

and saintly guides, who are engaged in the service of education, training and human reform, should render their services during the day. It is better to reserve the night for Divine worship and devotional activities. The practice of the righteous scholars and predecessors bear testimony to this fact. If a temporary need arises to serve the cause of education and propagation at night, it may be carried out to the degree of necessity, but this would be an exception. The practice of many scholars and jurists confirm this exception .

وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا (And remember the name of your Lord, and devote yourself to Him with exclusive devotion... 73:8). The word *tabattul*, literally, means 'to cut off oneself from entire creation to focus attention solely on the Creator to detach oneself from worldly things and devote oneself exclusively and sincerely to the service of Allah' The sentence: وَادْكُرْ اسْمَ رَبِّكَ (And remember the name of your Lord...73:8) is grammatically conjoined to the sentence: قُمْ اللَّيْلَ (Stand at night [for prayer]... 73:2) which enjoins upon the Holy Prophet ﷺ to perform the night-prayer, and incidentally his attention is drawn in the following verse to special devotional activities in the course of the day: إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا 'Surely, in daytime, you have a lengthy work to do. [73:7]' But the verse 8 enjoins a devotional activity (remembering Allah) that can be performed at any time of day or night. In fact, it can be performed at all times and under all circumstances. Since it is inconceivable that the Holy Prophet ﷺ would never remember Allah, the purport of enjoining *Dhikr* (Remembrance of Allah) is to emphasise 'keeping to it consistently' in the sense that there should be no laxity in it. [Mazharī]. This is possible only if 'remembering Allah' is taken in its widest possible sense to include 'Reciting His name with tongue', 'Remembrance by heart' and also 'keeping one's body engaged in complying with the commands of Allah'. A narration of Sayyidah 'Ā'ishah Ṣiddīqah رضى الله عنها reports the following:

كَانَ يَذْكُرُ اللَّهَ عَلَى كُلِّ حِينٍ

"The Holy Prophet ﷺ used to remember Allah at all times."

This Ḥadīth is correct in terms of the wider concept of 'remembrance of Allah' just explained above. Obviously, the Holy Prophet ﷺ did not make *dhikr* by his tongue when answering the call of nature as Aḥādīth distinctly confirm this, but *Dhikr* by heart is possible at all times. There

are, however, two types of *Dhikr* by heart: [1] It may be done through 'imagined words'; [2] by reflecting and pondering on the Divine attributes of perfection. [Shaikh Thanawī].

The next injunction in this verse is:

تَبَتَّلْ إِلَيْهِ تَبْتِيلًا ..and devote yourself to Him with exclusive devotion. [73:8]. In other words, the Holy Prophet ﷺ is to detach himself from worldly things and devote himself exclusively and sincerely to Allah. The general import of the verse imparts the injunction that when worshipping Allah, no partners should be associated with Him and the total worship and devotion should be solely for Him. In all his actions and movements, he should single out Allah for reliance. He should not take any creature as possessing the power of benefit and harm or as possessing the power of granting wishes and solving problems. Sayyidnā Ibn Zaid رضي الله عنه said that *tabattul* signifies 'to abandon the world and what is in it and focus attention on what is with Allah'. [Maḥzarī]. The *tabattul* which this verse enjoins is completely different from the concept and practice of monasticism which the Qur'ān denounces elsewhere, thus:

وَرَهْبَانِيَّةً ابْتَدَعُوهَا

'...As for monasticism, it was invented by them\_\_ [57:27]'

and a Ḥadīth denounces it thus:

لا رهبانية في الاسلام

"There is no monasticism in Islam."

*Rahbāniyyah* or 'monasticism', in the technical language of Shari'ah, signifies 'to abandon the world and sever all ties which involves the giving up of all pleasures and all lawful and pure things, believing that doing so is 'worship' and thinking that without avoiding them one would not be able to attain the good pleasure of Allah. It also means to sever human relationships in such a manner that human rights are not taken care of or they are violated. This verse enjoins a different type of *tabattul* or severance of relationship. It means that one's relationship with human beings should not overpower his relationship with Allah - whether in terms of belief or in terms of practice. Such a detachment is not contradictory to any business relations, or social contracts and transactions, like marriage and family ties. In fact, they can be combined. *Tabattul*, in this sense, is the characteristic of all Prophets عليهم السلام,

especially that of the Holy Prophet Muḥammad ﷺ. Their lives bear ample testimony to this type of *tabattul* which the pious elders alternatively term as *Ikhlāṣ* (sincerity). [Maḥzarī]

### An Important Note

In the matter of 'Allah's Remembrance' and 'detachment from the world', the venerable Ṣūfīs, whether belonging to the earlier generation or later generation, have always been forward. They said that there are only two steps with which they are exerting their effort to cover the distance and conquer the path day and night. The first step is to detach themselves from the creation and the second step is to reach Allah [i.e. their destination]. The two steps are inseparable, in that where one is operational the other must operate; and if one does not operate, the other will not operate either. The two steps have been stated as two conjoined sentences, thus: *وَأَذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا* 'And remember the name of your Lord, and devote yourself to Him with exclusive devotion. [73:8]'. In this context, *dhikr* Allah refers to constant Remembrance of Allah where there should be no failing, and at no time there should be forgetfulness. This *maqām* 'station' in Ṣūfī terminology is referred to as *wuṣūl ila-Allah* 'reaching out to Allah. The first statement states the second step and the second statement states the first step. Thus the statements state the order in reverse probably because in practice *tabattul*, in the sense given above, is prior to *wuṣūl ila-Allah* which is achieved after the operation of the former. The main object of a *sālik* (the spiritual traveller) is to achieve the second step, therefore the naturally occurring order has been changed and remembrance of Allah has been mentioned first. This also is meant to show the importance and virtue of remembrance of Allah. How well Shaikh Sa'dī رحمه الله تعالى has versified the two steps:

تعلق حجاب است وے حاصلی.....☆.....چو پیوند ہا بُگسلی واصلی

Worldly relationship is a barrier and brings no (eternal) benefit.  
When you abandon these relations, you will be the one who reaches out to Allah.

### Remembrance of Allah through Repetition of His Personal Name

The verse under comment whilst enjoining *dhikrullah* (remembrance of Allah) has referred to it as 'remembrance of the name of Allah by saying: *وَأَذْكُرْ اسْمَ رَبِّكَ* 'And remember the name of your Lord - [73:8]' and not *وَأَذْكُرْ رَبِّكَ* 'And remember your Lord'.

This indicates that the repetition of Allah's personal name 'Allah, Allah' is also desired and required form of *dhikr* and worship. [Maḏharī]. Some scholars say that such repetition of His personal name is an 'innovation' (*bid'ah*), but this opinion is not correct. And Allah knows best!

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (He is the Lord of the East and the West; there is no god but He; so take Him for [your] Guardian...73:9). The word *wakīl*, lexicologically, refers to a 'person who has been given a task to do'. 'To take Allah as guardian' means that all matters and affairs should be entrusted to Allah. Technically, this is called *tawakkul* 'trust'.

The Holy Prophet ﷺ is given several injunctions in this Sūrah. This is the fifth injunction. Imām Ya'qūb Karkhī رحمه الله تعالى says that from the beginning of the Sūrah up to this verse there is reference to the *maqāmāt sulūk* 'journeying or a methodical travelling along the spiritual path through the various states and stations under the direction of a spiritual master or adept'. The references are as follows: [1] solitude at night to worship Allah; [2] preoccupation with Qur'an; [3] constant Remembrance of Allah; [4] severance of relationship with "everything-other-than-Allah, and [5] total trust in Allah. Preceding the last injunction about trust, Allah's attribute is given, thus: رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ 'He is the Lord of the East and the West\_\_[73:9]'. In other words, Allah is the Cherisher and Sustainer of the entire universe. He is responsible to fulfill the needs of all from the beginning to the end. He alone can assist in all matters. Just as He has been singled out for worship, so should He be singled out for reliance, and full trust must be put in Him. Anyone who trusts and relies on Allah will never be deprived of his needs as the Qur'an puts it:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

'...And whoever places his trust in Allah, He is sufficient for him. \_\_[65:3]'

### The Correct Concept of *Tawakkul* [Trust]

Trust in Allah does not imply for anyone to avoid the apparent means of acquiring livelihood, or giving up the normal ways of saving oneself from any affliction. The ways and means that Allah has created for a particular purpose should not be abandoned while placing total trust in Allah. On the contrary, in order to achieve our purpose it is necessary for

us to utilize the God-given power and causes at our disposal to the fullest extent, but we should not repose blind faith in material causes and means. But having adopted actions of choice, the result should then be left with Allah whose will is the Ultimate Cause of everything.

The Holy Prophet ﷺ himself has explained *tawakkul* in this way. Imām Baghawī, in his *Sharḥ-us-Sunnah*, and Baihaqī, in his *Shu'ab-ul-Īmān*, have cited the following Ḥadīth:

ان نفسا لن تموت حتى تستكمل رزقها، الا فاتتقوا الله واجملوا في الطلب

"Jibra'īl عليه السلام has inspired me with the thought that no person will ever die until he receives, in full, his sustenance that Allah has decreed for him. Therefore, fear Allah and be moderate in your search."

In other words, we should not be over-absorbed in quest for our needs so deeply that the attention of the heart is totally focused on the material causes and means. Instead, after adopting the ways and means to fulfill our needs, we should repose our total trust in and reliance upon Allah in the sense that without His will, no cause can bring any effect.

Tirmidhī transmits a Ḥadīth on the authority of Sayyidnā Abū Dharr Al-Ghifārī رضي الله عنه that the Holy Prophet ﷺ said: "*Zuhd* (Renunciation of the world) does not mean to turn lawful things into unlawful or squander the wealth Allah has given you. Renunciation of the world means to have more faith in the things that are in Allah's hands than what are in your hands." [Maḏharī]

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا (And bear patiently what they say, and part with them in a beautiful manner...73:10). According to Imām Karkhī رحمه الله تعالى, this is the sixth injunction given to the Holy Prophet ﷺ that he should bear with patience and fortitude the jibes, opposition and persecution of his enemies. Perfect patience is the supreme station of *sulūk* (methodical travelling along the spiritual path). Spiritual reformers expend their entire strength, energy and life in reforming the deviant people. In return, they have to hear vile language, they are persecuted and wronged in many different ways. In return, they exercise *ṣabr* (patience) in a beautiful manner. In other words, they do not even entertain the thought of revenge. This is the supreme station, which in Sūfī terminology, is attained only after *fanā' kāmīl*: 'complete negation of

selfish desires'.

وَاهْجُرْهُمْ هَجْرًا جَمِيلًا (...and part with them in a beautiful manner...73:10). The word *hajr*, literally, denotes 'to give up something in a state of grief, anger and temper'. The verse means that rejecters of Truth utter words that hurt. He should not take revenge, but maintain no relations with them either. At the time of severing relations, it is natural for man to utter words of complaint and disgust. Therefore, Allah's Messenger ﷺ is told to cut off relations with the rejecters of Truth, but he must maintain his dignity and integrity. Hence, the verse contains the grammatically restricted cognate accusative, *hajran jamīlan*, 'in a beautiful manner'. The high status and the exalted standard of character require that the Holy Prophet ﷺ should restrain himself from making any abusive remarks at the deniers of Truth.

Some scholars of Tafsīr say that the injunction of this verse is repealed by verses of *jihād* which were revealed later on. But a careful analysis indicates that the injunction is not repealed. The above verses enjoin patience and steadfastness in the face of what the enemies say and cutting off from them courteously. This is not in conflict with verses that deal with reproof, punishment and armed struggle that were revealed subsequently. The injunction of this verse is applicable at all times and under all circumstances, whereas *jihād* is reproof and punishment, and is a specific injunction to be applied under specific conditions. Islamic *jihād* and armed struggle is not a matter of taking revenge or expression of anger, which could be in conflict with patience and fortitude or courteous severance. It is purely acting on the Divine command as is patience and courteous severance under general circumstances. Up to this point the Holy Prophet ﷺ was commanded to be steadfast and to abstain from revenge. The next verse, reprimands the deniers of Truth that instead of being grateful to Allah for "ease and plenty" provided for them, they reject the Divine Message:

وَدَرْنِي وَالْمُكَذِّبِينَ أُولَى النَّعْمَةِ وَمَهَلْهُم قَلِيلًا (And leave Me [to deal] with the deniers, the people of luxury, and give them respite for a while....73:11). The 'deniers' are referred to as 'the people of luxury'. The word *na'mah*, the first letter [n] bearing *fath* [=a], signifies 'ease and plenty; abundance of wealth and children'. This indicates that people who live a life of ease, plenty and luxury can only be the ones who deny the Hereafter. These

things do often fall to the lot of the believers, but they do not intoxicate them. Therefore, even when they live a life of luxury, their hearts are never, at any time, empty of the thought of the Hereafter. Only the deniers of the Hereafter will live a life of luxury that is neglectful of the Hereafter.

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا (Surely with Us are fetters and flaming fire, and food that chokes, and a painful punishment...73:12-13). The terrible punishment of the Hereafter is described in these verses. First, there is the mention of *ankāl* which is the plural of *nakāl*. It denotes 'fetter, chain, shackle'. Then, there is the mention of 'flaming fire'. Then, verse [13] describes the 'choking food' the inmates of Hell will be given to eat.

The word *ghuṣṣah* literally denotes 'a thing by which one is choked'. For example, a morsel may block the throat in such a way as it can neither be swallowed nor can it be brought up. The inmates of Hell will be given *ḍarī'* and *zaqqūm* (thorny fruits) to eat. These fruits fit the description.

Sayyidnā Ibn 'Abbās رضي الله عنه said: "In it will be thorns of fire that will choke." [God save us!]. The verse says in conclusion: وَعَذَابًا أَلِيمًا (...and a painful punishment...73:13).

