

The Tafsīr of Sūrat Al-Muzzammil (Chapter - 73)

Which was revealed in Makkah

سُورَةُ الْمُزَّمِّلِ
٥٧٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَرْفُوعُ ۝ فَوَيْلٌ لِلْأَصْبَحِ ۝ ١ ۝ نَفْسُهُ أَوْ أَنْقَضَ مِنْهُ قَلِيلًا ۝ ٢ ۝ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝ ٣ ۝ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝ ٤ ۝ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ۝ ٥ ۝ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝ ٦ ۝ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبَّلًا ۝ ٧ ۝ رَبُّ الشَّرْقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝ ٨ ۝ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۝ ٩ ۝ وَذَرْنِي وَالْمُكَذِّبِينَ أَُولَى النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۝ ١٠ ۝ إِنَّ لَدَيْنَا أَنْكَالًا وَحِمَامًا ۝ ١١ ۝ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝ ١٢ ۝ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مِهِيلًا ۝ ١٣ ۝ إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَاهِدًا عَلَيْكَ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۝ ١٤ ۝ فَصْنِي فِرْعَوْنَ الرَّسُولَ فَأَخَذْتَهُ أَخْذًا وَبِيلًا ۝ ١٥ ۝ فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَنَ شَبَابًا ۝ ١٦ ۝ السَّمَاءُ مُنْفَطِرٌ بِهِ ۝ ١٧ ۝ كَانَ وَعْدُهُ مَفْعُولًا ۝ ١٨ ۝ إِنَّ هَذِهِ مَتَذَكَّرَةٌ ۝ ١٩ ۝ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۝ ٢٠ ۝

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿يَا أَيُّهَا الْمَرْفُوعُ ۝ فَوَيْلٌ لِلْأَصْبَحِ ۝ ١ ۝ نَفْسُهُ أَوْ أَنْقَضَ مِنْهُ قَلِيلًا ۝ ٢ ۝ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝ ٣ ۝ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝ ٤ ۝ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ۝ ٥ ۝ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝ ٦ ۝ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبَّلًا ۝ ٧ ۝ رَبُّ الشَّرْقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝ ٨ ۝ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۝ ٩ ۝ وَذَرْنِي وَالْمُكَذِّبِينَ أَُولَى النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۝ ١٠ ۝ إِنَّ لَدَيْنَا أَنْكَالًا وَحِمَامًا ۝ ١١ ۝ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝ ١٢ ۝ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مِهِيلًا ۝ ١٣ ۝ إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَاهِدًا عَلَيْكَ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۝ ١٤ ۝ فَصْنِي فِرْعَوْنَ الرَّسُولَ فَأَخَذْتَهُ أَخْذًا وَبِيلًا ۝ ١٥ ۝ فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَنَ شَبَابًا ۝ ١٦ ۝ السَّمَاءُ مُنْفَطِرٌ بِهِ ۝ ١٧ ۝ كَانَ وَعْدُهُ مَفْعُولًا ۝ ١٨ ۝ إِنَّ هَذِهِ مَتَذَكَّرَةٌ ۝ ١٩ ۝ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۝ ٢٠ ۝﴾

﴿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 Rattil the Qur'ān Tartil.﴾

﴿5. Verily, We shall send down to you a Word Thaqīl.﴾

﴿6. Verily, rising (Nāshi'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; Lā ilāha illā Huwa, so take Him as a trustee.﴾

The Command to stand at Night (in Prayer)

Allāh commands His Messenger ﷺ 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 Allāh says,

﴿سَجَّافٍ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝﴾

﴿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 ﷺ did as Allāh ordered him, by standing for prayer at night. This was obligatory upon him alone, as Allāh said,

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ. نَافِلَةً لَّكَ عَنِ أَنْ يَبْعَثَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝﴾

﴿And in some parts of the night offer the Ṣalāh with it (the Qur'ān), as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.﴾ (17:79)

Here Allāh explains how much prayer he should perform. Allāh says,

﴿يَا أَيُّهَا الْمَرْءُ ۖ ائْتِلْ إِلَّا قَلِيلًا ۝﴾

﴿O you wrapped up! Stand all night, except a little.﴾

Ibn 'Abbās, Aḍ-Ḍaḥḥāk and As-Suddi all said,

﴿يَا أَيُّهَا الْمَرْءُ ۝﴾

﴿O you wrapped up!﴾

"This means, O you who are asleep." Qatādah said, "The one who is wrapped up in his garments."^[1] Concerning Allāh's statement,

﴿يُضْطَجُّ﴾

[1] Aṭ-Ṭabari 23:677.

