

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of “ ٱAllâh”, The All Merciful, The Ever- Merciful.

سورة الملك

Sûrat Al- Mulk (The Kingdom)

﴿ تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾

1- "Supremely Blessed is He in Whose Hand is the kingdom and He is Ever- Determiner over everything"

Here “Allâh (Exalted be He) declares His Supreme Blessing and His Magnificent Favor for His devoted creatures . In His Hand and under His control is the entire Kingdom in the heavens and the earth, for He is Determiner over everything, human and non-human alike. Belivers recognize His Wisdom and Justice and His Fair Names, and disbelievers should remember His Absolute Sovereignty

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴾

2- “Who created death and life to try you, whichever of you is fairest in deeds. And He is The Eever- Mighty, The Eever Forgiving”.

Then  All h (Extolled be He) tells His creatures, specifically humans, that He created death and life. Here “death” is mentioned before life, since the addressees are actually humans, but most of them forget about death, especially when they are so much favored by His wealth and luxury. Between life here and death, every individual is tried with wordly happiness and daily problems, with the aim of encouraging his endeavor to be devoted to his Creator or not to be forgetful of death and the Hereafter. For, after all,  All h has Splendid Might and Blessed Forgiveness for His creatures.

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ تَفْوُوتٍ فَاذْجِبْ أَلْبَصَرَ ھَلْ تَرَىٰ مِنْ فِی خَلْقِ الرَّحْمٰنِ مِنْ فُطُورٍ﴾

3- “Who created seven heavens as strata. In no way can you see in the creation of The All- Merciful any disparity; so, return your gaze, do you see any rent?”

Here we are told that  All h has created seven heavens as layers one above the other. Then we are told that there is no disparity in the creation of The All-Merciful. Thus, we are reminded to look again and again into all forms of Divine creation to see that there are no disproportions or rifts .The Name All-Merciful is indicative of the supreme Mercy of  All h enveloping all His creatures.

﴿ ثُمَّ أَرْجِعَ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴾

4- “ Thereafter return the gaze, again and again, the gaze turns over to you spurned, and it becomes regretfully most weary”.

Here human gaze is ordered to look into the universe created by  All h (Extolled He) to make humanity sure of the Divine creation of the heavens, earth and other creatures including humanity, really convinced of the Supremacy of The Creator.

﴿ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴾

5- “ And indeed We have already adorned the lowest heaven with lamps and made them outcast meteorites for  Ash- Shay t n, and We have readied for them the torment of the Blaze.

As we always see at night, the lowest heaven is adorned with lamps that serve as guides for navigation and as punishment for devils that try to introspect heavenly secrets. These Shay t n will have blazing torment in the Hereafter.

﴿ وَاللَّذِينَ كَفَرُوا فِي رَبِّهِمْ عَذَابُ جَهَنَّمَ وَسَاءَ الْمَصِيرُ ﴾

6- “And for ones who have disbelieved in their Lord, ehre is torment of Hell, and miserable is the Destiny”

The address here is to human beings who disbelieve in their Lord,  All h. Those will have the torment of Hell, as a miserable end for them in the Hereafter. The forms of torment are many, including Blaze to devils in our life, here, and the torment of Hell for human beings in the Hereafter.

﴿ إِذَا الْفُؤَابِيَا سَمِعُوا مَا شَبِقَا وَهِيَ تَفُورُ ﴾

7- “ When they are cast into it, they will hear it sighing, as it is boiling over”.

In the Hereafter, Hell will sigh infuriated with those humans thrown into it, while, it is boiling over with those disbelievers who were enemies of their Messengers and Prophets.

﴿ تَكَادُ تَمَيِّرُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلْأَنْبِيَاءَ كُنْتُمْ نَذِيرٌ ﴾

8- “ It would almost burst (asunder) with rage. Whenever a troop is cast into it, its keepers ask them, (Has no Warner come up to you?)”

Hell is infuriated by the unceasingly huge numbers that are cast in it and the Angel Keepers ask those damned if there had been no warners for them during their life - time to warn them of such doom.

﴿قَالُوا بَلَىٰ فَرَجَاءَ نَأْيِدِرْ فَمَا كَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ﴾

9- “ They say, (Yes indeed, a Warner did already come to us, yet we cried lies, and said, ‘In no way has [∇]Allâh sent down anything whatever, and you are only in great error)”.

