

The *Tafsīr* of *Sūrat Al-Muddaththir* **(Chapter - 74)**

Which was revealed in Makkah

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The Tafsīr of Sūrat Al-Muddaththir (Chapter - 74)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾ ١ قُمْ فَأَنذِرْ ٢ وَرَبَّكَ فَكَبِّرْ ٣ وَبَابِكَ فَطَهِّرْ ٤ وَالرُّجْزَ فَاهْجُرْ ٥ وَلَا تَسْئَلْ ٦
تَسْأَلُكَ ٧ وَلِرَبِّكَ فَاصْبِرْ ٨ فَإِذَا يُعْرَضُ ٩ فَتَذَكَّرُ ١٠ يَوْمَ يُنْفَخُ ١١ عَلَى الْكَافِرِينَ غَيْرُ
يَسِيرٍ ١٢ ﴿١٢﴾

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

The First Āyāt to be revealed after 'Read!'^[1]

It has been confirmed in the *Ṣaḥīḥ Al-Bukhārī* and *Ṣaḥīḥ Muslim* on the authority of Abu Salamah that Jābir bin 'Abdullāh informed him that he heard the Messenger of Allāh ﷺ speaking about the time period (of the pause in) revelation. The Prophet ﷺ said,

«فَبَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصْرِي يَبْلُغُ السَّمَاءَ، فَإِذَا الْمَلَكُ

^[1] That is, the beginning of Sūrat Al-'Alaq (96).

الَّذِي جَاءَنِي بِحَرَاءَ، قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجِئْتُ بِهِ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ إِلَى أَهْلِي فَقُلْتُ: زَمِّلُونِي زَمِّلُونِي فَرَمَّلُونِي. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾﴾ إِلَى ﴿وَأَنذِرْ﴾ ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعَ

«While I was walking I heard a voice from the sky. So I lifted my gaze towards the sky and saw the same angel who had come to me at the cave of Ḥirā'. He was sitting on a chair between the sky and the earth. So I fled from him (in fear) until I fell down to the ground. Then, I went to my family and I said, 'Wrap me up, wrap me up. So, they wrapped me up! So Allāh revealed, ﴿O you wrapped up! Arise and warn!﴾ until ﴿And keep away﴾ [- Here, Abu Salamah added, 'Ar-Rujz means idols.' -] After this, the revelation started coming strongly and frequently in succession.»

This is the wording of Al-Bukhārī.^[1] The way this Ḥadīth is narrated necessitates that revelation had descended before this. This is due to the Prophet's statement,

«إِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحَرَاءَ»

«The same angel who had come to me at the cave of Ḥirā'.»

That angel was Jibrīl, who had come to him with Allāh's statement,

﴿اقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي عَلَّمَ ﴿١﴾ عَلَّمَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾﴾ اقْرَأْ رَبُّكَ الْأَكْرَمَ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾﴾

«Read! In the Name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.» (96:1-5)

After this first occurrence (in the cave) there was a period of time that passed, then the angel descended again.

Imām Aḥmad recorded from Abu Salamah bin 'Abdur-Raḥmān that Jābir bin 'Abdullāh informed him that he heard the Messenger of Allāh ﷺ saying,

«ثُمَّ فَتَرَ الْوَحْيَ عَنِّي فَتْرَةً، فَبَيَّنَّا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي»

[1] *Fath Al-Bāri* 6:361, and Muslim 1:143.

قِيلَ السَّمَاءُ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي، قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ،
فَجِئْتُ مِنْهُ فَرَقًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ لَهُمْ: زَمِّلُونِي زَمِّلُونِي
فَزَمِّلُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَيَا أَيُّهَا
ظَلِمٌ ﴿٤﴾ وَالرُّجْزَ فَاهْبِطْ ﴿٥﴾ ثُمَّ حَمِي الرُّوحُ وَتَنَابَعَ ﴿٦﴾

‘Then the revelation ceased coming to me for a period of time. Then, while I was walking, I heard a voice from the sky. So I lifted my gaze towards the sky to see the same angel who had come to me, sitting on a chair between the sky and the earth. So I fled from him a short distance before I fell down to the ground. Then I came to my family and said to them, ‘Wrap me up, wrap me up! So, they wrapped me up! Then Allāh revealed, ﴿O you wrapped up! Arise and warn! And magnify your Lord. And purify your garments. And keep away from Ar-Rujz!﴾ After this, the revelation started coming strongly and frequently in succession.’^[1]

They both (Al-Bukhārī and Muslim) recorded this Ḥadīth by way of Az-Zuhri.^[2]

Aṭ-Ṭabarānī recorded from Ibn ‘Abbās that he said, ‘Verily, Al-Walīd bin Al-Mughīrah prepared some food for the Quraysh. So when they had eaten from it he said, ‘What do you have to say about this man?’ Some of them said, ‘He is a magician.’ Others said, ‘He is not a magician.’ Then some of them said, ‘He is a soothsayer.’ But others said, ‘He is not a soothsayer.’ Some of them said, ‘He is a poet.’ But others said, ‘He is not a poet.’ Some of them said, ‘This is magic from that of old.’ Thus, they eventually all agreed that it was magic from ancient times. Then, when this news reached the Prophet ﷺ, he became grieved, covered his head and wrapped himself up. This is when Allāh revealed,

﴿يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنذِرْ ﴿٢﴾ وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ وَيَا أَيُّهَا ظَلِمٌ ﴿٤﴾ وَالرُّجْزَ فَاهْبِطْ ﴿٥﴾ وَلَا تَنْتَبِهْ ﴿٦﴾

﴿O you enveloped in garments! Arise and warn! And magnify

^[1] Aḥmad 3:325.

