



DAY 14

RAMAḌĀN 2024



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يَا أَيُّهَا الْمُدَّثِّرُ

O you, enveloped in a mantle [74:1]

ANSWER:

Al-Muddaththir /The Cloaked One

COMMENTARY

TAFSĪR IBN KATHĪR

It has been confirmed in the *Sahīh Al-Bukhārī* and *Sahīh Muslim* on the authority of Abū Salamah *radi'allāhu 'anhu* that Jābir bin 'Abdullāh informed him that he heard the Messenger of Allah ﷺ speaking about the time period (of the pause in) revelation. The Prophet ﷺ said, (While I was walking I heard a voice from the sky. So I lifted my gaze towards the sky and saw the same angel who had come to me at the cave of Hira'. He was sitting on a chair between the sky and the earth. So I fled from him (in fear) until I fell down to the ground. Then, I went to my family and I said, 'Wrap me up, wrap me up. So, they wrapped me up! So Allah revealed, **(O you wrapped up! Arise and warn!)** Until **(And keep away)** Here, Abu Salamah added, 'Ar-Rujz means idols.' (After this, the revelation started coming strongly and frequently in succession.) This is the wording of Al-Bukhārī. The way this Hadīth is narrated necessitates that revelation had descended before this. This is due to the Prophet's ﷺ statement, (The same angel who had come to me at the cave of Hira'.)" That angel was Jibrīl, who had come to him with Allah's statement, **(Read! In the Name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.) (96:1-5)** After this first occurrence (in the cave) there was a period of time that passed, then the angel descended again.

Imām Ahmad recorded from Abū Salamah bin 'Abdur-Rahmān that Jābir bin 'Abdullāh informed him that he heard the Messenger of Allah ﷺ saying, (Then the revelation ceased coming to me for a period of time. Then, while I was walking, I heard a voice from the sky. So I lifted my gaze towards the sky to see the same angel who had come to me, sitting on a chair between the sky and the earth. So I fled from him a short distance before I fell down to the ground. Then I came to my family and said to them, 'Wrap me up, wrap me up! So, they wrapped me up! Then Allah revealed, **(O you wrapped up! Arise and warn! And magnify your Lord. And purify your garments. And keep away from Ar-Rujz!)** (After this, the revelation started coming strongly and frequently in succession.) They both (Al-Bukhari and Muslim) recorded this Hadīth by way of Az-Zuhri.

At-Tabarānī recorded from Ibn 'Abbās that he said, "Verily, Al-Walīd bin Al-Mughīrah prepared some food for the Quraysh. So when they had eaten from it he said, 'What do you have to say about this



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man' Some of them said, 'He is a magician.' Others said, 'He is not a magician.' Then some of them said, 'He is a soothsayer.' But others said, 'He is not a soothsayer.' Some of them said, 'He is a poet.' But others said, 'He is not a poet.' Some of them said, 'This is magic from that of old.' Thus, they eventually all agreed that it was magic from ancient times. Then, when this news reached the Prophet ﷺ, he became grieved, covered his head and wrapped himself up. This is when Allah revealed, **(O you enveloped in garments! Arise and warn! And magnify your Lord (Allah)! And purify your garments! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him). And be patient for the sake of your Lord (i.e., perform your duty to Allah)!)**

MA'ĀRIFUL QUR'ĀN

(O you, enveloped in a mantle...74:1) The word al-Muddaththir is derived from dithār which refers to a 'thick, warm over-garment [such as a cloak or mantle] which a person wears in winter over his other clothes in order to protect himself from cold.' The form of address is affectionate and endearing as was explained under Al-Muzzammil in the preceding Sūrah. The two forms of address, al-Muzzammil and al-Muddaththir, are near-synonyms.

And Allāh Ta'ālā knows best.