﴿Half of it﴾ means, instead of the whole night.

﴿أَوْ أَقْصَى مِنْهُ قَلِيلًا ۖ أَوْ زَيْدٌ 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'ān

Concerning Allāh's statement,

﴿رَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝﴾

﴿And Rattil the Qur'ān Tartil.﴾

meaning, recite it slowly, for that will help in understanding the Qur'ān and contemplating it. This is how the Prophet ﷺ used to recite. 'Ā'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."^[1]

In Ṣaḥīḥ Al-Bukhārī, it is recorded from Anas that he was asked about the recitation of the Messenger of Allāh ﷺ, so he replied, "He used to elongate the letters." Then he (Anas) recited,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝﴾

﴿In the Name of Allāh, the Most Gracious, the Most Merciful.﴾ (1:1)

and he elongated "In the Name of Allāh," and he elongated "The Most Gracious," and he elongated "The Most Merciful."^[2]

Ibn Jurayj reported from Ibn Abi Mulaykah, who narrated from Umm Salamah that she was asked about the recitation of the Messenger of Allāh ﷺ, so she said, "He used to pause in his recitation, verse by verse.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ
الرَّحِيمِ ۝ مَالِكِ يَوْمِ الدِّينِ ۝﴾

[1] Muslim 1:507.

[2] Faḥ Al-Bārī 8:709.

«In the Name of Allāh, the Most Gracious, the Most Merciful. All praise is Allāh'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 Aḥmad, Abu Dāwud and At-Tirmidhi.^[1] We have already mentioned the Ḥadīths which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this *Tafsir*. For example, the Ḥadīth which states,

«زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»

«Beautify the Qur'ān with your voices.»^[2] and the Ḥadīth,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ»

«He is not of us who does not chant nicely with the recitation of the Qur'ān.»^[3]

and the Ḥadīth,

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ»

«Verily, he has been given this windpipe from the windpipes of the family of Dāwud.»^[4] Referring to Abu Mūsā.

Abu Mūsā 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'ūd that he said, "Do not scatter the (recitation of) Qur'ān 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.^[5] Al-Bukhārī recorded from Abi Wā'il that he said, "A man came to Ibn Mas'ūd and said, 'I read the *Mufaṣṣal* chapters (from *Qāf* to *An-Nās*) last night in one unit of prayer.' Ibn Mas'ūd said, 'This is rushing like the haste of reciting poetry. Verily, I know

[1] Aḥmad 6:302, Abu Dāwud 4:294, and *Tuhfat Al-Aḥwadh* 8:241.

[2] *Fath Al-Bāri* 13:527.

[3] *Fath Al-Bāri* 13:510.

[4] *Fath Al-Bāri* 8:710.

[5] *Ma'ālim At-Tanzīl* 8:215.

the pairs (of chapters) that the Messenger of Allāh ﷺ used to combine between them (in prayer).’ Then he mentioned twenty chapters from the *Mufaṣṣal* chapters, and said that the Prophet ﷺ used to recite two in each prayer unit.”^[1]

The Magnificence of the Qur’ān

Allāh then said,

﴿إِنَّا نَنْزِلُ عَلَيْكَ قَوْلًا تَقِيلًا﴾

﴿Verily, We shall send down to you a Word Thaḳīl.﴾

Al-Ḥasan and Qatādah 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 Thābit said. He said, “The Messenger of Allāh ﷺ received some revelation while his thigh was on top of my thigh, and my thigh was almost crushed due to it.”^[2]

Imām Aḥmad recorded from ‘Abdullāh bin ‘Amr that he said, “I asked the Prophet ﷺ, ‘O Messenger of Allāh! Do you feel anything when revelation comes (to you)?’ The Messenger of Allāh ﷺ replied,

«أَسْمَعُ صَلَاجِلَ 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).»^[3]

Aḥmad was alone in narrating this. In the beginning of *Ṣaḥīḥ Al-Bukhārī*, it is recorded from ‘Ā’ishah that Al-Ḥārith bin Hishām asked the Messenger of Allāh ﷺ, “How does the revelation come to you?” The Prophet ﷺ replied,

«أَخْيَانًا يَأْتِي فِي مِثْلِ صَلَاحَةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ، فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ»

[1] *Faṭḥ Al-Bārī* 2:298.