^[2] Faṭh Al-Bāri 1:37, and Muslim 1:143.

your Lord (Allāh)! And purify your garments! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allāh as a favour to Him). And be patient for the sake of your Lord (i.e., perform your duty to Allāh)!»^[1]

Concerning Allāh's statement,

﴿رُفِضَ رُفِضَ﴾

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

﴿وَرَبَّكَ تَكْبَرُ﴾

﴿And magnify your Lord!﴾ to declare the greatness of Him. Al-'Awfi reported from Ibn 'Abbās;

﴿وَبِالْبَلَدِ تَنْفِرُ﴾

﴿And purify your garments!﴾ "This means, do not let your garments that you wear be from earnings that are unlawful." It has also been said, "Do not wear your clothes in disobedience."^[2] Muḥammad bin Sīrīn said,^[3]

﴿وَبِالْبَلَدِ تَنْفِرُ﴾

﴿And purify your garments!﴾ "This means clean them with water."^[4] Ibn Zayd said, "The idolators would not clean themselves, so Allāh commanded him to clean himself and his garments."^[5] This view was preferred by Ibn Jarīr.^[6]

Sa'īd bin Jubayr said,

﴿وَبِالْبَلَدِ تَنْفِرُ﴾

[1] Aṭ-Ṭabarānī 11 :125. The chain for this narration is weak. There are other versions that may support it. See the discussion after *Āyah* no. 25 that follows.

[2] Aṭ-Ṭabari 24 :11.

[3] Aṭ-Ṭabari 24 :11.

[4] Aṭ-Ṭabari 24 :12.

[5] Aṭ-Ṭabari 24 :12.

[6] Aṭ-Ṭabari 24 :12.

﴿And purify your garments!﴾ "This means purify your heart and your intentions." Muḥammad bin Ka'b Al-Quraṣī and Al-Ḥasan Al-Baṣrī both said, "And beautify your character." Concerning Allāh's statement,

﴿وَالرُّجْزَ فَاهْجُرْ ٨﴾

﴿And keep away from Ar-Rujz!﴾

'Alī bin Abī Ṭalḥah reported from Ibn 'Abbās, "Ar-Rujz are idols, so keep away from them."^[1] Similar to this was said by Mujāhid, 'Ikrimah, Qatādah, Az-Zuhrī and Ibn Zayd, "Verily, it is the idols."^[2] This is like Allāh's statement,

﴿يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ٣٣﴾

﴿O Prophet! have Taqwā of Allāh, and obey not the disbelievers and the hypocrites.﴾ (33:1)

and Allāh's statement,

﴿وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ١٤٢﴾

﴿And Mūsā said to his brother Hārūn : "Replace me among my people, act well and follow not way of the corrupters."﴾ (7:142)

Then Allāh says,

﴿وَلَا تَسْئَلْ تَسْئِيرًا ١٤٣﴾

﴿And give not a thing in order to have more.﴾

Ibn 'Abbās said, "Do not give any gift seeking to get (back in return) more than it." Khuṣayf reported from Mujāhid;

﴿وَلَا تَسْئَلْ تَسْئِيرًا ١٤٣﴾

﴿And give not a thing (Tamnun) in order to have more.﴾

"Do not slacken in seeking more good. Tamnun in the language of the Arabs means to become weak."^[3]

Concerning Allāh's statement,

﴿وَلِرَبِّكَ تَأْسِيرٌ ١٤٤﴾

[1] Aṭ-Ṭabari 24:13.

[2] Aṭ-Ṭabari 24:13.

[3] Aṭ-Ṭabari 24:16.

﴿And be patient for the sake of your Lord!﴾

meaning, make your patience with their harms be for the Face of your Lord, the Mighty and Majestic. This was stated by Mujāhid.^[1] Ibrāhīm An-Nakha'ī said, "Be patient in your giving for the sake of Allāh, the Mighty and Majestic."^[2]

Reminding of the Day of Judgement

Concerning Allāh's statement,

﴿يَا أَيُّهَا النَّاقُورُ ۝ فَذَلِكَ يَوْمَئِذٍ عَسِيرٌ ۝ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝﴾

﴿Then, when the Nāqūr is sounded. Truly, that Day will be a Hard Day – far from easy for the disbelievers﴾

Ibn 'Abbās, Mujāhid, Ash-Sha'bi, Zayd bin Aslam, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, As-Suddi and Ibn Zayd, all said,

﴿النَّاقُورُ﴾

﴿Nāqūr﴾

"It is the Trumpet."^[3] Mujāhid said, "It is in the shape of a horn."^[4] Ibn Abi Ḥātim narrated that Abu Sa'īd Al-Ashaj told them that Asbāt bin Muḥammad related to them from Muṭarrif, from 'Āṭiyah Al-'Awfi, from Ibn 'Abbās,

﴿يَا أَيُّهَا النَّاقُورُ ۝﴾

﴿Then, when the Trumpet is sounded.﴾

The Messenger of Allāh ﷺ said,

﴿كَيْفَ أُنْعَمُ وَصَاحِبُ الْقُرْنِ قَدْ انْقَمَ الْقُرْنُ وَحَتَّى جَبْهَتُهُ يَنْتَظِرُ مَتَى يُؤْمَرُ فَيَنْفُخُ؟﴾

«How can I be comfortable when the one with the horn has placed it in his mouth, leaned his forehead forward, and is waiting to be commanded so that he can blow?»

