

(وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا)

(and the disbelievers may say: "What does Allah intend by this example") meaning, they say, "What is the wisdom in mentioning this here" Allah says,

(كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ)

(Thus Allah leads astray whom He wills and guides whom He wills.) meaning, by way of examples like this, faith becomes firm in the hearts of some people and it is shaken with others. This has a profound wisdom and it is an irrefutable proof. None knows the Soldiers of Allah except Him Allah says,

(وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ)

(And none can know the hosts of your Lord but He.) meaning, none knows their number and their count except Allah. This is so that one does not make the mistake of thinking that they are only nineteen in all. It has been confirmed in the Hadith concerning Al-Isra' that is reported in the Two Sahihs and other collections, that the Messenger of Allah said in describing the Frequented House (Al-Bayt Al-Ma`mur), which is in the seventh heaven,

«فَإِذَا هُوَ يَدْخُلُهُ فِي كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَّا
يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِمْ»

(Seventy thousand angels enter into it every day and they do not return to it as it is all that is due upon them (one visit in their lifetime).) Concerning Allah's statement,

(وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ)

(And this is nothing but a reminder to mankind.) Mujahid and others said,

(وَمَا هِيَ)

(And this is not.) "This means the Hellfire which has been described."

(إِلَّا ذِكْرَى لِلْبَشَرِ)

(but a reminder to mankind.) Then Allah says,

(كَلَّا وَالْقَمَرَ - وَاللَّيْلَ إِذَا أَدْبَرَ)

(Nay! And by the moon. And by the night when it withdraws.) meaning, when it withdraws.

(وَالصُّبْحَ إِذَا أَسْفَرَ)

(And by the dawn when it brightens.) meaning, when it shines.

(إِنَّهَا لِإِحْدَى الْكُبَرِ)

(Verily, it is but one of the greatest (signs).) meaning, the great things. This refers to the Hellfire. Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak and others of the Salaf, all said this.

(نَذِيرًا لِلْبَشَرِ - لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ)
(

(A warning to mankind -- to any of you that chooses to go forward, or to remain behind.) meaning, for whoever wishes to accept the warning and be guided to the truth, or hold back from accepting it, turn away from it and reject it.

(كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ - إِلَّا أَصْحَابَ
الْيَمِينِ - فِي جَنَّاتٍ يَتَسَاءَلُونَ - عَنِ الْمُجْرِمِينَ -
مَا سَلَكَكُمْ فِي سَقَرٍ - قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ -
وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ - وَكُنَّا نَخُوضُ مَعَ
الْخَائِضِينَ - وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ - حَتَّى أَتَانَا
الْيَقِينُ - فَمَا تَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ - فَمَا لَهُمْ
عَنِ التَّذْكَرَةِ مُعْرِضِينَ - كَانَتْهُمْ حُمُرٌ مُسْتَنْفِرَةٌ -
فَرَّتْ مِنْ قَسْوَرَةٍ - بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ
يُؤْتَى صُحُفًا مُنشَرَّةً - كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ
- كَلَّا إِنَّهُ تَذَكُّرَةٌ - فَمَنْ شَاءَ ذَكَرَهُ - وَمَا
يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ
الْمَعْفِرَةِ)

(38. Every person is a pledge for what he has earned,) (39. Except those on the Right.) (40. In Gardens they will ask one another.) (41. About criminals (and they will say to them):) (42. "What has caused you to enter Hell") (43. They will say: "We were not of those who used to offer the Salah,") (44. "Nor did we feed the poor;") (45. "And we used to speak falsehood with vain speakers.") (46. "And we used to deny the Day of Recompense,") (47. "Until Al-Yaqin came to us.") (48. So no intercession of intercessors will be of any use to them.) (49. Then what is wrong with them that they turn away from admonition) (50. As if they were wild donkeys.) (51. Fleeing from a Qaswarah.) (52. Nay, everyone of them desires that he should be given pages spread out.) (53. Nay! But they fear not the Hereafter.) (54. Nay, verily, this is an admonition.) (55. So, whosoever will receives admonition from it!) (56. And they will not receive admonition unless Allah wills; He is the One, deserving of the Taqwa and He is the One Who forgives.)

