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# Al-Muddaththir

## The Enfolded

### The Cloaked One, The Man Wearing A Cloak

 **Link (POD)** (Read the *Prophet of Doom* review of this Surah)

**AA** - Ahmed Ali    **NQ** - The Noble Qur'an

**PK** - Pickthal    **SH** - Shakir    **YU** - Yusuf Ali

#### 1.

- AA** In the name of Allah, most benevolent, ever-merciful. O YOU ENFOLDED in your mantle (of reform),  
**NQ** O you (Muhammad SAW) enveloped (in garments)!  
**PK** O thou enveloped in thy cloak,  
**SH** O you who are clothed!  
**YU** O thou wrapped up (in the mantle)!

#### 2.

- AA** Arise and warn,  
**NQ** Arise and warn!  
**PK** Arise and warn!  
**SH** Arise and warn,  
**YU** Arise and deliver thy warning!

#### 3.

- AA** Glorify your Lord,  
**NQ** And your Lord (Allâh) magnify!  
**PK** Thy Lord magnify,  
**SH** And your Lord do magnify,  
**YU** And thy Lord do thou magnify!

#### 4.

- AA** Purify your inner self,  
**NQ** And your garments purify!  
**PK** Thy raiment purify,  
**SH** And your garments do purify,  
**YU** And thy garments keep free from stain!

#### 5.

- AA** And banish all trepidation.  
**NQ** And keep away from Ar-Rujz (the idols)!  
**PK** Pollution shun!  
**SH** And uncleanness do shun,

YU And all abomination shun!

## 6.

AA Do not bestow favours in expectation of return,

NQ And give not a thing in order to have more (or consider not your deeds of Allâh's obedience as a favour to Allâh).

PK And show not favour, seeking wordly gain!

SH And bestow not favors that you may receive again with increase,

YU Nor expect, in giving, any increase (for thyself)!

## 7.

AA And persevere in the way of your Lord.

NQ And be patient for the sake of your Lord (i.e. perform your duty to Allâh)!

PK For the sake of thy Lord, be patient!

SH And for the sake of your Lord, be patient.

YU But, for thy Lord's (Cause), be patient and constant!

## 8.

AA For when the trumpet blows

NQ Then, when the Trumpet is sounded (i.e. its second blowing);

PK For when the trumpet shall sound,

SH For when the trumpet is sounded,

YU Finally, when the Trumpet is sounded,

## 9.

AA It will be a day of distress,

NQ Truly, that Day will be a Hard Day.

PK Surely that day will be a day of anguish,

SH That, at that time, shall be a difficult day,

YU That will be- that Day - a Day of Distress,-

## 10.

AA Dolorous for the unbelievers.

NQ Far from easy for the disbelievers.

PK Not of ease, for disbelievers.

SH For the unbelievers, anything but easy.

YU Far from easy for those without Faith.

## 11.

AA Leave him to Me whom I created alone,

NQ Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. Al-Walîd bin Al- Mughîrah Al-Makhzûmî)!

PK Leave Me (to deal) with him whom I created lonely,

SH Leave Me and him whom I created alone,

YU Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone!-

## 12.

AA And gave him abundant wealth

NQ And then granted him resources in abundance.

PK And then bestowed upon him ample means,  
 SH And give him vast riches,  
 YU To whom I granted resources in abundance,

**13.**

AA And sons always present by his side,  
 NQ And children to be by his side!  
 PK And sons abiding in his presence  
 SH And sons dwelling in his presence,  
 YU And sons to be by his side!-

**14.**

AA And made things easy for them.  
 NQ And made life smooth and comfortable for him!  
 PK And made (life) smooth for him.  
 SH And I adjusted affairs for him adjustably;  
 YU To whom I made (life) smooth and comfortable!