Having described specific forms of punishment, this description is general - indicating that there will be many more horrible and terrible forms of punishment which man cannot even imagine. [O Allah, save us from all forms of punishment!]

### The Righteous Elders' Fear of the Hereafter

Imām Aḥmad, Ibn Abī Dāwūd, Ibn 'Adīyy and Baihaqī record a narration that a person heard this verse and fell fainted. One day Ḥasan al-Baṣrī رحمه الله تعالى was fasting. When the food was brought to him at the time of *ifṭār* (ending the fast), this verse occurred in his mind and he could not eat. As a result, he sent it away. The following day he was fasting again. The same thing happened in the evening and he sent the food away. On the third day the same thing happened. So, his sons went to Thābit Bunānī, Yazīd Ḍabbāī, and Yaḥyā Al-Bakkā' and recounted the story. All three personalities went to Ḥasan and insisted on his eating something. At their insistence, the latter ate a little. [Rūḥ-ul-Ma'ānī]

يَوْمَ تَرُجُّفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلاً ﴿١٤﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ  
رَسُولًا لَا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ  
فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴿١٦﴾ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾

(on the Day when the earth and the mountains will quake, and the mountains will turn into a slipping heap of sand. [14] We have sent to you a messenger, as a witness over you, just as We sent a messenger to Fir'aun (the Pharaoh). [15] Then, Fir'aun disobeyed the messenger; so We seized him with a severe seizure. [16] So, if you disbelieve, how will you save yourself from a day that will turn the small boys into grey-headed old men...17).

These verses describe the horrors and terrors of the Day of Resurrection. Verse [14] describes that the punishment will take place on the Day when the earth and mountains will shake and the mountains will be reduced to a heap of dust or shifting dunes. Thereafter, reference is made to the story of Mūsā عليه السلام and Fir'aun in order to threaten the pagans of Makkah. Allah sent a Messenger, Muḥammad ﷺ, to bear witness against the pagans of Makkah just as He sent a Messenger, Mūsā عليه السلام, to Fir'aun. But Fir'aun disobeyed Mūsā عليه السلام and Allah seized him with terrible severity right in this world. Likewise, if the pagans of Makkah persist stubbornly in their pagan conduct, they too can be seized similarly with terrible severity in this very world. Towards the conclusion, the verse says that if no torment is inflicted in this world, no one can escape the horrors and terrors and length of the Day of Resurrection that will turn the children grey. This could be a metaphor for the most calamitous happenings which bring about disastrous changes. But some scholars say that this is a description of reality, in that the Day of Resurrection will be so long that a little child will grow old. [Qurṭubī and Rūh].

### The Obligatory Nature of Tahajjud Prayer Abrogated

At the beginning of the Sūrah, the command 'stand at night (for prayer)' prescribed the night-prayer for Allah's Messenger as well as for the general body of Muslims. It was also obligatory for the prayer to be long, but they had a choice in its length. They had to pray for half the night or one-third of the night or two-thirds of the night. A group of noble Companions in the performance of this duty mostly followed the 'azīmah (preferred original rule of law). As a result, they spent almost two-thirds



of the night in prayer. They performed this prayer every night. During the day they would invite people to Islam and preach and attend to their personal needs. Most of the Companions were either labourers or businessmen. The Messenger's as well as the Companions' feet would swell on account of the long prayers. Waking at night was extremely difficult, and Allah was fully aware of the entire set-up, but it was pre-decreed in His knowledge that the difficulty is temporary and a passing phase. The purpose of this exercise is *riyāḍah* 'ascetic discipline' of the Holy Prophet ﷺ and his Companions. In the initial stages, they were in a condition of disequilibrium. Therefore, they were required to exert themselves in spiritual struggle and ascetic discipline, thus:

إِنَّا سَنُلْقِيكَ قَوْلًا ثَقِيلًا 'We are going to send down to you a weighty discourse. [73:5]'. The Holy Prophet ﷺ was going to be handed over the service of the Qur'ān which is much more difficult than this ascetic discipline. According to the Pre-eternal knowledge of Allah, when the ascetic discipline was completed and with His grace perfect balance was attained, asceticism was replaced by moderation. As a result, the obligatory nature of night-prayer was repealed. According to Ibn 'Abbās رضي الله عنه, the above verses merely cancelled the obligatory nature of night-prayer, but the basic *tahajjud* prayer remained intact as obligatory. When the five daily prayers were prescribed on the night of *mi'rāj*, the obligatory nature of *tahajjud* prayer too was cancelled. And Allah knows best!

Apparently, this obligation was cancelled for Allah's Messenger as well as for the entire 'Ummah. However, it is still a supererogatory and laudable deed in the sight of Allah. Furthermore, there is no time or recitation constraint. Every person may perform the prayer according to his own ability in the time available to him and recite the Qur'ān as much of it as is easy for him .

### **The Concept of Abrogation in Shari'ah**

Legislating laws and abrogating them to proclaim new ones in their place is a routine practice in human governments and institutions. However, abrogation occurs sometimes in a piece of human legislation because the legislators did not fully comprehend the situation at the time of formulating a certain law, and are forced to amend it when they realize that the situation has changed and the law is no longer applicable in the

new circumstances. At other times, a law might be proclaimed in the government gazette in keeping with the prevailing circumstances, but the legislators might not have foreseen that the circumstances might change. When that happens, the old law will have to be repealed and a new one will have to be legislated and promulgated. It is inconceivable that these two forms of repeal will ever apply to Divine injunctions.

A third situation is that when the legislator formulates a law, he foresees that in time to come conditions will change, as a result the law will no longer apply *in toto* in the changed condition. So, when the conditions alter, as the legislator had foreseen, he legislates a new law and makes it public as he had forethought. This is the only form of abrogation that can take place, and has been taking place in Divine injunctions. It has always been the case that a certain piece of Divine law was intended, from the very beginning, to remain in force for a limited time, but Divine Wisdom chose not to disclose this time limit from the people. Because of the general wordings of the legislation, the general community of people thought it was an immutable law whereas Allah had pre-decreed it as a temporary law for a limited period of time. When its temporary period was over, the law was withdrawn. People took this as the abrogation of law whereas in reality it merely defined the time period. In other words, at that time it is made publicly known to the people that the law was not an immutable one, but promulgated for a limited period of time. Thus the period is now over and the law is no longer applicable.

There are many verses of the Qur'an that have been repealed, and the commoners find it difficult to grasp the wisdom underlying the repeal, but the foregoing explanation should allay the difficulty. However, the question remains: Was *tahajjud* prayer specially obligatory on the Holy Prophet ﷺ after the verse under comment was revealed? Some scholars of Tafsir answer it in the affirmative and they base their argument on the following verse:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ

'And during the night, wake up for *Ṣalāh*, an additional prayer for you [17:79]'

This verse prescribes *tahajjud* as an additional prayer specially for the

Holy Prophet ﷺ. The word *nāfilah* literally denotes 'additional', meaning 'additional obligation'. But according to the overwhelming majority, the correct view is that the obligatory nature of *tahajjud* prayer has been abrogated for Allah's Messenger, as well as the general body of Muslims. However, it still remains an act of supererogation for all. The above verse contains the phrase *نَافِلَةٌ لَّكَ nāfilatan lak* 'an additional prayer for you'. The word *nāfilah* is used in its technical sense of *nafl* 'supererogatory'. If *tahajjud* is a *nafl* prayer for all, then it is not clear why addressing the Holy Prophet ﷺ the verse adds *lak* 'for you' as if it is a distinctively voluntary act for the Holy Prophet ﷺ. Please see Ma'āriful Qur'ān, Vol. 5/pp533-543 for fuller explanation, especially pp536-537 for whether *tahajjud* is a mere *nafl* (voluntary) or *sunnah mu'akkadah* (the emphasised practice of the Holy Prophet ﷺ)

The verse that abrogates the obligatory nature of *tahajjud* prayer starts from -

إِنَّ رَبَّكَ يَعْلَمُ

'Your Lord knows\_\_ [73:20]'

and ends at - '...Now, recite as much of the Qur'ān as is easy (for you) [73:20]' This verse was revealed one year or eight months after the initial verses of this Sūrah. Thus the obligatory nature of night-prayer was abrogated after a year. Musnad of Aḥmad, Muslim, Abū Dāwūd, Ibn Mājah and Nasa'ī record a narration of Sayyidah 'Ā'ishah رَحِمَهُ اللَّهُ تَعَالَى who stated that at the commencement of this Sūrah, Allah had prescribed the night-prayer. The Messenger of Allah and the blessed Companions constantly and consistently carried out the obligation for a year. Allah held back the last part of the Sūrah in the sky for twelve months. It was revealed after a year which abrogated the obligatory status of night-prayer and made concession - reducing its status to supererogation. [Rūḥ-ul-Ma'ānī]

عَلِمَ أَنْ لَنْ تُحْصُوهُ (...He knows that you cannot do it regularly...73:20). The word *iḥṣā'* literally denotes 'to count'. Some commentators interpret this verse as follows: Allah had not fixed the exact time for night-prayer. They were given the option of choosing time between one-third of the night to two thirds of it. But when the Companions were preoccupied with the prayer, it was difficult for them to calculate whether they had stayed up

half the night, or one-third of the night, or two-thirds of the night, because in those days there were no watches or clocks to measure the time. Even if there were, it was not in keeping with their conditions of involvement in prayers to look at the time repeatedly. They would be absorbed in their prayers, so as to be oblivious to their environment. This is the significance of the phrase *lan tuḥṣūhu*. Other scholars say that the word *iḥṣā'* connotes 'the act of counting', signifying that Allah knows that you will not be able to keep count of the constant prayers during the lengthy hours and hours of sleep. The word *iḥṣā'* is also used in this sense, as is used in a Ḥadīth in connection with the beautiful names of Allah, thus:

من احصاها دخل الجنة

"He who keeps count of them will enter Paradise"

meaning, to act fully according to the attributes and qualities of Allah, as indicated in His beautiful names. For fuller explanation, please see Ma'ariful Qur'an, Vol. 5/pp272-273 under the following verse:

وَأِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا

'...And if you count the bounties of Allah, you cannot count them all. [14:34]'

فَتَابَ عَلَيْكُمْ (...therefore He turned to you in mercy...73:20). The word *taubah* originally means 'to turn'. Repentance for sins is also called *taubah* in Arabic, because the sinner turns away from his past sins and crimes. In this context, the word simply means 'to turn', that is, Allah took back the obligatory nature of the injunction of night-prayer. Then He says: فَاقْرَأُوا مَا يَسَّرَ مِنَ الْقُرْآنِ (...Now, recite as much of the Qur'an as is easy ... 73:20). That is, recite in *tahajjud* prayer which is no longer obligatory. It is supererogatory enjoying the status of *sunnah* or *mustahab*. No particular number of verses has been fixed for recitation of the Holy Qur'an in *tahajjud* prayer. So a worshipper may recite as much of it as is easy for him. This verse answers many legal questions that are available in books of jurisprudence.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرِّضُوا اللَّهَ قَرْضًا حَسَنًا (And establish *ṣalāh*, and pay *zakāh*, and advance to Allah a goodly loan....73:20). According to majority of the commentators, *ṣalāh* in this context refers to the five prescribed

prayers that were made obligatory on the Night of Ascent (*Mir'āj*). This indicates that the night-prayer was obligatory for a year. In the meantime, the nocturnal journey took place, and the five daily prayers were prescribed. After that, the above verses were revealed and the obligatory nature of *tahajjud* prayer was abrogated. Towards the conclusion of the Sūrah, where it speaks of establishment of prayer, it refers to the five prescribed prayers. [Ibn Kathīr, Qurṭubī and Al-Baḥr-ul-Muḥīṭ].

وَأْتُوا زَكَاةً (...and pay zakah....73:20). *Zakāh* refers to the prescribed *zakāh*. However, it is popularly understood that *zakāh* was prescribed two years after migration to Madīnah whereas this verse is Makkī and, as was said earlier, a consensus of scholarly opinion assigns the revelation of this Sūrah to the earliest period of the call. In response, some commentators express the view that this particular verse was revealed in Madīnah. Ibn Kathīr, however, says that *zakāh* was prescribed in the earliest days of Islam, although its details, like exemption limit and the rate, were fixed in the second year of migration at Madīnah. Even if the verse is treated as Makkī, there should be no problem in taking the word *zakāh* in its technical sense of prescribed *zakāh* as Rūḥ-ul- Ma'ānī explains in detail. Its full analysis will be found in this author's booklet entitled '*Nizām-e-Zakāt*'.

وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا (...and advance to Allah a goodly loan....73:20). In other words, spend in the way of Allah as charitable donations. This would be as if one is advancing a loan to Allah who will multiply it many times and reward him most abundantly. This indicates Divine favour and grace towards him, and it also describes that Allah is the richest of all. The loan will not be lost, but will be richly returned. The command for *Zakāh* has already been mentioned previously, therefore advancing a loan to Allah refers, according to most scholars, to other voluntary charitable donations in the cause of Allah as, for instance, spending on friends and relatives or utilizing for entertainment of guests or investing in the service of scholars and righteous people. Some scholars point out that besides the prescribed *Zakāh*, there are other financial obligations imposed on man, such as maintenance of parents, wife and children. Thus the command to pay *zakāh* in verse 20 covers the injunction of paying out the prescribed *Zakāh*, while other financial obligations are covered by the

words: '...advance to Allah a goodly loan [20]'.  
 وَمَا تَقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ (...whatever good you will send ahead for your own selves [73:20]. In other words, if man does good in his lifetime, it is better for him than advising someone else to do the good deed at the time of his death. This advice for doing good on behalf of the deceased includes financial worship and voluntary charitable donations. It also includes prescribed prayers, fasts and other prescribed worship or duties that were missed out or neglected, it is better to pay out the *fiḍyah* and/or *kaffārah* with one's own hands while he is living and be absolved of the responsibility rather than expecting the heirs to discharge it. They may do it or they may neglect to do it .