[2] *Faṭḥ Al-Bārī* 8:108. Zayd was sitting with the Prophet ﷺ writing down the revelation as the Prophet ﷺ was dictating it to him. See *Al-Bukhārī* no. 4592.

[3] *Aḥmad* 2:222. There are some deficiencies in its chain of narration. Some scholars consider it authentic.

مَا قَالَ، وَأَخْبَانَا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْبِي 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.”

‘Ā’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-Bukhārī.^[1] Imām Aḥmad recorded from ‘Ā’ishah that she said, “If the Messenger of Allāh ﷺ received any revelation while he was on his riding animal, it would begin moving its *Jirān* intensely.”^[2] The *Jirān* is the bottom of the neck. Ibn Jarīr chose the interpretation that it (the revelation) is heavy in both ways simultaneously. This is as ‘Abdur-Raḥmān 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

Allāh says,

﴿إِنْ نَاشِئَةَ اللَّيْلِ فِي أَشَدِّ وَطْأٍ وَأَقْوَمَ فَلَا رَيْبَ﴾

◀Verily, rising (Nāshi’ah) at night is better for understanding and more suitable for speech (recitation).▶

‘Umar, Ibn ‘Abbās and Ibn Zubayr, all said, “The entire night is Nāshi’ah.”^[3] Mujāhid and others said the same.^[4] It is said “Nasha’a” when a person stands at night to pray. In one narration from Mujāhid he said, “(It is) after ‘Ishā’ (prayer).”^[5] This was also said by Abu Mijlaz, Qatādah, Sālim, Abu Ḥāzim and Muḥammad bin Al-Munkadir.^[6] The point is that Nāshi’ah of the night refers to its hours and its times, every

[1] *Fath Al-Bārī* 1:25.

[2] *Aḥmad* 6:118.

[3] *Aṭ-Ṭabari* 23:683.

[4] *Aṭ-Ṭabari* 23:682.

[5] *Aṭ-Ṭabari* 23:682.

[6] *Aṭ-Ṭabari* 23:683.

hour of it is called *Nāshi'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, Allāh says,

﴿هِيَ أَشَدُّ وَتَكَ وَأَقْوَمُ قِيلًا﴾

﴿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-Hāfiẓ Abu Ya'la Al-Mawṣili said, "Ibrāhīm bin Sa'īd Al-Jawhari told us that Abu Usāmah told us that Al-A'mash informed us that Anas bin Mālik recited this *Āyah* as:

(إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَأَضْوَبُ قِيلًا)

(‘Verily, rising at night is better for understanding and more correct for the speech.’)

So a man said to him, ‘We recite it;

﴿وَأَقْوَمُ قِيلًا﴾

‘more suitable for speech’.’ So Anas said to him, ‘Most correct (*Aṣwab*), most suitable (*Aqwam*), the best for preparation (*Ahya'*) and similar words are all the same (in meaning).’^[1]

Thus, Allāh continues saying,

﴿إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا﴾

﴿Verily, for you in the day is lengthy *Sabḥ*.﴾

Ibn 'Abbās, 'Ikrimah and "Aṭā' bin Abi Muslim, all said, "Leisure time and sleep."^[2] Abu Al-Āliyah, Mujāhid, Abu Mālik, Aḍ-Ḍaḥḥāk, Al-Ḥasan, Qatādah, Ar-Rabī' bin Anas and Sufyān Ath-Thawri, all said, "A long amount of leisure time." Qatādah said, "Leisure, aspirations and activities." 'Abdur-Raḥmān bin Zayd bin Aslam said concerning the statement,

﴿إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا﴾

[1] *Musnad Abu Ya'la* 7 :88.

[2] *Aṭ-Ṭabari* 23 :686, and *Al-Qurṭubi* 19 :42.

