

SURATULMUDDATHTHIR (74)

The *Suratulmuddaththir* complements the preceding surah and continues its theme of warning the Makkan polytheists and their arrogant leaders more prominently and effectively. The Messenger, in the very first verse of the Surah, has, affectionately, been called the *Muddaththir* and enjoined to warn all and sundry, declare his *Rabb's* message patiently, shun all the impurities external as well as internal, and never consider his efforts too great in any way. If Makkan polytheists and their leaders persist in their arrogance, the Surah, then, proceeds, in the eighth, ninth, and tenth verses, to warn them and all the disbelievers of punishment on the Day appointed for the Judgement. The Surah, then, proceeds to give an image of the leadership the polytheists had, from the eleventh verse to the twenty-fifth verse. It is the image of arrogance, greed, obstinacy, hostility, and possessions to the exclusion of the needy. Without pondering the *Quraan*, this leadership used to term it magic or man's word. Hence, it must be punished in the Hell an image of which has been given from the twenty-sixth verse to the thirty-first verse which is parenthetical to the account of the Hell where these leaders shall be punished. This verse counters their ridicule of the Hell and the number of the angels appointed as keepers over it.

The Surah then, proceeds, from the thirty-second verse to the thirty-eighth verse, to affirm that the Hell, though hidden from man, is one of the greatest phenomena, like the Moon, day, and night, to warn man to exercise his choice aright or perish because everyone shall be judged by what one does. Those who exercise their choice aright — the people blessed — shall be among the gardens of bliss as given in the thirty-ninth and fortieth verses. From their gardens, they will talk to those in the Hell — the criminals. The forty-second verse reports their question and the criminals' reply has been reported from the forty-third verse to the forty-seventh verse and the judgement on them has been reported in the forty-eighth verse.

The rest of the Surah exposes these leaders' aggressiveness born of inferiority complex. They could not find any fault in the Messenger or the message except their fear that their leadership and the system of exploitation of which they were the products shall give way. Hence, they have been called asses, mindless, and gluttonous, but arrogant, as the fifty-second verse unearths their vanity. The root of their repudiation lies in their fearlessness of the accountability in the afterworld. But the Messenger is no overseer. They are free to accept or reject the *Quraan*. Those who accept it shall, alone, deserve fearing Allah and guarding themselves against evils and forgiveness.

SURATULMUDDATHTHIR

In the name of ALLAH, the Most Gracious, the Most Merciful

1. O (the one lying) wrapped up in a blanket!
2. Stand up and warn (your people)
3. And proclaim your *Rabb's* greatness
4. And clean your clothes, (of dirt and impurities).
5. And keep away from the filth (of idolatory),
6. And you must not break (warning the people), thinking it to be excessive (more than necessary).
7. And for the sake of your *Rabb*, you must be patient (bearing pains and trials calmly).
8. So, when the trumpet is sounded,
9. That Day will, then, be a very trying (hard to endure) Day.
10. For the disbelievers not, at all, easy.
11. Leave Me and whom I have created alone,
12. And given him wealth abundantly,
13. And sons ever present (with him),
14. And smoothed (life) for him (with all the facilities).