Again the disbelievers confess to the Angel Keepers that Messengers and Prophets were sent to them and all as warners, but they called the Warners liars, and the disbelievers insisted on saying that [∇]Allâh had not sent down any warning , and that those Warners were in great error to speak of the Unseen.

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾

10- “ And they say ‘If we had heard or had considered, in no way would we have been among the companions of the Blaze”.

Again the disbelievers express their distress and anguish for not making use of the favors of [∇]Allâh in the powers of hearing and consideration, which they misused, then they would never have been tormented in the Blaze. Their powers of hearing and consideration, available to all human beings, were used for the acquisition of crimes and the power of the heart-sight “Ar- Ru’yâ” was completely ignored.

﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ﴾

11- “So they confess their guilty (deeds), then crushed away are the companions of the Blaze”.

Wit their confessions of the great sin of not paying all forms of devotion to ^٢Allâh, the disbelievers are crushed in the Blaze.

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

12- “Surely the ones who are apprehensive of their Lord in the Unseen will have forgiveness and a great reward”.

In contrast to the disbelievers, the believers who worship ^٢Allâh with apprehensive devotion, and believe in the Unseen in the realms of the Angels and the Garden and the Fire, will have forgiveness and a great reward in this life and in the Hereafter from ^٢Allâh.

﴿وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

13- “And be secret in your speech, or say it aloud, surely He is Ever Knowing of the inmost thoughts within the breasts”.

Herecomes the address to all living beings, with ^٢Allâh commanding them that all speech, whether we

﴿ءَأَمِنْتُمْ مَن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ﴾

16- “Do you (feel) secure that He Who is in the heaven will not cause the earth to cave in on you? For then, it will be whirling!”

All creatures are addressed here, especially the disbelievers that because of their disbelief ^٢Allâh may cause the earth to swallow them up; for the caving in of the earth will cause it to quake and whirl for ever.

﴿أَمْ أَمِنْتُمْ مَن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعَاوَنُونَ كَيْفَ نَذِيرِ﴾

17- “ Or even do you (feel)secure that He Who is in the Heaven will not send against you a squall of gravel? So you will soon know how My warning is”

Here again is the warning about the anger of ^٢Allâh coming from heaven with the wind raising gravel against those on earth from everywhere, with no escape for them. Only then, will humanity know the violent destruction He has warned them of.

﴿وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ﴾

18- “And indeed the ones before them already cried lies, then how was My disclaiming!”

Then the terrible punishment before these believers is cited as a threat to them, for the present disbelievers are

reminded that past centuries had been punished most surely by gravels, earthquakes and the seas, since they deserved destructive punishment in view of His anger!

﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَبَقِضْنَ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ﴾

19- “And have they not regarded the birds over them outstretching their wings and contracting them? In no way can anyone hold them except The All- Merciful; surely He is Ever - Beholding everything”

Here, human beings are told to consider the flight of birds, and how they are outstretching their wings and extolling and praying to ²Allâh and contracting their wings again. In both cases no power except that of ²Allâh can keep them from falling.

﴿أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكُفْرَ الْإِلَافِي عُرُوبٌ﴾

20- “Or, who is it that will be a host for you to vindicate you, apart from The All- Merciful? Decidedly the disbelievers are in nothing except delusion”

Here the disbelievers are rebuked and warned that they have lost the right way for real help, because such helpers in this world can never be substitutes for Divine Encompassing help from ²Allâh. But the disbelievers are deluded by worldly wealth and armaments.

﴿أَمَّنْ هَذَا الَّذِي يَرْفُكُمُ إِنِ أَمْسَكَ رِزْقَهُمْ لَجُؤًا فِي عْتَوْ وَنُفُورٍ﴾

21- “Or who is it that will provide for you in case He holds back his provision? No indeed, (but) they still insist on (their) rebellion and repulsion”.

Again who will supply disbelievers with all worldly provision, riches and worldly enjoyment if [∞]Allâh, The All- Merciful Provider destroys all means of such provisions? Nevertheless, Othe disbelieves disregard all of these Favors and contend that they alone know their best interests and their worldly enjoyments.

﴿أَمَّنْ يَمْشِي مَكْبَأً عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

22 “ Then is he who walks tossed down upon his face better guided than he who walks (perfectly) level on a straight Path?”

