

SUMMER IMMERSION

PREPARATION FOR PROPHETHOOD



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SESSION 7

Surah Al-Muddaththir Introduction

- Certain Surahs in the Qur'an naturally pair together because they share similar themes or historical contexts.
- Paired Surahs:
 - Al-A'la & Al-Ghashiyyah: They contrast creation and the Day of Judgment.
 - Ad-Duha & Ash-Sharh: They offer comfort and reassurance to Prophet (ﷺ).
 - Al-Fil & Quraysh: They recount blessings and protection given to the people of Makkah.
 - Al-Anfal & At-Tawbah: They address rules of war, peace, and treaties without a Bismillah between them.
 - Al-Muzammil & Al-Muddaththir: They share early commands calling the Prophet (ﷺ) to action.
- Al-Muzammil and Al-Muddaththir:
 - Al-Muzammil and Al-Muddaththir mark two core stages of prophethood. Some say Al-Muddaththir was revealed 30 days or six months after Al-Muzammil.
 - Al-Muzammil commands internal preparation through personal worship and isolation.

- Al-Muddaththir commands external action by integrating into the community for dawah.
- Every Muslim balances these three phases — isolation, assimilation, and integration — to fulfill the path of faith.
- The Prophet's da'wah had distinct stages:
 - Stage One: Family and close friends
 - Stage Two: Extended family members
 - Stage Three: Open public outreach
 - Surah Al-Muddaththir, addresses these later phases of open and direct spreading of the message.
- The connection between Al-Muzammil and Al-Muddaththir:
 - It bridges the private stage with open outreach. We build our spiritual state through personal worship to make our da'wah sincere and impactful.
 - A strong inner connection to Allah shapes our character and makes our message reach the hearts of others. Without private ibadah, our outward efforts lack true spiritual power.
- The seven steps of da'wah:
 - Based on this Surah, effective da'wah requires seven essential steps. Missing any of these parts can make your message less impactful:
 - 1. Stand up: Take action and start the work.
 - 2. Warn: Deliver the truth with clarity.
 - 3. Glorify Allah: Practice remembrance and praise Allah.
 - 4. Purify oneself: Clean your heart and your appearance.
 - 5. Avoid impurity: Stay away from sins and bad deeds.
 - 6. Give without expecting return: Share goodness and expect nothing back.
 - 7. Persevere and be patient: Stay strong through hard times.

Ayah 1

- **يَا أَيُّهَا الْمُدَّثِّرُ** (Ya ayyuhal Muddaththir) — O you who covers himself [with a cloak]!:
 - **مدثر** (Muddaththir) — Refers to the external cloak a person wears or wraps themselves with.
 - It is a loving, direct address by Allah to the Prophet (ﷺ), calling out to him while he was resting and wrapped up in his blanket or cloak.
 - He was deeply shaken by the experience of the initial revelation in the Cave of Hira, where he saw the angel Jibril and returned home to his wife Khadijah and said, "Wrap me up! Wrap me up!".

Ayah 2

- **قُمْ** Qum — Means Arise / Stand up:
 - This command signals the time for action has begun. It denotes the immediate shift of moving from physical comfort under a blanket to active duty.
 - Standing in night prayer (Tahajjud) is equally important as standing to convey the message, warn society against disbelief, and guide people to the truth.
- **فَإَنْذِرْ** (Fa andhir) — And Warn:
 - The Qur'an repeatedly describes the Prophet (ﷺ) as a bearer of glad tidings (Mubashshir) and a warner (Nadhir).
 - This is a command to actively give da'wah. Meaning, calling humanity back to Allah, sharing the truth and warning them of the consequences of disbelieving.
 - Allah revealed this verse to transition the Prophet (ﷺ) from private worship to public duty.

Ayah 3

- وَرَبَّكَ فَكَبِّرْ (Wa rabbaka fakabbir) — And your Lord, glorify:
 - This is a command for the Prophet (ﷺ) to establish Tawhid by declaring that absolute greatness and majesty belong to Allah alone.
 - Normally, an Arabic verb comes first, followed by its object. Bringing rabbaka (Your Lord) to the front breaks the normal order. Placing the object (rabbaka — your Lord) before the verb (fakabbir — glorify) in Arabic grammar creates emphasis and exclusivity.
 - Meaning, glorify your Lord first, place His greatness above all worldly powers.
 - This is why we are commanded to openly proclaim Allahu Akbar (God is the greatest). This phrase should be in our daily remembrance of Allah (dhikr).
 - A person who invites others to Islam must keep the remembrance of Allah on their tongue at all times. This constant practice builds the inner spiritual strength needed for this important duty.
 - Keeping our hearts connected to dhikr protects us. When we invite others to Islam and they reject or mock it, we remember that Allahu Akbar — Allah remains the greatest, regardless of their response.
 - It was narrated from Samurah bin Jundab that: the Prophet (ﷺ) said:

"أَرْبَعُ أَفْضَلُ الْكَلَامِ لَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ".