The Companions of the Messenger of Allāh ﷺ said, "What do you command us, O Messenger of Allāh?" He replied,

[1] Aṭ-Ṭabari 24:16.

[2] Al-Baghawi 4:414.

[3] Aṭ-Ṭabari 24:18.

[4] Aṭ-Ṭabari 24:18.

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

«Say: "Allāh is sufficient for us, and what an excellent Trustee He is. We put our trust in Allāh."»

It has been recorded like this by Imām Aḥmad on the authority of Asbāt.^[1] Concerning Allāh's statement,

﴿فَذَلِكَ يَوْمٌ عَسِيرٌ﴾

«Truly, that Day will be a Hard Day.» meaning, severe.

﴿عَلَى الْكَافِرِينَ عَذَابٌ عَظِيمٌ﴾

«Far from easy for the disbelievers.» meaning, it will not be easy for them. This is as Allāh says,

﴿يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ﴾

«The disbelievers will say: "This a Hard Day."» (54:8)

We have reported from Zurārah bin Awfā, the judge of Al-Baṣrah, that he lead the people in the morning prayer and he recited this Sūrah. Then, when he reached Allāh's statement,

﴿فَإِذَا نُفِثَ فِي الْقُبُورِ ﴿٨﴾ فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ عَذَابٌ عَظِيمٌ ﴿١٠﴾﴾

«Then, when the Nāqūr is sounded. Truly, that Day will be a Hard Day – far from easy for the disbelievers.»

he made a moaning sound and then he fell down dead. May Allāh have mercy on him.^[2]

﴿نَدَّرِي وَمَنْ خَلَقْتَ وَحِيدًا ﴿١١﴾ وَجَعَلْتَ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾ وَرَبِّينَ شُهُودًا ﴿١٣﴾ وَنَهَدْتَ لَهُ نَهْجًا ﴿١٤﴾ ثُمَّ بَطَعْتَ أَنْ أُرِيدَ ﴿١٥﴾ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِينًا ﴿١٦﴾ سَاءَ رُفْقَهُمْ صُوعًا ﴿١٧﴾ إِنَّهُمْ فَكَّرُوا وَنَدَّرُوا ﴿١٨﴾ فَمَنْ قِيلَ لَهُمْ كَيْفَ تَذَرُوهُ ﴿١٩﴾ ثُمَّ قَالُوا قَدْ تَبَرَّأْنَا مِنْهُمْ وَنَسَرْنَا ﴿٢٠﴾ ثُمَّ أَتَوْهُم بِأَنْتَحَبَرٍ ﴿٢١﴾ فَقَالَ إِنْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ ﴿٢٢﴾ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٣﴾ سَأُخْبِرُهُمْ سَخِرَ ﴿٢٤﴾ وَمَا أَدْرَاكَ مَا سَخَرْنَا ﴿٢٥﴾ لَا تَقِي وَلَا تَذَرُ ﴿٢٦﴾ لَوَاكِمَةُ لِّلْبَشَرِ ﴿٢٧﴾ عَلَيْهَا نِسْمَةُ عَنَسٍ ﴿٢٨﴾﴾

«11. Leave Me alone (to deal) with whom I created lonely.»

«12. And then granted him resources in abundance.»

«13. And children attending.»

[1] Aḥmad no. 326.

[2] Al-Hākim 2:507.

- ﴿14. And made life smooth and comfortable for him.﴾
 ﴿15. After all that he desires that I should give more.﴾
 ﴿16. Nay! Verily, he has been opposing Our Āyāt.﴾
 ﴿17. I shall force him to Ṣa'ūd!﴾
 ﴿18. Verily, he thought and plotted.﴾
 ﴿19. So let him be cursed, how he plotted!﴾
 ﴿20. And once more let him be cursed, how he plotted!﴾
 ﴿21. Then he thought.﴾
 ﴿22. Then he frowned and he looked in a bad tempered way;﴾
 ﴿23. Then he turned back, and was proud.﴾
 ﴿24. Then he said: "This is nothing but magic from that of old,﴾
 ﴿25. "This is nothing but the word of a human being!"﴾
 ﴿26. I will cast him into Saqar.﴾
 ﴿27. And what will make you know (exactly) what Saqar is?﴾
 ﴿28. It spares not, nor does it leave (anything)!﴾
 ﴿29. Scorching for the humans!﴾
 ﴿30. Over it are nineteen.﴾

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

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

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝﴾

﴿Leave Me alone (to deal) with whom I created lonely.﴾

meaning, he came out of the womb of his mother alone, without any wealth or children. Then, Allāh provided him with

﴿مَالًا مَّنْهُورًا ۝﴾

﴿resources in abundance.﴾ meaning, vast and abundant. Allāh then made for him,

﴿وَبَيْنَ شُهُورًا ۝﴾

﴿And children attending.﴾ Mujāhid said, "They are not absent."^[1] This means that they are present with him. They do not travel for business and trade. Rather, their servants and hired workers handle all of that for them while they are sitting with their father. He enjoys their company and delights in being with them.