﴿Verily, for you in the day is lengthy Sabḥ.﴾

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

﴿قُرْ أَيْلَ إِلَّا قَلِيلًا﴾

﴿Stand (to pray) all night, except a little.﴾

to the end of the Āyah, then he recited,

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ 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,

﴿فَاَقْرَأُوا مَا يَسَّرَ مِنْهُ﴾

﴿So recite of it what is easy.﴾ (73:20)^[1]

and Allāh says,

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ. نَافِلَةً لَّكَ عَنِ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴿And Tahajjud in some parts of the night (also offer the Ṣalāh with it), as an additional prayer for you. It may be that your Lord will raise you to Maqām Maḥmūd.﴾^[2] (17:79)

In fact, this is as true as what he ('Abdur-Raḥmān) said,

The proof for this view is what Imām Aḥmad recorded in his *Musnad*, that Saʿd bin Hishām divorced his wife and then traveled to Al-Madīnah 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 *Jihād* 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 Allāh ﷺ, upon which he ﷺ said,

«أَلَيْسَ لَكُمْ فِي أُسْوَةِ حَسَنَةٍ؟»

[1] Aṭ-Ṭabari 23:686.

[2] See the explanation in volume six.

«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 (Saʿīd) returned to us and informed us that he went to Ibn ʿAbbās and asked him about the *Witr* (prayer). Ibn ʿAbbās 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 Allāh ﷺ?" He said, "Yes." Ibn ʿAbbās then said, "Go to ʿĀʾishah and ask her, then return to me and inform me of what she tells you."

He said, "Then I went to Ḥakīm bin Aflaḥ 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 ʿAlī and Muʿāwiyah), but she refused and continued being involved with them (in their conflict).' So I adjured him by Allāh, so he came with me and we entered upon her (in her house)." So she said, "Is this the Ḥakīm that I know?" He (Ḥakīm) said, "Yes." Then she said, "Who is this that is with you?" He said, "Saʿīd bin Hishām." She said, "Who is Hishām?" He said, "He is Ibn ʿĀmir." She then asked Allāh to have mercy upon him (ʿĀmir). Then she said, "Yes, ʿĀmir was a true man." Then I (Saʿīd) said, "O Mother of the believers! Inform me about the character of the Messenger of Allāh ﷺ." She replied, "Have you not read the Qurʾān?" I said, "Of course." Then she said, "Verily, the character of the Messenger of Allāh ﷺ was the Qurʾān." I was about to stand and leave, but then I remembered to ask about the night prayer of the Messenger of Allāh ﷺ. I said, "O Mother of the believers! Inform me about the night prayer of the Messenger of Allāh ﷺ." She said, "Have you not read the *Sūrah*,

﴿يَا أَيُّهَا الْمَرْءُ﴾

﴿O you wrapped up.﴾ I said, "Of course." She then said, "Verily, Allāh made standing at night (for prayer) obligatory at the beginning of this *Sūrah*. So the Messenger of Allāh ﷺ and his Companions stood for an entire year during the night (in prayer) until their feet swelled. Allāh held back the revelation of the end of this *Sūrah* for twelve months. Then, Allāh revealed the lightening of this burden at the end of this *Sūrah*. 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 Allāh ﷺ. So I said, "O Mother of the believers! Inform me about the *Witr* prayer of the Messenger of Allāh ﷺ." She said, "We used to prepare his *Siwāk* (toothstick) for him and his ablution water, and Allāh would awaken him whenever He wished to awaken him during the night. Then, he would clean his teeth with the *Siwāk* and perform ablution. Then, he would pray eight (*Rak'āhs*) 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 (*Taslīm*). He would then pray a ninth unit of prayer and then sit. He would remember Allāh 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 Allāh ﷺ 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 Allāh's Prophet ﷺ ever reciting the entire Qur'ān in one night before morning nor did he fast an entire month other than the month of Ramaḍān."

So I went to Ibn 'Abbās and told him what she had said. Ibn 'Abbās 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."^[1] This is how Imām Aḥmad recorded this narration in its entirety. Muslim also recorded similarly in his *Ṣaḥīḥ*.^[2]

Ibn Jarīr recorded from Abu 'Abdur-Raḥmān that he said,

[1] Aḥmad 6:53.

[2] Muslim 1:512.

