

سُورَةُ الْمُدَّثِّرِ

Sūrah al Muddathir

(THE ENVELOPED)

Revealed at Makkah, it has two Sections and fifty six Āyāt.

Section 1

In the Name of Allah

The Most Gracious, The Most Merciful.

1. O you enveloped!
2. Arise, and warn.
3. And magnify your Rabb.
4. And purify your raiment.
5. And shun pollution.
6. And show not favour, seeking more from them.
7. And be you patient for the goodwill of your Rabb.
8. Then when the Trumpet sounds.
9. That Day will be a day hard.
10. For the infidels, not easy.
11. Let Me alone with him whom I created lonely.
12. And for whom I assigned extended wealth.
13. And sons present by his side.
14. And for whom I smoothed everything.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَأْتِيهَا الْمُدَّثِّرُ ﴿١﴾

قُمْ فَأَنْذِرْ ﴿٢﴾

وَرَبِّكَ فَكَبِّرْ ﴿٣﴾

وَتِيَابِكَ فَطَهِّرْ ﴿٤﴾

وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾

وَلَا تَمُنَّ بِتَنَكُّرِكُمْ ﴿٦﴾

وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

فَإِذَا نَفَخَ فِي النُّفُورِ ﴿٨﴾

فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾

عَلَى الْكٰفِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

ذُرِّيٍّ وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾

وَبَنِينَ شُهُودًا ﴿١٣﴾

وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾

15. And who yet covets that I shall increase.
16. Certainly not; he has been a foe to Our Signs.
17. Soon I shall afflict him with a fearful woe.
18. Surely he considered and devised.
19. Perish he: How maliciously he schemed!
20. And again perish he! How maliciously he schemed!
21. Then looked he,
22. Then frowned he, and scowled.
23. Then turned he back, and grew stiff-necked.
24. Then he said: Nothing is this but magic from of old.
25. Nothing is this but the word of man.
26. Soon I shall roast him in the Scorching Fire.
27. And what know you what the Scorching Fire is?
28. It shall not spare any one guilty, nor leave,
29. Scorching the skin.
30. Over it are appointed nineteen angels.
31. And We have appointed none but the angels to be wardens of the Fire. And We have made this number only a trial for them who

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِينِدًا ﴿١٦﴾

مَا أَزِيغُهُ، صَعُودًا ﴿١٧﴾

إِنَّهُ، فَكَّرَ وَقَدَّرَ ﴿١٨﴾

فَقِيلَ كَيْفَ قَدَّرَ ﴿١٩﴾

ثُمَّ قِيلَ 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﴾

مَا أَصْلِبُهُ سَقْرًا ﴿٢٦﴾

وَمَا أَدْرَاكَ مَا سَقْرٌ ﴿٢٧﴾

لَا يُبْقِي وَلَا يَذَرُ ﴿٢٨﴾

لِوَاحَةٍ لِلْبَشَرِ ﴿٢٩﴾

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا تِسْعَةً لِّذِينَ كَفَرُوا لِيَسْتَفِينَ الَّذِينَ أَوْتُوا الْكِتَابَ

disbelieve, so that those who are vouchsafed the Book may be convinced, and that the faithful may increase in faith, and that those who are vouchsafed the Book and the faithful may not dubitate, and that those in whose heart is a disease and the infidels may utter: what does Allah mean by this description? Thus does Allah send astray whom He will, and guide whom He will. And none knows the hosts of your Rabb but He. And this is not but an admonition to man.

وَبَرَدَادِ الَّذِينَ آمَنُوا إِيْمَانًا وَلَا يَزْنَابُ الَّذِينَ أُوتُوا الْكِتَابَ
وَالْمُؤْمِنُونَ وَلِيَقُولَ 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 ذِكْرَى
لِلنَّاسِ ﴿٢٦﴾

Secrets of Revelation

This is also one of the earlier Sūrahs and has similar connotations as of al-Muzzammil. Some scholars are of the opinion that al-Muzzammil was revealed earlier, while others hold the opposite view. However, the contents point to al-Muzzammil being the first, as it discusses individual actions, whereas al-Muddathir calls upon the Holy Prophet^{SAW} to address his people as a community. In any case both were revealed in the very early days of Islam, when only one or two persons had embraced Islam. It commands: O' wrapped one! Rise and preach about the Unity and Greatness of your Rabb.