According to what has been stated by As-Suddi, Abu Mālik and 'Āsim bin 'Umar bin Qatādah, they were thirteen (children) in number.^[2] Ibn 'Abbās and Mujāhid said that they were ten.^[3] This was a great blessing in their living with him.

﴿وَمَهَّدْتُ لَهُ تَهْنِئَةً﴾

﴿And made life smooth and comfortable for him.﴾

meaning, 'I made possible for him to amass wealth, luxuries and other than that.'

﴿ثُمَّ يَطْمَعُ أَنْ أَزِيدَ﴾ كَلَّا إِنَّكَ كَانْتَ لَافِيئَةً عَيْنًا﴾

﴿After all that he desires that I should give more. Nay! Verily, he has been opposing Our Āyāt.﴾

meaning, obstinate. This refers to his ungratefulness for his blessings after knowing (these blessings). Allāh says,

﴿سَأُزَيِّدُهُ صَعُودًا﴾

﴿I shall force him to Ṣa'ūd!﴾ Qatādah reported from Ibn 'Abbās that he said, "Ṣa'ūd is a rock in Hell that the disbeliever will be dragged across on his face."^[4] As-Suddi said, "Ṣa'ūd is a slippery rock in Hell that he will be forced to climb." Mujāhid said,

﴿سَأُزَيِّدُهُ صَعُودًا﴾

﴿I shall force him to Ṣa'ūd!﴾

"This is a harsh portion of the torment."^[5] Qatādah said, "It is

[1] Al-Baghawi 4:414.

[2] Ad-Durr Al-Manthūr 8:329, where similar is reported to have been said by Abu Mālik. The "they" in question refers to the children of Al-Walīd bin Al-Mughirah accordingly.

[3] Aṭ-Ṭabari 24:21.

[4] Ad-Durr Al-Manthūr 8:331.

[5] Aṭ-Ṭabari 24:23.

a torment that contains no relaxation (break for relief)."^[1]

Concerning Allāh's statement,

﴿إِنَّهُ مَكَرٌ وَبَرٌ﴾

﴿Verily, he thought and plotted.﴾

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

﴿وَمَكَرَ﴾

﴿and plotted.﴾ meaning, he contemplated.

﴿فَقِيلَ كَيْفَ مَكَرَ ۚ ثُمَّ قِيلَ كَيْفَ مَكَرَ ۚ﴾

﴿So let him be cursed, how he plotted! And once more let him be cursed, how he plotted!﴾

This is a supplication against him.

﴿ثُمَّ نَظَرَ﴾

﴿Then he thought.﴾ meaning, he thought again and deliberated.

﴿ثُمَّ عَبَسَ﴾

﴿Then he frowned﴾ meaning, he contracted his eyebrows together and frowned.

﴿وَضَرَبَ﴾

﴿and he looked in a bad tempered way.﴾ meaning, he scowled and was disgusted.

Concerning Allāh's statement,

﴿ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ﴾

﴿Then he turned back, and was proud.﴾ meaning, he turned away from the truth and arrogantly refused to accept and submit to the Qur'ān.

﴿فَقَالَ إِنَّ هَذَا إِلَٰهٌ غَيْرُ يُؤْتِرُ﴾

[1] Aṭ-Ṭabari 24:23.

﴿Then he said: "This is nothing but magic from that of old."﴾

meaning, 'this is magic that Muḥammad received from those who were before him, and he is merely saying what he got from them.' This is why he said,

﴿إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ﴾

﴿This is nothing but the word of a human being!﴾

meaning, it is not the Words of Allāh.

The person who is mentioned in this discussion is Al-Walīd bin Al-Mughīrah Al-Makhzūmī. He was one of the chiefs of the Quraysh – may Allāh curse him. Among the narrations about this is what was reported by Al-'Awfī from Ibn 'Abbās. He (Ibn 'Abbās) said,

"Al-Walīd bin Al-Mughīrah entered the house of Abu Bakr bin Abi Quḥāfah and asked him about the Qur'ān. When Abu Bakr informed him about it, he left and went to the Quraysh saying, 'What a great thing this is that Ibn Abi Kabshah^[1] is saying. I swear by Allāh that it is not poetry, nor magic, nor the prattling of insanity. Verily, his speech is from the Words of Allāh!' So when a group of the Quraysh heard this they gathered and said, 'By Allāh, if Al-Walīd converts (to Islām) all of the Quraysh will convert.' When Abu Jahl bin Hishām heard this he said, 'By Allāh, I will deal with him for you.' So he went to Al-Walīd's house and entered upon him. He said to Al-Walīd, 'Don't you see that your people are collecting charity for you?' Al-Walīd replied, 'Don't I have more wealth and children than they do?' Abu Jahl answered, 'They are saying that you only went to Ibn Abi Quḥāfah's house so that you can get some of his food.' Al-Walīd then said, 'Is this what my tribe is saying? Nay, by Allāh, I am not seeking to be close to Ibn Abi Quḥāfah, nor 'Umar, nor Ibn Abi Kabshah. And his speech is only inherited magic of old.' So Allāh revealed to His Messenger ﷺ,

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا﴾

﴿Leave me alone with whom I created lonely.﴾ until His statement,

[1] He meant the Prophet ﷺ.