"(There are) four that are the best of words, and it does not matter with which you begin: Subhan-Allah, wal-Hamdu-Lillah, wa la ilaha illallah, wa Allahu Akbar (Glory is to Allah, praise is to Allah, none has the right to be worshiped but Allah and Allah is the Most Great)." (Sunan Ibn Majah)

Ayah 4

- وَثِيَابَكَ فَطَهِّرْ (Wa thiyabaka fa tahhir) — And your garments purify!:
 - This commands cleanliness. Similar to the previous ayah, the arrangement places the object (thiyabaka - your clothing) before the verb (fa tahhir — then purify) for emphasis.
 - A person who gives reminders or calls others to good must maintain two types of purity:
 - 1. Outward Purity
 - According to Ibn Abbas, a person who calls others to Islam (gives da'wah) must keep a clean and neat outward appearance.
 - Keep a neat, dignified, and clean physical appearance.
 - Wear proper and modest clothing that is pleasing to Allah.
 - 2. Inward Purity
 - Just as we clean our clothes, we must also clean our hearts. A pure heart makes our calling effective and helps our message touch the souls of others.
 - Clean the heart and mind from wrong beliefs.
 - Check intent and act only for the right reasons.
 - Build an honest, noble, and kind inner self.
 - To succeed in giving da'wah, we must truly love the people we guide. Real love makes our da'wah reach the hearts of others.
 - To make his da'wah effective, the heart of the Prophet (ﷺ) was purified three times.
 - In childhood: Occurred while the Prophet (ﷺ) was living with the Banu Sa'd foster tribe; Angel Jibril removed a black blood clot representing the share of Shaytan.
 - Before revelation / youth: Some secondary narrations note an occurrence during his youth or around age ten to prepare him for prophethood.

- Before Al-Isra' wal-Mi'raj: Occurred right before the Night Journey and Heavenly Ascent to wash his heart and fill it with wisdom, faith, and light.
- We must prepare the hearts of people before we share the message of Islam with them. For example, we can pray by name for our non-Muslim family and friends so they accept the faith.
- Every person we share da'wah with deserves to be treated with honor and care. They hold high worth in the sight of Allah.

Ayah 5

- وَالرُّجْزَ فَاهْجُرْ (Wa-rrujza fahjur) — And impurity/idols avoid:
 - رَجَز (Rujz) — Refers to haram acts — sins, impurity, uncleanness. Here, it specifically refers to idols.
 - Mujahid said it refers to the idols, or everything that pulls a person's heart away from Allah and distracts them from His obedience.
 - As believers, we need to walk away from these wrong acts and truly hate the sin itself.
 - We must perform an inner hijrah by cleansing our hearts and minds of sins and impurities. This spiritual migration allows us to stay pure and remain close to Allah.
 - For example, when Allah prohibited alcohol, the Companions immediately poured the remaining drinks onto the streets and smashed their storage jars.
 - We cannot live by Tawhid while holding onto evil and bad ways. Our lifestyle must change entirely.

Ayah 6

- وَلَا تَمْنُن تَسْتَكْثِرُ (Wala tamnun tastakthir) — Do not do a favor expecting more in return:
 - This command warns against giving while seeking worldly gain, reminding people of favors, or expecting a greater return.

- مَنَّ (Mann) — Means to remind people of the good things or favors you have done for them, often making them feel small, uncomfortable, or obliged.
- We should not perform good deeds or give to others expecting a greater worldly reward or benefit back from them.
- The Prophet (ﷺ) is being told for effective da'wah, a person must give completely for Allah's sake without expecting worldly gains, praise, or payback from people.
- Important note:
 - The message of da'wah you share is far greater than any reward people can give you.
 - Look only to Allah for your reward. If you expect gratitude from people, you will feel hurt or let down when they reject or ignore your message.

Ayah 7

- وَلِرَبِّكَ فَاصْبِرْ (Wa li rabbika fasbir) — And be patient for the sake of your Lord:
 - This is a command from Allah to have Sabr (patience) after delivering da'wah.
 - 1. Patience with rejection:
 - Enduring the heavy heart when people do not accept the message.
 - Accepting that guidance belongs to Allah alone, not the caller.
 - Remaining consistent despite slow initial results.
 - For example, during the Prophet's five years in Makkah in the early phase of his mission, only 50 Companions accepted Islam.

- Patience with people:
 - Tolerating insults, mockery, and harsh words from opponents.
 - Responding with good character instead of anger or revenge.
 - Continuing to wish well for those who oppose the message.
- 3. Patience for the reward:
 - Focusing completely on the pleasure of Allah during hardships.
 - Ignoring worldly approval or losses suffered along the way.
 - Trusting that the ultimate recompense is with Allah alone.
- In early Makkah, despite small numbers of believers and harsh abuse from the Quraysh, the Prophet (ﷺ) stayed strong. He continued preaching publicly even when most of his city turned against him because true patience means staying on the path only to please Allah.