Cleanliness of Dress

'And keep your raiments clean' also alludes to the environment, the conduct and, in fact, to the entire economic and financial system, for whatever wealth one earns is usually reflected in his dress. Though a non believer also looks after his disposition yet if the dress is made out of unlawful earnings, it would be unclean in reality.

Rule

Whereas a clean body, dress and place are prerequisites for worship, a believer should also be mindful of his cleanliness in general. He must not get his raiments

from unlawful earnings nor use a dress prohibited by Shari'ah. He must keep away from all kinds of pollution, be it of belief or practice. The believers are commanded through the Holy Prophet^{SAW} that their beliefs and worships rather the entire system of life must be pure of both overt and covert filth. They must not follow the non believers in any of these spheres. A favour must not be extended to anyone with the intention of receiving a bigger benefit in return. And Allah must be uncompromisingly obeyed, regardless of how fierce a resistance one has to face.

Patience is Essential for Holding Fast on Dīn

Pāṭience means to restrain oneself against all attractions offered by infidelity. A believer must hold fast on to his Dīn under all circumstances. The infidels are heading towards their doom. The Day Trumpet is blown, will indeed be extremely hard upon them, and they would not be given the slightest relief. Allah suffices as Reckoner, He Who created human being in stark nakedness. Then He blessed him with affluence and offsprings to adorn his life beside countless other favours. But instead of being grateful, he became greedy. And it can never be that a person opposes Allah's Āyāt, and is blessed any further.

Denial of a Messenger causes Destruction

Individuals and nations avail the given respite, but when Prophets and Messengers^{AS} are raised, those opposing them indeed invite Allah's punishment. It is now that a disbeliever's troubles start. Ṣa'ud is a mountain in Hell. Yet this world is a reflection of the Ākhirah and whatever torments await a person there also affect his worldly life. The denier is so ill-fated that when he hears and ponders over Allah's Words, he looks for logics to deny, knowing these to be true. May he be doomed, how crooked is his thinking! He has been cursed twice for the absurdity of his arguments. He makes faces and frowns as if he is extremely disgusted, and then walks away stiff-necked in arrogance, dismissing what the Holy Prophet^{SAW} says as magic and man-made.

An Utterance of Walīd bin Mughirah, the Polytheist

The message of the Qurān is for every one in general, though these Āyāt were revealed upon the utterance of an infidel, Walīd bin Mughirah. When he heard the Qurān, he agreed that it was not the work of any man or Jinn or Satan. Still he, in consultation with Abū Jahl, and after due deliberation declared it as magic, knowing it to be true. Allah announces Hell Fire for such people, a Fire that clutches on. It will not let any infidel get away and will be capable of burning to ashes. Nineteen angels are guardians over it, who do not compromise. The People

of the Book know this number because it is also mentioned in their Books while the infidels are in a state of awe. For believers the Words of Allah act as the boosters of faith. Those whose hearts are plagued by doubt question these Āyāt but Allah treats people according to the beliefs they hold. He guides to the right path whoever He is pleased with, and sends astray those who annoy Him.

Nineteen Angels

As for the figure of nineteen angels appointed over Hell while His armies are enormous and no one save Him has the count, it is possible that these nineteen are the leaders. The scholars hold that nine aspects constitute the basic beliefs while the fundamental practices are ten. Rest all actions of life are their off-shoots. It is possible that nineteen divisions of Hell are based on these nineteen basics, and a supervising angel is assigned to each, with countless subordinates. Allah Knows the best! And this Book is entirely an advice for mankind.