﴿لَا تُفِي وَلَا تَذَرُ﴾

﴿It spares not, nor does it leave (anything)!﴾^[1]

Qatādah said, "They claim that he (Al-Walīd) said, 'By Allāh, I thought about what the man says, and it is not poetry. Verily, it has a sweetness and it is truly elegant. Verily, it is exalted and it is not overcome. And I have no doubt that it is magic.' So Allāh revealed,

﴿فَقِيلَ كَيْفَ تَذَرُ﴾

﴿So let him be cursed, how he plotted!﴾

﴿ثُمَّ عَسَّ وَبَسَّ﴾

﴿Then he frowned and he looked in a bad tempered way.﴾

He contracted his eyes together and scowled."^[2] Allāh says,

﴿سَأُلْقِيهِ سَقَرًا﴾

﴿I will cast him into Saqar.﴾ meaning, 'I will engulf him in it from all his sides.' Then Allāh says,

﴿وَمَا أَدْرَاكَ مَا سَقَرٌ﴾

﴿And what will make you know (exactly) what Saqar is?﴾

This is to give fright and emphasis to its matter. Then Allāh explains this by His saying,

﴿وَمَا أَدْرَاكَ مَا سَقَرٌ﴾

﴿It spares not, nor does it leave (anything)!﴾

meaning, it eats their flesh, veins, nerves and their skins. Then their organs will be changed into something else. They will remain in this (form), not living or dying. This was stated by Ibn Buraydah, Abu Sinān and others.^[3] Concerning Allāh's statement,

[1] Aṭ-Ṭabari 24:24. See also Al-Ḥākim 2:507, who graded it *Ṣaḥīḥ* and Adh-Dhahabi agreed. And in *Dalā'il An-Nubuwwah* by Al-Bayhaqi 2:198,199. Many of the scholars of *Ḥadīth* consider the best of chains for this story to be *Mursal*.

[2] Aṭ-Ṭabari 24:25.

[3] *Ad-Durr Al-Manthūr* 8:332.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٧٦

الْمُدَّثِّرِ

﴿لَوَاحِيَةُ النَّارِ﴾

إِنَّهُ فَعَّرَ مَقْدَرًا ﴿١﴾ فَقِيلَ كَيْفَ مَقْدَرًا ﴿٢﴾ ثُمَّ يُنَالُ كَيْفَ مَقْدَرًا ﴿٣﴾ ثُمَّ نَظَرَ ﴿٤﴾
 ثُمَّ عَسَّ وَبَسَّ ﴿٥﴾ ثُمَّ أَذْبَرَ وَاسْتَكْبَرَ ﴿٦﴾ فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ
 يُؤْتَرُ ﴿٧﴾ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٨﴾ مَا ضَلَّ عَلَيْهِ سَفَرٌ ﴿٩﴾ وَمَا أَذْرَكَ
 مَا سَفَرُ ﴿١٠﴾ لَا تَبْقَى وَلَا تَذَرُ ﴿١١﴾ لَوَاحِيَةُ النَّارِ ﴿١٢﴾ عَلَيْهَا نِسْعَةُ عَشْرٍ
 وَمَا جَعَلْنَا أَحْسَبَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا نِسْعَةً
 لِلَّذِينَ كَفَرُوا لِيُتَشَفَّقُوا الَّذِينَ أَوْفُوا الْكِتَابَ وَزَادَ الَّذِينَ آمَنُوا إِلَيْنَا
 وَلَا يَرْتَابَ الَّذِينَ أَوْفُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِقَوْلِ الَّذِينَ فِي قُلُوبِهِمْ مَرَمٌ
 وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَنِ يَشَاءُ وَيَهْدِي
 مَنْ يَشَاءُ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿١٣﴾ كَلَّا
 وَالْقَمَرِ ﴿١٤﴾ وَاللَّيْلِ إِذَا أَدْبَرَ ﴿١٥﴾ وَالصُّبْحِ إِذَا اسْفَرَّ ﴿١٦﴾ إِنَّهَا لَإِحْدَى
 الْكُبَرِ ﴿١٧﴾ نَذِيرًا لِلْبَشَرِ ﴿١٨﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿١٩﴾ كُلُّ
 نَفْسٍ بِمَا كَسَبَتْ رَهينٌ ﴿٢٠﴾ إِلَّا أَحْسَبَ الْيَتِيمَ ﴿٢١﴾ فِي جَنَّتِ يَسَاءَ لَوْنٌ
 عَنِ الْمُجْرِمِينَ ﴿٢٢﴾ مَا سَلَكَكَ فِي سَفَرٍ ﴿٢٣﴾ قَالُوا لَوْ نَكُنْ مِنَ
 الْمُصَلِّينَ ﴿٢٤﴾ وَلَوْ نَكُنْ نَطْعُمُ الْيَتِيمِ ﴿٢٥﴾ وَكُنَّا نَخْشَوْهُمْ مَعَ
 الْفَاضِينَ ﴿٢٦﴾ وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٢٧﴾ حَتَّى أَتَيْنَا الْيَقِينَ ﴿٢٨﴾