"When the Āyah

﴿يَا أَيُّهَا الْمَرْءُ الَّذِي اسْتَوْسَدَّ﴾

﴿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 Allāh revealed,

﴿تَقَرُّوْا مَا يَسَّرَ مِنْهُ﴾

﴿So recite of it what is easy.﴾ (73:20)

Then the people relaxed.^[1] Al-Ḥasan Al-Baṣri and As-Suddi both said the same.^[2] 'Alī bin Abi Ṭalḥah reported from Ibn 'Abbās that he said concerning Allāh's statement,

﴿قُرْ أَلَيْلَ إِلَّا قَلِيلًا ۖ نِصْفَهُ 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 Allāh lightened the matter for them and had mercy on them when He revealed after this,

﴿عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْجِعٌ وَمَا أَزْوَاجُهُمْ فِي الْأَرْضِ يَدْعُوكَ مِنْ قَرْبٍ ۚ﴾

﴿He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty.﴾

until Allāh says,

﴿تَقَرُّوْا مَا يَسَّرَ مِنْهُ﴾

﴿So, recite you of the Qur'ān as much as may be easy for you.﴾ (73:20)

So Allāh made the matter easy - and unto Him is due all praise - and he did not make matters difficult.^[3]

Then Allāh says,

﴿وَاذْكُرْ اسْمَ رَبِّكَ وَتَقَرَّبْ إِلَيْهِ تَتَّبِعُوا﴾

﴿And remember the Name of your Lord and (Tabattal) devote yourself to Him with complete devotion.﴾

[1] At-Ṭabari 23 :679.

[2] At-Ṭabari 23 :680.

[3] At-Ṭabari 23 :679.

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 Allāh says,

﴿إِذَا فَرَغْتَ فَانصَبْ﴾

﴿So when you have finished (your occupation), devote yourself for Allāh'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.^[1] Ibn 'Abbās, Mujāhid, Abu Ṣāliḥ, 'Āṭiyah, Aḍ-Ḍaḥḥāk and As-Suddi, all said,

﴿وَتَبَتَّلْ إِلَيْهِ تَبْتِلًا﴾

﴿And (Tabattal) devote yourself to Him with complete devotion.﴾

"This means, make your worship solely for Him alone."^[2] Al-Ḥasan said, "Strive and devote yourself to Him."^[3] Ibn Jarīr said, "A devout worshipper is called *Mutabattil*. An example of this is the reported *Ḥadīth* that he (the Prophet ﷺ) forbade *At-Tabattul*,^[4] which means total devotion to worship while avoiding getting married."^[5] Allāh said,

﴿رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

﴿Lord of the east and the west; Lā ilāha illā 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

[1] Aṭ-Ṭabari 23:689.

[2] Aṭ-Ṭabari 23:688.

[3] Aṭ-Ṭabari 23:688.

[4] *Faḥḥ Al-Bārī* 9:19 (Al-Bukhārī no. 5073) and Muslim 2:102. The wording is, "Allāh's Messenger ﷺ did not allow 'Uthmān bin Maẓ'un to practice *Tabattul*..."

[5] Aṭ-Ṭabari 23:687.

Him out for worship, you should also single Him out for reliance. Therefore, take Him as a guardian and trustee. This is as Allāh says in another Āyah,

﴿وَأَعْبُدْهُ وَوَكَّلْ عَلَيْهِ﴾

﴿So worship Him and rely upon him.﴾ (11:123)

It is also similar to His statement,

﴿إِنَّا نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

﴿You (Alone) we worship, and you (Alone) we ask for help.﴾ (1:5)

The Āyāt with this meaning are numerous. They contain the command to make worship and acts of obedience exclusively for Allāh, and to rely solely upon Him.

﴿وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَبِيلًا ۖ وَذَرِ الْأَكْذِبِينَ ۚ أُولَ ٱلَّذِينَ أَتَقَمُّوهُ وَمَهْلَكُ قَلِيلًا ۖ إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ۖ وَطَعَامًا ذَا غَضَرٍ ۚ وَعَذَابًا أَلِيمًا ۖ يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَالْجِبَالُ وَكَانَ لِجِبَالٍ كَبِيرًا مَّوِيلًا ۖ إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَاهِدًا عَلَيْكَ ۖ كَمَا أَرْسَلْنَا إِلَىٰ رُسُلِنَا ۖ فَمَنْ رَفَعُوهُ ٱلرُّسُلَ ۖ وَرَفَعُوهُ ٱلرُّسُلَ ۖ فَٱلْعَذَابُ أَخَذَ ۖ وَيَلَا ۖ فَكَيْفَ تَنْفَعُونَ إِن كُفَرْتُمْ يَوْمَ يَجْمَلُ ٱلْوَلَدَانِ شَيْبًا ۖ ٱلسَّمَاءُ مُنْقَطِعَةٌ ۖ كَآءٌ 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 Ankāl, and Jahīm.﴾

﴿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

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

﴿وَرَدَّنِي وَالْكَافِرِينَ أَزْلَىٰ الْقَتَمِ﴾

﴿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.

