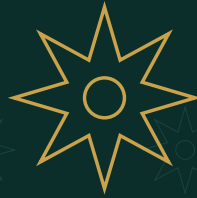


SURAH AS A STORY



# Surah Al-Muddaththir

*The Cloaked One*

The complete journey — the day the mission began —  
told the way a loving elder shares it with a child



Surah No. 74 • 56 Ayahs • Meccan

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## The Surah at a Glance

*Yaaa ayyuhal-muddassir. Qum fa-anzir*

1-2. O you wrapped in a cloak! Arise and warn!

*Wa Rabbaka fakabbir. Wa siyaabaka fatahhir.*

*War-rujza fahjur*

3-5. And magnify your Lord; and purify your garments;  
and shun all filth.

*Wa laa tamnun tastaksir. Wa li-Rabbika fashir*

6-7. And do not give expecting more; and for your Lord  
be patient.

*Innahoo fakkara wa qaddar. Faqutila kayfa  
qaddar*

18-19. Indeed, he thought and he plotted. So may he be  
destroyed — how he plotted!

*Maa salakakum fee Saqar*

42. What put you into Saqar?

*Fa maa lahum 'anit-tazkirati mu'rideen.*

*Ka-annahum humurum-mustanfira*

49-50. What is with them, turning away from the  
reminder — as if they were frightened donkeys.



Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari  
— free on nooraniilm.com (Read & Recite section).

## Cover Me!

Beta, this surah begins at a moment that changed the course of human history — and it begins with a man trembling under a blanket.

After the first revelation in the cave of Hira, there came a pause — a period in which no wahy descended, and the Prophet's ﷻ heart grew heavy. Then one day, as he ﷻ described it himself, he was walking when he heard a voice from the sky. He raised his head — and there was the angel who had come to him at Hira, seated on a throne between the heaven and the earth, filling the horizon.

He ﷻ was seized with awe and hurried home saying: 'ZAMMILOONEE! DATHTHIROONEE!' — Cover me! Wrap me up! They wrapped him in a cloak.

And under that very cloak, the sky called him again: 'YA AYYUHAL-MUDDATHTHIR — O YOU WHO ARE



## WRAPPED IN A CLOAK — QUM FA-ANZIR — ARISE AND WARN!'

Beta, feel the shift in these two surahs. In Al-Muzzammil, the wrapped one was told: stand at night — that was the TRAINING. Here, the cloaked one is told: stand and WARN — that is the DEPLOYMENT. First the private nights with Allah; then the public mission before mankind. That order never changes, beta: whoever wants to serve people must first be built in secret.

## Five Commands That Build a Carrier

And with 'arise and warn' came four more commands — five in total — and together they form the constitution of anyone who carries a message for Allah:

'WA RABBAKA FA-KABBIR — and your LORD — MAGNIFY Him!' Beta, notice the order of the Arabic: 'your Lord' comes first — meaning Him alone, and no one else. This is the first requirement of a caller: when you rise to speak, magnify HIM, not yourself. The



moment a caller's own name grows in his heart, his message shrinks.

'WA THIIYABAKA FA-TAHHIR — and your GARMENTS — PURIFY them!' The scholars explain this at two levels: literally, keep your clothes clean — this deen's messenger was never to appear dirty or careless before people; and metaphorically, purify your 'garment' of character and intention, for the Arabs called a man's conduct his clothing. Beta, both are needed: a clean appearance and a clean inside.

'WAR-RUJZA FAHJUR — and FILTH — ABANDON it!' Rujz, in its first meaning, was the idols and everything connected to them — and by extension every impurity of belief and behaviour. A person cannot call to purity while holding filth in his hand.

'WA LA TAMNUN TASTAKTHIR — and do NOT give, seeking MORE in return.' Beta, this is a subtle and beautiful command. Do not do favours as investments. Do not give to receive. Do not help someone and then



remind them of it, or wait for the return. Give for Allah, and forget the account — He keeps it.

'WA LI-RABBIKA FA-SBIR — and for your LORD — BE PATIENT.' Not patience for pride, not patience to look strong, not patience because you have no option — patience FOR HIM. Beta, that little word 'li-Rabbika' converts endurance into worship.

Five short commands, and every one of them is about the messenger, not the message. Allah built the carrier before He launched the mission — and He is telling us: if you want to call people to good, work on yourself first.

## **The Man Who Knew — and Lied**

Then the surah turns its lens on one man, and gives us the most detailed psychological portrait in the Quran of how a person rejects a truth he knows is true.

Al-Walid ibn al-Mughirah was the richest and most respected chief of Makkah — 'and I granted him extensive wealth, and sons present with him, and I



spread everything before him easily' — a man who had it all, and yet 'he DESIRES that I should add more.'