What will take place in the Discussion between the People of Paradise and the People of the Hellfire

Allah informs that,

(كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ)

(Every person is a pledge for what he has earned,) meaning, bound to his deed on the Day of Judgement. Ibn ` Abbas and others have said this.

(إِلَّا أَصْحَابَ الْيَمِينِ)

(Except those on the Right.) For verily, they will be

(فِي جَنَّاتٍ يَتَسَاءَلُونَ - عَنِ الْمُجْرِمِينَ)

(In Gardens they will ask one another, about criminals (and they will say to them)) meaning, while they are in lofty rooms they will ask the criminals, who will be in the lowest levels (of Hell), saying to them,

(مَا سَلَكَكُمْ فِي سَقَرٍ - قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ -
وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ)

("What has caused you to enter Hell" They will say: "We were not of those who used to offer the Salah, nor did we feed the poor.") meaning, ` we did not worship Allah, nor did we do good to His creatures of our own species (i. e., other people).'

(وَكُنَّا نَحُورُ مَعَ الْخَائِضِينَ)

(And we used to speak falsehood with vain speakers.) meaning, ` we used to speak about what we had no knowledge of.' Qatadah said, "It means that every time someone went astray we would go astray with them."

(وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ - حَتَّىٰ أَتَانَا الْيَقِينُ)

(And we used to deny the Day of Recompense, until the certainty (Al-Yaqin) came to us.) meaning, death. This is as Allah says,

(وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ)

(And worship your Lord until there comes unto you the certainty.) (15:99) The Messenger of Allah said,

«أَمَّا هُوَ يَعْنِي عَثْمَانَ بْنَ مِطْعُونٍ فَقَدْ جَاءَهُ
الْيَقِينُ مِنْ رَبِّهِ»

(Concerning him verily, Al-Yaqin (death) came to him from his Lord.)" Allah then says,

(فَمَا تَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ)

(So no intercession of intercessors will be of any use to them.) meaning, whoever has these characteristics, then the intercession of whoever tries to intercede for him will be of no benefit on the Day of Judgement. This is because intercession is only useful if the conditions for it are met. However, whoever comes before Allah as a disbeliever on the Day of Judgement, then he will get the Hellfire and there is no way of avoiding it. He will abide in it (Hell) forever.

The Disapproval of the Disbelievers' Rejection and Their Position

Then Allah says,

(فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ)

(Then what is wrong with them that they turn away from admonition) meaning, 'what is wrong with these disbelievers who are turning away from what you are calling them to and reminding them of'

(كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ - فَرَّتْ مِنْ قَسْوَرَةٍ)

(As if they were wild donkeys. Fleeing from a Qaswarah.) meaning, as if they were fleeing from the truth and turning away from it, like a wild donkey when it flees from something that is trying to catch it, like a lion. This was said by Abu Hurayrah. Hammad bin Salamah reported from `Ali bin Zayd who reported from Yusuf bin Mihran who narrated that Ibn `Abbas said, "It (Qaswarah) is the lion in the Arabic language. It is called Qaswarah in the Abyssinian language, Sher in the Persian language and Awba in the Nabtiyyah (Nabatean) language." Concerning Allah's statement,

(بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا
مُنشَرَّةً)

(Nay, everyone of them desires that he should be given pages spread out.) meaning, each one of these idolators wants to have a book revealed to him as Allah revealed to the Prophet . Mujahid and others have said this. This is similar to Allah's statement,

وَإِذَا جَاءَهُمْ ءَايَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى
مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ
رِسَالَتَهُ

(And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received." Allah knows best with whom to place His Message.) (6:124) It is reported in a narration from Qatadah that he said, "They want to be declared innocent (on the Day of Judgement) without having to do any deeds." Then Allah says,

(كَلَّا بَلْ لَّا يَخَافُونَ الْآخِرَةَ)

(Nay! But they fear not the Hereafter.) meaning, they were only corrupted by their lack of faith in it and their rejection of its occurrence.

