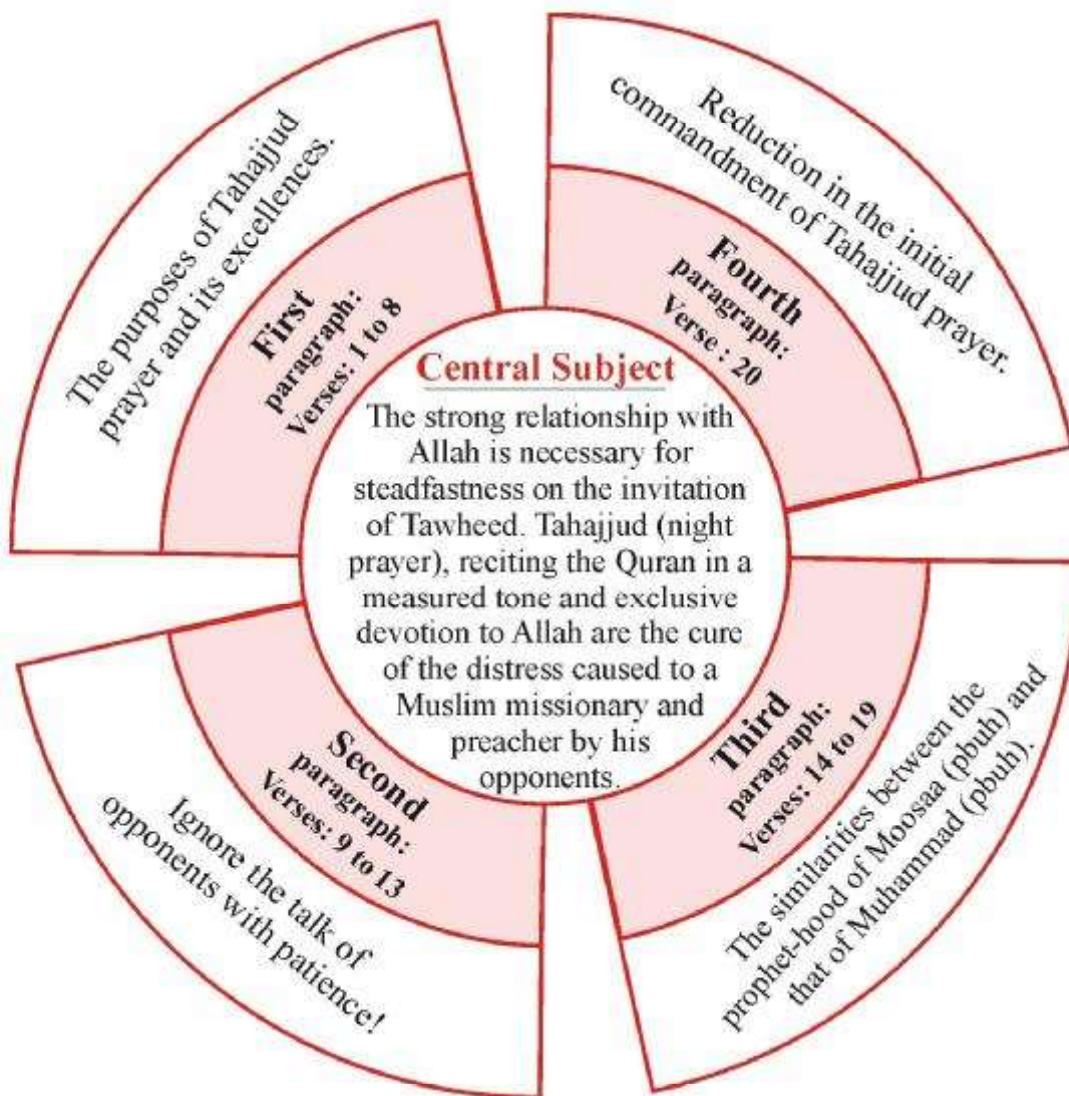


Flow Chart of Macro-Structure of Soorah Al-Muzzammil

73-Soorah Al-Muzzammil Makkan

Verses: 20

Paragraphs: 4



• Period of revelation:

- 1- The first eight (8) verses of soorah Al-Muzzammil were, probably, revealed after soorah Al-'Alaq and the initial verses of soorah Al-Muddaththir. According to the order of revelation, this part of soorah Al-Muzzammil is the third revelation. Most probably, this part was revealed soon after the beginning of revelation during the first year. At this stage of invitation, the

training of the early Muslims has been arranged to prepare them for future leadership. The invitation was kept secret at this stage and the five times prayers were not made obligatory yet; therefore, the Muslims were advised to recite the Quran in a measured tone during the Tahajjud prayer for half of the night or a little less or a little more.

- 2- The middle eleven (11) verses (9 to 19) of this soorah were revealed after the general proclamation of Islam during the period of denial when the attitude of the leadership of Quraish was compared with that of Pharaoh and the Messenger (pbuh) of Allah was advised to be patient on their allegations and objections.
- 3- The last verse (20) of this soorah was probably revealed in 1 A.H. soon after the migration to Madinah.