﴿Scorching for the humans!﴾ Mujāhid said, "This means for the skin." Qatādah said,

﴿لَوَاحِيَةُ النَّارِ﴾

﴿Scorching for the humans!﴾ "This means burning the skin."^[1] Ibn 'Abbās said, "Burning the skin of man."^[2] Concerning Allāh's statement,

﴿عَلَيْهَا نِسْعَةُ عَشْرٍ﴾

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

﴿وَمَا جَعَلْنَا أَحْسَبَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا نِسْعَةً لِلَّذِينَ كَفَرُوا لِيُتَشَفَّقُوا الَّذِينَ أَوْفُوا الْكِتَابَ وَزَادَ الَّذِينَ آمَنُوا إِلَيْنَا وَلَا يَرْتَابَ الَّذِينَ أَوْفُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِقَوْلِ الَّذِينَ فِي قُلُوبِهِمْ مَرَمٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَنِ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ﴾ كَلَّا وَالْقَمَرِ ﴿١٤﴾ وَاللَّيْلِ إِذَا أَدْبَرَ ﴿١٥﴾ وَالصُّبْحِ إِذَا اسْفَرَّ ﴿١٦﴾ إِنَّهَا لَإِحْدَى الْكُبَرِ ﴿١٧﴾ نَذِيرًا لِلْبَشَرِ ﴿١٨﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿١٩﴾

﴿31. And We have set none but angels as guardians of the Fire. And We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and that the believers may increase in faith, and

[1] At-Tabari 24:27.

[2] At-Tabari 24:28.

that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease and the disbelievers may say: "What does Allāh intend by this example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this is nothing but a reminder to mankind.﴾

﴿32. Nay! And by the moon.﴾

﴿33. And by the night when it withdraws.﴾

﴿34. And by the dawn when it brightens.﴾

﴿35. Verily, it is but one of the greatest (signs).﴾

﴿36. A warning to mankind﴾

﴿37. To any of you that chooses to go forward, or to remain behind.﴾

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

Allāh says,

﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ﴾

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

﴿إِلَّا مَلَائِكَةٌ﴾

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

﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةٌ﴾

﴿And We have set none but angels as guardians of the Fire.﴾

meaning, extremely strong in their creation. They cannot be stood against nor defeated. It has been said that Abu Al-Ashaddayn, and his name was Kaladah bin Usayd bin Khalaf, said, "O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them." He said this thinking himself to be very great. For they claimed that he achieved such strength that he would stand on a skin

of cow hide and ten people would try to pull it out from under his feet, but the skin would be torn to pieces and still not be removed from under him.

Concerning Allāh's statement,

﴿وَمَا جَعَلْنَا عَدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا﴾

﴿And We have fixed their number only as a trial for the disbelievers,﴾

meaning, 'We only have mentioned their number as being nineteen as a test from Us for mankind.'

﴿يَسْتَقِينِ الَّذِينَ أَوْفُوا الْكَيْبَ﴾

﴿In order that the People of the Scripture may arrive at a certainty﴾

meaning, so that they may know that this Messenger is true. For he speaks according to the same thing that they have with them of heavenly revealed Scriptures that came to the Prophets before him. Concerning Allāh's statement,

﴿وَزَادَ الَّذِينَ آمَنُوا إِيمَانًا﴾

﴿and that the believers may increase in faith.﴾

meaning, to their faith. This is due to what they witness from the truthfulness of the information of their Prophet, Muḥammad ﷺ.

﴿وَلَا يَرْتَابَ الَّذِينَ أَوْفُوا الْكَيْبَ وَالْمُؤْمِنُونَ وَالْقَوْلُ الَّذِينَ فِي قُلُوبِهِم مَّرَمٌ﴾

﴿and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease﴾

meaning, among the hypocrites.

﴿وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا﴾

﴿and the disbelievers may say: "What does Allāh intend by this example?"﴾

meaning, they say, "What is the wisdom in mentioning this here?" Allāh says,

﴿كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ﴾

﴿Thus Allāh leads astray whom He wills and guides whom He wills.﴾

meaning, by way of examples like this, faith becomes firm in the hearts of some people and it is shaken with others. This has a profound wisdom and it is an irrefutable proof.

None knows the Soldiers of Allāh except Him

Allāh says,

﴿وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ﴾

﴿And none can know the hosts of your Lord but He.﴾

meaning, none knows their number and their count except Allāh. This is so that one does not make the mistake of thinking that they are only nineteen in all. It has been confirmed in the *Ḥadīth* concerning *Al-Isrā'*^[1] that is reported in the Two *Ṣaḥīḥs* and other collections, that the Messenger of Allāh ﷺ said in describing the Frequented House (*Al-Bayt Al-Ma'mūr*), which is in the seventh heaven,

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

«Seventy thousand angels enter into it every day and they do not return to it as it is all that is due upon them (one visit in their lifetime).»^[2]

Concerning Allāh's statement,

﴿وَمَا هِيَ إِلَّا ذِكْرٌ لِلنَّاسِ﴾

﴿And this is nothing but a reminder to mankind.﴾

Mujāhid and others said,

﴿وَمَا هِيَ﴾

﴿And this is not.﴾ "This means the Hellfire which has been described."^[3]

﴿إِلَّا ذِكْرٌ لِلنَّاسِ﴾

﴿but a reminder to mankind.﴾ Then Allāh says,

﴿كَذَٰلِكَ وَالْقُرْآنِ إِذْ أَنْزَلْنَاهُ﴾

[1] The Prophet's Night Journey to Jerusalem and then into the heavens.