The Qur'an is a Reminder

Then Allah says,

(كَلَّا إِنَّهُ تَذَكِرَةٌ)

(Nay, verily, this is an admonition.) meaning, truly the Qur'an is a reminder.

(فَمَنْ شَاءَ ذَكَرْهُ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allah wills;) This is similar to Allah's statement,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(And you cannot will unless Allah wills.) (81:29) Concerning Allah's statement,

(هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَعْرِفَةِ)

(He is the One, deserving the Taqwa and He is the One Who forgives.) This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatadah. This is the end of the Tafsir of Surat Al-Muddaththir, all praise and thanks are due to Allah. ffer the Salah, nor did we feed the poor.") meaning, `we did not worship Allah, nor did we do good to His creatures of our own species (i.e., other people).'

(وَكُنَّا نَحُورُ مَعَ الْخَائِضِينَ)

(And we used to speak falsehood with vain speakers. speakersieA ۞ The Qur'an is a Reminder Then Allah says,

(كَلَّا إِنَّهُ تَذَكِرَةٌ)

(Nay, verily, this is an admonition.) meaning, truly the Qur'an is a reminder.

(فَمَنْ شَاءَ ذَكَرْهُ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allah wills;) This is similar to Allah's statement,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(And you cannot will unless Allah wills.) (81:29) Concerning Allah's statement,

(هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَعْفِرَةِ)

(He is the One, deserving the Taqwa and He is the One Who forgives.) This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatadah. This is the end of the Tafsir of Surat Al-Muddathhir, all praise and thanks are due to Allah.

The Tafsir of Surat Al-Qiyamah

(Chapter - 75)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ - وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ
- أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ - بَلَى

قَدِيرِينَ عَلَى أَنْ تُسَوَّى بَنَانَهُ - بَلْ يُرِيدُ الْإِنْسَانُ
 لِيَقْجُرَ أَمَامَهُ - يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ - فَإِذَا بَرِقَ
 الْبَصَرُ - وَخَسَفَ الْقَمَرُ - وَجُمِعَ الشَّمْسُ وَالْقَمَرُ
 - يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجُ - كَلَّا لَا وَزَرَ -
 إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ - يُنَبِّأُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا
 قَدَّمَ وَأَخَّرَ - بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ -
 وَلَوْ أَلْقَى مَعَاذِيرَهُ)

(1. Nay! I swear by the Day of Resurrection.) (2. And nay! I swear by An-Nafs Al-Lawwamah.)
 (3. Does man think that We shall not assemble his bones) (4. Yes, We are able to put together
 in perfect order the tips of his fingers.) (5. Nay! Man desires to break out ahead of himself.) (6.
 He asks: "When will be this Day of Resurrection") (7. So, when Bariqa the sight.) (8. And the
 moon will be eclipsed.) (9. And the sun and moon will be joined together.) (10. On that Day
 man will say: "Where (is the refuge) to flee") (11. No! There is no refuge!) (12. Unto your Lord
 will be the place of rest that Day.) (13. On that Day man will be informed of what he sent
 forward, and what he left behind.) (14. Nay! Man will be well informed about himself,) (15.
 Though he may put forth his

The Oath about the Final Return on the Day of Resurrection and the Refutation against the Plots of the Thinkers

It has been mentioned previously on more than one occasion that if the thing that is being sworn about is something that is being negated, then it is permissible to use the word "La" (Nay) before the oath to emphasize the negation. Here, what is being sworn about is the affirmation of the final abode and the refutation against the claim of the ignorant that the resurrection of bodies will not occur. This is why Allah says,

(لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ - وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ)
 (

(Nay! I swear by the Day of Resurrection. And nay! I swear by An-Nafs Al-Lawwamah.) Qatadah said, "This means, I swear by both of these things." This has also been reported from Ibn `Abbas and Sa`id bin Jubayr. Concerning the Day of Judgement, it is well known what it is. In reference to An-Nafs Al-Lawwamah, Qurrah bin Khalid reported from Al-Hasan Al-Basri that he said about this Ayah, "Verily, by Allah, we think that every believer blames himself. He says (questioning himself), `What did I intend by my statement What did I intend by my eating What did I intend in what I said to myself' However, the sinner proceeds ahead and he does not

blame himself." Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning Allah's statement,

(وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ)

(And nay! I swear by An-Nafs Al-Lawwamah) "He criticizes himself in good and bad." Similar has been reported from `Ikrimah. Ibn Abi Najih reported from Mujahid: "He is sorry for what he missed (of good deeds) and he blames himself for it." Allah said;

(أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ)

(Does man think that We shall not assemble his bones) meaning, `on the Day of Judgement does he think that We are not able to return his bones and gather them from their various places'

(بَلَىٰ قَدَرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ)

(Yes, We are able to put together in perfect order the tips of his fingers.) meaning, `does man think that We will not gather his bones Surely, We will gather them and We are quite able to put together his fingertips. This means Our power is suitable to gather (and recreate) them, and if We wished We could surely resurrect him with more than what he originally had. We could make his Banan, which are the tips of his fingers, all equal (in length).' Concerning Allah's statement,

(بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ)

(Nay! Man desires to break out ahead of himself.) Sa`id reported from Ibn `Abbas that he said, "This means to proceed forward." Mujahid said about,

(لِيَفْجُرَ أَمَامَهُ)

(to break out ahead of himself.) "This means that he wants to proceed ahead following his own whims." `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "This refers to the disbeliever who denies the Day of Reckoning." Ibn Zayd said the same thing. Thus, Allah says after this,

(يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ)

(He asks: "When will be this Day of Resurrection") meaning, he says when will the Day of Judgement be His question is only a question of denying its occurrence, and rejecting its existence. This is as Allah says,

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ قُل لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَحْزِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ)

(And they say: "When is this promise if you are truthful" Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward.") (34:29-30) Here Allah says,

(فَإِذَا بَرِقَ الْبَصَرُ)

(So, when Bariqa the sight.) Abu `Amr bin Al-`Ala' recited this Ayah as Bariqa with a Kasrah under the letter Fa, which means to be diminished. That which he (Abu `Amr) has said resembles the statement of Allah,

(لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ)

(Their gaze returning not towards them.) (14:43) meaning, they will be looking this way and that way in horror. Their gaze will not be able to rest upon anything due to the severity of the terror on that Day. Others recited it as Baraqa with a Fathah over the letter Fa, and its meaning is close to the first recitation (Bariqa). The intent here is that the eyes will be dazzled, humbled, diminished, and humiliated on the Day of Judgement due to the severity of the horrors and the greatness of the matters that they will witness on that Day. Concerning Allah's statement,

(وَحَسَفَ الْقَمَرُ)

(And the moon will be eclipsed.) meaning, its light will go away.

(وَجُمِعَ الشَّمْسُ وَالْقَمَرُ)

(And the sun and moon will be joined together.) Mujahid said, "They will be rolled up." In explaining this Ayah, Ibn Zayd recited the following Ayat,

(إِذَا الشَّمْسُ كُوِّرَتْ - وَإِذَا النُّجُومُ انْكَدَرَتْ)

(When the sun is wound round and its light is lost and is overthrown, and when the stars fall.) (81:1,2) It has been reported from Ibn Mas`ud that he recited the Ayah as, (وَالْقَمَرُ الشَّمْسُ بَيْنَ جُمِعَ) (and the sun and the moon will be joined between each other.) Allah said,

(يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ)

(On that Day man will say: "Where (is the refuge) to flee") meaning, the human will see these horrors on the Day of Judgement and he will want to flee. He will say, "Where (is the place) to flee to" This means, where is the escape or refuge Allah then says,

(كَلَّا لَا وَزَرَ - إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

(No! There is no refuge! Unto your Lord will be the place of rest that Day.) Ibn Mas'ud, Ibn `Abbas, Sa`id bin Jubayr and several others of the Salaf said, "There will be no salvation." This Ayah is similar to Allah's statement,

(مَا لَكُمْ مِّن مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّن نَّكِيرٍ)

(You will have no refuge on that Day nor there will be for you any denying.) (42:47) meaning, `there will be no place for you to hide.' This is like what Allah says here,

(لَا وَزَرَ)