**15.**

AA Yet he wants that I should give him more.  
 NQ After all that he desires that I should give more;  
 PK Yet he desireth that I should give more.  
 SH And yet he desires that I should add more!  
 YU Yet is he greedy-that I should add (yet more); -

**16.**

AA Never. He is refractory of Our signs.  
 NQ Nay! Verily, he has been stubborn and opposing Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).  
 PK Nay! For lo! he hath been stubborn to Our revelations.  
 SH By no means! surely he offers opposition to Our communications.  
 YU By no means! For to Our Signs he has been refractory!

**17.**

AA I shall inflict on him hardship,  
 NQ I shall oblige him to (climb a slippery mountain in the Hell-fire called AsSa'ûd, or to) face a severe torment!  
 PK On him I shall impose a fearful doom.  
 SH I will make a distressing punishment overtake him.  
 YU Soon will I visit him with a mount of calamities!

**18.**

AA For he had thought and calculated.  
 NQ Verily, he thought and plotted;  
 PK For lo! he did consider; then he planned -  
 SH Surely he reflected and guessed,  
 YU For he thought and he plotted; -

**19.**

May he be accursed, how he planned!

AA

NQ So let him be cursed! How he plotted!

PK (Self-)destroyed is he, how he planned!

SH But may he be cursed how he plotted;

YU And woe to him! How he plotted!-

**20.**

AA May be then be accursed, how he plotted!

NQ And once more let him be cursed, how he plotted!

PK Again (self-)destroyed is he, how he planned! -

SH Again, may he be cursed how he plotted;

YU Yea, Woe to him; How he plotted!-

**21.**

AA Then he looked around,

NQ Then he thought;

PK Then looked he,

SH Then he looked,

YU Then he looked round;

**22.**

AA And frowned and puckered his brow,

NQ Then he frowned and he looked in a bad tempered way;

PK Then frowned he and showed displeasure.

SH Then he frowned and scowled,

YU Then he frowned and he scowled;

**23.**

AA Then turned his back and waxed proud,

NQ Then he turned back and was proud;

PK Then turned he away in pride

SH Then he turned back and was big with pride,

YU Then he turned back and was haughty;

**24.**

AA And said: "This is nothing but the magic of old,

NQ Then he said: "This is nothing but magic from that of old;

PK And said: This is naught else than magic from of old;

SH ~Then he said: This is naught but enchantment, narrated (from others);

YU Then said he: "This is nothing but magic, derived from of old;

**25.**

AA Nothing more than the speech of a man!"

NQ "This is nothing but the word of a human being!"

PK This is naught else than speech of mortal man.

SH This is naught but the word of a mortal.

YU "This is nothing but the word of a mortal!"

**26.**

AA I will cast him into the fire of Hell.  
 NO I will cast him into Hell-fire[]  
 PK Him shall I fling unto the burning.  
 SH I will cast him into hell.  
 YU Soon will I cast him into Hell-Fire!

**27.**

AA What do you think Hell-fire is?  
 NO And what will make you know exactly what Hell-fire is?  
 PK - Ah, what will convey unto thee what that burning is! -  
 SH And what will make you realize what hell is?  
 YU And what will explain to thee what Hell-Fire is?

**28.**

AA It leaves nothing, nor does it spare;  
 NO It spares not (any sinner), nor does it leave (anything unburnt)!  
 PK It leaveth naught; it spareth naught  
 SH It leaves naught nor does it spare aught.  
 YU Naught doth it permit to endure, and naught doth it leave alone!-

**29.**

AA It glows and burns the skin.  
 NO Burning the skins!  
 PK It shrivelleth the man.  
 SH It scorches the mortal.  
 YU Darkening and changing the colour of man!

**30.**

AA Over it are nineteen (guards).  
 NO Over it are nineteen (angels as guardians and keepers of Hell).  
 PK Above it are nineteen.  
 SH Over it are nineteen.  
 YU Over it are Nineteen.