The Messenger of Allah ﷺ once asked the blessed Companions: "Which of you holds his wealth to be dearer to himself than the wealth of his heirs?" They replied: "O Allah's Messenger, there is not a single one of us who does not hold his wealth to be dearer to himself than the wealth of his heir." Allah's Messenger then said: "Consider carefully what you are saying." They submitted: "This is indeed our considered opinion. We do not know any better." He then said: "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." [Ibn Kathīr from Abū Ya'ālā al-Mawṣilī and said al-Bukhārī transmitted it, reporting from Ḥafṣ Ibn Ghiyāth and so on].

**Alḥamdulillāh**  
**The Commentary on**  
**Sūrah Al-Muzzammil**  
**Ends here**

## Sūrah Al-Muddaththir

### (The Enveloped One)

This Sūrah is Makkī, and it has 56 verses and 2 sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

#### Verses 1 - 56

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَتِيَابِكَ فَطَهِّرْ ﴿٤﴾  
 وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ وَلَا تَمَنَّ أَنْ تَمُوتَ وَتَسْأَلُ نَارًا ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾ فَإِذَا نُفِرَ  
 فِي النَّاقُورِ ﴿٨﴾ فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ  
 ﴿١٠﴾ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ، مَا لَا مَمْدُودًا ﴿١٢﴾  
 وَبَيْنَ شُهُودًا ﴿١٣﴾ وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾  
 كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾ سَأَرْهُقُهُ صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ  
 ﴿١٨﴾ فَقَتَلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قَاتَلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ  
 عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ  
 ﴿٢٤﴾ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأَصْلِيهِ سَقَرٌ ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَقَرٌ  
 ﴿٢٧﴾ لَا تُبْقَى وَلَا تَذَرُ ﴿٢٨﴾ لَوْ آحَاةٌ لِلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾  
 وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمُ إِلَّا الْإِفْتِنَةَ لِلَّذِينَ  
 كَفَرُوا ۗ لَا يَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدُّوا الَّذِينَ آمَنُوا إِيمَانًا وَلَا  
 يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۗ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ

وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي  
 مَن يَشَاءُ ۗ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۗ وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾  
 كَلَّا وَالْقَمَرَ ﴿٣٢﴾ وَاللَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾ وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٤﴾ إِنَّهَا  
 لِأَحَدَى الْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾ لِمَن شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ  
 ﴿٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي  
 جَنَّتٍ ۗ يَتَسَاءَلُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ  
 ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ ﴿٤٤﴾  
 وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾ حَتَّىٰ  
 آتَنَّا الْيَقِينَ ﴿٤٧﴾ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشُّفَعِينَ ﴿٤٨﴾ فَمَا لَهُمْ عَنِ  
 التَّذْكَرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَانَهُمْ حُمْرٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِنْ قَسْوَرَةٍ  
 ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً ﴿٥٢﴾ كَلَّا ۗ بَلْ  
 لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَاءَ ذَكَرْهُ ﴿٥٥﴾ وَمَا  
 يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

O you, enveloped in a mantle, [1] stand up and warn, [2] and pronounce the greatness of your Lord, [3] and purify your clothes, [4] and keep away from filth, [5] and do no favour (to anyone merely) to ask more (in exchange), [6] and for the sake of your Lord, observe patience. [7] For when the trumpet is blown, [8] that day will be a difficult day, [9] not easy for the disbelievers. [10] Leave me (to deal) with the one whom I have created lonely, [11] and I gave him extensive wealth, [12] and sons present before (his) eyes, [13] and extended (power and honour) to him fairly well. [14] Still, he aspires that I should give him more. [15] Never! He is inimical towards Our verses. [16] I will force him to climb (the mountain) sa'ud. [17] He pondered and suggested. [18] Death onto him! How (bad) is the suggestion he has put forward! [19] Again, death unto him! How (bad) is the suggestion he has put forward! [20] Then he looked (to those around him,) [21] then he frowned and scowled, [22] then turned his back, and waxed proud, [23] then said, "This is nothing but traditional magic; [24] this is



nothing but saying of a mortal." [25] I will put him into Saqar (Hell). [26] And what can let you know what Saqar is? [27] It neither spares (anything inside it from burning) nor leaves (any disbeliever outside). [28] It will disfigure the skins. [29] Appointed on it are nineteen (wardens). [30] And We did not make wardens of the Fire but (from among) angels, and did not fix their number but as a test for those who disbelieve, so that those who are given the Book may come to believe, and those who believe may increase in belief, and so that those who are given the Book and those who believe may not doubt (its correctness), and so that those having malady in their hearts and the disbelievers say, "What has Allah meant by this (sentence that is as strange as a) proverb?" Thus Allah lets go astray whomever He wills, and leads to the right path whomever He wills. And no one knows the hosts of your Lord but He. And this is nothing else but a reminder for mankind. [31] Truly, I swear by the moon, [32] and by the night when it goes back, [33] and by the morning when it becomes bright, [34] it (*saqar*: Hell) is one of the greatest things [35] as a warning to the mankind, [36] to the one who wishes to come forward (towards good deeds) or to go back (from them). [37] Everyone will be detained (in the Hell) because of what he did, [38] except the People of the Right, (i.e. those who will be given their Book of Deeds in their right hands) [39] who will be in gardens, asking [40] about the guilty persons, [41] "What has brought you to? (*Saqar*: Hell)" [42] They will say, "We were not among those who offered *ṣalāh*, (obligatory prayer) [43] and we used not to give food to the needy, [44] and we used to indulge (in mocking at the truth) along with those who indulged, [45] and used to deny the Day of Requit, [46] until when we were overtaken by that which is certain." [47] Then intercession of intercessors will not avail them. [48] So what has happened to them that they are turning away from the Reminder, [49] as if they were wild donkeys, [50] fleeing from a lion? [51] Rather, every one of them wishes that he should be given unrolled (divine) scriptures. [52] Never! But they do not fear the Hereafter. [53] Never! Indeed, this is a Reminder. [54] So, whoever so wishes may take advice from it. [55] And they will not take advice unless Allah so wills. He is worthy to be feared, and worthy to forgive. [56]

### Commentary

Sūrah Al-Muddththir is one of the Sūrahs that was sent down in very early days of the revelation. Therefore, some of the scholars considered this Sūrah to be the first one in order of revelation. However, according to the well-known authentic *aḥādīth*, the first instalment of revelation

comprised the initial verses of Sūrah Iqra'. Traditions show that after a few verses of this Sūrah had been revealed, further revelation stopped for a period of time. The period of time during which there was a temporary cessation of revelation is termed as *fatrat-ul-wahy*. Towards the end of this period, an incident took place that is recounted by the Holy Prophet ﷺ thus:

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 in the cave of Hira'. He was sitting on a chair between the sky and the earth. So I was struck with awe until I fell down to the ground. Then, I went to my family and I said, زملوني زملوني "Wrap me up, wrap me up" So, they wrapped me up! Allah revealed the initial verses of Sūrah Al-Muddaththir. (Ṣaḥīḥain).

The Holy Prophet ﷺ is addressed in this Sūrah as : -

يَا أَيُّهَا الْمُدَّثِّرُ (O you, enveloped in a mantle...74:1) The word *al-Muddaththir* is derived from *dithār* which refers to a 'thick, warm over-garment [such as a cloak or mantle] which a person wears in winter over his other clothes in order to protect himself from cold.' The form of address is affectionate and endearing as was explained under *Al-Muzzammil* in the preceding Sūrah. The two forms of address, *al-Muzzammil* and *al-Muddaththir*, are near-synonyms. Rūḥ-ul-Ma'ānī cites a report from Jābir Ibn Zaid who says that *Al-Muddaththir* was revealed after *Al-Muzzammil*. Some scholars attribute this narration to Sayyidnā Ibn 'Abbās ؓ as well. However, according to the narration previously reported from Ṣaḥīḥain, it is clear that the first Sūrah to be revealed [after the temporary cessation] was *Al-Muddaththir*. If *Al-Muzzammil* was revealed before this, Sayyidnā Jābir Ibn 'Abdullāh ؓ [the narrator of the Ḥadīth] would have narrated it. Clearly, *Al-Muzzammil* and *Al-Muddaththir*, are near-synonyms. Therefore, it is very likely that the two Sūrahs might have been revealed in connection with the same incident - when the Holy Prophet ﷺ, whilst walking, heard a voice from the sky and saw Jibra'īl Amīn ؑ sitting on a chair between the sky and the earth, and then went to the house and wrapped himself in a mantle. This at least confirms the point that the initial verses of the two Sūrahs were among the first verses to be revealed after the temporary break in the revelation. It is however not clear as to which set

of the verses was revealed first, and which was revealed subsequently. Authentic narratives confirm that the initial verses of Sūrah Iqra' were first to be revealed. *Al-Muzzammil* and *Al-Muddaththir* were though revealed approximately the same time in connection with the same incident, there is a difference between the two: The injunctions given at the beginning of *Al-Muzzammil* are related to the Holy Prophet's ﷺ personal purification and perfection, and in *Al-Muddaththir* the injunctions are related to preaching, propagation and human reform.

Sūrah Al-Muddaththir lays down the following six injunctions:

### Injunction [1]

قُمْ فَأَنْذِرْ (stand up and warn...74:2) 'Stand up' could be taken in its primary sense. It will mean: 'Remove the additional clothes in which you have wrapped yourself'. It is also not unlikely that 'stand up' means 'Prepare yourself for the onerous task of reforming the creation of Allah'. The command *fa-andhir* (and warn) comes from the infinitive *indhār* (warning) which is based on love and affection', such as a father's warning his children against the dangers of a snake, scorpion or fire. The Prophets proclaim the Divine Message and warn its rejecters of the evil consequences of rejection. Therefore, they have received the titles of *nadhīr* and *bashīr*. '*Nadhīr*' means 'the one who affectionately and endearingly warns [people] against harmful things' and '*Bashīr*' refers to 'the one who gives glad tidings'. The Qur'ān has conferred both the titles on the Holy Prophet ﷺ and the Holy Book is replete with them. Here, however, the Qur'ān takes it as sufficient to mention *indhār* 'to warn' because at the time of revelation of this verse there were only a handful of Muslims. The rest of the people were all rejecters and disbelievers. They needed to be warned and did not merit glad tidings.

### Injunction [2]

وَرَبِّكَ فَكَبِّرْ (..and pronounce the greatness of your Lord...74:3) It means: "Proclaim the greatness of your Lord both orally and practically. The attribute *rabb* (Lord) has been used in this context because it is itself the effective cause of the injunction, in that He is the Sustainer, Cherisher and Nourisher of the entire world. He alone is worthy of *Kibriyā'*. The word *takbīr* literally signifies 'to say *Allāhu Akbar*'. This includes *takbīr* of *tahrimah* in the beginning of prayers and other *takbīrs* also. *Takbīr* is recited outside the prayers as well, such as in *adhān* and *iqāmah*. There

is no indication in the Qur'an that this injunction specifically refers to uttering *Allāhu Akbar* to commence the prayers.

### Injunction [3]

وَيَتَابَك فَطَهَّرْ (and purify your clothes...74:4) The word *thiyāb* is the plural of *thaub*. In its primary sense, it refers to 'clothes or garment'. Metaphorically, the words *thaub* and *libās* at times refer to 'action, heart, soul, moral character and religion.' Man's body may also be referred to as '*libās*'. The Holy Qur'an and Arabic idioms bear ample testimony to this. Scholars of tafsir have taken all these senses into account when interpreting this verse. The variant interpretations may not be suspected of contradiction or conflict. The different interpretations attached to the verse enrich its significance. Thus the verse would signify that the body and clothes must be kept clean from all kinds of physical impurity. The heart and soul must be kept clean from false beliefs and adulterating thoughts, and free from base morals or from moral decadence. From this it is deducible that it is forbidden to trail the pants or loin-cloth below the ankle, because this is likely to pollute the garment. The injunction of cleansing the garment may signify that the garment must not be made or bought of unlawful money. It must not be made in such a way as the sacred law does not permit. Apparently, the injunction of cleansing the clothes is not specific to prayers. The injunction applies under all conditions. Thus the jurists have ruled that it is not permitted to keep the body and clothes unclean, without necessity, even outside prayers. Likewise, it is not permitted to sit in an unclean place. In times of necessity, it would be an exception. [Maḏharī]. The Holy Qur'an says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

'...Surely Allah loves those who are most repenting, and loves those who keep themselves pure.[2:222]'

And according to a *ḥadīth* narrative 'Cleanliness is half the faith'. Therefore, a Muslim, under all conditions and circumstances, needs to keep his body, clothes and house clean and pure and also maintain his inner cleanliness of the heart. And Allah knows best!

### Injunction [4]

وَالرُّجْزَ فَاهْجُرْ (...and keep away from filth...74:5). The letters 'RJZ' may be read as *rujz* or *rijz*, and in either case the word has the same significance.

Mujāhid, 'Ikramah, Qatādah, Zuhri, Ibn Zaid and other leading authorities of Tafsīr interpret the word *rujz* as 'idols' in this context. According to a narration of Sayyidnā Ibn 'Abbās رضي الله عنه, it signifies 'any sin'. The verse enjoins to give up idols or sins. Although the Holy Prophet ﷺ never indulged in idolatry at any time in his life, he is commanded, for emphasis, to abstain from it in future as he kept away from it in the past. This command is in actual fact directed to the idolaters, so that they may realise the importance of abstaining from idol-worship, as it enjoins the Holy Prophet ﷺ to shun all filth [idols and sins] despite being sinless and infallible.

