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## CHAPTER 73

### AL-MUZZAMMIL

#### (20 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده، عن سيف بن عميرة، عن منصور، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة المزمّل في العشاء الآخرة، أو في آخر الليل، كان له الليل والنهار شاهدين مع سورة المزمّل، وأحياه الله حياة طيبة، وأماته ميتة طيبة».

Ibn Babuwayh, by his chain, from Sayf Bin Umeyra, from Mansour, who has narrated the following:

‘Abu Abdullah<sup>asws</sup> having said: ‘The one who recites Surah *Al-Muzzammil* in the later part of the evening, or late at night, the night and the day would be two witnesses for him along with Surah *Al-Muzzammil*, and Allah<sup>azwj</sup> would Give him a good life, and Make him die a good death’.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر كمن أعتق رقاباً في سبيل الله بعدد الجن و الشياطين، و رفع الله عنه العسر في الدنيا و الآخرة، و من أدمن قراءتها و رأى النبي (صلى الله عليه و آله) في المنام فليطلب منه ما يشتهي فؤاده».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: ‘The one who recites this Chapter (73) would have the Recompense as if he has freed slaves in the Way of Allah<sup>azwj</sup> of the number of the Jinn and the Devils, and the difficulties would be lifted from him in the world and the Hereafter. And the one who habitually recites it, and sees the Prophet<sup>saww</sup> in the dream, so he can ask for whatsoever that his heart craves for’.<sup>2</sup>

و قال رسول الله (صلى الله عليه و آله): «من قرأها دائماً، رفع الله عنه العسر في الدنيا و الآخرة، و رأى النبي في المنام».

And the Rasool-Allah<sup>saww</sup> said: ‘The one who always read it (73), Allah<sup>azwj</sup> would Lift the difficulties from him in the world and the Hereafter, and he would see the Prophet<sup>saww</sup> in the dream’.<sup>3</sup>

#### VERSES 1 TO 3

يَا أَيُّهَا الْمَزْمَلُ {1} فَمِ اللَّيْلِ إِلَّا قَلِيلًا {2} نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا {3}

<sup>1</sup> (ثواب الأعمال: 120).

<sup>2</sup> Tafseer Al Burhan – H 11153

<sup>3</sup> Tafseer Al Burhan – H 11154

**[73:1] O you who have wrapped up in your garments! [73:2] Rise to pray in the night except for a little, [73:3] Half of it, or even less,**

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافى عن الكلبي عن ابي عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبي له عشرة اسماء وما محمد الا رسول قد خلت من قبله الرسل ومبشرا برسول يأتي من بعدى اسمه احمد ولما قام عبد الله كادوا يكونون عليه لبدا وطه ما انزلنا عليك القرآن لتشقى ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون ويا ايها المزمّل ويا ايها المدثر وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فسئل يا كلبي عما بدا لك قال فانسييت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah<sup>asws</sup> said to me: 'How many names are there in the Quran for Muhammad<sup>saww</sup>?' I said, 'Two names or three'. He<sup>asws</sup> said: 'O Kalby, for him<sup>saww</sup> there are ten names. **[3:144] And Muhammad is no more than a messenger (Al-Rasool); the messengers have already passed away before him [61:6]; and giving the good news of a Messenger who will come after me, his name being Ahmad; and [72:19] And when the slave of Allah (Abdullah) stood up in prayer to Him, they crowded on him, almost stifling; and [20:1] Ta-Ha [20:2] We have not revealed unto thee this Qur'an that you should be distressed; and [36:1] Ya Seen [36:2] I swear by the Quran full of wisdom [36:3] Most surely you are one of the messengers [36:4] On a right way; and [68:1] Noon. I swear by the pen and what they write, [68:2] By the grace of your Lord you are not mad; and [73:1] O you who have wrapped up in your garments (Muzzammil) ; [74:1] O you who are clothed (Muddat'hir); [65:10] Allah has indeed revealed to you a reminder (Zikr), [65:11] A Messenger".<sup>4</sup>**

علي بن ابراهيم: يا أَيُّهَا الْمُرْمَلُ فَمِ اللَّيْلِ إِذَا قَلِيلًا نَصَفَهُ أَوْ انْقَصَ مِنْهُ قَلِيلًا قَالَ: هو النبي (صلى الله عليه و آله)، كان يتزمل بثوبه و ينام، فقال الله عز و جل: يا أَيُّهَا الْمُرْمَلُ فَمِ اللَّيْلِ إِذَا قَلِيلًا نَصَفَهُ أَوْ انْقَصَ مِنْهُ قَلِيلًا، قال: انقص من القليل أو زد عليه، أي على القليل قليلا.