سُورَةُ الْمُذْثَرِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ ١

قُمْ فَأَنْذِرْ ٢

وَرَبِّكَ كَبِيرٌ ٣

وَتِبَّابَكَ فَطَهِّرْ ٤

وَالرُّجْزَ فَاهْجُرْ ٥

وَلَا تَمْنُنْ تَسْتَكْثِرُ ٦

وَلِرَبِّكَ فَاصْبِرْ ٧

فَإِذَا نُفِخَ الْنَافُورُ ٨

فَذَلِكَ يَوْمٌ عَسِيرٌ ٩

عَلَى الْكَافِرِينَ غَيْرُ عَسِيرٍ ١٠

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ١١

وَجَعَلْتُ لَهُ مَا لَا مَمْدُودًا ١٢

وَبَنِينَ شُهُودًا ١٣

وَمَهَّدْتُ لَهُ تَمْهِيدًا ١٤

15. Even then, he covets that I should add (further) to (his wealth and manpower).

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

16. Not at all: he has been obstinately opposed to Our verses.

كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾

17. I will, soon, impose a painful toil on him.

سَأَرْهُقُهُ صِعُودًا ﴿١٧﴾

18. He thought and pondered.

إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾

19. Hence, cursed be he (*Waleed*) how he pondered (a plot to frustrate the Messenger)!

فَقِيلَ كَيْفَ قَدَّرَ ﴿١٩﴾

20. Again, cursed be he how he pondered (it)!

ثُمَّ قِيلَ كَيْفَ قَدَّرَ ﴿٢٠﴾

21. Then, he looked (at the audience).

ثُمَّ نَظَرَ ﴿٢١﴾

22. Then, he frowned and scowled (contracted his brow to express his displeasure).

ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

23. Then, he turned back and displayed arrogance.

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾

24. Then, he said, "This (*Quraan*) is nothing but magic transmitted (from the distant past).

فَقَالَ إِنَّ هَذَا إِلَهٌ آخِثٌ يُؤْتِرُ ﴿٢٤﴾

25. This (*Quraan*) is nothing but man's word."

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾

26. I will, soon, hurl him into (the scorching fire of) the Hell.

سَأَصْلِيهِ سَفَرًا ﴿٢٦﴾

27. And what do you know what the Hell is?

وَمَا آدْرَاكَ مَا سَفَرُهُ ﴿٢٧﴾

28. It will neither commiserate with nor spare (him)

لَا تَنفِي وَلَا تَنْدُرُ ﴿٢٨﴾

29. (But, it is) going to scorch the skins.

لَوَاحِشٌ لِلْبَشَرِ ﴿٢٩﴾

30. Over it (there are) nineteen (angels as keepers).

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٢٠﴾

31. And We have not made the keepers of the fire (of the Hell) but angels and We have not made their number but a trial for (those people) who disbelieve so that (those people) who were given the Book should believe firmly (hold it undoubtedly true) and (those people) who believe should rise in (the fervour and intensity of their) belief and (those people) who were given the Book and the believers must not doubt and so that (those people) who have a disease in their hearts and the disbelievers should say, "What does Allah will by this (strange) argument?" In this way, does Allah misguide whom He wills and guide whom He wills; and none knows your *Rabb's* armies but He Himself; and it (the above account of the Hell) is nothing but (a profound) admonition for man.

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَفِينَ الَّذِينَ أَوْتُوا الْكِتَابَ وَيَرْزُقُوا الَّذِينَ آمَنُوا إِمَّا مِنَّا وَلَآئِنَّا الَّذِينَ أَوْتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا امْتِلَأْ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ خُجُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ ﴿٢١﴾

SECTION 2

32. Not at all, by the Moon.

كَلَّا وَالْقَمَرَ ﴿٢٢﴾

33. By the night when it withdraws.

وَالَّيْلَ إِذَا دَبَّرَ ﴿٢٣﴾

34. By the morning when it brightens.

وَالصُّبْحَ إِذَا أَصْفَرَ ﴿٢٤﴾

35. Indeed it (the Hell) is one of the greatest (phenomena),

إِنَّهَا لِأَحَدَى الْكَبَرِ ﴿٢٥﴾

36. A warning to man,

نَذِيرٌ لِلْبَشَرِ ﴿٢٦﴾

37. (A warning) to whoever, among you, would like to move forward (to the guidance) or fall back (from the guidance).

لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٢٧﴾

38. Everyone is held in pledge for what one does (what actions one performs in this world)

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ ﴿٣٨﴾

39. Except the people blessed.

إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾

40. They will be among the gardens, asking one another

فِي جَنَّاتٍ يَسَّاءُلُونَ ﴿٤٠﴾

41. About the criminals. (They will ask them),

عَنِ الْمُعْجِرِينَ ﴿٤١﴾

42. "What took you into the (scorching fire of) the Hell?"

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

43. They will say, "We were not among those who used to perform the obligatory prayer

قَالُوا لَوْلَا آتَيْنَاكَ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

44. And we did not feed the poor.

وَلَوْلَا نَطَعْنَا الْمُسْكِينَ ﴿٤٤﴾

45. And we used to indulge in small talk with (light and glib) talkers.

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾

46. And we used to belie and deny the Day of Judgement

وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾

47. Till certainty (death) came to us" (suddenly).

حَتَّىٰ آتَانَا الْيَقِينَ ﴿٤٧﴾

48. Hence, no intercession of any intercessor shall benefit them.

فَمَا نَنْفَعُهُمْ شَفِيعَةُ الشَّافِعِينَ ﴿٤٨﴾

49. Then, what is the matter with them that they turn a deaf ear to the admonition (*Quraan*)?

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾

50. As if they were asses scared,

كَأَنَّهُمْ خُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾

51. Running away from a lion.

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾

52. But (the fact is that) every man, among them, intends that he should be given scriptures unfolded.

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً ﴿٥٢﴾

53. Not at all: on the contrary, they do not fear (the punishment in) the afterworld.

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾

54. Not at all, it (the *Quraan*) is (a profound) admonition.

كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٤﴾

55. Hence, whoever wishes may bear it in mind.

فَمَنْ شَاءَ ذَكَرْهُ. ﴿٥٥﴾

56. And they will not bear in mind except that Allah so wills; he (who bears in mind) is deserving of fearing Allah and guarding himself from evils and deserving of forgiveness.

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ النَّقْوَى

وَأَهْلُ الْغَفْرِ ﴿٥٦﴾