### Injunction [5]

وَلَا تَمُنُّنَ تَسْتَكْبِرُ (...and do no favour [to anyone merely] to ask more [in exchange]...74:6). In other words, no gift should be given to anyone seeking to get back in return more than what was given. This indicates that it is reprehensible to give to someone a gift with the intention that the person will give him a higher gift. Although it seems to be allowed, by another verse of the Qur'an, for common people, yet it is reprehensible and morally unrighteous - especially for the Holy Prophet ﷺ, it is unlawful, as explained by Ibn 'Abbās رضي الله عنه.

### Injunction [6]

وَلِرَبِّكَ فَاصْبِرْ ( and for the sake of your Lord, observe patience.....74:7) The word *ṣabr* literally signifies 'to restrain oneself'. In the Qur'anic context, the word has a very wide scope. It signifies to bind oneself to the laws of Allah, to restrain oneself from things made unlawful by Allah, and to control oneself, as far as possible, from unnecessary bewailing and complaining in times of difficulties and hardships. Thus this injunction is rather comprehensive which embraces almost the entire religion. On this occasion, the Holy Prophet ﷺ is directed to observe patience, particularly because the earlier verses have directed him to invite the people towards the true faith and to avoid the infidelity and *shirk*. It is obvious that he will be opposed and persecuted by the forces of evil, as the result of his missionary efforts. He should, therefore, be ready to bear all opposition and persecution with patience and fortitude .

Having given these few injunctions to the Holy Prophet ﷺ, the verses further refer to the Hereafter and its horrors. The word *nāqūr* means 'trumpet' and the verb *nuqira* means 'to blow into the trumpet so that it

makes a loud high sound'. After stating that the Day of Doom will be very horrible for all the infidels, a particular arrogant and conceited disbeliever has been described. He was a great mischief-maker and the gravity of his punishment will befit the enormity and gravity of his sins.

### The Annual Income of Walīd Ibn Mughīrah: Ten Million Guineas

The disbeliever referred to here is Walīd Ibn Mughīrah. Allah had favoured him with abundant wealth, property and children. According to Ibn 'Abbās رضي الله عنه, his land, property and gardens stretched from Makkah to Ṭā'if. According to Thaurī, his annual income was ten million Dinars. Some scholars have estimated less than this amount. It is, nonetheless, agreed that the income and yearly produce of his fields and gardens were available in every season, winter or summer. Thus the Qur'ān says:

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا. وَبَيْنَ شُهُودًا (and I gave him extensive wealth, [12] and sons present before (his) eyes...74:12-13) He was recognised as the Arab leader. He was known among his fellow citizens by the title of *raiḥānah* (the Fragrance) of the *Quraish*. He himself used to boastfully refer to himself as Waḥīd Ibn-ul-Waḥīd 'Unique, the son of the Unique', meaning 'Neither I have any match in my nation, nor my father Mughīrah.'. [Qurṭubī]. But he was ungrateful to Allah for His favours. Despite accepting Qur'ān as the Word of Allah, he imputed a lie to the Qur'ān, calling it sorcery and calling the Holy Prophet ﷺ a sorcerer. Tafsīr of Qurṭubī recounts the story thus: When the following passage of the Qur'ān was revealed, the Holy Prophet ﷺ was reciting it:

حَمْدًا ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾ غَافِرِ الذُّنُوبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ط لَا إِلَهَ إِلَّا هُوَ ط إِلَيْهِ الْمَصِيرُ ﴿٣﴾

Ḥā Mīm. [1] This is revelation of the Book from Allah, the Mighty, the All-Knowing, [2] the One who forgives sins and accepts repentance, the One who is severe in punishment, the One who is the source of all power. There is no god but He. To Him is the ultimate return (of all) [3]. [40:1-3].

Walīd Ibn Mughīrah, hearing the recitation, exclaimed spontaneously, in which he was forced to concede as follows:

والله لقد سمعت منه كلامًا ماهو من كلام الانس ولا من كلام الجن وان له لحلاوة وان عليه لطلاوة وان اعلاه لثمر وان اسفله لمغدق وانه ليعلو ولا يعلو

عليه وما يقول هذا بشر.

'By Allah! I have heard such a speech from him [Muḥammad] as can neither be the speech of a mortal, nor of Jinn. It has sweetness and elegance. Its upper part is fruit-bearing, and its lower part causes water to flow. Its beauty, no doubt, surpasses the beauty of all speeches, and cannot be superseded. It is not the speech of any human being.'

When the Quraish heard about what the great wealthy Arab leader had to say, it created a great convulsion in the Quraish, because it resulted in a wide inclination of the people towards Islam. This was a cause for concern for the leaders of the Quraish. They gathered and discussed (that if Walīd were to embrace the Islamic faith, the rest of the Quraish would soon follow suit.) Abū Jahl put their mind at ease when he took upon himself the responsibility of speaking to him and solving the problem.

### **Dialogue between Abū Jahl And Walīd: They Concur on the Holy Prophet's Veracity**

Abū Jahl went to Walīd and sat next to him, pretending to be very sad. Walīd enquired, 'What is the matter? Why do you look so sad?' Abū Jahl made the reply, 'The Quraish decided to collect money for you and help you in your old age. Now they have learnt that you visit Muḥammad ﷺ and son of Abū Quḥāfah [ie Sayyidnā Abū Bakr ؓ] so that you may have some eatables from them, and to this end you flatter them. You praise their speech. (Obviously, it was a lie that the Quraish was collecting money to help Walīd. The lie was invented merely to make him angry. Similarly it was also a lie that he was getting food from the Holy Prophet ﷺ.)' Walīd was highly enraged on hearing this. His anger knew no bounds and said in arrogance and conceit, 'How can the Quraish think this? I swear by Lāt and 'Uzzā [the two Arabian idols], I am not in need of their food. Do they not know that I am superior to them in abundance of wealth? However, when you say that Muḥammad ﷺ is insane, nobody would believe it. Did you ever see him perform any any act of insanity?' Abū Jahl replied لَأَللّٰهُ 'Never, by God!' He said, 'You claim that Muḥammad ﷺ is a soothsayer. Did you hear him speak like a soothsayer?' Abū Jahl's reply was again in the negative. Then Walīd said, 'You say that he is a poet. Did you hear him recite poetry?' When Abū Jahl declared that he had not, Walīd added, 'You say that he is a

liar. Did you ever heard him telling a lie? Abū Jahl was forced to concede that they had never heard him tell a lie. (In fact, they had conferred upon him the titles of *Aṣ-Ṣādiq* 'The Truthful' and *Al-'Amīn* 'The Honest'). Then Walīd said, 'You say that he is a soothsayer. Have you then seen him uttering such words or doing such acts as the soothsayers are accustomed to? We know well the utterings of the soothsayers. Muḥammad's discourse cannot be held as the utterance of a soothsayer.' Abū Jahl again had to admit. 'No, by God!' Now Abū Jahl had to withdraw from all such false allegations, but he was wondering what he should say to the people about the Holy Prophet ﷺ to stop them from following him. So, he said to Walīd, "Then, you tell me what we should say about him?" Walīd started thinking, then he raised his eyes towards Abū Jahl, frowned in a hateful manner, and ultimately replied, 'I think he is certainly a magician'. He knew well that the Holy Prophet ﷺ is not a magician either. But in order to devise an excuse for saying so, he argued, 'Do you not see how his speech separates husband from wife, brother from brother and father from son? This is the magical effect of faith. As soon as a person embraces the faith, he begins to hate his unbelieving mother, father and other relatives.' The verses describe him thus:

إِنَّهُ فَكَّرَ وَقَدَّرَ. فَقَتَلَ كَيْفَ قَدَّرَ. ثُمَّ قَبَلَ كَيْفَ قَدَّرَ. ثُمَّ نَظَرَ. ثُمَّ عَبَسَ وَبَسَرَ. ثُمَّ أَدْبَرَ  
وَأَسْتَكْبَرَ. فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ. إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ.

(He pondered and suggested. [18] Death unto him! How [bad] is the suggestion he has put forward! [19] Again, death unto him! How [bad] is the suggestion he has put forward! [20] Then he looked [to those around him,] [21] then he frowned and scowled, [22] then turned his back, and waxed proud, [23] then said, "This is nothing but traditional magic; [24] this is nothing but saying of a mortal."...25)

The word *qaddara* is derived from *taqdīr*, and literally denotes 'to suggest'. The wretched Walīd was fully convinced of the veracity of the Messengership of the Holy Prophet ﷺ, but his anger got the better of him, and being vanquished by his arrogance and conceit, he had decided to oppose him. However, he wanted to abstain from lying openly, so that he might not be exposed to shame and disgrace. Therefore, he pondered very carefully, and suggested that he should be labelled a 'magician' on the grounds that his speech causes separation between father and son,



and between brothers, as it happens in the case of sorcery. He is therefore cursed repeatedly in the verses cited above.

### Unbelievers Abstained from Telling Lies

When we analyse, it would appear very clearly that all unbelievers and transgressors were involved in committing all kinds of sins and shameful deeds, but they abstained from the enormity of telling lies. Abū Sufyān's statement in the royal court of Heraculus shows that the pagans were willing to sacrifice their lives and children in opposing the Holy Prophet ﷺ, but they were not willing to tell lies lest they are socially stigmatised as liars. Alas, in this so-called progressive world where everything moves retrogressively 'telling lies' is no sin. It is in fact treated as a great art. Let alone unbelievers, even the pious and religious Muslims do not find it hateful. They pride upon telling lies and getting others to tell lies. We seek Allah's refuge from such an attitude.

### Children's Stay with the Father is a Great Boon

While mentioning the favours Allah had bestowed on Walīd, the Holy Qur'ān has said,

بَيْنَ شُهُودًا

'and sons present before (his) eyes, [13]'

This shows that just as the birth of children and their being alive are a boon of Allah, their staying with parents is also a great divine blessing, because it is the cause of coolness of their eyes and a satisfaction of their heart. Additionally, abiding in their presence, children can be of assistance to the parents in their service and businesses. But the progress which this retrogressive age is making is based on gold and silver currencies. Comfort and peace are founded on promissory notes. Parents throw away their children in foreign countries. They are happy at their children's staying overseas for years, and it does not matter if they do not see their faces all their lives as long as they receive news of their huge earnings and salaries or income, enabling them to express their superiority to their family members. This indicates that they are unaware of the concept of peace and comfort. This should be the result of forgetting Allah as the Qur'ān says:

نَسُوا اللَّهَ فَاَنْسَاهُمْ اَنْفُسَهُمْ

'...those who forgot Allah, so He made them forget their own

selves\_\_[59:19]'

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ (...And no one knows the hosts of your Lord but He ... 74:31) Muqātil, among the leading authorities, says that this is rebuttal to Abū Jahl's statement. When he heard this verse which says that there are nineteen angels in charge of Hell, he addressed the youth of Quraish and said that Muḥammad ﷺ has only nineteen companions, so there is nothing to worry about. Baihaqī records a narrative from Suddi that when verse 30 was revealed, a foolish Quraishi unbeliever, Abūl-Asalaīn by name, spoke out: 'O nation of Quraish, I alone am sufficient for the nineteen. I will take care of ten with my right arm, and nine with my left arm. Thus I will put an end to all nineteen of them.' On this occasion, this verse was revealed. 'O fools, first of all one angel is sufficient for all. Moreover, the number nineteen refers to the chiefs of angels. Under each of these angels, the number of Allah's angels is legion beyond human count or computation. Allah alone knows their number. They are ready at hand to carry out the punishment to the unbelievers and transgressors.'

In the next verses, there is the mention of the Hereafter and its horrors.

إِنَّهَا لَإِحْدَى الْكُبَرِ (it (*saqar*: Hell) is one of the greatest things....74:35) The pronoun in the phrase *innahā* refers to *saqar* 'Hell' which has been mentioned in one of the preceding verses. The word *kubar* is the plural of *kubrā* which is an adjective for *dāhiyah* or *muṣībah* 'calamity'. The verse purports to say that Hell which the unbelievers will enter will be one of the greatest calamities. Besides, there will be many different kinds of torments and tortures.

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ (to the one who wishes to come forward [towards good deeds] or to go back [from them]...74:37) In this context, 'to come forward' signifies 'coming forward towards faith and obedience' and *ta'akhhur* 'to go backward' signifies 'moving away from faith and obedience'. The verse purports to warn against the torment and torture of the Hellfire. This applies to all human beings in general. Some accept the warning and are guided by the truth, and the unfortunate ones hold back from accepting the warning, turn away from it and reject it.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ (Everyone will be detained [in the

Hell] because of what he did, [38] except the People of the Right, [i.e. those who will be given their Book of Deeds in their right hands]....74:38-39) The word *rahīnah* is used in the sense of *marhūnah* 'will be detained'. The word is derived from *rahn* 'to give something valuable to a pawnbroker as a security for a debt. The valuable thing is thus merely detained by the pawnbroker. He cannot use it or take advantage of it'. Likewise, every person on the Day of Judgement will be detained in lieu of his sins, except those who will be given their Book of Deeds in their right hands. In this context, 'detention' could refer to being detained in Hell. In this case, the statement would mean that every person will be held in pledge in Hell against his sins to receive punishment, except the People of the Right. The context indicates that the People of the Right are those who have repaid their debt, i.e. they have fulfilled their obligations in this world towards Allah and other human beings. In these instances there is no need for them to be detained. This interpretation seems to be plain, simple and straightforward. However, if 'detention' refers to being held at some other place before giving account or before admission into Paradise or Hell, it signifies that every person will be held to give an account of his deeds. No person will be permitted to move out unless the account is taken. In this case, the exception of the People of the Right could refer to the sinless who are not accountable, such as minors or immature children as explained by Sayyidnā 'Alī عليه السلام. According to a Tradition, a segment of the Holy Prophet's صلى الله عليه وسلم community would be exempted from accountability. They will enter Paradise without having to account for actions. Possibly, it could be referring to this segment. According to Sūrah Al-Wāqī'ah, there will be three categories of people on the Plain of Gathering: [1] *sābiqūn* 'the Foremost' and *muqarrabūn* 'who have attained nearness to Allah'; [2] the People of the Right; and [3] the People of the Left. On this occasion, the *muqarrabūn* have been merged with 'the People of the Right', and only the latter people have been mentioned. From this point of view, there is no express text which states that all the People of the Right will be excepted, and will not be detained for accountability. The first interpretation, that is being held in Hell, appropriately fits the context. And Allah knows best!