Ali Bin Ibrahim (Tafseer Qummi) –

**[73:1] O you who have wrapped up in your garments! [73:2] Rise to pray in the night except for a little,** said: 'He<sup>saww</sup> is the Prophet<sup>saww</sup>, and he<sup>saww</sup> had wrapped up himself<sup>saww</sup> with a cloth and was sleeping, so Allah<sup>azwj</sup> Mighty and Majestic Said **[73:1] O you who have wrapped up in your garments! [73:2] Rise to pray in the night except for a little [73:3] Half of it, or even less,** he said: 'Even less than the little, or increasing it i.e., little upon the little'.<sup>5</sup>

الشيخ في (التهذيب): بإسناده، عن محمد بن الحسين، عن محمد بن إسماعيل، عن منصور، عن عمر بن أذينة، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله تعالى: فَمِ اللَّيْلِ إِذَا قَلِيلًا، قال: «أمره الله أن يصلي كل ليلة، إلا أن يأتي عليه ليلة من الليالي لا يصلي فيها شيئا».

Al-Sheykh in Al-Tehzeeb, by his chain from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour, from Umar Bin Azina, from Muhammad Bin Muslim,

<sup>4</sup> Basaari Al Darajaat – P 10 Ch 18 H 26

<sup>5</sup> (تفسير القمي 2: 390).

from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the High [73:2] **Rise to pray in the night except for a little**, he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Commanded him<sup>saww</sup> that he<sup>saww</sup> should Pray all night, except that there comes to him<sup>saww</sup> a night from the nights in which he<sup>saww</sup> should not Pray at all'.<sup>6</sup>

## VERSES 4 TO 6

أَوْزُدْ عَلَيْهِ وَرَتَّلَ الْقُرْآنَ تَرْتِيلاً {4} إِنَّا سَأَلْنَاكَ عَلَيْكَ قَوْلًا ثَقِيلًا {5} إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا {6}

**[73:4] Or add to it, and recite the Quran as it ought to be recited. [73:5] Surely We will be Bringing upon you a weighty Word. [73:6] Surely the rising by night is the firmest way to tread and the best speech.**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن واصل بن سليمان، عن عبد الله بن سليمان، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله عز وجل: وَرَتَّلَ الْقُرْآنَ تَرْتِيلاً، قال: «قال أمير المؤمنين (صلوات الله عليه): بينه تبييناً ولا تهذه هذا الشعر، ولا تنتثره نثر الرمل، ولكن أفزعوا قلوبكم القاسية، ولا يكن هم أحدكم آخر السورة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Wasil Bin Suleyman, from Abdullah Bin Suleyman who said:

'I asked Abu Abdullah<sup>asws</sup> about the Words of the Mighty and Majestic [73:4] **and recite the Quran as it ought to be recited**, he<sup>asws</sup> said: Amir-ul-Momineen<sup>asws</sup> said: 'In between it are explanations, and do not read at the pace of the poetry, and do not scatter the words like the scattering during the divinations, but it would hurt and make your heart stiff, and do not be concerned at getting to the end of the Chapter'.<sup>7</sup>

عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن علي بن أبي حمزة قال: قال أبو عبد الله عليه السلام: إن القرآن لا يقرأ هذرمة ولكن يرتل ترتيلاً، فإذا مررت بأية فيها ذكر الجنة فقف عندها؛ واسأل الله عز وجل الجنة، وإذا مررت بأية فيها ذكر النار فقف عندها وتعوذ بالله من النار.