[2] *Faṭḥ Al-Bāri* 6:348, and *Muslim* 1:146.

[3] *Aṭ-Ṭabari* 24:32.

فَمَا تَنْفَعُهُمْ شَفْعَةُ الشَّفِيعِينَ ﴿١٨﴾ فَمَا لَكُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿١٩﴾ كَانَتْهُمْ حُمْرٌ مُسْتَفِيرَةٌ ﴿٢٠﴾ قَرَّتْ مِنْ قَسْوَرَةٍ ﴿٢١﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةٌ ﴿٢٢﴾ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٢٣﴾ كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٢٤﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿٢٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَى وَأَهْلُ الْغَفَرَةِ ﴿٢٦﴾

سُورَةُ الْفَيْصَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا أَقِيمُ يَوْمَ الْقِيَمَةِ ﴿١﴾ وَلَا أَقِيمُ بِالنَّفْسِ الْوَامَةِ ﴿٢﴾ أَحْسَبُ الْإِنْسَانَ أَنْ تُجْعَلَ عِظَامُهُ ﴿٣﴾ بَلْ قَدَرِينَ عَلَى أَنْ تُسْوَى بَنَانُهُ ﴿٤﴾ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾ يَسْتَلْ أَبَانَ يَوْمَ الْقِيَمَةِ ﴿٦﴾ فَإِذَا رَأَى الْبَصُرَ ﴿٧﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَنْ الْمَقَرُّ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَى مَعَاذِرَهُ ﴿١٥﴾ لَا تُحْرَكُ بِهِ لِسَانُكَ لَتَجَلَّيْهُ ﴿١٦﴾ إِنْ عَلَيْنَا جُمُوعُهُ وَقَرَأْنَاهُ ﴿١٧﴾ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتِهِ ﴿١٩﴾

﴿Nay! And by the moon. And by the night when it withdraws.﴾ meaning, when it withdraws.

﴿وَالضُّحَىٰ بِأَنْ تُبْرِتَ﴾

﴿And by the dawn when it brightens.﴾ meaning, when it shines.

﴿إِنَّمَا يَأْخُذُ الْكَبِيرُ﴾

﴿Verily, it is but one of the greatest (signs).﴾ meaning, the great things. This refers to the Hellfire. Ibn 'Abbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and others of the Salaf, all said this.^[1]

﴿تَذِيرًا لِلنَّاسِ﴾ لِمَنْ شَاءَ يَسْكُرْ أَوْ يَنْقُذْ أَوْ يُلَاقِ

يَقْدَمُ أَوْ يَخْشَى

﴿A warning to mankind

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

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينٌ﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٢٠﴾ فِي جَنَّاتٍ يَتَسَوَّوْنَ ﴿٢١﴾ عَنِ النَّجْمِينَ ﴿٢٢﴾ مَا تَلَكَكَ فِي سَعَرٍ ﴿٢٣﴾ قَالُوا لَوْ نَكُنَّ مِنَ الْمُنْقَرِنِينَ ﴿٢٤﴾ وَلَوْ نَكُنَّ نَفْسًا وَكُنَّا نَحْشُوعًا مَعَ الْخَاطِبِينَ ﴿٢٥﴾ وَكُنَّا نَكْذِبُ يَوْمَ الْيَمِينِ ﴿٢٦﴾ حَتَّىٰ أَتَانَا الْيَقِينُ ﴿٢٧﴾ فَمَا تَنْفَعُهُمْ شَفْعَةُ الشَّفِيعِينَ ﴿٢٨﴾ فَمَا لَمْ عَنْ التَّذْكَرَةِ مُعْرِضِينَ ﴿٢٩﴾ كَانَتْهُمْ حُمْرٌ مُسْتَفِيرَةٌ ﴿٣٠﴾ قَرَّتْ مِنْ قَسْوَرَةٍ ﴿٣١﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةٌ ﴿٣٢﴾ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٣٣﴾ كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٣٤﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿٣٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَى وَأَهْلُ الْغَفَرَةِ ﴿٣٦﴾

^[1] Aṭ-Ṭabari 24:33.

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

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

Allāh informs that,

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَوْنَةٌ﴾

﴿Every person is a pledge for what he has earned,﴾

meaning, bound to his deed on the Day of Judgement. Ibn 'Abbās and others have said this.^[1]

^[1] Aṭ-Ṭabari 24 :35.