Section 2

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| 32. | Nay! And by the moon. | كَلَّا وَالْقَمَرِ ﴿٣٢﴾ |
| 33. | And by the night when it withdraws. | وَالَّيْلِ إِذَا أَدْبَرَ ﴿٣٣﴾ |
| 34. | And by the morning when it brightens. | وَالصُّبْحِ إِذَا تَنَفَّرَ ﴿٣٤﴾ |
| 35. | Surely it is one of the greatest woes. | إِنَّهَا لِأَحَدَى الْكَبِيرِ ﴿٣٥﴾ |
| 36. | A warning to mankind. | نَذِيرٌ لِلْبَشَرِ ﴿٣٦﴾ |
| 37. | A warning to him of you who shall go forward or who chooses to lag behind. | لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ |
| 38. | Every soul will be a pledge for what it has worked. | كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ |
| 39. | Save the fellows of the right. | إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ |
| 40. | In Gardens. They shall be questioning. | فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾ |
| 41. | Concerning the culprits. | عَنِ الْمُجْرِمِينَ ﴿٤١﴾ |

42. What did lead you to the Scorching Fire?
43. They will say: We have not been of those who prayed.
44. And we have not been feeding the poor.
45. And we have been wading with waders.
46. And we have been denying the Day of Requit.
47. Until there came to us the certainty.
48. Then there will not profit them intercession of the interceders.
49. What ails them then that they are turning away from the Admonition?
50. As though they were startled donkeys.
51. Fleeing away from a lion.
52. Aye! Every one of them desires that he may be vouchsafed expanded scrolls.
53. Certainly not! Aye! They do not fear the Hereafter.
54. Certainly not! Surely this Qurān is an Admonition.
55. So let him who will, take heed.
56. And none shall heed it, unless with Allah's Will. He is the Rabb of piety, the Rabb of forgiveness.

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿١٢﴾

قَالُوا لَوْلَا آتَيْنَاكَ مِنَ الْمُصَلِّينَ ﴿١٣﴾

وَلَوْلَا نَطَعِمُ الْمُتَكِينِ ﴿١٤﴾

وَكُنَّا نَخْضُضُ مَعَ الْخَائِضِينَ ﴿١٥﴾

وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿١٦﴾

حَتَّىٰ آتَيْنَا الْيَقِينَ ﴿١٧﴾

فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ ﴿١٨﴾

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿١٩﴾

كَأَنَّهُمْ حُمُرٌ مُّسْتَفِيرَةٌ ﴿٢٠﴾

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٢١﴾

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً ﴿٢٢﴾

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٢٣﴾

كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٢٤﴾

فَمَنْ شَاءَ ذَكَرْهُ ﴿٢٥﴾

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَىٰ

وَأَهْلُ الْغَفْرِ ﴿٢٦﴾

Secrets of Revelation

And the Signs are obvious. The moon is an evidence in its phases, the way it starts to increase and then decrease, until it disappears. Or the night, which hides everything until it is lit away and reveals all. In the same way the life of this world will give way to Ākhirah. And al-Qayamah is an enormous truth. The Qurān teaches people the safety measures. Now it is up to them to plan their safety by obeying the Holy Prophet^{SAW} or refuse Allah's favour and be deprived. Everyone will be requited for his conduct. The inhabitants of Jannah, given their Records in right hands, would want to talk to the infidels and inquire from those unfortunate souls how they ended up in Hell even after the raising of the Holy Prophet^{SAW}.

Dialogue Between Dwellers of Jannah and the Hell

Those burning in Hell shall confess that they had failed to accept faith and perform worships. And also had not been feeding the destitute, which means that their economic system, the life line of a society, was oppressive. They had been wasting their time in useless arguments and eating the forbidden which had so coated their hearts with darkness that they even denied the Day of Judgment. Their defiance continued until death caught up with them.

Remember that no one will be allowed to intercede for those who die as disbelievers. Despite such clear warnings the infidels are so senseless as to turn away from the Holy Prophet's^{SAW} teachings and hurry out like wild asses scared of a lion. They expect a Scripture to descend upon each one of them by name, which is impossible.

Extremely Sinful to Hold Opinion Contrary to that of a Prophet^{AS}

Only a Prophet^{AS} is blessed with the distinction of receiving a Scripture. Conjecturing against what the Prophet^{AS} says is an awful crime and leads the guilty astray. And the Qurān is an invitation and an admonition. Whoever likes it is welcome to adopt it. And, of course, it is liked only by those who have a craving for Him, a state leading to obedience and forgiveness.