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (Then intercession of intercessors will not avail

them...74:48) The attached pronoun of *tanfa'uhum* refers to those sinners who have been mentioned in the preceding verses. They confessed to four crimes: [1] they did not perform obligatory prayers; [2] they did not feed the poor, that is, they did not spend on the necessities of the poor; [3] they indulged (in mocking at the truth) along with those who indulged in opposing Islam or committing sins and shameful deeds; and [4] they denied the Day of Requital.

This verse purports to say that whoever has these characteristics, including denial of the Day of Requital, is an infidel. The intercession of anyone who tries to intercede for an infidel will be of no benefit to him on the Day of Judgement. Even if all the intercessors join forces to intercede, it will not help. This is because intercession is only useful if the conditions for it are met. Therefore, the verse uses the plural expression, thus:

شفاة الشافعين

'intercession of intercessors'

### **No Intercession will Benefit an Unbeliever, but will Benefit a Believer**

It is deducible from the verse under comment that, besides infidels, all Muslims, even though they may be sinners, will benefit from intercession as many authentic *aḥādīth* bear ample testimony to this. The intercessors will be the Prophets of Allah, Allah's friends and righteous personalities. It is confirmed that the general body of believers will intercede for one another, and their intercession will be accepted.

### **A Special Note**

Sayyidnā 'Abdullāh Ibn Mas'ūd رضي الله عنه narrates that Allah's angels and Prophets, the martyrs and the righteous will intercede for sinners in the Hereafter, and they will be delivered from Hell by virtue of their intercession, except the four types of sinners who have been classified above, that is, those who failed to perform their obligatory prayer and to pay their Zakāh, those who opposed Islam with the opponents of Islam and denied the Hereafter. This shows that intercession will not be accepted for those who fail to perform their obligatory Ṣalāh and pay their Zakāh. However, other narratives indicate that the correct view with regard to the verse under comment is that the unacceptability of

intercession refers to those sinners who commit the four types of crimes that include the rejection of the Hereafter. Besides the rejection, it is not necessary that sinners committing other sins should be punished in the same way. However, there are other *Ḥadīth* narratives that refer to certain major sins which deprive people of intercession. For instance, if a person denies the veracity of intercession, or if he denies the existence of the Pond of Kauthar, he will have no share in either of the two.

فَمَا لَهُمْ عَنِ التَّذِكْرَةِ مُعْرِضِينَ (So what has happened to them that they are turning away from the Reminder...74:49)

The word *tadhkirah* (Reminder), in this context, refers to the Holy Qur'ān, because the word literally signifies a 'reminder or something that reminds'. The Qur'ān is unique in reminding Allah's attributes of perfection, His mercy and wrath, and the reward and punishment. Towards the end, the verse 54 has explained that the 'Reminder' is the Holy Qur'ān that is rejected by them. The allergy of the infidels against the Holy Qur'ān has been mentioned in verses 50 and 51 in the following words, "كَانَهُمْ حُمْرٌ مُسْتَنْفِرَةٌ. فَرَّتْ مِنْ قَسْوَرَةٍ" as if they were wild donkeys, fleeing from a lion?" The word *qaswarah* used in verse 51 has two meanings: [1] a 'lion'; and [2] an 'archer' or a 'hunter'. Both meanings have been reported from the noble Companions.

هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ (...He is worthy to be feared, and worthy to forgive... 74:56) Allah is 'Ahl-ut-taqwā' in the sense that 'He alone is worthy to be feared and entitled to be obeyed'. *Ahl-ul-Maghfirah* signifies that 'He alone is the Being Who forgives the sins of even the greatest sinners whenever He so wishes': No one else has the power to do this .

**Alḥamdulillah**  
**The Commentary on**  
**Sūrah Al-Muddaththir**  
**Ends here**

# Sūrah Al-Qiyāmah

## (The Resurrection)

This Sūrah is Makkī. It contains 40 verses and 2 sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 40

لَا أُقْسِمُ بِیَوْمِ الْقِیَمَةِ ﴿١﴾ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ اَیْحَسَبُ  
الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ ﴿٣﴾ بَلَىٰ قَدَرِینَ عَلَیْ أَنْ نُسَوِّیَ بَنَانَهُ  
﴿٤﴾ بَلْ یُرِیدُ الْإِنْسَانُ لَیْفُجَّرَ أَمَامَهُ ﴿٥﴾ یَسْئَلُ آیَّانَ یَوْمِ الْقِیَمَةِ  
﴿٦﴾ فَإِذَا بَرِقَ الْبَصْرُ ﴿٧﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ  
وَالْقَمَرُ ﴿٩﴾ یَقُولُ الْإِنْسَانُ یَوْمَئِذٍ أَیْنَ الْمَفْرُءُ ﴿١٠﴾ كَلَّا لَا وَزَرَ  
﴿١١﴾ إِلَىٰ رَبِّكَ یَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ یُنَبِّئُوا الْإِنْسَانَ یَوْمَئِذٍ بِمَا  
قَدَّمَ وَآخَرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَیٰ نَفْسِهِ بَصِیرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ  
مَعَاذِیرَهُ ﴿١٥﴾ لَا تَحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنْ عَلَيْنَا جَمْعُهُ  
وَقُرْآنُهُ ﴿١٧﴾ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾ ثُمَّ إِنْ عَلَيْنَا بَيَانَهُ ﴿١٩﴾ كَلَّا  
بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾ وَجُوهٌ یَوْمَئِذٍ  
نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاطِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ یَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ  
أَنْ یُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾ كَلَّا إِذَا بَلَغَتِ التَّرَاقِیَ ﴿٢٦﴾ وَقِيلَ مَنْ سَكَّتْ  
رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾ وَالتَّفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَكِنْ  
 كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ﴿٣٣﴾ أَوْلَىٰ لَكَ  
 فَأَوْلَىٰ ﴿٣٤﴾ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٥﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ  
 سُدىٰ ﴿٣٦﴾ أَلَمْ يَكْ نُطْفَعًا مِّنْ مَّيْمَنِ يُمْنِي ﴿٣٧﴾ ثُمَّ كَانَ عِلْقَةً  
 فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾  
 أَلَيْسَ ذَلِكَ بِقَدْرِ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

I swear by the Day of Resurrection, [1] and I swear by the self-reproaching conscience, (that Resurrection is a reality.) [2] Does man think that We will never reassemble his bones? [3] Yes, We are able to reset (even) his fingertips perfectly. [4] But man wishes to go on violating Allah's injunctions (even in future) ahead of him. [5] He asks, "When will be this Day of Resurrection?" [6] So, when the eyes will be dazzled, [7] and the moon will lose its light, [8] and the sun and the moon will be joined together, [9] on that day man will say, "Where to escape?" [10] Never! There will be no refuge at all. [11] On that day, towards your Lord will be the destination (of everyone.) [12] Man will be informed of what he sent ahead and what he left behind. [13] Rather, man will be a witness against himself, [14] even though he may offer his excuses. [15]

(O Prophet,) do not move your tongue (during revelation) for (reciting) it (the Qur'ān) so as you receive it in hurry. [16] It is surely undertaken by Us to store it (in your heart), and to let it be recited (by you after revelation is completed). [17] Therefore, when it is recited by Us (through the angel), follow its recitation (by concentration of your heart). [18] Then, it is undertaken by Us to explain it. [19]

Never! (think that your denial of Resurrection is correct) But you like that which is immediate, [20] and neglect the Hereafter. [21] Many faces, that day, will be glowing, [22] looking towards their Lord, [23] and many faces, that day, will be gloomy, [24] realizing that a back-breaking calamity is going to be inflicted on them. [25] Never! (think that you will remain in this world forever) When the soul (of a patient) reaches the

clavicles, [26] and it is said, "Who is an enchanter (that can save him?)" [27] and he realizes that it is (the time of) departure (from the world,) [28] and one shank is intertwined with the other shank, [29] then on that day, it is to your Lord that one has to be driven. [30]

So (the denier of the Hereafter) neither believed, nor prayed, [31] but rejected the truth and turned away (from it), [32] then he went to his home puffed up with pride. [33] (It will be said to such a man,) Woe to you, then woe to you! [34] Again, woe to you, then woe to you! [35] Does man presume that he will be left unchecked? [36] Was he not an ejaculated drop of semen? [37] Then he became a blood-clot, then He created (him) and made (him) perfect, [38] and made from him two kinds, male and female. [39] Has He no power to give life to the dead? [40]

### Commentary

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ. وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (I swear by the Day of Resurrection, [1] and I swear by the self-reproaching conscience, (that Resurrection is a reality.)...75:1-2). The negative particle *lā* 'nay' prefixed to the oath in this context has no meaning. When the object of oath is to refute the false thought of an opponent, this redundant negative particle is used before oath. This usage is commonplace in Arabic idiom. Such usage is sometimes employed in our language [in Urdu] as well [as an answer to some objection or in repudiation of what is said before or] to emphasize an important subject. This Sūrah refutes and rebuts doubts about the possibility of the Resurrection by the rejecters. The Sūrah first swears an oath by the Resurrection, and then by the self-reproaching conscience. The complement or subject of oath is contextually understood - the Day of Resurrection is a reality and it shall come to pass. The object of oath in verse [1] is to affirm and emphasize the importance of the subject about which an oath is taken. In this instance, it is the Resurrection. In verse [2], the object of oath is to lay emphasis on the importance of self-reproaching conscience and its acceptability in the sight of Allah. The word *nafs* means 'soul' or 'life' and the word *lawwāmah* is derived from *lawm* signifying 'reproach or upbraid'. The phrase refers to the human conscience that upbraids him for doing bad deeds. It upbraids him not only for doing bad deeds, but also for doing good deeds - 'why did you not do more good, and attain higher stages [of development]?' In short, a



perfect believer reproaches and upbraids himself all the time whether doing good or bad. His reproaching himself for bad deeds is quite understandable, but why should he reproach, blame or criticize himself for good deeds? He should try to reach for higher goals in life by doing better deeds. He upbraids himself for missing out on that score. This interpretation is reported from Sayyidnā Ibn ‘Abbās رضي الله عنه and other leading authorities on Tafsīr [Ibn Kathīr and others].

On the same basis, Sayyidnā Ḥasan al-Baṣrī رحمه الله تعالى interpreted *nafs lawwāmah* as *nafs mu’minah* meaning, the 'believing soul' and said that 'By Allah! A believer at all times upbraids his own self. It is obvious why he should reproach himself when he commits evil. He reproaches himself when he does good deeds as well, because he feels that he has not performed his duties of servitude and Divine worship adequately. He feels that he has not fulfilled and consummated his obligations of slave-hood perfectly. Therefore, he reproaches himself for his shortcomings in the performance of his duties and obligations.'

### Interpretation of *Lawwāmah*

Sayyidnā Ibn ‘Abbās رضي الله عنه, Ḥasan al-Baṣrī رحمه الله تعالى and others have expressed the view that Allah has sworn an oath by the self-reproaching conscience in order to show honour for the believing souls who take account of their deeds, regret, and feel sorry for, their shortcomings and reproach themselves.

### Three kinds of *Nafs*

The foregoing interpretation of *An-nafs-ul-lawwāmah* embraces *An-nafs-ul-muṭma‘innah*. The two terms are titles of a God-fearing person.

In Ṣūfī terminology, we come across the following concepts. The noble Ṣūfīs say that man in his nature goes through three stages of human development. The first stage is called] *An-nafs-ul-ammārah* 'the self that tempts (to evil)' as said by the Holy Qur’ān:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

'...Surely, man's inner self often incites to evil\_\_ [12:53]'

The second stage of development is called *An-nafs-ul-lawwāmah* 'the self that blames' - translated above as 'the self-reproaching conscience'.

The first stage is developed into the second stage when the traveler perform righteousness, and exerts himself in *riyāḍah* 'ascetic discipline' and *mujāhadah* 'spiritual struggle'. This Self is conscious of its own imperfections. It regrets its evils and shortcomings, but it is not completely cut off from the evils. The third and highest stage of development is called *An-nafs-ul-muṭma'innah* 'the self at peace'. This self develops into this stage when it progressively performs righteousness and attains Divine nearness and applies the sacred laws of Shari'ah so rigorously that Shari'ah becomes his nature and develops a natural hatred for anything contrary to Shari'ah . The title of the self at this stage is *muṭma'innah*.

Then an oft-repeated objection of the disbelievers is mentioned, that is, when they are dead and reduced to bones and dust, how will they be raised again to life. The following verse rebuts this objection, thus:

بَلَىٰ قَدِيرِينَ عَلَيَّ أَنْ تُسَوِّيَ بَنَانَهُ (Yes! We are able to reset [even] his fingertips perfectly...75:4). Man is amazed and surprised and thinks that Allah is unable to gather his tiny particles that have been scattered and reassemble his decomposed bones and give him a new life. The verse effectively rebuts this objection by saying that this has happened once before. Every man who grows and develops in the world, his body is composed of particles and elements gathered from different parts of the world. Allah has infinite power to do anything. He will gather the disintegrated bones and the scattered particles of man from different parts of the world and give them life again, as he did the first time. It is not impossible for Him to breathe soul into his structure the second time, as it was not impossible the first time. Why should it be surprising?