﴿إِلَّا أَصْحَابَ الْيَمِينِ﴾

◀Except those on the Right.▶ For verily, they will be

﴿فِي جَنَّاتٍ يَتَسَاءَلُونَ﴾ عَنِ الْمُجْرِمِينَ ﴿۱۱﴾

◀In Gardens they will ask one another, about criminals (and they will say to them)▶

meaning, while they are in lofty rooms they will ask the criminals, who will be in the lowest levels (of Hell), saying to them,

﴿مَا سَلَكَكُمْ فِي سَقَرٍ﴾ ۝ قَالُوا لَوْ نَكُنَّ مِنَ الصَّالِينَ ﴿۱۲﴾ وَلَوْ نَكُنَّ نَفْلِمُ الْيَسِينِ ﴿۱۳﴾

◀"What has caused you to enter Hell?" They will say: "We were not of those who used to offer the Ṣalāh, nor did we feed the poor."▶

meaning, 'we did not worship Allāh, nor did we do good to His creatures of our own species (i.e., other people).'

﴿وَكُنَّا نَحْكُمُ مَعَ الْفَاضِلِينَ﴾ ۝

◀And we used to speak falsehood with vain speakers.▶

meaning, 'we used to speak about what we had no knowledge of.' Qatādah said, "It means that every time someone went astray we would go astray with them."^[1]

﴿وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ﴾ ۝ حَتَّىٰ آتَانَا الْيَقِينَ ﴿۱۴﴾

◀And we used to deny the Day of Recompense, until the certainty (Al-Yaqīn) came to us.▶

meaning, death. This is as Allāh says,

﴿وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾ ۝

◀And worship your Lord until there comes unto you the certainty.▶ (15:99)

The Messenger of Allāh ﷺ said,

«أَمَّا هُوَ - يعني عثمان بن مظعون - فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّهِ»

◀Concerning him^[2] verily, Al-Yaqīn (death) came to him from

[1] Aṭ-Ṭabari 24 :37.

[2] Meaning 'Uthmān bin Maz'ūn.

his Lord.»^[1]

Allāh then says,

﴿فَمَا تَعْمَهُمْ شَفَاعَةُ الشَّافِعِينَ﴾

﴿So no intercession of intercessors will be of any use to them.﴾

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

The Disapproval of the Disbelievers' Rejection and Their Position

Then Allāh says,

﴿فَمَا لَمْ يَنْتَفِعُوا بِالتَّوَكُّلِ مُعْرِضِينَ﴾

﴿Then what is wrong with them that they turn away from admonition?﴾

meaning, 'what is wrong with these disbelievers who are turning away from what you are calling them to and reminding them of?'

﴿كَانَهُمْ حُمْرٌ مُتَقَرِّبَةٌ ۖ قَرَّتْ مِنْ قَسْوَرَةٍ﴾

﴿As if they were wild donkeys. Fleeing from a Qaswarah.﴾

meaning, as if they were fleeing from the truth and turning away from it, like a wild donkey when it flees from something that is trying to catch it, like a lion. This was said by Abu Hurayrah.^[2] Hammād bin Salamah reported from 'Ali bin Zayd who reported from Yūsuf bin Mihrān who narrated that Ibn 'Abbās said, "It (Qaswarah) is the lion in the Arabic language. It is called Qaswarah in the Abyssinian language, Sher in the Persian language and Awba in the Nabṭiyyah (Nabatean) language."^[3]

[1] Al-Bayhaqi 3:406.

[2] Aṭ-Ṭabari 24:42.

[3] Aṭ-Ṭabari 24:42.

Concerning Allāh's statement,

﴿بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنشَرَةً﴾

﴿Nay, everyone of them desires that he should be given pages spread out.﴾

meaning, each one of these idolators wants to have a book revealed to him as Allāh revealed to the Prophet ﷺ. Mujāhid and others have said this.^[1] This is similar to Allāh's statement,

﴿وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ أَفَلَا يَعْلَمُونَ حَيْثُ يَمْعَلُونَ رَسُولَهُ﴾

﴿And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allāh had received." Allāh knows best with whom to place His Message.﴾ (6:124)

It is reported in a narration from Qatādah that he said, "They want to be declared innocent (on the Day of Judgement) without having to do any deeds."^[2] Then Allāh says,

﴿كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ﴾

﴿Nay! But they fear not the Hereafter.﴾

meaning, they were only corrupted by their lack of faith in it and their rejection of its occurrence.

The Qur'ān is a Reminder

Then Allāh says,

﴿كَذَٰلِكَ إِنَّمَا تَذَكُّرٌ﴾

﴿Nay, verily, this is an admonition.﴾ meaning, truly the Qur'ān is a reminder.

﴿فَمَنْ شَاءَ ذَكَّرْهُ ۖ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

﴿So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allāh wills;﴾

This is similar to Allāh's statement,

^[1] Al-Qurtūbi 19:90.

^[2] Aṭ-Ṭabari 24:43.

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾

﴿And you cannot will unless Allāh wills.﴾ (81:29)

Concerning Allāh's statement,

﴿هُوَ أَفْلُ الْتَوَّئِ وَأَهْلُ الْغَفْرِ ۝۱﴾

﴿He is the One, deserving the Taqwā and He is the One Who forgives.﴾

This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatādah.^[1]

This is the end of the *Tafsīr* of *Sūrat Al-Muddaththir*, all praise and thanks are due to Allāh.

^[1] Aṭ-Ṭabari 24 :44 .