﴿وَسَهَّلْهُ قَلِيلًا ۝﴾

﴿And give them respite for a little.﴾ meaning, for a little while. This is as Allāh says,

﴿لَنَجْزِيَنَّهُمْ 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, Allāh says,

﴿إِنَّ لَدَيْنَا أَنْكَالًا﴾

﴿Verily, with Us are Ankāl,﴾ and these are fetters. Ibn 'Abbās, 'Ikrimah, Tāwus, Muḥammad bin Ka'b, 'Abdullāh bin Buraydah, Abu 'Imrān Al-Jawni, Abu Mijlaz, Aḍ-Ḍaḥḥāk, Ḥammād bin Abi Sulaymān, Qatādah, As-Suddi, Ibn Al-Mubārak, Ath-Thawri and others have all said this.^[1]

﴿وَجِجَا ۝﴾

^[1] Aṭ-Ṭabari 23 :690, 691, and Ad-Durr Al-Manthūr 8:319.

﴿and Jaḥīm.﴾ This is a blazing fire.

﴿وَلَمَّاذَا ذَا عُنُقٍ﴾

﴿And a food that chokes,﴾

Ibn 'Abbās said, "This means it will get stuck in the throat and it will not enter or come out."^[1]

﴿وَعَذَابُ الْيَسَاءِ ۖ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ﴾

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

﴿وَكَاَنَتِ الْجِبَالُ كَيْلًا 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 ﷺ 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 إِلَيْكَ رَسُولًا شَهِيدًا عَلَيْكَ﴾

﴿Verily, We have sent to you a Messenger to be a witness over you,﴾

meaning, witnessing your deeds.

﴿كَأَنَّا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۖ فَمَعَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْتَهُ أَخْذًا وَبِيلًا﴾

﴿as We did send a Messenger to Fir'awn. But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.﴾

﴿أَخْذًا وَبِيلًا﴾

^[1] At-Ṭabari 23:691.

﴿severe punishment﴾

Ibn Abbās, Mujāhid, Qatādah, As-Suddi, and Ath-Thawri said that this means severe.^[1] This means, 'you should beware of denying this Messenger, lest you be afflicted by that which befell Fir'awn. Allāh seized him with the seizing of One Mighty and Powerful.' This is as Allāh says,

﴿ثُمَّ أَخَذَ اللَّهُ نَكَالَ الْآخِرِ وَالْأُولَىٰ﴾

﴿So Allāh 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 Mūsā, the son of 'Imrān.' This has been reported from Ibn 'Abbās and Mujāhid.

The Threat of the Day of Judgement

Allāh says,

﴿كَيْفَ تَنْفُونَ إِنْ كَذَّبْتُمْ 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 Jarīr quoted in the recitation of Ibn Mas'ūd: "How can you, O people, fear a Day that makes the children grey-headed, if you disbelieve in Allāh and do not testify to Him?"^[2]

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 Allāh knows best. The meaning of Allāh'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-

[1] Aṭ-Ṭabari 23 :693.

[2] Aṭ-Ṭabari 23 :694.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلَاثِ إِلَافٍ رَّحْمَةً، وَلَئِنَّكَ لَمِنَ الْكَافِرِينَ ۝ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَلَبَّاسًا ۝ عَلَيْهِ كُفْرُهُمْ وَأَمَانَتُهُمْ مِنَّا فَتَنَّا ۝ أَلَمْ يَكُنْ مِنكُم مَّن رَّحِمْنِي ۝ وَأَمَّا الْآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقْتُلُونَ فِي سَبِيلِ اللَّهِ فَأَقْرَعُوا أَمَانَتَهُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَآفَرُّوا بِاللَّهِ فَرَضًا حَسَنًا وَمَا تَفْعَلُوا إِلَّا لَنفُسِكُمْ فِي حَيْرٍ مِّمَّنْ جَعَلَهُ عِندَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٥٧٥﴾

سُورَةُ الْمُزَّمِّلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا السَّحَابُ ۝ فَرَأَيْنَا ۝ وَرَبَّكَ فَكَبَّرَ ۝ وَبَالَكَ فَأَظْهَرَ ۝ وَالرُّجُفَ فَاهْجَرِ ۝ وَلَا تَحْشَىٰ تَشْكُرُ ۝ وَلِرَبِّكَ فَاصْبِرْ ۝ فَإِذَا فُتِنَ فِي النَّافِرِ ۝ فَذَكَرَ يَوْمَ مَيْدُومٍ عَصِيْبٍ ۝ عَلَى الْكَافِرِينَ ۝ عَصِيْبٍ ۝ ذَرْنِي وَمَنْ خَلَقْتُ وَجِدًا ۝ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۝ وَبَيْنَ شُهُودًا ۝ وَوَهَّدْتُ لَهُ تَمْهِيدًا ۝ ثُمَّ يَطْمَعُ ۝ أَنْ أَرِيدَ ۝ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَمِيدًا ۝ سَاءَ هُوَ مُصَوِّدًا ۝ ﴿٥٧٦﴾

quakes and its disturbing confusion. This is when Allāh will say to Ādam, "Send a group to the Fire." Ādam will say, "How many?" Allāh will then reply, "From every thousand, nine hundred and ninety-nine to the Fire, and one to Paradise." Then Allāh says,

﴿السَّمَاءُ مُنْفَطِرٌ بِهِ﴾

«Whereon the heaven will be cleft asunder?»

Al-Ḥasan and Qatādah both said, "This means, because of it (the Day of Judgment), due to its severity and its horror." Then Allāh says,

﴿كَانَ وَعْدُهُ 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 تَذَكُّرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَهَهُ سُبُلًا ۚ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلَاثِ إِلَافٍ رَّحْمَةً، وَلَئِنَّكَ لَمِنَ الْكَافِرِينَ ۝ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَلَبَّاسًا ۝ عَلَيْهِ كُفْرُهُمْ وَأَمَانَتُهُمْ مِنَّا فَتَنَّا ۝ أَلَمْ يَكُنْ مِنكُم مَّن رَّحِمْنِي ۝ وَأَمَّا الْآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقْتُلُونَ فِي سَبِيلِ اللَّهِ فَأَقْرَعُوا أَمَانَتَهُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَآفَرُّوا بِاللَّهِ فَرَضًا حَسَنًا وَمَا تَفْعَلُوا إِلَّا لَنفُسِكُمْ فِي حَيْرٍ مِّمَّنْ جَعَلَهُ عِندَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٥٧٦﴾﴾

﴿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 Allāh 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'ān 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 Allāh's bounty, yet others fighting in Allāh's cause. So recite as much of the Qur'ān as may be easy, and perform Ṣalāh and give Zakāh, and lend to Allāh a handsome loan. And whatever good you send before you for yourselves, you will certainly find it with Allāh, better and greater in reward. And seek forgiveness of Allāh. Verily, Allāh is Oft-Forgiving, Most-Merciful.﴾

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

Allāh says,

﴿إِنَّ هَذِهِ﴾

﴿Verily, this﴾ meaning, this Sūrah.

﴿تَذَكُّرٌ﴾

﴿an admonition,﴾ meaning, men of understanding receive admonition from it. Thus, Allāh says,

﴿فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا﴾

﴿therefore whosoever wills, let him take a path to His Lord.﴾

meaning, from those whom Allāh wills that they be guided. This is similar to the stipulation that Allāh mentions in another Sūrah,

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

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

Abrogation of the Obligation to offer the Night Prayer^[1] and a Mention of its Valid Excuses

Then Allāh says,

﴿إِنَّ رَبَّكَ يَقْلُقُ أَنَّ تَقُومَ أَثْنَىٰ مِنْ ثُلَاثٍ أَلَيْلٍ وَنُصْفَهُمْ وَأَنْتُمْ وَلَكَائِمَةٌ مِنَ الَّذِينَ مَمَكٌ﴾

﴿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 Allāh has commanded you, because it is difficult for you. Thus, Allāh says,

﴿وَاللَّهُ يُعَدِّرُ اللَّيْلَ وَالنَّهَارَ﴾

﴿And Allāh 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 لَيْلٌ تُحْصَرُ﴾

﴿He knows that you are unable to pray the whole night,﴾

meaning, the obligation which He prescribed for you.