### **Divine Wonders in the Resurrection of Bodies**

Allah is able not only to raise man's dead body again, but also to reconstruct every part of his body perfectly up to the minute detail of the very delicate fingertips and individual fingerprints. Man will be given the same body as he had in his worldly life without the slightest difference. Since the inception of time until the end of the world, zillions of human beings of different shapes and sizes come and die. Even if anyone remembers them, it is an impossible task to recompose them precisely. But Allah says in the verse under comment that He is quite able to recreate not only the large limbs, members and organs of the dead, but He is also able to put together his fingertips. The word *Banān* 'fingertips' is specially

mentioned here because they are among the smallest parts of the body. If Allah is able to recreate such small parts [with such precision], it would not be impossible for Him to recreate the larger limbs of the body, such as arms or hands or legs or feet.

Another reason why *banān* 'fingertips' finds a special mention is that Allah has characterized every human body with some identification marks through which one person could be distinctly recognized and distinguished from the other. For instance, the human face is no more than a few square centimeters; yet it has such distinctive characteristics that no two faces look exactly alike. Despite man's tongue and throat being alike, the sounds and voices of young and old, and of men and women are easily distinguishable. Even more amazing than this, are the fingertips and fingerprints. No two thumbprints or fingerprints are alike. Fingertips look alike, but the fingerprints are different. There are zillions of human beings, but the patterns of lines on the skins of the fingers is distinctly recognizable. Thumbprints have played a decisive role in court decisions and judgements. Technical analysis reveals that the patterns of lines are not only on the skin of the thumbs, but also on the skins of all the fingers - distinguishable and recognizable.

In sum, man is amazed as to how Allah will reassemble his bones and give him a new life again, but he should think further than this. He will be raised with the same face, shape and size, and with the same distinctive features, so much so that his fingertips and fingerprints will be reshaped as they were in the first instance of his creation. *Fa-tabārah Allahu Aḥsanul khāliqīn* - 'Glorious is Allah, the Best of Creators!'

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ (But man wishes to go on violating Allah's injunctions [even in future] ahead of him...75:5). The word *amām* signifies 'ahead or future'. The verse purports to say that the unbeliever or the unmindful man does not ponder over the manifestations of Divine Omnipotence, so that he may regret his denial in the past and make amends for the future. In fact, he wishes to persist in his denial, polytheism and sins even in the future.

فَإِذَا بَرَقَ الْبَصَرُ. وَخَسَفَ الْقَمَرُ. وَجُمِعَ الشَّمْسُ وَالْقَمَرُ (So, when the eyes will be dazzled, and the moon will lose its light, and the sun and the moon will be joined together,...75:7-9). This describes the scenes of the Resurrection.

The verb *bariqa* means for the eyes 'to be dazzled and unable to see'. On the Day of Resurrection, the eyes of all will be dazzled and will not be able to see consistently. The verb *khasafa* is derived from *khusūf* which means 'to lose light and become dark'. The verse purports to say that the moon will lose its light or will be eclipsed. The statement that 'the sun and the moon will be joined together' signifies that not only the moon will lose its light, but also the sun will be eclipsed. Astronomers have discovered that the sun has the original light, and the light of the moon is borrowed from the sun. Allah says that the sun and the moon on the Day of Resurrection will be fused together, so that they both will lose their lights. Some scholars interpret this statement to mean that on that Day the sun and the moon will rise from the same point, as some narratives report. And Allah know best!

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ (Man will be informed of what he sent ahead, and what he left behind....75:13). Sayyidnā 'Abdullāh Ibn Mas'ūd and Ibn 'Abbās رضي الله عنهما are reported to have said that 'what he sent ahead' refers to the good deeds he has sent forth before his death. The words 'what he left behind' refers to the good or bad, useful or harmful custom he invented and left behind which people follow. He will continue to receive its reward or punishment. Qatādah رضي الله عنه said that 'what he sent ahead' refers to a good deed he did in his lifetime; and 'what he left behind' refers to a good deed he could have done but did not do and wasted his time or opportunity.

بَلَى الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ. وَلَوْ أَلْفَى مَعَاذِيرَهُ (Rather, man will be a witness against himself, even though he may offer his excuses....75:14-15). One meaning of the words *baṣīr* and *baṣīrah* is 'to see'. Another meaning of *baṣīrah* is 'evidence', as for instance in:

قَدْ جَاءَكُمْ بِصَآئِرٍ مِنْ رَبِّكُمْ

'...There have come to you evidences<sup>1</sup> from your Lord\_[6:104]

In this verse the word *baṣā'ir* is the plural of *baṣīrah* and it means 'evidence, proof, argument or insight'. The word *ma'adhīr* is the plural of *mi'dhār* meaning, 'excuse'. The verse purports to say that for purposes of following the procedures of fairness and justice, man will be shown each

(1). Another meaning of the word is 'insights' according to which we have translated the verse 6:104 in the text. (Muhammad Taqī Usmani)

of his deeds on the Plain of Reckoning, although in fact this will not be necessary for him, because every man knows what he does in this world, and he will recall his deeds in the Hereafter, even though he will make excuses. Furthermore, he will see all his good and bad actions on the Plain of Reckoning as the Qur'an says:

وَوَجَدُوا مَا عَمِلُوا حَاضِرًا

'...And they will find what they did all there\_\_ [18:49]'

If the word *baṣīrah* is taken in the sense of 'evidence, or proof', the verse signifies that man will be a clear proof against himself, in spite of any excuses he might offer. However, man fails to realize that in this situation, the limbs of his own body [his hearing, his sight, his two hands and his two legs] will testify against him. This is the meaning of the words 'وَلَوْ أَلْقَى مَعَاذِيرَهُ' 'even though he may offer his excuses. [75:15]'

Thus far, there was the description of the conditions and horrors of the Day of Resurrection. The next four verses are a special guidance for the Messenger ﷺ of Allah to be followed by him at the time of revelation. When Jibra'īl Amīn عليه السلام descended with a set of verses, the Holy Prophet ﷺ feared that there might be discrepancy in his listening and reciting it accordingly. His other fear was that he might forget some portion of it, or some word might escape his memory. As a result, when Jibra'īl Amīn عليه السلام recited a verse, he would exert himself in repeating the words immediately upon hearing them. In this manner, the strain would be multiplied. Allah revealed four verses in which he is advised not to exert himself so strenuously, because the matter has been simplified for him. Allah has taken upon Himself the responsibility of collecting it in his heart, making him recite it and conveying it to the people, thus:

لَا تَحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿٦٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾

[O Prophet,] do not move your tongue [during revelation] for [reciting] it [the Qur'an] so as you receive it in hurry. It is surely undertaken by Us to store it [in your heart], and to let it be recited [by you after revelation is completed]. Therefore, when it is recited by Us [through the angel], follow its recitation [by concentration of your heart]...75:16-18).

The word Qur'ān here means 'recitation'. In other words, when Jibra'īl عليه السلام recites the Qur'ān, you should not recite it along with him, but listen to it attentively. When its recitation is completed, follow its recitation. Here the words 'follow its recitation', by general consensus of the scholars, means 'when Jibra'īl عليه السلام recites, be silent and listen to it.'

### ***Muqtadīs* (those praying behind an Imām) should not recite the Qur'ān in *ṣalah***

According to an authentic Ḥadīth, Imām (one who leads a congregational prayer) in prayer is supposed to be followed by *muqtadīs* (those who follow Imām). Therefore, they follow him. When the former bows, the latter must bow; and when he prostrates, the latter must all fall in prostration. In line with this principle, a Ḥadīth in Ṣaḥīḥ Muslim adds: اذا قرأ فانصتوا 'When he [the Imām] recites, be silent and listen.'

This explains the function of an Imām. In matters of bowing and prostrating, the followers should do as he does, that is, they should perform the acts of bowing and prostrating along with him. However, following him in the matter of recitation is different. When the Imām recites, the followers should be silent and listen. This is the argument of Imām Abū Ḥanīfah and some other Imāms in holding that the *muqtadīs* should not recite when following an Imām in prayer. And Allah knows best!

In conclusion, the passage says: إِنَّ عَلَيْنَا بَيَانَهُ (Then, it is undertaken by Us to explain it...75:19). In other words, it is Allah's concern to explain the true message of the verses. In fact, the meaning of every single word of the Qur'ān will be made plain to the Holy Prophet ﷺ. He need not be concerned about it. These four verses laid down the injunctions pertaining to Qur'ān and its recitation. Now the Sūrah reverts to its basic theme of Resurrection. It describes the conditions and horrors of the Hereafter. Here a question arises as to the contextual relationship between the four verses and the rest of the Sūrah where they have been studied. Before the four verses, while describing the Resurrection, it was made plain that Allah's knowledge is infinite, so much so that every man will be resurrected in the same state, the same shape and size, in which he was created the first time. His fingertips will be reconstructed with the same precision that they were created the first time; and his fingerprints will be redesigned with the same patterns of lines on their skins as were designed

the before. There will be not a hair's breadth of a difference. This is possible only because Allah is Omniscient; His knowledge is infinite and all-encompassing; and His preserving capacity is incomparable, unparalleled and unique. On the basis of these attributes, the four verses were revealed to console and comfort the Holy Prophet ﷺ. The Holy Prophet ﷺ is told: 'You can forget, and it is possible that you could make a mistake in transmission. But Allah is beyond these things. Allah has taken upon Himself the responsibility of storing the words of the Qur'ān in your heart or explaining the message to you. Do not worry about all this. It is Our concern.' After these four verses, the Sūrah resumes the description of the conditions of Resurrection.

﴿وَجُوهٌ يَّوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ﴾ (Many faces, that day, will be glowing, looking towards their Lord,...75:23). The word *nāḍīrah* means 'fresh'. In other words, many faces that day will be happy, fresh and radiant. The words 'looking towards their Lord' mean 'gazing at their Lord'. This proves that the inmates of Paradise will see Allah in the Hereafter with physical eyes. The scholars of *Ahlu-sunnah* (those following the classic way of interpreting the religion) are unanimous on this issue. The *Mu'tazilites* and the *Kharijites* deny the possibility of seeing Allah, even in Paradise. Their reasoning is philosophical scepticism. They say that there are certain conditions of distance that must be met between the one who sees with his physical eyes and the object that is seen. But these conditions cannot be met between the Creator and the created. The *Ahlu-sunnah* respond that in the Hereafter the Beatific Vision of Allah will be beyond the need of these conditions. He will be seen [unlike any material being] beyond space, direction, shape or form. Ḥadīth narratives make the subject even clearer. The inmates of Paradise will occupy different positions. Consequently, some will see Allah on a weekly basis, on Fridays. Others will see Him daily, morning and evening. Yet others will see Him all the time under all conditions. [Maḥzarī].

﴿كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ﴾ ﴿٢٦﴾ ﴿وَقِيلَ مَنْ سَكنته رَاقٍ﴾ ﴿٢٧﴾ ﴿وَوَظَنَ أَنَّهُ الْفِرَاقُ﴾ ﴿٢٨﴾  
 ﴿وَالتَّفَتِ السَّاقُ بِالسَّاقِ﴾ ﴿٢٩﴾ ﴿إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ﴾ ﴿٣٠﴾<sup>طع</sup>

(When the soul [of a patient] reaches the clavicles, and it is said, "Who is an enchanter [that can save him?]", and he realizes that it is [the time of] departure [from the world,] and one shank is intertwined with the other shank, then on that day, it

is to your Lord that one has to be driven....75:26-30]

In the preceding verses, reckoning on the Day of Reckoning and conditions of the inmates of Paradise and Hell were described. In these verses, man's attention is drawn to his approaching death, which he should not neglect. He should embrace the faith and do deeds of righteousness before death overtakes him, so that he may attain salvation in the Hereafter. The above verse depicts the scene of death. The unmindful man forgets his death until his soul comes up to his collar-bone [throat]. The healers fail to heal him, and the people look for enchanters to save him. When one shank is entwined with the other, he realizes that it is the final moments of his parting. At this juncture neither is his repentance acceptable nor a righteous deed. Therefore, it is necessary for a wise person to make amends before this moment arrives. In the statement, *وَالْتَفَتِ السَّاقُ بِالسَّاقِ* (and one shank is intertwined with the other shank) the word *sāq* means 'shank'. This statement could mean that, being agitated and restless, he strikes one shank on the other, or rubs one shank against the other. It could also signify that if one leg is placed on the other, and the dying person wants to move it, he would not be able to do so. [Sha'bī and Ḥasan have interpreted it in this way].

Sayyidnā Ibn 'Abbās رضي الله عنه says that the two 'shanks' refer to the two worlds: the Here and the Hereafter. The verse signifies 'the last day of the days of this world and the first day of the days of the Hereafter; one affliction will be joined to another, and the agony of leaving this world will be joined to the agony of the punishment awaiting the disbeliever in the next world'. And Allah knows best!

أُولَىٰ لَكَ فَأُولَىٰ ﴿٣٤﴾ ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ﴿٣٥﴾

'[It will be said to such a man,] Woe to you, then woe to you!  
Again, woe to you, then woe to you!...(75:34-35)

The word *aula* is the inverted form of wail which means 'destruction'. The expression 'woe' has been mentioned four times for the person who has made it his habit to deny and reject, and was steeped in wealth, and died in that state. Therefore, destruction has been heaped on him four times: [1] at the time of death; [2] in the grave; [3] at the time of Resurrection; and finally [4] at the time of entering Hell.