(There is no refuge.) meaning, `there will be no place for you to seek shelter.' Thus, Allah says,

(إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

(Unto your Lord will be the place of rest that Day.) meaning, the place of return and the final destination. The Deeds of Man will be placed before Him on the Day of Judgement Then Allah says,

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ)

(On that Day man will be informed of what he sent forward, and what he left behind.) meaning, he will be informed of all of his deeds, the old of them and the recent of them, the first of them and the last of them, the small of them and the large of them. This is as Allah says,

(وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (18:49) Likewise, Allah says here,

(بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ - وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(Nay! Man will be well informed about himself, though he may put forth his excuses.) meaning, he will be a witness against himself, knowing full well what he did, even though he will try to make excuses and deny it. This is as Allah says,

(اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا)

((It will be said to him): "Read your book. You are sufficient as a reckoner against yourself this Day.") `Ali bin Abi Talhah reported that Ibn `Abbas said,

(بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ)

(Nay! Man will be well informed about himself.) "His hearing, his sight, his two hands, his two legs and his limbs." Qatadah said, "This means he is a witness against himself." In another narration from Qatadah he said, "By Allah! If you wish to see him, you would see him as someone who sees the shortcomings of the people and their sins, yet he is heedless of his own sins." It used to be said, "Verily, it is written in the Injil: `O Son of Adam, do you see the small splinters in the eye of your brother and disregard the tree stump that is in your eye, so you do not see it"" Mujahid said,

(وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(Though he may put forth his excuses.) "This means, even though he argues in defense of it, he is a witness against it." Qatadah said,

(وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(Though he may put forth his excuses.) "Even though he will try to make false excuses on that Day, they will not be accepted from him." As-Suddi said,

(وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(Though he may put forth his excuses.) "This means his argument." This is as Allah says,

(ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا
مُشْرِكِينَ)

(There will then be no Fitnah for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah.") (6:23) Allah also says,

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ
لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ
الْكَذِبُونَ)

(On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you (O Muslims). And they think that they have something. Verily, they are liars!) (58:18) Al-`Awfi reported from Ibn `Abbas:

(وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(Though he may put forth his excuses.) "This is apologizing. Haven't you heard that Allah said,

(لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ)

(The Day when their excuses will be of no profit to wrongdoers.) (40:52) and He says,

(وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ)

(And they will offer submission to Allah on that Day.) (16:87) and He says,

(فَأَلْقُوا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ)

(Then they will (falsely) submit: "We used not to do any evil.") (16:28) and their statement,

(وَاللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ)

(By Allah, our Lord, we were not those who joined others in worship with Allah.) (6:23)"

(لَا تُحْرَكُ بِهِ لِسَانُكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ
وَقُرْءَانَهُ - فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْءَانَهُ - ثُمَّ إِنَّ عَلَيْنَا
بَيَانَهُ - كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ - وَتَذَرُونَ الْآخِرَةَ

- وَجُوهُ يَوْمَئِذٍ نَّاضِرَةٌ - إِلَىٰ رَبِّهَا نَاظِرَةٌ -
وَوَجُوهُ يَوْمَئِذٍ بَاسِرَةٌ - تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ)

(16. Move not your tongue concerning to make haste therewith.) (17. It is for Us to collect it and that it be recited.) (18. And when We have recited it to you, then follow its recitation.) (19. Then it is for Us to make it clear.) (20. But no! Rather you love the present life of this world,) (21. And neglect the Hereafter.) (22. Some faces that Day shall be Nadirah.) (23. Looking at their Lord.) (24. And some faces that Day will be Basirah,) (25. Thinking that some calamity is about to fall on them.)

How the Prophet received the Revelation

This is Allah teaching His Messenger how to receive the revelation from the angel. For verily, he (the Prophet) was rushing in his attempts to grasp the revelation and he would be reciting the revelation with the angel while he was reciting it. Therefore, Allah commanded him that when the angel brings some revelation to him he should just listen. Allah would make sure to collect it in his chest, and He would make it easy for him to recite it in the same way that it was revealed to him. Allah would explain it, interpret it and clarify it for him. So the first phase was gathering it in his chest, the second phase was recitation and the third phase was its explanation and clarification of its meaning. Thus, Allah says,

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ)

(Move not your tongue concerning to make haste therewith.) meaning, with the Qur'an. This is as Allah says,

(وَلَا تَعْجَلْ بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ
وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا)

(And be not in haste with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge.") (20:114) Then Allah says,

(إِنَّ عَلَيْنَا جَمْعَهُ)

(It is for Us to collect it) meaning, `in your chest.'