Special features of soorah Al-Muzzammil

In this soorah, the teachings for spiritual, religious and intellectual education of the new Muslim companions have been provided so that they may reach the high standards of patience and steadfastness against the arrogant attitudes of the leadership of Quraish during the next stages of establishment of religion. During the first twelve (12) years of Makkan life, the Muslims were committed only to the Tahajjud prayer. The companions of the Messenger (pbuh) of Allah were native speakers of Arabic language. The Messenger (pbuh) of Allah and his initial companions used to pray Tahajjud during the last hours of night devoting themselves exclusively to Allah. They used to pray for four or five hours and listen to the prophet (pbuh) who recited the holy Quran in a measured tone. The five daily prayers were made obligatory during the "Night journey to the heavens" in 12 prophet-hood. Then a reduction was made in the initial commandment of Tahajjud which is mentioned in the last verse of this soorah.

The method of pondering over the Quran during the Tahajjud prayer

Explaining the meanings of the words ﴿وَأَقْرَأْ قِيلًا﴾ (understanding the word of Allah) revealed in soorah Muzzammil about the Tahajjud prayer, the famous companion, Abdullah bin Abbaas (R.A.) said: (Recitation of Quran in Tahajjud) "is more suitable for pondering over the Quran and understanding it"

(Abu Dawood, Hadeeth: 1,109)

The requirements of understanding the holy Quran are fulfilled only when it is recited slowly with a measured tone, when every word of Quran is recited clearly and one pauses after every verse and ponders over it. Explaining the recitation of the Messenger (pbuh) of Allah, Umm Salamah, the mother of believers said that every letter of his recitation was crystal clear.

﴿أَنْهَا وَصَفَتْ قِرَاءَةَ النَّبِيِّ ﷺ حَرْفًا حَرْفًا﴾

(Tirmizi, Hadeeth: 2,927)

Umm Salamah says: “The Messenger of Allah used to recite every verse separately and used to pause after every verse. He used to recite

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (All praise is for Allah, the Lord of the world), and paused.

Then he recited ﴿الرَّحْمَنُ الرَّحِيمُ﴾ (The Compassionate, the Merciful), and

paused. Then he recited ﴿مَلِكِ يَوْمِ الدِّينِ﴾ (Master of the Day of Judgement) and paused. (Abu Dawood, Hadeeth: 3,487).

The understanding comes as a result of reciting slowly and thinking which enables the sincere and intelligent believers for the leadership. Preference is given to the knowledge of Quran in deciding the eligibility for the consultative body of the Islamic state. The Quranic knowledge and not the age is considered as a criteria for eligibility. Abdullah bin Abbaas (R.A.)

Says: ﴿كَانَ الْقُرَاءَةُ أَصْحَابَ فَحَالِيسِ عُمَرَ، وَمُشَاوَرَتِهِ كُهُولًا كَانُوا وَشَبَابًا﴾ “The consultative body of (caliphate of) Omar (R.A.) consisted of the scholars of Quran including the old and the young.” (Saheeh Bukhari, Hadeeth: 4,642)

The relationship of soorah Al-Muzzammil with the Book

- 1- In the previous soorah (Al-Jinn), the detail of the position of prophet-hood has been described that the prophet conveys the messages of Allah to the people; but he has neither got the authority to give benefit and harm nor possesses the knowledge of the unseen. Here, in soorah Al-Muzzammil, it has been told that the prophet-hood of Muhammad (pbuh) for the Quraish is exactly like the prophet-hood of Moosaa (pbuh) for Pharaoh.

﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا﴾ “Surely, We have sent a Messenger towards you, to bear witness (for you or against you), as We sent a Messenger towards Pharaoh.” (Verse: 15) This is the responsibility of being witness of the truth which was given to all the prophets and the Muslim Ummah (nation).

- 2- In the previous soorah (Al-jinn), the listening of Jinns to the Quran was mentioned that how they were influenced when they listened to the Quran. They not only embraced Islam themselves, but started preaching the creed of Tawheed actively in their own area. Here, in soorah Al-Muzzammil, the Muslims have been advised to listen and recite it with measured tone, devotion and thinking so that they may become missionaries and preachers of Islam.
- 3- Here, in soorah Al-Muzzammil, the Messenger (pbuh) of Allah has been advised to be patient on the allegations and objections of the opponents. ﴿وَصَبِرْ عَلَىٰ مَا يَقُولُونَ﴾ “Bear patiently with what they say.” (Verse: 10) In the next soorah (Al-Muddaththir), the prophet (pbuh) and the Muslims have been ordered to be patient and steadfast in propagation of Islam in order to please Allah. ﴿وَلِرَبِّكَ فَاصْبِرْ﴾ “Be patient for the sake of your Lord. (Verse: 7)

Important Key words ad Subjects

1- The command to recite the Quran slowly in a measured tone:

﴿تَرْتِيلًا﴾ “Terteel” means to read slowly with pauses. But here, the absolute object has been used for further stress.

﴿وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا﴾ “And recite the Quran with measured tone.” (Verse: 4)

The holy Quran is the only Book in the world which advises its reader that it should not be read in a cursory way. It should be recited with calmness and reflection.