أَلَيْسَ ذَٰلِكَ بِغَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ (Has He no power to give life to the



dead?...(75:40). Can it be imagined that the Supreme Being in whose controlling power is death and life and the entire world is not able to bring the dead to life? The Holy Prophet ﷺ is reported to have said: 'When anyone recites this verse of Sūrah Al-Qiyāmah, he should say: بلى 'Yes indeed I am among those who bear witness that He has the power to do it''. The same Hadith narrative states that when a person recites Sūrah Tin and reaches the verse أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَكِمِينَ 'Is Allah not the Greatest Ruler of all the rulers? [95:8]', he should utter the same words. The same Ḥadīth states that when a person recites Sūrah Al-Mursalāt and reaches the verse فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ 'Now, in which discourse, after this, will they believe? [77:50]', he should say بالله 'I believe in Allah'

**Alḥamdulillah**  
**The Commentary on**  
**Sūrah Al-Qiyāmah**  
**Ends here**

# Sūrah Ad-Dahr

(The Time)

This sūrah is Makki, and it has 31 verses, and 2 sections

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 31

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾  
 إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ مَّدَنَّبَتْلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا  
 ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ إِنَّا أَعْتَدْنَا  
 لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ  
 كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ  
 يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ  
 مُسْتَطِيرًا ﴿٧﴾ وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا  
 ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لِأَنُرِيدُ مِنْكُمْ جَزَاءً وَوَلَا نُشْكُرًا ﴿٩﴾  
 إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ فَوَقَّعَهُمُ اللَّهُ شَرَّ  
 ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَصْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً  
 وَحَرِيرًا ﴿١٢﴾ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ۚ لَا يَرُونَ فِيهَا شَمْسًا  
 وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذَلَّلَتْ قُطُوفُهَا تَذْلِيلًا

﴿١٤﴾ وَيُطَافُ عَلَيْهِمْ بِانِيَّةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾  
 قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ  
 مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾ وَيَطُوفُ  
 عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ۚ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾  
 وَإِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَعِيمًا وَمَلَكًا كَبِيرًا ﴿٢٠﴾ عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ  
 خُضْرٌ وَأَسْتَبْرَقٌ وَحُلُّوْا أَسَاوِرَ مِّنْ فِضَّةٍ ۚ وَسَقَلَهُمُ رُبُّهُمْ شَرَابًا  
 طَهُورًا ﴿٢١﴾ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَّشْكُورًا  
 ﴿٢٢﴾ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ  
 وَلَا تَطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾ وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا  
 ﴿٢٥﴾ ۚ وَمَنْ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾ إِنَّ هَؤُلَاءِ يُحِبُّونَ  
 الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا  
 أَسْرَهُمْ ۚ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٨﴾ إِنَّ هَذِهِ تَذْكَرَةٌ ۚ  
 فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ  
 ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ط  
 وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

There has come upon man a period of time in which he was nothing worth mentioning. [1] We have created man from a mixed sperm-drop to put him to a test, so We made him able to hear, able to see. [2] We have shown him the way to (let him) become either grateful or ungrateful. [3] We have prepared for the disbelievers shackles and iron-collars and a blazing Fire. [4] Indeed, the righteous will have a drink from a goblet, blended with (a drink from) Camphor [5] that will be a spring from which Allah's slaves will drink, making it flow (wherever they wish) profusely. [6] They (are the ones who) fulfil the vows, and fear a day whose evil (events) will be widespread, [7] and they give food, despite their

love for it, to the needy, and the orphan, and the captive, [8] (saying to them,) "We feed you only for the sake of Allah; we have no intention of (receiving) either a return from you or thanks. [9] In fact, we are fearful of a day, from our Lord, that will be frowning, extremely frowning." [10] So Allah will save them from the evil of that day, and will grant them bloom and delight, [11] and will give them, in return for their patience, garden and (garments of) silk, [12] wherein they will be reclining on couches, feeling neither heat of the sun, nor intense cold, [13] and shades of gardens will be hanging low on them, and its fruits will be put entirely into their service. [14] And circulated among them will be vessels of silver, and cups that will be (as transparent as) crystals, [15] \_\_crystals (as shining as if made) of silver, measured by those (who filled them) with due measure. [16] And they will be served with a goblet of drink blended with ginger, [17] a spring therein called Salsabil. [18] And circling around them will be serving boys, blessed with eternal youth; when you would see them, you would take them as scattered pearls. [19] And when you will look around there, you will see the Bliss, and a magnificent realm. [20] Upon them will be garments of green *sundus* (a kind of fine silk), and of *istabraq* (a kind of thick silk). And they will be adorned by bracelets of silver, and their Lord will give them a pure beverage to drink. [21] (It will be said to them,) "This is a reward for you, and your effort has been appreciated." [22]

Indeed we have revealed to you the Qur'ān through a gradual process. [23] So, submit patiently to your Lord's decision, and do not obey any one of them who is sinner or ungrateful. [24] And pronounce the name of Allah morning and evening. [25] And in some parts of night, prostrate before Him, and pronounce His purity for long times at night. [26] In fact these people love that which is immediate, and neglect a Heavy Day ahead of them. [27] We have created them, and have made their joints strong. And whenever We will, We would replace them with others like them, a total replacement. [28] Indeed, this is a reminder; so let anyone who so wishes, adopt a way to his Lord. [29] And you will not so wish, unless Allah so wills. Indeed Allah is All-Knowing, All-Wise. [30] He admits whomsoever He wills to His

**mercy. As for the wrongdoers, for them He has prepared a painful punishment. [31]**

### Commentary

Sūrah Ad-Dahr has also been called Sūrah Al-Insān (Man) and Sūrah Al-Abrār (The Righteous) [Rūḥ]. The Sūrah describes in a very effective, eloquent and elegant style the inception and end of human creation, reward and punishment of deeds, and the conditions of the Hereafter, Paradise and Hell.

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا (There has come upon man a period of time in which he was nothing worth mentioning.....76:1). The interrogative particle *hal* is used [linguistically] to introduce an interrogative sentence. Often, however, an interrogative construction is used to emphasise a self-evident truth. Such an interrogative means that whenever this question is put to anyone at anytime, the same answer is likely to come forth. There can be no other possibility. For instance, if a question is posed to anyone in the middle of day 'Is it not a day?', it is an interrogative sentence, but the answer is predictable and will emphasise its obviousness. Therefore, some scholars say that the particle *hal* is used here in the sense of *qad* 'indeed'. In both cases, the verse signifies that there has come upon man a period of time in which he was nothing worth mentioning. The word *ḥīnun* with nunation [which is the sign of 'indefiniteness'] signifies 'a long indefinite period of time; The verse mentions that a long period of time came upon man. This indicates that man essentially did exist at that time in one form or another, (but he was not worth mentioning), because time could not have come upon 'man' if he was in a state of pure non-existence [Al-'adam-ul- mahd]. Therefore, most commentators say that the 'period of time' here refers to the period when he was conceived in the mother's womb till his birth, which normally is nine months. This period covers all the stages of his creation, right from his being a sperm-drop up to his having a body and organs, and then his acquiring life and soul. During this time, he is thought existent, neither his gender is known to anyone, nor his name or his shape or size. Therefore, he is unmentionable.

The statement of the verse may also be taken in a wider sense. The inception of human creation takes place with the sperm that is produced by food. This food and its source and substance was existent in one or

other form. If the period of that time is calculated, this long indefinite period of time can stretch into thousands of years. In any case, Allah has drawn man's attention in this verse to a particular fact. If he uses his sense, he will discover his own reality. In addition, he will have no choice but to have complete faith and unshaken belief in the Allah, His Omniscience and His Omnipotence. Suppose, a person of seventy years reflects that he was unmentionable in any way about seventy-one years ago, even his grand parents had not imagined his particular existence, though they might have had a general concept of a child, then what caused his creation, what bewildering power drew together particles from different parts of the world to form a perfect human being, making him an intelligent, a hearing and seeing creature? Such a reflection will spontaneously force such a person to confirm the Persian poet who says:

ما نبودیم و تقاضا ما نبود..... لطف تو نا گفته ما می شنود

Neither we were there, nor was there any demand from us.  
It is only Your mercy that listened to what we never said.

Verse [2] describes the inception of human creation thus:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ (We have created man from a mixed sperm-drop \_\_76:2). The word *amshāj* is the plural of *mashj* or *mashīj* which means a 'mixture'. Here obviously it refers to the male and female gametes according to most commentators, but some commentators say, as cited in Rūḥ-ul-Ma'ānī, that *amshaj* refers to the four fluids of the body [blood, phlegm, cholera and melancholy] of which the sperm is composed .

### Man Is Made up of Particles from Different Parts of the World

If we reflect carefully, the cardinal fluids are made up of various kinds of nutriment. If we reflect further on man's food, it contains elements of water and air from distant parts of the globe. Thus, if we were to analyse man's present body, we will discover that it is composed of elements and particles that were scattered in every nook and corner of the world. A marvellous system set by Allah has, in a wonderful way, put them together in human structure. If this sense of *amshāj* 'mixed' is taken into account here, it allays the greatest doubt of the rejecters of Resurrection. Their main objection is that when they are dead, reduced to crumbled bones and dust, how will they be raised to life again? They thought this was impossible.

The interpretation of *amshāj* as 'cardinal humours/fluids' allays their doubt once and for all. At the inception, when man was created, he was composed of particles and elements from all parts of the world. Allah did not find this difficult the first time. Why should He find its recreation difficult the second time. According to this interpretation, the addition of the word '*amshāj*' (mixed) could have a special significance of its own. And Allah knows best!

نَبْتِيهِ (to put him to a test...76:2). The Arabic verb is derived from *ibtala'* which means 'to put to test'. This phrase puts forward the Wisdom underlying human creation. Allah has created man to put him to a test. This test is defined in forthcoming verses. Allah sent Prophets and celestial Books for the purpose of showing him both ways, one leading to Paradise, and the other to Hell. Man has been given a choice to adopt any one of the two ways. This led mankind into two groups, thus:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (We have shown him the way to (let him) become either grateful or ungrateful...76:3). The first group was of those who, appreciating Allah's bounties, offered gratitude to Allah, and believed in Him, while the second group was of those who remained ungrateful to Allah's favours, disbelieved. After the description of the two groups, the next verse describes the punishment and evil consequences of the disbelievers. Allah has prepared, for the disbelievers, shackles and iron-collars and a blazing Fire. On the other hand, huge bounties are mentioned for the believers and righteous people. Out of these bounties, drinkables are mentioned first. They will have a drink from a goblet, blended with (a drink from) Camphor.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا (The righteous will have a drink from a goblet, blended with [a drink from] Camphor....76:5). Some of the commentators say that *kāfūr* (Camphor) refers to a fountain in Paradise. In order to enhance the taste and pleasure of this drink, it will be mixed with water from this spring. If the word 'camphor' is taken in its popular sense, it does not necessarily signify that the camphor of Paradise be equated with the camphor available in this world, because the latter is not palatable.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ (that will be a spring from which Allah's slaves will drink...76:6). Grammatically, '*ainan*' (spring) is a complement [*badal*] to *kāfūran* which explains *Kāfūr*. Given this construction, it becomes certain

that *Kāfur* is the name of a spring. However, if the word '*ainan*' is taken as an explanation to *ka's* (goblet), the meaning would be that the goblet will contain a drink from a spring specified for Allah's slaves. In this case, it is also possible that the term 'Allah's slaves' refers to a category other than 'Abrār' (Righteous).

يُؤْتُونَ بِاللَّذِّرِ (They [are the ones who] fulfil the vows...76:7). This describes the reason why the righteous believers and Allah's slaves will receive these favours and bounties. This verse signifies that whenever they vow to do a good act, they invariably fulfil the vow. The word 'vow' literally means 'to take upon oneself an obligation which Shari'ah has not obligated on him'. Once a vow is taken, it becomes obligatory to fulfil it. Here it is stated that great rewards and favours for the inmates of Paradise would be apportioned to them because they fulfilled the vow. The verse indicates that when they are so particular about fulfilling their vows that are taken by them upon themselves, they would be even more particular about fulfilling the obligations enjoined upon them by Allah. Thus 'the fulfilment of vows' covers the entire spectrum of religious obligations. They would receive the favours of Paradise, if they completely obey Allah and rigorously apply His sacred laws. In any case, this statement emphasises the importance and obligation of fulfilment of vows.

### Ruling

There are several conditions that must be met before a vow can be constituted: [1] The vow must be legitimate and permissible - not a sin. If a person swears an oath to commit a sinful act, it is necessary for him to break the oath, and pay the expiation for violating it.<sup>(1)</sup> [2] It must not be legislated by Allah as an obligatory duty, as for instance if a person were

- (1) It should be noted that in the original text of Ma'ārif-ul-Qur'ān, the expression is such that the vow may be confused by a layman with oath. To understand the point, it should be borne in mind that if a person makes a vow to commit a sin, like telling a lie, or drinking liquor, this vow is not recognized in Shri'ah. It is necessary for such a person to abstain from the sin, and since the vow is not recognized by the Shari'ah, no expiation (*kaffārah*) is needed. However, it is the rule about oath that has been mentioned in the text above. That is, if someone swears an oath to tell a lie, for example, he has to break the oath and offer *kaffārah*.



to vow that he will perform the prescribed prayer or *witr* prayer, the vow would be null and void, because it is already a prescribed obligation. [3] According to Imām A'zam Abū Ḥanīfah رَحِمَهُ اللهُ تَعَالَى, it is also a condition that the vowed act must be an act of worship in itself, and such act of worship should belong to those forms of worship which have been made obligatory in some way or the other, as for instance prayers, fasting, charity, sacrifice and so on. If the vowed act is not prescribed as a worship, such a vow will be void. For instance, if a person were to vow that he will pay a visit to a sickly patient, or follow a funeral procession, this vow will not be valid, because although these acts carry rewards as acts of worship, yet they are not acts, of worship in themselves (*Al-Ibādāt-ul- Maqsūdah*). Detailed rules and principles related to vows and oaths are available in books of jurisprudence.