The disbeliever is again likened to a person unable to be upright and he is walking on his face, But the believer is more rightly guided due to his belief in [∞]Allâh, and his observance of his religious duties. In this case the believer is following a straight Path, which will lead him in the Hereafter to his acceptance in the gardens of Eden, under the Supreme happiness from [∞]Allâh”.

﴿قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ﴾

23- “Say, He is The One Who brought you into being and made for you hearing, and beholding and heart-sights; (but) little do you Him”.

Here ʔAllāh (Extolled be He) tells Muḥammad (Prayer& Peace be upon him) to remind all people that ʔAllāh gave us hearing, seeing (beholding) and intellects. In spite of all this, continuous praise to ʔAllāh” would not be enough to thank him. However, we human beings praise ʔAllāh” rarely. Here we find ʔAllāh speaking of hearing through the ears and beholding or seeing through the eyes. The word ʔafʔidah is the plural of /fuʔâd/ which is the power of the heart to think, praise ʔAllāh, and extol Him.

﴿قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ﴾

24- “Say, “He is The One Who propagated you in the earth, and to Him you will be mustered”.

The prophet Muhammad (Prayer& Peace be upon him) is told to say to all humanity that ʔAllāh (Extolled be He) created all people from the earth and made them to spread on the earth to live there for a predestined life.

Then all these individuals will be mustered in the Here-

after for Judgment; and such mustering is an awful gathering, during which every individual is waiting in anguish for his final Destiny.

﴿وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدِ ۖ إِن كُنتُمْ صَادِقِينَ﴾

25- “And they say, (When will this promise (come to pass), in case you are sincere?)”.

In answer to the warnings they heard from all Messengers, including Muḥammad, the final Messenger, the disbelievers keep asking about the promised Day, when all creatures will be raised again after death. This question implying deep doubt is also a false accusation of the Messengers and believers that they too may have no certitude about that Day of Judgment.

﴿قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ﴾

26- “Say ‘Surely the knowledge is only in the Providence of ٱllāh, and surely I am only an evident Warner”

Here the Prophet is told to inform humanity that real knowledge is with ٱllāh, for He knows the past, present and future, and the decision for the Day of Judgment is with Him alone. The Prophet, and all previous Prophets and Messengers, have no knowledge of that date, nor can

they guarantee any mercy, for Mercy is with Him. All that they can do is to warn of punishment, retribution and torment.

﴿فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ﴾

27- “ Then when they will see it drawn forward, the faces of the disbelievers will be vexed, and it will be said, (This is the thing you used to claim)”.

About the Hereafter, we are told here that when the Day of Judgment is presented to the disbelievers, their faces will be vexed with grief and the Guardian Angels will face them with mocking threats saying, ‘This is the Day about to which you constantly cried lies’

﴿قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ وَمَنْ مَعِیَ أَوْ رَحِمَنَا فَمَنْ یُحِیِّرُ الْكٰفِرِیْنَ مِنْ عَذَابِ الْاَلَمِ﴾

28- “Say, “Have you seen (that) in case ²Allâh causes me to perish and whoever is with me or He has mercy on us, who will give (neighborly) protection to the disbelievers from painful torment?”

Again the Prophet is told to ask the disbelievers to think of their destiny in case he meets death and his followers or if he and his followers are given bounteous Mercy from ²Allâh, none can save the disbelievers from Divine torture.

﴿قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ﴾

29- “Say ‘He is The All- Merciful. We believe in Him, and in Him we put our trust. So, you will soon know who it is who is in evident error’”.

Then the disbelievers are to be told by the Prophet that he and believers believe in ²Allâh, The All-Merciful, and in Him they trust. They finally will soon know that it is only they who have lost the straight Path, and have been deluded by the devils into ignorance, error and disbelief.

﴿قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ﴾

30- “Say, “Have you seen (that) in case your water becomes, in the morning deep- sunken, then who would come up to you with profuse water’?”.

Finally ²Allâh” (Extolled be He) tells the Prophet to remind and warn the disbelievers and all creatures of the possibility of the disappearance of water, with all its awful and destructive consequences. Such consequences will befall humanity and all creatures, and will destroy all existence and all provisions.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And all praise be to ²Allâh, Lord of the worlds.