He was also Arabia's finest connoisseur of language. So when the Quraysh needed to define this Quran before the pilgrimage season, they came to him. And he spoke honestly first, admitting to his own people what his expert ear had heard: by Allah, none of you knows poetry better than I — and this is not the speech of a man; it has a sweetness upon it and a beauty over it; its highest part is fruitful and its lowest part is gushing; it rises high and nothing rises above it.

Beta, that is a man face to face with the truth. And then the pressure came: the chiefs told him — if you say that, your people will say you have accepted his religion; say something they can repeat.

And now watch, beta, how the Quran films what happened inside him — six stages, in order: 'INNAHU FAKKARA WA QADDAR — indeed, he THOUGHT and he PLOTTED. FA-QUTILA KAYFA QADDAR — so may he be



destroyed, HOW he plotted! THUMMA QUTILA KAYFA QADDAR — again, may he be destroyed, HOW he plotted! THUMMA NAZAR — then he LOOKED. THUMMA 'ABASA WA BASAR — then he FROWNED and SCOWLED. THUMMA ADBARA WASTAKBAR — then he TURNED BACK and was ARROGANT. FA-QALA IN HAZA ILLA SIHRUN YU'THAR — and he said: this is nothing but MAGIC passed down — IN HAZA ILLA QAWLUL-BASHAR — this is nothing but the word of a man.'

Beta, read those stages again — the thinking, the calculating, the frown, the scowl, the arrogant turning away — and then the sentence that betrayed his own knowledge. This is what happens when a person prefers his STATUS to the truth. And Allah's verdict: 'SA-USLEEHI SAQAR — I will drive him into SAQAR. WA MA ADRAKA MA SAQAR — and what will make you know what Saqar is? LA TUBQEE WA LA TAZAR — it lets nothing remain and leaves nothing — LAWWAHATUN LIL-BASHAR — scorching the skin.'



And beta, notice the fearsome irony: the man who said this was 'qawlul-bashar' — the word of a MAN — is punished by a Fire described as 'lawwahatun lil-BASHAR' — scorching to MAN. The very word he used against the Quran describes what awaits him.

## **Nineteen — and the Test Inside the Test**

Then Allah says: "ALAYHA TIS'ATA 'ASHAR — over it are NINETEEN.' Nineteen mighty angels appointed over Saqar.

Beta, this small detail became a test in itself. The mockers of Makkah laughed: only nineteen? One narration reports a strong man boasting that he alone would handle seventeen of them if his tribe took the other two. And Allah answered their mockery in an ayah that is a lesson in itself: 'WA MA JA'ALNA AS-HABAN-NARI ILLA MALA'IKAH — and We have not made the keepers of the Fire except ANGELS' — not men, whose strength can be measured — 'WA MA JA'ALNA 'IDDATAHUM ILLA FITNATAN LIL-LAZINA



KAFARU — and We have not made their NUMBER except as a TRIAL for those who disbelieve.'

And then Allah lists the purposes of that one number: 'so that those given the Scripture may be CONVINCED, and those who believe may INCREASE IN FAITH, and that those given the Scripture and the believers will NOT DOUBT, and that those in whose hearts is DISEASE and the disbelievers will say: what does Allah intend by this as an example?'

Beta, this is one of the most important lessons in the Quran about how people receive the same information: the SAME fact — one number — increased the believers in faith and increased the diseased hearts in mockery. The verse does not change; the heart receiving it changes everything.

'And none knows the SOLDIERS of your Lord except Him. WA MA HIYA ILLA ZIKRA LIL-BASHAR — and it is not but a REMINDER to mankind.'

## What Put You Into Saqar?



And now, beta, comes the passage that every Muslim should keep as a checklist — because Allah lets us hear the people of the Fire answering a direct question about their own ruin.

'KULLU NAFSIN BIMA KASABAT RAHEENAH — every soul is held in PLEDGE for what it has earned — ILLA AS-HABAL-YAMEEN — except the companions of the right.' Beta, understand the image: every soul is like a pledged item at a pawnbroker's — held, unable to move — until its debt is settled. The people of the right hand redeemed theirs.

They will be in Gardens, asking one another — and asking the criminals: 'MA SALAKAKUM FEE SAQAR — WHAT PUT YOU INTO SAQAR?'

And here is their answer, beta, in four lines. Memorise them as a self-audit:

ONE: 'QALOO LAM NAKU MINAL-MUSALLEEN — they will say: we were NOT of those who PRAYED.'  
Salah is named first — always first.