﴿فَاقرءُوا مَا يَسَّرَ مِنَ الْقُرْآنِ﴾

﴿So, recite you of the Qur'ān 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). Allāh uses the term recitation (Qirā'ah) to mean prayer (Ṣalāh). This is as Allāh says in Sūrah Subḥān (Al-Isrā'),

﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾

﴿And offer your Ṣalāh neither aloud﴾ (17:110) meaning, your recitation.

﴿وَلَا تُخَافُهَا﴾

[1] As mentioned earlier, this refers to Qiyām Al-Layl or what is commonly called Tahajjud.

﴿Nor in low voice.﴾ (17:110) Then Allāh says,

﴿عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْجُؤٌ وَمَأْخُودٌ بَضَرِيئُونَ فِي الْأَرْضِ يَنْتَعُونَ مِنْ فَضْلِ اللَّهِ وَمَأْخُودُونَ بِقِيلِهِ فِي سَبِيلِ اللَّهِ﴾

﴿He knows that there will be some among you sick, others traveling through the land, seeking of Allāh's bounty, yet others fighting in Allāh'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 Allāh 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 Allāh. This *Āyah*, rather, this entire *Sūrah* 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, Allāh says,

﴿قَارِءُوا مَا يَسَّرَ مِنْهُ﴾

﴿So recite as much of the Qur'ān as may be easy,﴾

meaning, stand and pray at night whatever is easy for you to do of it.

Allāh said;

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

﴿and perform Ṣalāh and give Zakāh,﴾

meaning, establish your obligatory prayers and pay your obligatory *Zakāh*. This is a proof for those who say that *Zakāh* was made obligatory in Makkah, but the various amounts of *Niṣāb*^[1] and how much was to be given was clarified in Al-Madīnah. And Allāh knows best.

Ibn 'Abbās, 'Ikrimah, Mujāhid, Al-Ḥasan, Qatādah and others from the Salaf have said, "Verily, this *Āyah* abrogated the standing for prayer at night that Allāh previously made

[1] The minimum amount requiring *Zakāh* to be paid on wealth.

obligatory for the Muslims.^[1] It has been confirmed in the Two Ṣaḥīḥs that the Messenger of Allāh ﷺ 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 Allāh ﷺ replied,

«لَا، إِلَّا أَنْ تَطَوَّعَ»

«No, except what you may do voluntarily.»^[2]

The Command to give Charity and do Good Deeds

Allāh says,

﴿وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا﴾

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

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً﴾

﴿Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times?﴾ (2:245)

Then Allāh says,

﴿وَمَا تُقْبِلُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ لَكُمْ﴾

﴿And whatever good you send before you for yourselves, you will certainly find it with Allāh, 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-Hāfiẓ Abu Ya'lā Al-Mawṣili reported from Al-Ḥārith bin Suwayd, from 'Abdullāh that Messenger of Allāh ﷺ said,

«أَيُّكُمْ مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالٍ وَارِيهِ؟»

[1] Aṭ-Ṭabari 23:679, 680, and Ad-Durr Al-Manthūr 8:322.

[2] Faṭḥ Al-Bārī 1:130, and Muslim 1:41.

«Which of you hold his wealth to be more beloved to him than the wealth of his heir?»

They said, "O Messenger of Allāh! 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 Allāh ﷺ then said,

«اَعْلَمُوا مَا تَقُولُونَ»

«Know what you are saying!»

They replied, "What do we know other than this, O Messenger of Allāh?" He then said,

«إِنَّمَا مَالُ أَحَدِكُمْ مَا قَدَّمَ، وَمَالُ وَارِثِهِ مَا أَخَّرَ»

«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.»^[1]

Al-Bukhārī also recorded this Ḥadīth.^[2]

Then Allāh says,

﴿وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

«And seek forgiveness of Allāh. Verily, Allāh 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 *Tafsīr* of *Sūrat Al-Muzzammil*, and all praise and blessings are due to Allāh.

[1] *Musnad Abu Ya'la* 9:97.

[2] *Fath Al-Bāri* 11:264, and *An-Nasā'i* 6:237.