A number of our companions, from Sahl Bin Ziyad, from one of our companions, from Ali Bin Abu Hamza who said,

'Abu Abdullah<sup>asws</sup> said: 'Do not read the Quran speedily, but recite it slowly, so if you come across a Verse in which is the Mention of the Paradise, so pause during it and ask Allah<sup>azwj</sup> Mighty and Majestic for the Paradise; and if you come across a Verse in which the Fire is Mentioned, so pause during it and seek Refuge with Allah<sup>azwj</sup> from the Fire'.<sup>8</sup>

علي بن إبراهيم، قوله تعالى: إِنَّا سَأَلْنَاكَ عَلَيْكَ قَوْلًا ثَقِيلًا، قال: قيام الليل، وهو قوله: إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا، قال: أصدق.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High [73:5] **Surely We will be Bringing upon you a weighty Word**, he<sup>asws</sup> said: 'Rising up during the night, and these are the His<sup>azwj</sup>

<sup>6</sup> (التهذيب 2: 1380 / 335)

<sup>7</sup> (الكافي 2: 1 / 449)

<sup>8</sup> Tafseer Noor Al Saqalayn – Ch 73 H 8

Words **[73:6] Surely the rising by night is the firmest way to tread and the best speech**, he<sup>asws</sup> said: 'The most truthful'.<sup>9</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيْلًا**، قال: «يعني بقوله: **وَأَقْوَمُ قِيْلًا** قيام الرجل من فراشه يريد به الله لا يريد به غيره».

Muhammad Bin Yaqoub, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Saalim, who has narrated the following:

'Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[73:6] Surely the rising by night is the firmest way to tread and the best speech**, he<sup>asws</sup> said: 'Meaning by His<sup>azwj</sup> Words **and the best speech** is the rising of the man from his bed intending Allah<sup>azwj</sup> by it, and not intending by it other than Him<sup>azwj</sup>'.<sup>10</sup>

## VERSE 7 & 8

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا {7} وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيْلًا {8}

**[73:7] Surely you have in the day time a long occupation. [73:8] And remember the Name of your Lord and devote yourself to Him with your devotion.**

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: **إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا** يقول: فراغا طويلا لنومك و حاجتك، قوله: **وَ تَبَتَّلْ إِلَيْهِ تَبْتِيْلًا** يقول: أخلص إليه إخلاصا.

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, the following:

'Abu Ja'far<sup>asws</sup> regarding the Words of the High **[73:7] Surely you have in the day time a long occupation**, He<sup>azwj</sup> is Saying, a long time for you<sup>saww</sup> to sleep and for your<sup>saww</sup> needs. **[73:8] and devote yourself to Him with your devotion**, He<sup>azwj</sup> is Saying, 'Be sincere to him with utmost sincerity'.<sup>11</sup>

الطبرسي: في معنى **وَ تَبَتَّلْ إِلَيْهِ تَبْتِيْلًا**، قال: روى محمد بن مسلم و زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن التبتل هنا رفع اليدين في الصلاة».

Al-Tabrsy, said , 'It has been reported by Muhammad Bin Muslim, and Zurara, and Humran, who has narrated:

'Regarding the Meaning of **[73:8] and devote yourself to Him with your devotion**, from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> having said: 'Al-Tabtal is to raise the hands during the Prayer'.<sup>12</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران، عن سيف بن عميرة، عن أبي إسحاق، عن أبي عبد الله (عليه السلام)، قال: «الرغبة أن تستقبل بباطن كفيك إلى السماء، و الرهبة أن تجعل ظهر كفيك إلى السماء».

<sup>9</sup> (تفسير القمي 2: 392)

<sup>10</sup> (الكافي 3: 17 / 446)

<sup>11</sup> (الكافي 3: 17 / 446)

<sup>12</sup> (مجمع البيان 10: 571).

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Sayf Bin Umeyra, from Abu Is'haq, who has said:

'Abu Abdullah<sup>asws</sup> has said: 'The desire, is to raise your palms towards the sky, and the awe is to raise the back of your hands to the sky'.

و قوله تعالى: وَ تَبَلَّلْ إِلَيْهِ تَبْتِيلًا، قال: «الدعاء: بإصبع واحدة تشير بها، و التضرع: تشير بإصبعيك و تحركهما، و الابتهاال: رفع اليدين و تمدهما، و ذلك عند الدمعة، ثم ادع».