2- The command for invocation and devotion of Allah: ﴿تَبَتُّلًا﴾ “Tabteel” means to be cut off from everyone and be devoted to Allah Alone. But even here, the absolute object has been used for emphasis.

﴿وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبَتُّلًا﴾ “Remember the name of your Lord and devote yourself to Him exclusively.” (Verse: 8) The leadership in Islam is unimaginable without relation with Allah.

3- The command to accept Allah as the only God, make Him Attorney and put your trust in Him:

There is no God except Allah Who runs the system of heavens and earth; therefore, He should be made the Attorney. He Alone should be trusted completely and all the affairs should be entrusted to Him. He Alone is the Accomplisher. ﴿لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾ “There is no god but He, therefore, take Him Alone as your protector.” (Verse: 9)

4- The command to be patient and steadfast and teaching the etiquettes of invitation and preaching:

In the atmosphere of enmity and allegations, the prophet (pbuh) and the Muslims were advised to be patient on the talks of polytheists and they were taught to avoid and ignore them in an appropriate fashion. These are the etiquettes of preaching which they were taught at the very first stage of invitation. ﴿وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا﴾ “Bear patiently with what they say and leave their company in a polite manner.” (Verse: 10)

The Macro-structure of soorah Al-Muzzammil

1- Verses: 1 to 8: The first paragraph consists of the first eight verses in which the order to pray Tahajjud, recite the Quran in a measured tone and devote yourself exclusively to Allah has been given in order to strengthen your relation with Allah.

This initial part has got the following commandments.

- (1) The Tahajjud should be prayed for about half the night which means about four or five hours.
- (2) The Quran should be recited slowly and with pauses and should be listened with attention so that the requirements of understanding the Quran are fulfilled.
- (3) The prophet (pbuh) has been given the indication about the future that he will be given the responsibility of a heavy message.

Two benefits of rising for Tahajjud at mid-night have been mentioned. (a) It is the best weapon to control the rebellious self. (b) It is the most effective and suitable time for understanding the Quran which is recited during the Tahajjud, because during the day you have to fulfil the important duty of invitation and propagation of Islam. ﴿إِنَّ تَأْسِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَظَلْماً وَأَقْوَمُ وَبَيِّنًا﴾ “Surely, the getting up at night for prayer is most effective for controlling the self and most suitable for understanding the Word of Allah as well.” (Verse: 6)

2- Verses: 9 to 13: In the second paragraph, it has been ordered that Allah should be made guardian and protector in difficult circumstances and He Alone should be trusted.

Allah has advised the prophet (pbuh) to be patient and steadfast and has given him the good news and consolation that He Himself will deal with his

opponents. These verses were revealed after the general proclamation of Islam during the period of rejection. The deniers have been threatened in these verses that Allah has got heavy fetters, blazing fire, choking food and a painful punishment for them. (Verses: 12, 13)

3- Verses: 14 to 19: In the third paragraph, the similarity between the prophet-hood of Moosaa (pbuh) and the Prophet-hood of Muhammad (pbuh) has been shown and it has been told that the attitude of the pagan leaders of Quraish is dictatorial like that of Pharaoh.

The Quraish have been threatened with the worldly end of Pharaoh and with the events of the Day of Judgement. Pharaoh disobeyed prophet Moosaa and Allah seized him. (Verse: 16) If the others followed the way of Pharaoh, there is no reason why their end should be different from his. The Day of Judgement will be so hard that it will make the children grow old. It has been told that the invitation of Quran is an advice and it has been explained that it is your own choice to accept it or reject it. Islam cannot be imposed on anyone by force. Everyone has got the freedom of choice.

﴿فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا﴾ “So let him who wills, take the Right way to His Lord.”
(Verse: 19)

4- Verse: 20: In the last paragraph, the reduction in the length of Tahajjud prayer has been ordered and the reasons for this reduction have been explained. The commandments for four things (prayers, obligatory charity, voluntary charity and seeking forgiveness) have been given.

According to the report of Sa'eed bin Jubair, this last verse was revealed ten years later in Madinah. Allah has ordered that instead of praying for half the night, now you can pray as long as you can do easily and it is sufficient to recite as much of Quran in Tahajjud as is easy for you.

Three reasons for reduction in Tahajjud have been given:

- (1) As a favour and mercy for the sick.
- (2) As a favour and mercy for those who travel in search of sustenance.
- (3) As a favour and mercy for those who fight in the way of Allah.

Four things were ordered after this reduction:

- (1) Five daily prayers should be offered regularly.
- (2) Obligatory charity should be paid.
- (3) Voluntary charity should be given for the sake of Allah.
- (4) Forgiveness should be sought frequently.

Central Subject

The strong relationship with Allah is necessary for steadfastness on the invitation of Tawheed and establishing the religion. Tahajjud (night prayer), reciting the Quran in a measured tone and exclusive devotion to Allah are the first stage of training for a Muslim missionary and preacher and a cure of the distress caused by his opponents. A Muslim can never neglect the prayer, the obligatory and voluntary charities and seeking forgiveness of Allah.