**31.**

AA We have not appointed any one but angels as keepers of Hell, and their number that We have fixed is to make it a means of contention for disbelievers, so that those who were given the Book may be certain, and the faith of the believers may have greater increase, and the people of the Book and believers may not be deceived, and the sceptics and infidels may say: "What does God mean by this parable?" That is how God leads whosoever He will astray, and guides whosoever He will. None knows the armies of your Lord save Him self. This is no more than reminder for mankind.  
 NO And We have set none but angels as guardians of the Fire, and We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books i.e. their number (19) is written in the Taurât (Torah) and the Injeel (Gospel)] and the believers may increase in Faith (as this Qur'ân is the truth) and that no doubts may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by

this (curious) example ?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

PK We have appointed only angels to be wardens of the Fire, and their number have We made to be a stumbling-block for those who disbelieve; that those to whom the Scripture hath been given may have certainty, and that believers may increase in faith; and that those to whom the Scripture hath been given and believers may not doubt; and that those in whose hearts there is disease, and disbelievers, may say: What meaneth Allah by this similitude? Thus Allah sendeth astray whom He will, and whom He will He guideth. None knoweth the hosts of thy Lord save Him. This is naught else than a Reminder unto mortals.

SH And We have not made the wardens of the fire others than angels, and We have not made their number but as a trial for those who disbelieve, that those who have been given the book may be certain and those who believe may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah make err whom He pleases, and He guides whom He pleases, and none knows the hosts of your Lord but He Himself; and this is naught but a reminder to the mortals.

YU And We have set none but angels as Guardians of the Fire; and We have fixed their number only as a trial for Unbelievers,- in order that the People of the Book may arrive at certainty, and the Believers may increase in Faith,- and that no doubts may be left for the People of the Book and the Believers, and that those in whose hearts is a disease and the Unbelievers may say, "What symbol doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth, and guide whom He pleaseth: and none can know the forces of thy Lord, except He and this is no other than a warning to mankind.

### 32.

AA I say the truth, and call the moon to witness,

NQ Nay, and by the moon,

PK Nay, by the Moon

SH Nay; I swear by the moon,

YU Nay, verily: By the Moon,

### 33.

AA And the night when on the wane,

NQ And by the night when it withdraws,

PK And the night when it withdraweth

SH And the night when it departs,

YU And by the Night as it retreateth,

### 34.

AA The morning when it is unveiled,

NQ And by the dawn when it brightens,

PK And the dawn when it shineth forth,

SH And the daybreak when it shines;

YU And by the Dawn as it shineth forth,-

### 35.

AA That (Hell) is surely one of the greater (signs),

NQ Verily, it (Hell, or their denial of the Prophet Muhammad SAW , or the Day of

Resurrection) is but one of the greatest calamities.

PK Lo! this is one of the greatest (portents)

SH Surely it (hell) is one of the gravest (misfortunes),

YU This is but one of the mighty (portents),

### 36.

AA A warning for people --

NQ A warning to mankind,

PK As a warning unto men,

SH A warning to mortals,

YU A warning to mankind,-

### 37.

AA Whoever of you desires to progress or lag behind.

NQ To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins),

PK Unto him of you who will advance or hang back.

SH To him among you who wishes to go forward or remain behind.

YU To any of you that chooses to press forward, or to follow behind; -

### 38.

AA Every soul is pledged to what it does,

NQ Every person is a pledge for what he has earned,

PK Every soul is a pledge for its own deeds;

SH Every soul is held in pledge for what it earns,

YU Every soul will be (held) in pledge for its deeds.

### 39.

AA Except those of the right hand

NQ Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism);

PK Save those who will stand on the right hand.

SH Except the people of the right hand,

YU Except the Companions of the Right Hand.

### 40.

AA Sitting in the gardens, asking

NQ In Gardens (Paradise) they will ask one another,

PK In gardens they will ask one another

SH In gardens, they shall ask each other

YU (They will be) in Gardens (of Delight): they will question each other,

### 41.

AA Of evil-doers:

NQ About Al-Mujrimûn (polytheists, criminals, disbelievers, etc.), (And they will say to them):

PK Concerning the guilty:

SH About the guilty:

YU And (ask) of the Sinners:

**42.**

AA "What was it that brought you to Hell?"  
 NQ "What has caused you to enter Hell?"  
 PK What hath brought you to this burning?  
 SH What has brought you into hell?  
 YU "What led you into Hell Fire?"