And the Words of the High [73:8] and devote yourself to Him with your devotion, he<sup>asws</sup> said: 'The supplication – gesturing with one finger; and the beseeching – gesturing by two of your fingers anxiously; and the invocation – raising your hands and extending both of them; and (all) that is during the weeping, then calling out'.<sup>13</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، و الحسين بن سعيد، جميعا، عن النضر بن سويد، عن يحيى الحلبي، عن أبي خالد، عن مروق بياح اللؤلؤ، عن ذكره، عن أبي عبد الله (عليه السلام)، قال: «ذكر الرغبة و أبرز [باطن] راحتيه إلى السماء، و هكذا الرهبة: و جعل ظهر كفيه إلى السماء، و هكذا التضرع: و حرك أصابعه يمينا و شمالا، و هكذا التبتل: و يرفع أصابعه مرة، و يضعها مرة، و هكذا الابتهاال و مد يده تلقاء وجهه إلى القبلة، و لا يبتهل حتى تجري الدمعة».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together, from Al-Bazar Bin Suweyd, from Yahya Al-Halby, from Abu Khalid, from Marwak Baya'a Al-Lulu, from the one who mentioned it:

'Abu Abdullah<sup>asws</sup> having said: 'Mention the desire and raise the palms towards the sky; and the awe 'Al-Rahba' is such – and made the back of his<sup>asws</sup> hands towards the sky; and the beseeching is as such – and moved his<sup>asws</sup> fingers to the right and the left; and such is 'Al-Tabtal' – and he<sup>asws</sup> raised his<sup>asws</sup> fingers once, and placed them back; and such is the invocation 'Al-Ibtihal' – and he<sup>asws</sup> extended his<sup>asws</sup> hands in front of his<sup>asws</sup> face towards the Qiblah, and there is no invocation until tears flow'.<sup>14</sup>

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن فضالة، عن العلاء، عن محمد بن مسلم، قال: سمعت أبا عبد الله (عليه السلام) يقول: «مر بي رجل و أنا أدعو في صلاتي بيساري، فقال: يا أبا عبد الله بيمينك، فقلت: يا أبا عبد الله، إن الله تبارك و تعالى حقه على هذه كحقه على هذه».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat, from Al-A'la, from Muhammad Bin Muslim who said:

'I heard Abu Abdullah<sup>asws</sup> saying: 'A man passed by and I<sup>asws</sup> was supplication in my<sup>asws</sup> Prayer by my left hand, so he said, 'O Abu Abdullah<sup>asws</sup>, (supplicate) by your<sup>asws</sup> right hand' So I<sup>asws</sup> said: 'O servant of Allah<sup>azwj</sup>, the Right of Allah<sup>azwj</sup> Blessed and High upon this (hand) is like upon this (hand)'.

و قال: «الرغبة: تبسط يديك [و تظهر] باطنهما، و الرهبة: [تبسط يديك و] تظهر ظاهرهما، و التضرع: تحريك السبابة اليمنى يمينا و شمالا، و التبتل: تحريك السبابة اليسرى ترفعها إلى السماء رسلا و تضعها، و الابتهاال: تبسط يديك و ذراعيك إلى السماء حين ترى أسباب البكاء».

<sup>13</sup> (الكافي 2: 1/347)

<sup>14</sup> (الكافي 2: 3/348)

And he<sup>asws</sup> said: "Al-Raghat" is the extending your hand with your palms showing; and 'Al-Rahbat' is the extending of your hands with the back of your hands upwards; and 'Al-Tazarr'a' ' Is the movement of your right index finger to the right and the left; and 'Al-Tabtal' is the movement of your left index finger, raising it towards the sky and placing it back; and 'Al-lbtihal' is the extending of your hands and arms towards the sky, where you see the reasons for the weeping'.<sup>15</sup>

## VERSES 10 TO 20

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا {9} وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا {10} وَذُرِّيِ الْمَكْدِيِّينَ أُولِي النُّعْمَةِ وَمَهْلَهُمْ قَلِيلًا {11} إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا {12} وَطَعَامًا ذَا غَصَّةٍ وَعَذَابًا أَلِيمًا {13} يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهِيلًا {14} إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا {15} فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا {16} فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا {17} السَّمَاءُ مَنقُطِرٌ بِهِ ؕ كَانَ وَعْدُهُ مَفْعُولًا {18} إِنَّ هَذِهِ تَذْكِرَةٌ ؕ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا {19} إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ؕ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ؕ عَلِمَ أَنْ لَنْ تُحْصَوْهُ فَتَابَ عَلَيْكُمْ فَافْرَعُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ؕ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۖ وَأَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَأَخْرُونَ يَفَاتِلُونَ فِي سَبِيلِ اللَّهِ فَافْرَعُوا مَا تَيَسَّرَ مِنْهُ ؕ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ؕ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ؕ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {20}

**[73:9] The Lord of the East and the West - there is no god but He - therefore take Him as a Protector. [73:10] And bear patiently at what they say and avoid them with a becoming avoidance. [73:11] And leave Me and the rejecters, the possessors of ease and plenty, and respite them a little. [73:12] Surely with Us are heavy fetters and a flaming Fire, [73:13] And food that chokes and a painful Punishment, [73:14] On the day when the earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose. [73:15] Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Firon. [73:16] But Firon disobeyed the messenger, so We laid on him a violent Hold. [73:17] How, then, will you guard yourselves, if you disbelieve, on the day which shall make children grey-headed? [73:18] The heaven shall rend asunder thereby; His promise is ever brought to fulfilment. [73:19] Surely this is a reminder, then let him, who will take the way to his Lord. [73:20] Surely your Lord knows that you stand in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it, so He has turned to you (Mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the Bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the Zakaat and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in Reward; and ask Forgiveness of Allah; surely Allah is Forgiving, Merciful**

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت له: وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ؟ قال: «يقولون فيك وَاهْجُرْهُمْ هَجْرًا جَمِيلًا وَذُرِّيِ وَ الْمَكْدِيِّينَ بِوَصِيكَ أُولِي النُّعْمَةِ وَ مَهْلَهُمْ قَلِيلًا» قلت: إن هذا تنزيل؟ قال: «نعم».

<sup>15</sup> (الكافي 2: 4/348).

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has narrated:

'I said to Abu Al-Hassan<sup>asws</sup>, '(What about) **[73:10] And bear patiently at what they say?**' He<sup>asws</sup> said: 'What they are saying regarding you<sup>saww</sup> **and avoid them with a becoming avoidance. [73:11] And leave Me and the rejecters the possessors of ease and plenty, and respite them a little**'. I said, 'This is Revelation?' He<sup>asws</sup> said: 'Yes'.<sup>16</sup>

ابن شهر آشوب: عن أبان بن عثمان، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ ذُرِّي وَ الْمُكْدِبِينَ الْآيَةَ، قال: «هو وعيد توعد الله عز و جل [به] من كذب بولاية علي أمير المؤمنين (عليه السلام)».

Ibn Shehr Ahub, from Abaan Bin Usman, the following:

'Abu Ja'far<sup>asws</sup> regarding the Words of the High **[73:11] And leave Me and the rejecters** - the Verse, he<sup>asws</sup> said: 'He is the one being Threatened by Allah<sup>azwj</sup> Mighty and Majestic, the one who belied the Wilayah of Ali<sup>asws</sup> Amir-ul-Momineen<sup>asws</sup>.<sup>17</sup>

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثِي اللَّيْلِ وَ نِصْفَهُ وَ ثُلُثَهُ: «ففعّل النبي (صلى الله عليه و آله) ذلك، و بشر الناس به، فاشتد ذلك عليهم».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, who has said:

'Abu Ja'far<sup>asws</sup> regarding the Words of the High **[73:20] Surely your Lord knows that you stand in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it**, said; 'So the Prophet<sup>saww</sup> did that, and gave the good news of it to the people, so that was hard upon them.

و قوله: عَلِمَ أَنْ لَنْ نُحْصُوهُ وَ كَانَ الرَّجُلُ يَقُومُ وَ لَا يَدْرِي مَتَى يَنْتَصِفُ اللَّيْلُ، وَ مَتَى يَكُونُ الثَّلَاثَانَ، وَ كَانَ الرَّجُلُ يَقُومُ حَتَّى يَصْبِحَ مَخَافَةَ أَنْ لَا يَحْفَظَهُ، فَأَنْزَلَ اللَّهُ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ إِلَى قَوْلِهِ: عَلِمَ أَنْ لَنْ نُحْصُوهُ يَقُولُ: مَتَى يَكُونُ النِّصْفُ وَ الثَّلَاثُ، نَسَخَتْ هَذِهِ الْآيَةَ: فَاقْرَأُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ وَ اعْلَمُوا أَنَّهُ لَمْ يَأْتِ نَبِي قَطٍ إِلَّا خَلَا بِصَلَاةِ اللَّيْلِ، وَ لَا جَاءَ نَبِي قَطٍ «1» بِصَلَاةِ اللَّيْلِ فِي أَوَّلِ اللَّيْلِ.

And His<sup>azwj</sup> Words **He knows that you are not able to do it**, and the man used to rise (to Pray) and he would not know when it was the middle of the night, and when it was the third of it, and the man used to stand (Praying) until the morning, fearing that he may not preserve it. So Allah<sup>azwj</sup> Revealed **[73:20] Surely your Lord knows that you stand in prayer** up to His<sup>azwj</sup> Words **He knows that you are not able to do it** He<sup>azwj</sup> is Saying: 'When it is the half and the third, has been Abrogated by this Verse **therefore read what is easy of the Quran**, and know that it never came to the Prophet<sup>saww</sup> at all except that he<sup>as</sup> stands alone in the night Prayer, and there has not come a Prophet<sup>as</sup> at all except that he<sup>as</sup> stood to Pray in the first part of the night'.

قوله: فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا يَقُولُ: كَيْفَ إِنْ كَفَرْتُمْ تَتَّقُونَ ذَلِكَ الْيَوْمَ الَّذِي يَجْعَلُ الْوِلْدَانَ شِيبًا؟

<sup>16</sup> (الكافي 1: 91/360).

<sup>17</sup> (المناقب 3: 203).



His<sup>azwj</sup> Words [73:17] **How, then, will you guard yourselves, if you disbelieve, on the day which shall make children grey-headed?** He<sup>azwj</sup> is Saying: "How can you deny the fear of that Day which will make children to be grey haired?"<sup>18</sup>

علي بن إبراهيم، قال: أخبرنا الحسن بن علي، عن أبيه، عن الحسين بن سعيد، عن زرعة، عن سماعة، قال: سألته عن قول الله عز و جل: وَ أَفْرَضُوا اللَّهَ قَرْضًا حَسَنًا، قال: «هو غير الزكاة».

Ali Bin Ibrahim (Tafseer Qummi) said 'Al-Hassan Bin Ali informed us from his father, from Al-Husayn Bin Saeed, from Zurara, from Sama'at who said:

'I asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic [73:20] **and offer to Allah a goodly gift**, he<sup>asws</sup> said: 'It is other than the Zakat'.<sup>19</sup>

## REASONS FOR THE REVELATION OF THE CHAPTER

في (نهج البيان) للشيباني، قال: روي عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن السبب في نزول هذه السورة أن النبي (صلى الله عليه و آله) كان يقوم هو و أصحابه الليل كله للصلاة حتى تورمت أقدامهم من كثرة قيامهم، فشق ذلك عليه و عليهم، فنزلت السورة بالتخفيف عنه و عنهم في قوله تعالى: وَ اللَّهُ يُقَدِّرُ اللَّيْلَ وَ النَّهَارَ عَلِمَ أَنْ لَنْ تُحْصَوْهُ أَي لَنْ تَطِيقُوهُ».

In Nahj Al-Bayaan of Al-Shaybani, said:

'It has been reported from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> that: 'The reason for the Revelation of this Chapter is that the Prophet<sup>saww</sup> used to stand with his<sup>saww</sup> companions all night for the Prayer to the extent that their feet swelled up due to the frequency of their standing, so that was difficult for him<sup>saww</sup> and for them. So the Chapter was Revealed to lighten it for him<sup>saww</sup> and for them in the Words of the High [73:20] **and Allah measures the night and the day. He knows that you are not able to do it**, i.e., never be able to tolerate it'.<sup>20</sup>

الطبرسي، قال: روى الحاكم أبو القاسم الحسكاني بإسناده، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله: وَ طَائِفَةٌ مِنَ الَّذِينَ مَعَكَ [قال]: علي و أبو ذر.

Al-Tabarsy said, 'Al-Hakam Abu Al-Qasim Al-Haskany has reported by his chain from Al-Kalby, from Abu Salih, who has narrated:

'From Ibn Abbas regarding His<sup>azwj</sup> Words [73:20] **and (also) a party of those with you**, said, 'That was Ali<sup>asws</sup> and Abu Dharr<sup>ar</sup>'.<sup>21</sup>

<sup>18</sup> (تفسير القمّي 2: 392).

<sup>19</sup> (تفسير القمّي 2: 393).

<sup>20</sup> (نهج البيان 3: 303 «مخطوط»).

<sup>21</sup> (مجمع البيان 10: 575).