TWO: 'WA LAM NAKU NUT'IMUL-MISKEEN — and we did NOT FEED THE POOR.' Beta, again this pairing: the neglected prayer and the closed hand. The Quran binds them together everywhere.

THREE: 'WA KUNNA NAKHOODU MA'AL-KHA'IDEEN — and we used to PLUNGE INTO VAIN TALK with those who plunged.' Not that they committed murder or theft — they DISCUSSED. They sat in gatherings where the deen was mocked, truth was made a joke, people's honour was chewed — and they joined in, or at least stayed and enjoyed it. Beta, this ayah alone should make us examine our company, our group chats, our timelines. Bad company is not a minor sin; it is quoted by the people of the Fire as one of their four reasons.

FOUR: 'WA KUNNA NUKAZZIBU BI-YAWMID-DEEN — and we used to DENY the Day of Recompense — HATTA ATANAL-YAQEEN — until the CERTAINTY came to us' — that is, death.



And then, beta, the ayah that has given hope to sinners for fourteen centuries: 'FA-MA TANFA'UHUM SHAFA'ATUSH-SHAFI'EEN — so the intercession of intercessors will NOT benefit them.' The scholars note what this implies: intercession is real, and it WILL benefit others — but not those who died denying. Salah, feeding the poor, guarding your company, and certainty in the Day — those four are the shield.

## Frightened Donkeys

Then the surah asks a question about human behaviour that becomes more relevant every year: 'FA-MA LAHUM 'ANIT-TAZKIRATI MU'RIDEEN — so WHAT IS WITH THEM, turning away from the REMINDER — KA-ANNAHUM HUMURUN MUSTANFIRAH — as if they were FRIGHTENED DONKEYS — FARRAT MIN QASWARAH — FLEEING FROM A LION?'

Beta, picture the scene the Quran paints: wild donkeys grazing peacefully, and suddenly a lion appears — and they scatter in blind panic in every direction. And Allah



says: that is exactly how people run from a reminder about Allah.

But think about the comparison, beta — it is devastating. The donkeys run from something that would actually EAT them. What are these people running from? A reminder that would SAVE them. The Reminder chases us with mercy, and the heedless flee from their own cure.

Beta, look honestly at ourselves in this mirror: the reel scrolled past the moment an ayah appears; the advice cut off with 'I know, I know'; the friend avoided because he speaks of deen; the lecture switched off because it makes us uncomfortable. That is the donkey and the lion.

And their arrogant demand: 'BAL YUREEDU KULLU-MRI'IN MINHUM AN YU'TA SUHUFAN MUNASHSHARAH — rather, every one of them wants to be given SCRIPTURES SPREAD OUT' — personally addressed scrolls delivered to each of them. 'KALLA —



NO! BAL LA YAKHAFOONAL-AKHIRAH — rather, they do not FEAR the Hereafter.' Beta, that is the real diagnosis: it was never about insufficient evidence; it was about the absence of fear.

And the surah ends with three sentences that gather everything: 'KALLA INNAHU TAZKIRAH — no! Indeed, it IS a reminder — FA-MAN SHA'A ZAKARAH — so whoever WILLS may remember it. WA MA YAZKUROONA ILLA AN YASHA'ALLAH — and they will not remember unless Allah WILLS. HUWA AHLUT-TAQWA WA AHLUL-MAGHFIRAH — HE IS WORTHY OF FEAR, AND WORTHY OF FORGIVING.'

Beta, what an ending: after Saqar and its nineteen, after the checklist of ruin and the frightened donkeys — the surah's final word is that Allah is 'ahlul-maghfirah' — the One entitled to forgive, the One whose nature is to forgive. Fear Him — and know that no one forgives like Him.

## What This Surah Teaches Us



- 1. Comfort ends where duty calls: when Allah says 'qum', the blanket — of laziness, of fear, of 'later' — must come off.**
- 2. Build the carrier before the message: magnify Him alone, keep your clothes and character clean, abandon filth, give without expecting, and be patient FOR Him.**
- 3. Al-Walid's fall is peer pressure's portrait — knowing the truth is worthless if status matters more.**
- 4. The same information increases faith in one heart and mockery in another — guard the condition of the heart that receives.**
- 5. Keep the four shields against Saqar: salah, feeding the poor, avoiding vain and mocking company, and certainty about the Day.**
- 6. Never be the donkey fleeing the lion: the reminder you run from is the very thing chasing you with mercy.**
- 7. He is 'ahlut-taqwa wa ahlul-maghfirah' — worthy of being feared, and worthy of forgiving; never let fear of Him kill hope in Him.**



Ya Allah, make us rise when You call, keep our company clean, and forgive us — for You are the One worthy of forgiving. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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