(وَقُرْءَانَهُ)

(and that it be recited.) meaning, `that you recite it.'

(فَإِذَا قَرَأْتَهُ)

(And when We have recited it to you,) meaning, `when the angel has recited it to you from Allah,'

(فَاتَّبِعْ قُرْءَانَهُ)

(then follow its recitation.) meaning, `listen to it then recite it as he taught you to recite it.'

(ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ)

(Then it is for Us to make it clear.) meaning, `after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated.' Imam Ahmad recorded from Ibn `Abbas that he said that the Messenger of Allah used to struggle very hard to grasp the revelation and he used to move his lips (rapidly with the recitation). The narrator, Sa`id, then said, "Ibn `Abbas said to me, `I will move my lips like the Messenger of Allah used to move his lips (in order to show you).'" Then, the subnarrator said, "And Sa`id said to me, `I will move my lips like I saw Ibn `Abbas moving his lips (in order to show you).'" Then Allah revealed,

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ
وَقُرْءَانَهُ)

(Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited.) Ibn `Abbas said, "This means He will collect it in his chest to recite it.

(فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْءَانَهُ)

(And when We have recited it to you, then follow its recitation.) meaning, listen to it and pay attention.

(ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ)

(Then it is for Us to make it clear (to you).) So after this, when Jibril would leave, he would recite it as Jibril had taught him to recite it." This has also been recorded by Al-Bukhari and Muslim. Al-Bukhari's wording says, "So whenever Jibril would come to him he would be silent, and when Jibril had left he would recite it just as Allah, the Mighty and Sublime had promised him."

**The Cause of rejecting the Day of Judgement is Love of the World
and Heedlessness of the Hereafter**

Concerning Allah's statement ,

(كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ - وَتَذُرُونَ الْآخِرَةَ)

(But no! Rather you love the present life of this world. And neglect the Hereafter.) meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'an Allah revealed to His Messenger is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter. nt, and when Jibril had left he would recite it just as Allah, the Mighty and Sublime had promised him." sed to move his lips (rapidly with the recitation). The narrator, Sa`id, then said, "Ibn `Abbas said to me, `I will move my lips like the Messenger of Allah used to move his lips (in order to show you).'" Then, the subnarrator said, "And Sa`id said to me, `I will move my lips like I saw Ibn `Abbas moving his lips (in order to show you).'" Then Allah revealed,

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ
وَقُرْءَانَهُ)

(Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited. rec:KA ? The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter Concerning Allah's statement,

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(But no! Rather you love the present life of this world. And neglect the Hereafter.) meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'an Allah revealed to His Messenger is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter.

Seeing Allah in the Hereafter

Then Allah says,

(وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ)

(Some faces that Day shall be Nadirah.) which comes from the word Nadarah, which means splendid, radiant, glowing, delighted with goodness.

(إِلَىٰ رَبِّهَا نَاظِرَةٌ)

(Looking at their Lord.) meaning, they will see Him with their very eyes. This is just as was recorded by Al-Bukhari in his Sahih,

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا»

(Verily, you all will see your Lord with your own eyes.) The believers seeing Allah in the abode of the Hereafter has been confirmed in the authentic Hadiths from numerous routes of transmission with the scholars of Hadith. It is not possible to deny this or refuse it. Examples would be the Hadiths of Abu Sa`id and Abu Hurayrah, and they are both recorded in the Two Sahihs. They both mentioned that some people said, "O Messenger of Allah! Will we see our Lord on the Day of Judgement" The Prophet said,

«هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْسَ دُونَهُمَا سَحَابٌ؟»

(Are you harmed by seeing the sun and the moon when there are no clouds beneath them) They replied, "No." The Prophet then said,

«فَإِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَذَلِكَ»

(Then you will surely see your Lord like that.) In the Two Sahihs it is recorded from Jabir that he said, "The Messenger of Allah looked at the moon on a night when it was full, and he said,

«إِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَلَا قَبْلَ غُرُوبِهَا، فَافْعَلُوا»

(Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting (Asr prayer) then do so.)" Among the Hadiths, which Muslim was alone in recording, is a narration from Suhayb that the Prophet said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ قَالَ يَقُولُ اللَّهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ نُبَيِّضْ وُجُوهَنَا؟ أَلَمْ نُدْخِلْنَا الْجَنَّةَ وَنُنَجِّنَا مِنَ النَّارِ؟ قَالَ:

فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ
مِنَ النَّظَرِ إِلَى رَبِّهِمْ، وَهِيَ الزِّيَادَةُ»

(When the people of Paradise enter the Paradise, Allah will say, `Do you want me to give you anything extra' They will say, `Haven't you whitened our faces Haven't you entered us into Paradise and saved us from the Fire' Then He will remove the veil and they will not be given anything more beloved to them than looking at their Lord, and that will be the extra (Ziyadah).) Then he recited this Ayah,

(لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is the best and extra (Ziyadah).) (10:26) Also among the Hadiths, which Muslim was alone in recording, is the Hadith of Jabir in which the Prophet said,

«إِنَّ اللَّهَ يَتَجَلَّى لِلْمُؤْمِنِينَ يَضْحَكُ»

(Verily, Allah will appear before the believers while He is laughing.) This will take place on the open plains of the Resurrection place. In some of these Hadiths, it mentions that the believers will be looking at their Lord on the open plains and some mention that this will occur in the Gardens of Paradise. If it were not due to fear of taking up a lot of space, we would present all of these Hadiths with their routes of transmission and wordings from those that are in the Sahih collections, the collections of good narrations, the Musnad collections and the Sunan collections. However, we have mentioned this in separate places in this Tafsir, and Allah is the Giver of success. This issue is something that the Companions, the Successors and the Salaf of this nation have agreed upon, and all praise is due to Allah. It is something that is agreed upon between the Imams of Islam and the guides of all mankind.

Blackening of the Faces of the Disobedient People on the Day of Judgement

Allah says,

(وَوُجُوهُ يَوْمَئِذٍ بِآسِرَةٍ - تَتَّظُنُّنَّ أَنْ يُقْعَلَ بِهَا فَاقِرَةٌ
(

(And some faces that Day will be Basirah. Thinking that some calamity is about to fall on them.) These are the faces of the sinners that will be Basirah on the Day of Judgement. Qatadah said, "This means gloomy." As-Suddi said, "Their (the faces) color will change."

(تَتَّظُنُّنَّ)

(Thinking) meaning, they will be certain.

(أَنْ يُفَعَلَ بِهَا فَاقِرَةٌ)

(that some calamity is about to fall on them.) Mujahid said, "A disaster." Qatadah said, "An evil." As-Suddi said, "They will be certain that they are going to be destroyed." Ibn Zayd said, "They will think that they are going to enter into the Hellfire." This situation is similar to Allah's statement,

(يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ)

(On the Day when some faces will become white and some faces will become black.) (3:106)
Similarly Allah says,

(وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَحِكَةٌ مُّسْتَبْشِرَةٌ -
وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ - تَرْهَقُهَا قَتَرَةٌ -
أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ)

(Some faces that Day will be bright. Laughing, rejoicing at the good news. And other faces, that Day will be dust-stained; darkness will cover them, such will be the disbelieving, wicked.)
(80:38-42) Allah also says,

(وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ - عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى
نَارًا حَامِيَةً)

(Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.) (88:2-4) until Allah says,

(وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ - لِّسَعْيِهَا رَاضِيَةٌ فِي جَنَّاتٍ
عَالِيَةٍ)

((Other) faces that Day will be joyful. Happy with their endeavor. In a lofty Paradise.) (88:8-10)
And there are other similar Ayat and discussions (in the Qur'an).