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (and they give food, despite their love for it, to the needy, and the orphan, and the captive...76:8). The other reason why the inmates of Paradise will receive these favours is given in this verse, that is, their feeding the needy, the orphans and the captives.

علىٰ حُبِّهِ (despite their love for it). This would mean that they give food to the needy while they themselves love it and desire it\_\_ not that they eat to their fill and give the left-over food to the needy and poor. That feeding the poor and orphans is a form of worship and attracts reward is obvious. The word 'captive' refers to all prisoners, Muslim criminals, as well as infidels who are kept in prisons according to the principles of Shari'ah. It is the responsibility of the Islamic government to feed them. Anyone who feeds them is actually assisting the government and the public treasury. Therefore, feeding the prisoners, even Non-Muslims, is an act of reward. In the early days of Islam, especially, feeding the prisoners and taking care of them or protecting them was a responsibility that was shared by the general body of Muslims, as it happened with the prisoners of the Battle of Badr.

قَوَارِيرًا مِنْ فِضَّةٍ (vessels of silver...76:16). Silver vessels in this world are dense which can never be like glass, and that which is made of glass can never be silver. Thus silver and glass are two contradictory concepts in this world. However, it is a characteristic of Paradise that its glasses will be as bright as silver, and as transparent and sparkling as crystal.

Sayyidnā Ibn ‘Abbās رضي الله عنه said: "The blessings given in Paradise have their likes in this world also, except these vessels that are made of silver, but as transparent as a mirror."

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا (And they will be served with a goblet of drink blended with ginger...76:17). The word *zanjabīl* means 'ginger'. The Arabs loved that their drink should be mixed with ginger. Therefore, it is mentioned in the context of Paradise [so that they are served with drinks flavoured with ginger of paradisiacal quality and splendour]. Some scholars say that the only thing the blessings of Paradise and the blessings of this world share in common is their name, and they have nothing else in common. Therefore, the 'ginger' of this world cannot be equated with the 'ginger' of Paradise.

وَحُلُوعًا أَسَاوِيرَ مِنْ فِضَّةٍ (...And they will be adorned by bracelets of silver...76:21). The *asāwir* is the plural of *siwar* that refers to a 'bracelet'. It is a piece of jewellery worn around the wrist. This verse speaks of 'silver bracelets'. On another occasion [22:23], the Qur’ān speaks of *asāwira min dhahab* 'gold bracelets'. There is no discrepancy between the two verses, because sometimes the silver bracelets will be worn, and at other times the gold bracelets, or some will wear gold bracelets and others will wear silver bracelets.

However, a question arises in any case: A bracelet looks good on women, but does not suit men. Why will the men of Paradise wear bracelets? The Answer is that suitability of any piece of jewellery to men or women depends on custom. The style and appeal of jewellery differ from country to country and vary from nation to nation. In some cultures, a piece of jewellery is treated as highly inappropriate for men, and in other cultures it is regarded as highly beautiful and elegant. The Chosros [Persian kings] used to wear bracelets around their wrists, and various kinds of jewellery used to be studded on their chest and crown. This was counted as a distinctive feature of their prestige and honour. After the conquest of Persian empire, the treasures that fell into Muslims' hands contained the Persian Emperor's bracelets. Thus the various cultures and nations differ in their taste for jewellery in this very world. The flair and taste for jewellery for men in Paradise cannot be equated with their flair for it in this world.

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ([It will be said to them,] "This is a reward for you, and your effort has been appreciated....76:22). Allah will address the inmates of Paradise once they have entered Paradise, and will announce to them that the amazing bounties are granted to them as a reward for their good deeds they had done in the world, and their deeds have been appreciated by Allah. These expressions will be made to them by way of congratulation. For the people of love, the Divine congratulatory expressions will outweigh all the other blessings of Paradise put together. The congratulatory words are a proof positive of Divine pleasure.

Having mentioned the general blessings of the inmates of Paradise, special blessings that are conferred on the Holy Prophet ﷺ are listed. Firstly, the blessing in the form of the revelation of the Qur'ān is mentioned. The Holy Prophet ﷺ is, then, directed that the opponents and obdurate non-believers will obstinately reject the message and persecute him. So, he is to submit patiently to Allah's decision, and he should not obey any sinner or ungrateful person. Secondly, he is commanded to pronounce the name of Allah, and worship Him day and night. Further, he should prostrate before Him, during the night, and pronounce His purity for long times at night. This preoccupation will serve as a remedy for the non-believers' persecution. Towards the conclusion of the passage, the verse shows the reason for the persistence of the obdurate infidels. These ignoramus are intoxicated with the fleeting pleasures of this world, and have neglected the Hereafter, whereas if they had pondered in their own being or existence, they would have recognised and understood their Creator and Maker.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا. (We have created them and have made their joints strong. And whenever We will, We would replace them with others like them, a total replacement....76:28)

### **Miracles of Nature Respecting Human Joints**

This verse alludes to the fact that even though man's limbs and organs are perpetually in motion, and the wear and tear on them is phenomenal, they continue to function from birth to death. When machines made of iron or steel wear out and require regular servicing to

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remain functioning for even a short period, man's body, made of soft tissues and muscles, functions for decades and scores of years without maintenance. Let us take the joints of the fingers [or other joints of the human body]. They are moved vigorously in different ways in an uncountable number of times. Heavy pressure and force is applied to them for seventy to eighty years [on an average], yet the finger-joints [and other joints] remain intact. It is certainly only Allah Who makes this possible. 'Glorious is Allah, the Best of Creators!'

**Alḥamdulillāh**  
**The Commentary on**  
**Sūrah Ad-Dahr**  
**Ends here**

# Sūrah Al-Mursalāt

## (Those Sent)

This Sūrah is Makkī, and it has 50 verses and 2 sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 50

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾ ۖ فَالْعَصْفِ عَصْفًا ﴿٢﴾ ۖ وَالنَّشْرِ نَشْرًا ﴿٣﴾ ۖ  
فَالْفَرْقَتِ فَرَقًا ﴿٤﴾ ۖ فَالْمُلْقِيَتِ ذِكْرًا ﴿٥﴾ ۖ عُدْرًا أَوْ ثَدْرًا ﴿٦﴾ ۖ إِنَّمَا  
تُوَعَّدُونَ لِّوَاقِعٍ ﴿٧﴾ ۖ فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾ ۖ وَإِذَا السَّمَاءُ  
فَرِجَتْ ﴿٩﴾ ۖ وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾ ۖ وَإِذَا الرُّسُلُ أُقْتَتِ ﴿١١﴾ ۖ  
لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾ ۖ لِيَوْمِ الْفُضْلِ ﴿١٣﴾ ۖ وَمَا أَدْرَاكَ مَا يَوْمُ  
الْفُضْلِ ﴿١٤﴾ ۖ وَيَلُومُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾ ۖ أَلَمْ نُهْلِكِ الْأَوَّلِينَ  
﴿١٦﴾ ۖ ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾ ۖ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ ۖ  
وَيَلُومُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾ ۖ أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ ﴿٢٠﴾ ۖ  
فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾ ۖ إِلَى قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ ۖ فَقَدَرْنَا سَدًّا مِّنْ  
الْقُدْرُونَ ﴿٢٣﴾ ۖ وَيَلُومُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾ ۖ أَلَمْ نَجْعَلِ الْأَرْضَ  
كِفَاتًا ﴿٢٥﴾ ۖ أَحْيَاءً وَأَمْوَاتًا ﴿٢٦﴾ ۖ وَجَعَلْنَا فِيهَا رِوَاسِيَّ سَمِخَاتٍ  
وَأَسْقَيْنَكُم مَّاءً فُرَاتًا ﴿٢٧﴾ ۖ وَيَلُومُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾ ۖ انْطَلِقُوا  
إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾ ۖ انْطَلِقُوا إِلَىٰ ظِلِّ ذِي تِلْثِ شُعَبٍ

﴿٣٠﴾ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ ﴿٣١﴾ إِنَّهَا تَرْمِي بِشَرِّ كَالْقَصْرِ  
﴿٣٢﴾ كَأَنَّهُ جُمِلَتْ صُفْرًا ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾ هَذَا  
يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾ وَيْلٌ يَوْمَئِذٍ  
لِلْمُكَذِّبِينَ ﴿٣٧﴾ هَذَا يَوْمُ الْفَصْلِ ۚ جَمَعْنَاكُمْ وَالْأُولَىٰ ۖ إِنَّا  
كَانَ لَكُمْ كَيْدٌ فَاكِدُونَ ﴿٣٩﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾ إِنَّ  
الْمُنْتَقِينَ فِي ظِلَالٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا  
وَأَشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ ﴿٤٤﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾ كُلُوا وَتَمَتَّعُوا  
قَلِيلًا إِنَّكُمْ مُّجْرِمُونَ ﴿٤٦﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾ وَإِذَا قِيلَ  
لَهُمْ ارْكَعُوا لَا يِرْكَعُونَ ﴿٤٨﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَيِّ  
حَدِيثٍ بَعَدَهُ يُؤْمِنُونَ ﴿٥٠﴾

(I swear) by those (winds) that are sent one after the other, [1] and by those that blow violently, [2] and by those that spread (clouds) all over, [3] and by those (angels) who differentiate (between right and wrong) distinctly, [4] then bring down the advice, [5] providing excuses (for the believers) or giving warnings (to the disbelievers), [6] that which you are promised is sure to happen. [7] So, when the stars will be extinguished, [8] and when the sky will be split, [9] and when the mountains will be blown away as dust, [10] and when the messengers will be assembled at the appointed time, (then all matters will be decided.) [11] (Do you know) for which day has all this been delayed? [12] For the Day of Decision! [13] And what may let you know what the Day of Decision is? [14] Woe, that Day, to the deniers! [15]

Did We not destroy the earlier people? [16] Then We will cause the later ones to follow them. [17] Thus We deal with the guilty ones. [18] Woe, that Day, to the deniers! [19] Did We not create you from a worthless fluid? [20] Then We put it in a firm place of rest [21] for a known


period. [22] Thus, We did (all this with perfect) measure; so We are the best to measure. [23] Woe, that Day, to the deniers! [24]



Did We not make the earth a container that collects [25] the living and the dead? [26] And We placed towering mountains therein, and provided you with sweet water to drink. [27] Woe, that Day, to the deniers! [28] (It will be said to them that day,) "Push on to what you used to deny. [29] Push on to a canopy (of Hell's smoke) having three branches, [30] that neither has a comfortable shade, nor is it of any use against the scorching heat. [31] It emits sparks (as huge) as castles, [32] as if they were yellowish camels. [33] Woe, that Day, to the deniers! [34] This is a day when they will not speak, [35] nor will they be allowed to offer excuses. [36] Woe, that Day, to the deniers! [37] (It will be said to them,) "This is the Day of Decision. We have assembled you and the earlier ones together. [38] Now, if you have a trick, use the trick against Me." [39] Woe, that Day, to the deniers! [40]

Of course, the God-fearing will be amid shades and streams, [41] and fruits of their desire. [42] It will be said to them, "Eat and drink with pleasure because of what you used to do." [43] This is how We reward those who do good. [44] Woe, that Day, to the deniers! [45] "(O disbelievers,) eat and drink for a while! You are guilty ones." [46] Woe, that Day, to the deniers! [47] And when it is said to them, "Bow down (i.e. submit to Allah's commands)", they do not bow down. [48] Woe, that Day, to the deniers! [49] Now, in which discourse, after this, will they believe? [50]

## Commentary

### Occasion of Revelation

Ṣaḥīḥ of Bukhārī records from Sayyidnā 'Abdullāh Ibn Mas'ūd  that he said:

"While we were with Allah's Messenger in a cave at Minā, the Sūrah 'al-Mursalāt' was revealed to him. He was reciting it, and I was learning it from his mouth. Verily, his mouth was moist with it, when a snake leaped out at us. The Holy Prophet  said, 'Kill it!' So we quickly went after it, but it got away. Then the Holy Prophet  said, 'It was saved from your harm, just as you all were saved from its harm.'" [Ibn Kathīr].

Allah swears oaths in this Sūrah by various phenomena to assert that the Resurrection will certainly take place. The names of the phenomena are not mentioned in the Qur'ān, but their five attributes are given in the following manner (The translation is given below without explanatory brackets for a better understanding of the point):

[1] (I swear) by those that are sent one after the other, (77:1)

[2] and by those that blow violently, (77:2)

[3] and by those that spread all over, (77:3)

[4] and by those who differentiate (between right and wrong) distinctly, (77:4)

[5] then bring down the advice, (77:5)

There is no traceable Ḥadīth that gives the exact interpretation of the phenomena described. Therefore, the interpretation assigned to them by the Companions and their pupils differ. Some scholars say that all five attributes refer to angels. Others say that possibly different groups of angels are bearers of the attributes. Yet other scholars say that they refer to various types of winds. Some authorities on Tafsīr say that they refer to Allah's Prophets and Messengers. Ibn Jarīr Ṭabarī says that, in this matter, it is safer to observe silence. He says that both possibilities exist, but he prefers not to side with any particular interpretation. There is no doubt about the fact that some of the attributes are more appropriately applicable to the angels of Allah, and cannot fit the winds without unusual stretch of imagination, and others are more appropriately applicable to winds, and cannot apply to angels without a fanciful stretch of imagination. Therefore, Ibn Kathīr's approach seems to be the best. He says that in the first three verses of this Sūrah, Allah swears oaths by various types of winds. In verses [4] and [5], Allah swears oaths by the angels.

If verses [4] and [5] are applied to the winds, then the imagination will have to be stretched far to interpret them. Likewise, if the first three verses [*mursalāt*, *ʿAṣīfāt* and *nashirāt*] are applied to the angels, they have no choice but to assign far-fetched interpretation. According to Ibn Kathīr, the verses signify '(I swear) by those (winds) that are sent one after the other'. The word *'urfān* could signify 'beneficial and useful'. The