**43.**

AA They will answer: "We did not fulfil our devotional obligations,  
 NQ They will say: "We were not of those who used to offer their Salât (prayers)[]  
 PK They will answer: We were not of those who prayed  
 SH They shall say: We were not of those who prayed;  
 YU They will say: "We were not of those who prayed;

**44.**

AA And did not feed the needy,  
 NQ "Nor we used to feed Al-Miskin (the poor);  
 PK Nor did we feed the wretched.  
 SH And we used not to feed the poor;  
 YU "Nor were we of those who fed the indigent;

**45.**

AA And plunged into useless things with those who were obstinate,  
 NQ "And we used to talk falsehood (all that which Allâh hated) with vain talkers[] .  
 PK We used to wade (in vain dispute) with (all) waders,  
 SH And we used to enter into vain discourse with those who entered into vain discourses.  
 YU "But we used to talk vanities with vain talkers;

**46.**

AA And rejected the Day of Judgement as a lie  
 NQ "And we used to belie the Day of Recompense[]  
 PK And we used to deny the Day of Judgment,  
 SH And we used to call the day of judgment a lie;  
 YU "And we used to deny the Day of Judgment,

**47.**

AA Until the certainty (of death) had come upon us.  
 NQ "Until there came to us (the death) that is certain."  
 PK Till the Inevitable came unto us.  
 SH Till death overtook us.  
 YU "Until there came to us (the Hour) that is certain."

**48.**

AA So, the intercession of intercessors will not avail them.  
 NQ So no intercession of intercessors will be of any use to them.  
 PK The mediation of no mediators will avail them then.  
 SH So the intercession of intercessors shall not avail them.

YU Then will no intercession of (any) intercessors profit them.

#### 49.

AA Why then do they turn away from the admonition

NQ Then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition?

PK Why now turn they away from the Admonishment,

SH What is then the matter with them, that they turn away from the admonition

YU Then what is the matter with them that they turn away from admonition?-

#### 50.

AA As though they were frightened asses

NQ As if they were frightened (wild) donkeys.

PK As they were frightened asses

SH As if they were asses taking fright

YU As if they were affrighted asses,

#### 51.

AA Fleeing from a lion?

NQ Fleeing from a hunter, or a lion, or a beast of prey.

PK Fleeing from a lion?

SH That had fled from a lion?

YU Fleeing from a lion!

#### 52.

AA In fact every one of them wants to be given open books (like the prophets).

NQ Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad SAW has come with the truth from Allâh the Lord of the heavens and earth, etc.).

PK Nay, but everyone of them desireth that he should be given open pages (from Allah).

SH Nay; every one of them desires that he may be given pages spread out;

YU Forsooth, each one of them wants to be given scrolls (of revelation) spread out!

#### 53.

AA By no means. In fact they do not fear the Hereafter.

NQ Nay! But they fear not the Hereafter (from Allâh's punishment).

PK Nay, verily. They fear not the Hereafter.

SH Nay! but they do not fear the hereafter.

YU By no means! But they fear not the Hereafter,

#### 54.

AA Never so, as this is a reminder.

NQ Nay, verily, this (Qur'ân) is an admonition,

PK Nay, verily. Lo! this is an Admonishment.

SH Nay! it is surely an admonition.

YU Nay, this surely is an admonition:

#### 55.

- AA Let him then who heeds remember it.
- NO So whosoever will (let him read it), and receive admonition (from it)!
- PK So whosoever will may heed.
- SH So whoever pleases may mind it.
- YU Let any who will, keep it in remembrance!

**56.**

- AA But they will not remember except as God wills: He is worthy to be feared, and He is worthy of forgiving
- NO And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilâh (God) along with Him, and He is the One Who forgives (sins).
- PK And they will not heed unless Allah willeth (it). He is the fount of fear. He is the fount of Mercy.
- SH And they will not mind unless Allah please. He is worthy to be feared and worthy to forgive.
- YU But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness.