

Surah Mulk [67 - Kingdom]- Miracle Dream

Tafseer.

Abdul Nasir Jangda

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Introduction:

The 29th juzz begins with the themes of the Greatness of Allah, Da'wah (inviting others) to Allah, wonders of creation. Recognising Allah's wonders and accepting Him.

- The Afterlife.
- The unseen.

Let the people soak in all that is happening around them. This is what Allah uses as discussion for people to accept belief in Him and an afterlife. Just stop and reflect on all that which is around you.

This is the main theme from Juzz/para 29 onwards till the end of the Quran.

The 29th Juzz is majority Makkan revealed, and focusing on Dawah, responsibility of one's actions, judgement day etc.

Surah Mulk is strong in tone and was revealed during the early stages of Islam. It focuses on Indhar (a wake up call of Warning). You don't have forever, you need to realise the true purpose in life and fulfill that purpose.

After the introductory parts of the surah, there are about 6-7 aayaat which are very stern against those who did not benefit from the warning, and only 1 ayah giving good news for those who obeyed it.

This surah is a good introduction in theme to the surahs which will come after it.

We will see through this surah the beautiful wonders of Allah's creation; it's consistency and balance of the to reflect on Allah's power and will.

We will see the Theme of Consistency through the words (in Classical Arabic) used in this surah.

We will also see how all the surahs' are ordered together, and how they naturally segment and blend together.

The connection of this surah [Mulk] to the previous surah (Tahreem):

Allah mentions in surah Mulk that He will test us, who has the most excellent deeds and actions.

In surah Tahreem, Allah shows us 2 types of people;

1 - People who pass the tests - the wife of Pharoah, how she was severely tested and she was constant in sincerity to Allah. And also Maryam, the mother of Jesus.

2 - People who do not pass the tests - the wife of Prophet Noah, and the wife of Prophet Lut/Lot. She also failed the test and was a disbeliever.

Ayah 1:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Tabaraka al-ladhee biyadihi al-mulku wa huwa AAala kulli shay-in qadeer

Tabaaraka - baraka - 2 implications:

- az-Ziyaada - to increase.

- al Bacaa - to be long/ever lasting.

To be enduring and increasing.
The core of this words meaning.

Useage In Classical Arabic:

1 - Birka: When there was an average sized pond of water which has been sitting there for a long time (maybe for a few years.) i.e. It has been long lasting.

2 - Burook al 'ibl - An agitated Camel who refuses to move after sitting down. Because he is sitting for a long time (due to anger/stubbornness).

They might also call this; Baraka al ba'eer.

So **Barak** does not just mean blessings; it also means **Blessings which are long lasting, and continuously increasing.**

The source of these blessings is Allah, and this is why Tabaaraka is used to describe Allah [in Mubalaghah/hyperbola form - signifying that **Allah is the Most Blessed, and Enduring**].

So Allah is the Most Blessed. And this is continuously used in the Qur'an.

Aladhee - the One who... (referring to Allah.)

Why is the Name of Allah not mentioned directly?

In this surah, you have to reflect. (in ayah no. 10 - Allah tells us that those who go to hell, they will say - if only we had listened and used our intellect - we would not be of the people of the fire.)

Bi - In. [Ba (Dharfiyyah)]

[the letter 'Ba' as a word has 12 different meanings in the Arabic language]

yadiHi = His hand.

Mulk - Kingdom/kingship.

This automatically implies Milk - (Ownership).

The order of the words is important.

Ikhtisaas (Exclusivity) is used in this ayah:

Allah has been mentioned as the One who Exclusively owns the kingdom;

Compare the below:

Al Mulku biYadihee - the Kingdom is in his Hand. (this is how one would normally speak).

But Allah has said; bi Yadihee al Mulk - In his Hand is the Kingdom.

By mentioning Allah's Hand holding the kingdom, it is implying that it is in His hand ALONE where the kingdom lies.

Most Blessed is the One in whose Hand (Alone) is the Kingdom (and Ownership).

Who could that be? Allah. His Name does not even have to be said, and it let's you ponder over the aayaat of Allah.

This is an abnormal sentence structure, and this is why it makes the people think for a while when hearing it. Making them reflect on who really is the Most Blessed.

wa Huwwa - and He

'alaa kulli shay'in qadeer - over every thing Qadeer.

Qadeer - Qudrah - to have power and control and ability over something.

Qadir - one who is capable and powerful and authoritative.

QadEer - PERMANENTLY powerful and capable.

Normal Arabic Sentence Structure:

wa huwwa qadeerun 'alaa kulli shay'. (and He is powerful over everything).

Qur'an ayah (An Abnormal sentence structure to signify Exclusivity to Allah): wa huwwa 'alaa kulli shay'in qadeerun.

- And (only) He is over everything Powerful.

Allah never just said that He has ownership and kingdom.

But just because someone has kingdom, it does not mean they have power over everything they have kingdom over.

So Exclusively - Allah has complete authority and full control.

So this 1st ayah attributes to Allah that He is Exclusively powerful and He has full control over all that He has of ownership.

Ayah 2:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ
الْعَزِيزُ الْغَفُورُ

*Al-ladhee khalaqa almawta wal hayata liyabluwakum ayyukum ahsanu AAamalan
wahuwa al AAazeezu al-ghafoor*

Aladhee - He is the One who..

khalaqa - created

al Mawt - the Death.

Mawt - does not exactly mean Death. It is an implication of it. However, Mawt is broader than that.

Mawt is the Antonym of Hayaat (Life). So Mawt is 'Lifelessness'.

Mawt is a condition before having Life. So even before we were born - we were in a state of Mawt.

He who created Lifelessness (Mawt) and Life (Hayaat).

Allah uses the word Death in many forms:

1 - surah An'am - awa man kaana maytan fa ahyaynahu - could it be the one who was lifeless (maytan) and We gave him life.

2 - baqarah - kuntum amwatan fa ahyakum, thumma yumeeukum, thumma yuhyeekum. - you were lifeless (amwatan).

3 - yuhyi al arda ba'da mawtiha - He gives life to the earth after her lifelessness.

So Allah is saying, He is the One who created Mawt (Lifelessness), and Hayaat (Life).

Why?

Li yaBluwa kum

The Ya = for the purpose of.

yaBluw - Balaa - to test/trial.

In other parts of the Qur'an, Allah uses a more heavier form. Instead of Balaa, He uses; Ibtilaa - to Severely Test.

Surah al Insan; naBtalee - we heavily Test (the human), wa ja'alnaa hu samee'un baseera (and We made him hearing and seeing).

So the overall test is a big test, will you stay sincere to Him? Even after all these blessings?

wa Huwwa al Azeez ul Ghafoor.

Ghafoor - ghafr - to Cover (sins). GhafOOr - does it ALOT.

So He covers your sins when you repent to Him, and will continuously do that if you repent to Him continuously.

This shows that He is not testing you as severely because He is continuously forgiving you as you turn to Him in repentance.

A form of forgiving someone is a sign of lightly testing them.

So this context has more lighter testing because of Allah's Mercy being mentioned near it.

Ayy - viz-a-viz. (i.e. who)

Kum - You (Plural).

Ahsan - Excellence.

'Amala - actions.

Allah is He who created you to see
who of you will be more excellent in his deeds/actions.

And He is Azeez and Ghafoor.

Azeez - Firm and Powerful.

You would think that life is mentioned before Death/mawt.

But Allah is speaking to people who are alive, and we will experience death. So we will have life again our Death.

So we will experience Death, and then we will be given Life again.

So the point is - you better do good deeds, then you will die, and then you will be given life once again to be judged on Judgment Day by the deeds you performed. This is creating Urgency, motivating you to do the best of good deeds.

Allah's Messenger said;
akthiroo min dhikri haadimi la dhaat.
- very frequently remember that thing which destroys the sweetness/taste/pleasure in things (Death).

We should remember death and do good before our time is over. And we do not know how close we are to death.

Kum - you (plural).

Allah mentioned us in the plural because life and death applies to all of us. We will all die. Later in the surah He will talk to us as individuals.

Ayyukum ahsanu 'amala - Who of you is best in actions/deeds.
So Allah is making this like a competition for us.
Who can get the best of good deeds?

The human naturally competes with others. Allah is channeling our natural desires in competition from competing in worldly matters to competing in doing the best good deeds for Allah's sake for that Day.

Saari'oo ilaa maghfiratin min Rabbikum wa Jannaat.. (Race to Forgiveness from your Master and Gardens...)

Ahsan - Best of good deeds.

Allah did not say Akthar - Lots of good deeds.

So **Ahsan implies the best of good deeds; best in quality, best type of good etc.**

al Azeez - strength and firmness of Allah.

Al Ghafoor - refers to the forgiveness of Allah.

Some people fail the test (i.e. The Wives of Prophet Noah and Prophet Lut), some people pass the test (i.e. The wife of Pharoah, and Maryam.)

The ones who do evil, Allah is Azeez (Powerful and Firm) with them. The ones who do good, Allah is Ghafoor with them, He forgives/covers their mistakes and enters them into His Paradise.

al Azeez also refers to Allah creating Death (Mawt) - He is firm in that, and unchanging in giving death.

al Ghafoor refers to Allah creating Life (Hayaat) because during our life - we continuously have the opportunity to seek Allah's forgiveness.

Ayah 3:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ
مِن تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ

*Al-ladhee khalaqa sabAAa samawaatin tibaaqan, maa taraa fee khalqi ar-rahmani
min tafaawutin, farji'i al basara, hal taraa min futoor.*

The previous aayaat are reflections on ourselves and our life and death. Now we will reflect on what is around us.

Aladhee - He is who..

Khalaqa - Created

Sab'a - seven

Samaawaat - Heavens/skies.

Plural of Samaa' (Samaa'un - anything which is above us.)

Sometimes Allah limits the word by saying Seven samaawaat.

Sometimes He limits it by describing it with an attribute. (i.e. In ayah 5 of this surah, Allah says - Samaa'a al-Dunya - the sky closest to us).

These 7 heavens/skies have been mentioned in the Qur'an and the ahadith (i.e. Israa' wa-al Mi'raaj [the Night of Ascension]).

These heavens/skies have an attribute;

Ttibaaqan - ttibaaq - ttabaqa:

2 Implications:

1 - For something to be one on top of another. I.e. In layers - one on top of another.

2 - Something being consistent/synchronized. (muttabaqa).

I.e. He created the 7 skies consistently.

Similar word:

Rukaaman; Allah describes the clouds as Rukaaman (scattered while being on top of another.)

But **Ttibaaqa = they are on top of each other in layers (without being scattered.)**

Male or Female Plural?

Feminine Plural: It could have been in the feminine plural; Samaawaatin Ttabaqaat (/TtabaqaatIn).

Male Plural: Ttibaaq (/TtibaaqAn) is a [male] plural.

So why is the male plural (TtibaaqA-n) used instead of the feminine plural(Ttabaqaat-In) ?

1 - Because **TtibaaqA-n (male plural) is a bigger plural. And because we are talking about the seven Big skies**, a big plural has to be used.

2 - The idea behind the word is (I.e. The Suffix ____ING attached to the end of a word i.e. runnING. Or the word 'TO' [do something])

The purpose of Ttibaaqan is to mention that the skies are piled on top of each other, consistently.

Allah is the One who created the 7 skies in layers and consistently.

One on top of each other, in consistency.

This is one of the wonders of Allah's creation.

The Wonders in the heavens/skies:

Now let's reflect on some consistencies in the sky/heaven:

1 - wa al-shamsu tajree li mustaqaril-laha - the sun moves along a very fixed path which has been assigned to it. (sura yasin)

2 - wal qamara qadarnahu manazila hatta 'aadakal urjoon-il qadeem - the moon we fix stages for it till it returns back to the crescent form (a little thin line.)

3 - The orbiting of the planets, the galaxy, everything runs smoothly in a fixed form.

The scientists say that the amount of objects in space and the speed of their orbit - they could collide and hit the earth and destroy the Earth entirely. Yet nothing destroys our planet. Or atleast it could hit the planet hard enough to take it slightly out of orbit so we couldn't survive. But instead, the human race has stayed on this planet for thousands of years in ease, in such a chaotic universe around us.

All that is summarized in the word Ttibaaqan.

مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَٰوُتٍ

..Maa taRaa fee khalq-i ar-Rahmani min taFaawut.

You will not see in the creation of ar-Rahman (in what He has created)

min - any

TaFaawut - inconsistency. I.e. Major consistencies. I.e. Lack of synchronization. Any misalignment.

TaFaawut in Classical Arabic has many Negative connotations.

i.e. Faatiq ul 'Amr = you Missed out.

So if there is a sale, and someone said - "Faataqa" = You missed out, your loss etc.

**TaFaawut = any type of Inconcistency.
It is hyperbolised/mubalaghah form - exaggerated.**

Any type, even in the smallest type of inconsistency in what ar-Rahman (the Most Merciful - Allah) has created.

maaTaRaa - you(singular person)will not See (in the creation of Allah any inconsistencies [taFawut]).

This is singular - so you will probably be reflecting in your mind. You should sit down/**ponder/reflect on it yourself.**

It is an individual thing when you look at the stars, the plants, the animals by yourself and see - are there any inconsistencies? You will be more truthful when you reflect by yourself in comparison to a big gathering where many people might dispute with you out of pride.

Allah generalises this ayah, moving from the skies mentioned before, to anything (maa fee khalqi- ar-Rahman) all what Allah has created.
You will not find any inconsistencies in the creation of Allah.

[Philosophical/Scientific Claim: There may be people who will try to find faults in the creations of Allah, i.e. They may say that Allah should have created something in another form.

Your Response: The response to them is that Allah made these creations in ways that allows them to function well in the way that they are.
If this person disputes that, then the challenge is for them to produce the whole being from nothing - and then to prove that this new being does not have any flaws.
This is the only way they will be able to prove that Allah's creation is inconsistent.]

Summarised Discussion:

Ayah no.2 spoke about life and death.

ayah no. 3 speaks about the sky.

Allah makes a parallel of the human beings, and the sky and it's different Phases.

In surah Inshiqaq - fa laa uqsimmu bish-shafaq (the red sky at evening), wal-layli wa ma wassaq (the darkness as it spreads), wal qamari idha tathaqq (and the moon when it comes out).

See how it progresses? The gradual phases of the night.

La tarqabunna tabbaqun 'an tabaq (surely you will (continuously) ride from one state to another [in life].) (surah Inshiqaq 84-16-19).

So Allah showed us that we will change stages in life, just as the sky changes in different stages.

This is why we (human kind) are mentioned in relation to the sky many times in the Qur'an. We will go through different phases.

Just as the sky has stages, you have stages. Just as the night occurs, just as you will die. Just as a new day begins, you will be given a new life once again.

Aside from so much we experience, Allah has saved us so much hardships.

Why is Khalqi ar-Rahman is mentioned?

The One who created us is ar-Rahman - the Most Merciful to us.

That closeness makes the ones who refuses Allah to feel ashamed. The One who has given you everything of favours, you are going to refuse His request of some obedience? Aren't you embarrassed at your ungratefulness?

Fa arji'i al Basar -

Arji' - return/take back - to the original position.

I.e. You have a bottle, and you lift it, and then place it back to it's original position = Arji'.

Basara - (Baab: If'aal) - vision and sight which makes you look and think about that thing deeply. Insight.

So Allah is telling us to go back and return our Insight on Reflection once again.

Hal TaRaa min Futoor - **Do you find any Futoor?**

Futoor - Gaps/rips/tears.

Ayah 4:

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Thumma irji'i al basara karratayni yanqalib ilayka al-basaru khasi-an wa huwa haseer

Thumma - Then (after some time) i.e. A happened, thumma (a little while later) B happened.

(similar word - Fa - Then [straightaway - i.e. A happened, and as a consequence - B happened.)

Thumma-arji'i al Basar KARATAYN - return your vision back again..)

Karratayn - Karra - a military strike/attack.

When they make attacks - and their successive attacks are similar in strength/consistent.

TaKraar - Repeat something over and over again in the same way.

KarratAYN - Repeat TWICE.

This does not literally imply twice, it means dual literally - but over and over again figuratively.

Consistently, with the same force.

Soreturn back your contemplation consistently, repeatedly, after every while (thumma), with the same focus and strength. Do it often. Reflect on the creation of Allah alot, you will not (Maa = negation) see any inconsistencies in the creation of Allah.

yaNqalib - Inqalab - when something is sent forward, but it turns, in a different direction.

yanqalib ilayka al basar - your vision will return back to you changed. Your perspective will change if you look often and reflect, and you are sincere, truthful, and open minded.

Your perspective will change.

Khaasi'an - to repel, i.e. You will have been humbled, you will notice your position on Earth (i.e, as a humbled slave of Allah).

Khasa'a - In classical Arabic - it was used to Shoo a dog away from you. To kick a rock in a dogs direction so it turns away/humbled - knowing that it should not be arrogant etc.

wa huwwa Haseer (and he will be Haseer)

Haseer - worn out, tired, exhausted.

It was used by the Arabs to stare at something so your eyes will get tired.

Humiliated, humbled, and you will notice your place on earth [a humble slave of Allah who is dependant upon Him].

Raja'a - keep returning back to the original place. I.e. If you keep returning on reflection and pondering on the Most Merciful Allah's creation often.

yanQalib - your perspective will Change. You will realise the wonders' of Allah.

Surah Mulk [67] part B

Linguistic Tafseer of aayaat 5 - 11 (of surah Mulk [67]) by Abdul Nasir Jangda:

Download [Mulk part B, lecture - Abdul Nasir Jangda - MP3](#)

Brief Introduction:

This surah has a strong **Theme of Accountability**.

The disbelievers would think of death as a way out from the hardships of this life, and an end to all debts and troubles.

However, Allah sent the Qur'an to confirm that such a mindset was false, and that we would be responsible for every single action of ours.

The disbelievers tried to flee from this message because they did not want to experience the anxiety of being responsible for their evil actions. The surahs' from this Juzz/para onwards would emphasise this Accountability.

The warnings and threats in this surah are a mercy because it wakes them up from their deep sleep of misguidance.

Ayah 5:

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

wa la qad zayan-naa as-samaa'a ad-dunyaa bi massaabeeha wa ja'alnaahaa rujoomun li-shayaatteen. wa a'tadnaa lahum adhaaba as-sa'eer.

And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire.

ZayyanNA - WE Beautified

samaa' al-dunya - The sky which is above us which we can see (including our space, universe etc.)

Dunya - something which is;
a - near (aDna)
b - lesser share (dunYa).

Zayyanna - Zeena - Adorn / beautified.

Allah mentions ZayyanNA - WE Adorned (the lowest sky).

The WE is used to imply Royalty and Authority to a Authoritative being. (Majestic We).

The tense of the Qur'an has changed from 3rd person to 1st person [Iltifaat - transision]. (i.e. Ayah 1 is 3rd person - tabaarak aladhee [blessed is HE who... Ayah 5 is 1st person - zayyanNA - WE adorned...)

Why did this transision take place in ayah 5?

Whenever Allah mentions the creation of the sky, He mentions 1st person. When He mentions the adorning of the sky - He shifts it to 1st person and Majestic form (i.e. We).

Other examples are in surahs':

- Saffaat 37: 6.
- Ha-Meem/Fussilat 41:12.

So being a Master and Creator is in 3rd person, and being the One who adorns this samaa'/what is above us - is in 1st person.

This refutes the orientalist who said the Qur'an is flawed because of continuous tense changing. Rather, every tense transision (iltifaat) is based on an organised specific wisdom.

In this case, it may be that Allah is showing us the subtleties of the beauties of His

creation, a closeness to us - so it is in 1st person.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

And We have made the sky a roof, as a protective ceiling [over you]. Yet they turn away from it's signs.. [Ambiya [21:32](#)]

This sky protects us from many harms i.e. harmful rays from the sun (through the protection of the Ozone layer), aswell as a defense from many asteroids etc.

Ayah 5 continued...

Masaabeeh (Lanterns) - Misbah - Subh - Red (arabic: Humra).
(Ibn al Faris - the famous arabic Linguist held this view.)

These Lanterns/Masaabeeh could refer to the Stars, and other meteors,

wa ja'alnaHA rujooman lil shayateen (and we made IT/HER missiles for [punishing] the devils).

What is the HA = it/her referring to?

Some scholars say;

- The stars.
- the Sky (because sky/samaa' is an arabic word in the arabic language).

Rujoom - Rajm - throw rocks, or it can also mean to throw something aside/away.

Rujoom = things which are thrown at the shayateen.

Before the Prophet Muhammad (peace be upon him) got the message, the angels' in the sky would be writing and discussing the destiny of the people of the earth. The devils would sit at the top of the sky and listen to what the angels said and then give this information to a soothsayer while mixing it with hundreds of lies.

So when the Prophet Muhammad came, Allah made angels guard the skies and make them throw fireballs at these devils and to repel and to keep safe the message of Prophet Muhammad and his ummah (sal Allah alayhi wasalam).

So Allah beautified the samaa'/ sky and then made it protected aswell. So allah is demonstrating to us that He created the skys to beautify the sky and they are also a means of fighting the shayateen.

In [surah al Kahf \[18:22\]](#) - Rajm can also have the implication of taking guesses (Rajman bil ghayb - taking shots (assumptions) of the unseen).

If we use that definition - then Allah may be implying that He has beautified the samaa'/sky with stars to TEST the devils and those who associate themselves with them and horoscopes. Since people look at the stars and take guesses (Rajman bil ghayb - shots [guesses] of the unseen).

So Rajm in this ayah could imply:

1 - **the Angels throw (Rajm) fireballs** [Najm al-Thaqib (piercing burning stars) - mentioned in surah Tariq] at the devils who try to hear the talk of the angels in the sky.

2 - the **Stars are a test and a means of fake fortune telling** - guesses at the unseen, for the devils and those who get involved in reading the stars for horoscopes.

Qatadah: - Allah has created stars for 3 purposes:

1 - to beautify the sky.

2 - to repel and fire at the devils.

3 - the signs for a traveller to find his way as a map in the sky. [i.e. If he knows where the North star is, he can follow it in relation to where it is located when he is at home.]

Wa a'tadna lahum adhaab al-sa'eer - We have prepared for them (the devils/soothsayers) adhaab al-sa'eer.

Adhaab (punishment) - Adhbun (to be very sweet). It is possible that this word has a double yet opposite meaning at the same time.

[similar rule applied to other words: i.e. Nusub is a word in arabic which means firm yet wobbly/shaking at the same time.]

Others say that Adhaab is an individual word in of itself.

Sa'eer - Si'r - A fire that is blazing or flaming. Solar flare is also called this because it increases.

Si'ar al-Ta'aam - the price of food carries on going higher and higher, just as the flame carries on going upwards.

Sa'eer - A flaming and increasingly blazing fire.

These devils will enter into a powerful fire which is blazing in which they are tormented. It is not a normal fire (naar). It is a Sa'eer (powerful fire).

So if these devil Jinn were to ask how they will be punished in the hellfire if they themselves are made of fire. Then Allah answers them. Whenever He will mention punishing devil Jinns' - He will mention Sa'eer - a powerful fire which increases in its strength of burning.

So these jinn which are made up of fire will not be able to handle the burning of Sa'eer (enraged flames).

Sa'eer also mentioned in:
Surah Saba', Fatir:6,

The first 5 aayaat spoke about Allah.

The next 9 aayaat (ayahs 6 - 14) will talk about the consequences of making a choice. The first 6 of these 9 (ayahs 6-12) will talk about making the wrong choice. Then there is one ayah talking about those who make the right choice.

Why are there 6 people about those who make the wrong choice and only 1 for those who do good?

Because this surah focuses on warning and Indhar.

Ayah 6:

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَسَاءَ الْمَصِيرُ

wa lil-ladheena kafaroo bi rabbihim adhaabu jahan-nam. wa bi's al masseer.

And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst

indeed is that destination.

wa lilladheena kafaroo - and for those who disbelieve..

The 'wa'/and shows that it is a continuation from the previous statement.

..those who disbelieve - this is placed at the beginning of the ayah [taqdeem] = Exclusivity in regards to those who disbelieved (kafaroo).

Kufr - Kafara - to hide something. I.e. In Classical Arabic, the farmer who placed seeds in the soil and hid them from sight was called a Kafir.

Ghafara sounds similar to Kafara - both mean to cover.

- Kafara has a NEGATIVE connotation. So it is used to refer to hiding/covering the truth [with falsehood].

- Ghafara has a POSITIVE connotation. So it is used to refer to hiding/covering bad deeds.

..bi Rabbihim - (those who are ungrateful) with their Master.

Rabb is used to put guilt into the disbeliever. Your Master who made you, provides for you, gives you all you have, and you disbelieve in him..?

..adhaabu Jahannam - (for them is the) punishment of Jahannam = Torture chamber [from Jahnaam in Farsi/Persian which means Torture chamber].

Bi's - evil/disgusting

alMaseer - a place where someone ends up after a journey.

Ayah 7:

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ

idhaa ulqoo fee haa sami'oo lahaa shaheeqan wa hiyya tafoor

When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

Idha - when (future tense).

ulqoo - placed. Ilqaa is to pick up something and place into something else. (i.e. A child will pick up a bug and put it in a jar.) - This signifies the weakness of the disbeliever and how he will be picked up and put into the worst destination - the torture chamber of hell.

fee haa - in it.

Sami'oo - they will hear (Jahannam)

Shaheeqan - to inhale heavily while making a loud sound while inhaling. Like a big beast inhaling when it is growling.

Shaheeq is also mentioned in surah Huud;

فَأَمَّا الَّذِينَ شَقُّوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ

As for those who were [destined to be] wretched, they will be in the Fire. For them therein is **[violent] exhaling and inhaling.** [Hud 11:106]

This torture chamber is like a beast which breathes heavily/growls

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَّزِيدٍ

On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?" [Qaf 50:30]

Tafoor - Fawran - quick and fast. I.e. When water immediately heats up. so hell will boil intensely and it is like water rises up fiercely quickly.

Ayah 8:

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

*takaadu tamayyazu min al ghaydh. kul-lamaa ulqiya fee haa fawjun sa'aluhum
khazanatuhaa alam ya'tikum nadheer.*

It almost bursts up with fury. Every time a group is cast therein, its keeper will ask:
"Did no warner come to you?"

Takaadu - it almosts..

Tamayyaz - when something explodes and its parts separate. 'blows to bits'.

Min al Ghaydh - from the Anger.

Anger:

Ghadab - anger

Ghaydh - Extreme rage and anger.

Fawj - like an army crowd, who are easily noticeable. Moving along quickly. They are prisoners of the hellfire.

When each fawj/recognisable group is approaching the gates of hell

khazanatuha - gate keeper (of it - hell)

Sa'ala-Hum - Ask Them

a lam ya'tikum Nadheer - did not a Warner come to you all?

They will say No Doubt, Indeed (Balaa) - a Warner came to us and we lied against him. And we said Allah does not send down (Nazal) anything [of guidance].

You are in **Dalaalin Kabeer - Clear Massive Error.** They are saying this to the Warners' and the believers'.

Ayah 9:

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

Qaaloo balaa qad jaa'anaa nadheerun fa kadh-dhabnaa wa qulnaa maa naz-zalAllahu min shay'in, In antum il-laa fee dalaalin kabeer.

They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'Allah never sent down anything (of revelation), you are only in great error.'"

Qaaloo - they said (past tense).

Past tense can be used to signify certainty of a future event. I.e. What is being said about the future is as real/factual as the past itself.

Law kunnaa nasma'u aw na'qilu - if only we were of the hearers or of those who used their intellect

maa kunnaa fee as-haab as-sa'eer - we would not be in the companions of the increasingly burning fire.

Ayah 10:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

Wa qaaloo law kunnaa nasma'u aw na'qilu maa kunnaa fee as-haabi al-sa'eer

And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

naSma'u - sam' - listen.

na'Qil - 'aql - that which is used to restrain/restrict something. I.e. Your intellect restrains you from doing stupid things.

'iqaal - a rope used to tie/restrain a camel. Mi'qaal - a mountaineous fortress to restrain the enemy.

We see that the disbelievers would cover their ears when the message was conveyed to them. (i.e. In the case of Prophet Noah and Prophet Muhammad.)

Allah praises in surah Zumar those slaves of Allah who listen and follow the guidance; Fa bashir 'ibaad, aladheena yastami'oona al qawlu fa yattabi'oona ahsanah (so give good news to my slaves, who hear the message and follow it in the best way).

Maa kunnaa FEE as-haab as-sa'eer - we would not have been IN/AMONG the companions of the fire.

This is used to signify regret because they are amongst a group of people - all who are complaining - causing their hardship to increase because they cannot find comfort or friendship in these people.

Ayah 10:

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

Fa'tarafoo bi dhanbihim fa suhqan li as-haabi al-sa'eer

And they will admit their sin, so [it is] alienation for the companions of the Blaze.

Fa'tarafoo - I'raaf - A'raaf - to Recognise.

I'taraaf - past tense, they have recognised their guilt.

bi Dhanbihim (they accepted - their sin) - Dhanb - their shameful sin. The sin is mentioned in ayah 6 - of recognising the favours from Allah but being ungrateful to Him.

Dhanb - Dhanab - Tail - when a cat chases a mouse, it's tail follows it. Similarly, when someone does a sin - their sin follows them everywhere they go (even if they think they have left it behind).

The only way to get rid of the dhanb - tail, is to cut it off. And that is done through tawbah - sincere repentance to Allah.

fa - so/then

**Suhqan - to want to get away from something really gross and disgusting.
That which is devoid of any type of good and blessing.**

suhqaN - (maf'ool mutlaq) - Exclamation mark. = An extra emphasis.

Fa Suhqan li as-haab as-sa'eer - So extreme disgust for the companions of the increasingly intensely burning fire.

This guilt will not help them at all in the Sa'eer (intense fire), they have the chance in this worldly life however.

Surah Sajdah 32:12 -

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ

And if you only could see when the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty."

Hadith: *Maa lam yughargharr* - So long as the soul of the person has not left his body, he has the chance to change himself for the better.

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(Indhar: You need a big alarm clock if you are in a deep sleep of Jahiliyyah [ignorance].)

Ayah 12:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

inna aladheena yakhshawna rabbahum bi-l-ghaybi lahum maghfiratun wa ajrun

kabeer

Most certainly, those who feared their Master - bil Ghayb.

Ghayb - unseen.

bil Ghayb - with the Unseen. I.e.

1 - They feared him whilst He is unseen (to them.) so they obeyed him without seeing Him.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

(Surah al Baqarah 2:3 - *aladheena yu'minoona bil ghayb* - those who believe in the unseen..)

2 - They feared their Lord/Master - bil Ghayb (in Absence).

When they were Absent from others, nobody saw them - but they still feared their Master. Publically and Privately.

They knew Allah was watching them, so they feared Him.

These people did reflect, did good, did repent for their forgives.

LaHum - For Them (ikhtisas - **exclusively**) [because this is placed at the beginning of the phrase and not at the end = Exclusivity for that category of people.]

maGhfirah - Ghafara - forgiveness/Covering of sins.

miGhfirah - helmet (which Covers the head).

Ghafeer - when you cannot even see the ground.

maGhfirah - covering of sins so Allah will hide his sins and completely cover/hide them.

In Arabic Sarf/Morphology; When you increase the letters in a word, a more fuller meaning is given.

So Ghafara was not mentioned in this ayah, rather maGhfirah is mentioned.

This increases the meaning to; Complete Forgiveness. Complete hiding of sins.

Those who fear their Master - bil Ghayb [in absence of others/in fear of their Master who is unseen] - for them is maGhfirah - complete Covering of sins and;

Ajrun Kabeer - Ajr (reward/compensation) - Kabeer (very Great).

Ajr = a Payment. This is used for payment you get in work for your efforts. You hope that by obeying Allah in good and not breaking His rules - He will reward you.

Why is forgiveness mentioned first and then Great reward after?

Because these people are afraid of Allah's punishment of hellfire. So Allah frees them from the fire of hell by forgiving them and saving them from hell, and then He gives them the reward of Paradise after that.

He removes their bad, and then beautifies them in Paradise (the great reward).

You want to remove your harm first before you can enjoy the good.

2 -

Ajrun Kabeer - Great Reward is used because in ayah 9 of this surah, the disbelievers were saying to the believers;

Disbelievers said; In antum il-laa fee dalaalin Kabeer - surely **you (all) are except in a Great [Kabeer] misguidance.**

Allah said; So Allah is correcting them and saying that **they will get a Great [Kabeer] reward.** (ayah [67:]12)

Ayah 13:

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Wa aSirruu qawlakum awijharuu bih, innahu 'aleemun bi dhat-is-Sudoor.

And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.

This ayah changes from the theme of 3rd person, back to the 1st person.

aSirru - Sirr - to Hide something/keep it Secretive.

Allah is challenging the disbelievers - *Hide what you want to say or whether you say it openly - Most definitely - He (Allah - is Completely knowledgeable of what is in the chest (hearts).*

This is reflection again. It doesn't matter whether you think to yourself, or you tell the world - Allah knew it.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

We created the human being and We know when his self whispers to him (Qaf 50:16)

Allah knows our inner selves and makes us reflect on ourselves. Whatever we think, He knows what we are intending, so you cannot escape from Allah by pretending you intended something else.

Ayah 6 - 11 spoke about the bad people.

Ayah 12 - spoke about the good people.

Ayah 14:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

a-laa ya'lamu man khalaqa wa huwa al-lateefu al-khabeer

Does He who created not know, while He is the Subtle, the Acquainted?

A [letter Hamza in the beginning of a phrase] = **Question**.

a-laa ya'lamu - should He not know?

man khalaq - the One who created?

In the previous ayah (13), Allah talks about Him knowing the hidden and the apparent. So in this ayah, Allah responds to the skeptic who might wonder how this is possible.

1 - So Allah is saying; Should He not know (the secret and apparent of His creation) when He is the One who created it all in the first place?

= Man khalaqa - (the One) Who created, should He not know [His creation?] (aLaa ya'lam?)

2 - Another meaning linguistically could be;

Should He not know (aLaa ya'lam) WHO He created? (man khalaq).

Meaning; Shouldn't Allah know who He created (of creation)?

It is a rhetorical question, and its answer is; Allah fully knows who He created because He designed everything.

So these 2 meanings of 'Man' (Who) in this ayah can refer to either;

1 - al Khaliq (the Creator)

2 - maKhlooq - (the Created).

This is the beauty of the statement in the Arabic grammar of this ayah, since both meanings are from different perspectives, yet the same word is used.

And He is al-Lateef.

Lateef - the Most Subtle.

Lateef - Subtlety, and also means to be very soft and kind.

This implies that Allah pays a lot of **attention to details**, and He knows and controls every detail of our lives.

al Khabeer - One who is constantly and completely informed of something.
One who knows and fully understands the information He has.

So He sees the full minute details of our lives and is fully informed of them.

These 2 aayaat fit into the theme of this surah because:

- it refers to both groups mentioned earlier in the surah. The disbelievers and the believers. It makes them both fear of what they make apparent and what they keep hidden in themselves, while giving warning to the disbelievers, and hope for good reward for the believers from their Master.

Ayah 15:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا
مِنْ رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

*huwa aladhee ja'ala lakum al ardd dhaloolan famshoo fee manaakibihaa wa kuloo
min rizqihi. wa ilayhi-n-nushoor*

He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.

He most certainly - made - exclusively for you - the Earth Dhaloolan.

Dhalool[hyperbole form] = **extremely submissive / low / soft / easy-going.**

This mean's the Earth is very manageable and **easy going for you.**

The word; LaKum = For You. This is placed earlier in the sentence structure to imply Exclusivity (ikhtisas) of the world being submissive for You - the humankind.

The earth has been made Dhulool for us in 4 ways;

1- The Earth has been made **Easy and smooth to Tread / travel in**. The earth is not like the mountains which are rough.

2-**Soft**. It is **easy to dig in** it, build in it and even with it (i.e. make bricks with it etc.) It could have been like metal surfaced so it was hard to dig, and extremely hot when heated by the sun, or extremely cold in the winter when the sun is not too apparent.

3-**Fertile**. The earth has been made fertile so we can grow plants in it and eat from it to sustain life.

4-**Manageable and Stable**. The earth is firm and does not crumble away when we stand on it. It is not like water either. We don't float out of it due to gravity keeping us firmly placed on it's surface. This has been explained indepth previously in tafseer ayah 3 of this surah.

..*faMshoo fee maNaaqibiha* - so walk in it's maNaaqib.

maNaaqib - maNqab - shoulder.

So walk in its Shoulders'.

maNqab - Naqaba - to go to the side of something.

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ

wa in aladheena laa yu/minoona bil aakhirati 'an as-siraati la naqiboona -

and those who do not believe in the next life, from the straight path, they go to the **side**. (Mu'mininun [23:74](#)).

This is why shoulders are called **maNqab - the side of the body = the Shoulders**.

This ayah could mean; So walk on around the sides of the Earth.

The Earth is strong enough to hold you, so walk around it and on its sides' to explore the greatness of Allah's miraculous creation.

2 - Another meaning of this ayah could be;

Ibn Abbas and Qatada:

maNaqib = the Mountains.

The shoulders protrude from the body, and so do the mountains protrude from the Earth.

Shoulders are a size of strength. And the mountains protrude out of the earth like shoulders to show their (and the Earth's) great strength.

So it could mean; **Allah has even given you (O humans) the ability to climb and travel on these lofty mountains.**

3 -

This is also a verbal idiom / expression from Classical Arabic.

Manaqib - It could refer to **a massive and strong camel which is extremely humble, which - if you stood on it's shoulders - it would let you do that out of extreme humbleness.**

Allah may be implying; **The Earth is like this massive camel which is so humble - that it will let you stand on it's massive shoulders and not do anything to you.**

It is true - we do whatever we want with the Earth. We extract from it whatever we want, we build on it, and we dispose things in it - yet it is still extremely strong and we do not fall off it (like the big, humble camel.)

..wa kuloo min rizqihee - **and eat from its sustenance.**

We can eat from it and gain sustenance from it to appreciate all of Allah's blessings' which come from the Earth.

Why is Kuloo - Eat used? Because that is our primary need on Earth. To eat to stay alive.

It is making us think about all the sustenance we gain from the Earth.

Allah is saying; **walk around the Earth and gain sustenance from it.**

This is a mention of the Earth being a means of benefit, aswell as a mean's to earn a livelihood through it.

Allah is telling us that Allah has made permissible what is on the Earth, so long as it is lawful in Allah's sight.

Hadith 1: InAllaha yuhibbul Mu'min al Muhtarif - Allah loves a believer who works with his hands (ie. He has a skill and he uses those skills to get his sustenance/rizq.)

Hadith 2: Narrated Mu'awiya; Umar passed by a people and he said - Who are you? They said we are al Mutawaqiloon (those who put their trust in Allah). Umar replied no, you are Muta'akiloon (those who feed off other peoples wealth.)

Umar was then asked what Mutawaqiloon are, and he replied;
The one who puts the seed into the Earth and then puts his trust in Allah.

So this ayah is telling people to work around the world to earn their living.

wa ilayhi an-nushoor - **And - only to Him - is the Nushoor.**

Nashr - expand something, spread / unfold.

So Ressurrection on Judgment Day is called Nushoor;

1 - Hashr - to gather people.

2a - Nashr/Nushoor - spread people into different categories of good/bad etc.

b - It can also imply the unfolding of the body on that Day to view all it's actions and deeds.

Nushoodh/ba'ath (also means similar to Nushoor).

Nushoor is the most appropriate word used in this surahs' context because Allah has spread the Earth, and similarly we will be spread out on it on Judgment Day.

Similarly; your body will return to the Earth, then unfold from this Earth (on Judgment Day) and everything you did on it will be unfolded and revealed so it has a final conclusion before you go to your final destination of either hell or Paradise.

[This ayah is establishing what has been said about the consequences of the choices you make (of disbelief or belief).]

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Ayah 16:

أَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

a-amintum man fee as-samaa'i an yakhsifa bikum al ardda fa idhaa hi-ya tafoor

Have you found a sense of security (do you feel completely secure) that the One in the heavens [Allah], that He would yaKhsif

yaKhsif - Khasafa - to compress / envelop / suck something in something else.

This is a harsh word, even by its pronunciation. It can imply and refer to the Eclipse (i.e. Khasaf al Qamar [Lunar eclipse]).

This is a gradual/slow change.

khasaf combined with the word 'Ardd (earth) = the Earth sucking someone in. I.e. Quicksand is a good example of this.

But this Khasaf in this ayah is referring to a punishment.

Qaroon had this punishment;

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ
fa KhasafNa bihee wa bi dharihee al 'Ard

(then We sucked him [Qaroon] and his wealth into the Earth) - surah [Qasas 28:81](#).

So this ayah of this surah is implying; Do you feel safe, that the One who is in the heavens will not make you suck into the Earth?

yakhsifukumBI-kum-ul 'Ardd.

The letter Ba is signifying; Musahabah - **the Earth will Fully latch onto you and pull you down.**

Fa idha hiyya tamoor - then it will quickly move.

There is very powerful imagery here;

If there is a jar full of dirt, and you put a coin in it. And you push it in hard. To make it

fully go in, you will shake the jar hard so the coin goes in deeply and is covered up with the dirt.

This is something imaginable and it is clear that is is an extremely violent punishment. **The earth will swallow them violently so they cannot be seen anymore.**

In the previous ayah (ayah 15) - we saw that the Earth is humble because it holds you and allows you to walk and live on it.

But if you disobey Allah - then that same humble Earth will behave violently against you and destroy you.

So we should obey Allah.

Ayah 17:

أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ
كَيْفَ نَذِيرِ

Am amintum man fis-samaa'i an yursila alaykum haassiba. Fa sa ta'lamoona kayfa nadheer

(or have you gained some security that the One in the heavens will not rain down upon you Haasiban..)

Haasiban - aHsab - a piece of land which is filled of stones.

muHasab - the location where the people in Hajj pick up stones to stone the Jamaraat.

This word (إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا) - innaa arsalnaa 'alayhim **Haasiban** - surely we sent down upon them **Haasiban [a storm of stones]** is also used for the punishment sent down upon the people who rejected Prophet Lut [Lot].

So it could be like stones falling from the sky, or a strong tornado picks up the stones from the ground and pelts them at you.

This is a very destructive torment of stones. Do you really feel secure?

Fa sa Ta'lamoona kayfa Nadheerl - Then you will soon come to know how My warning was.

Nadheeri (kasra/zeqr) at the end. This implies that a letterYa should have been there. It implies 'My'.

*Then you will soon come to know how**MY** warning was.*

Nadheer - iNdhar - Warning:

- 1 - Masdar (generative form) - **My Warning.**
- 2 - It can also imply - **the one who gave the warning.**

2 meanings;

- 1 - [warning] **Very very soon you will know what my warning was.**
- 2 - [warner] **Then you will really soon know how truthful my warner was.**

These people who took the message as a joke - they will truly realise that Allah's punishment is real. Then they will cry to Allah to give us one more chance. But then it will be too late.

Fa sa ta'lamoona kayfa nadheer (then you will come to know how My warning was):

Allah is repeating the warning again in this part of the surah, since this ayah is after a few earlier aayaat of reflections' of this universe.

But to wake up the people again - another wake up call is required.

So Allah continuously gives us forgetful humans another warning after we get a new perspective of the world around us. Since reflection is nothing if it does not bring people out of evil actions.

In surah al [An'am 6:65](#), Allah tells us;

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ
انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We diversify the signs that they might understand.

We see that Allah switched us from warning us, to make us reflect on what we see around us, and then to **make us remember that what we see of benefit around us, can also be a source of punishment against us if we do bad.**

We see that Allah spoke about the Earth being a source of punishment, after He made us reflect on it. The same can be said about the reflection at the sky and then warning of it being a source of punishment. **So we can never feel safe if we are disobeying Allah because we are between these two boundaries; the Land and Sky.** And the only safety is through getting closer to Allah by doing good. So this is a strong wake up call.

The Relation of the Earth and the Heavens in Regard to our Rizq [Provisions]:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ دَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ -Kuloo min rizqihee - eat from His Provisions. (surah mulk 67:15)

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ -wa fis-samaa'i rizqukum - and in the earth is your provisions and that which you are promised.(surah Dhariyat 51:22)

The earth is mentioned first because we do our actions on Earth, and then they go to the sky and are raised if they are good.

Ayah 18:

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

wa la qad kadh-dhaba aladheena min qablihim fa kayfa kaana nakeer

And indeed those before them belied (the Messengers of Allah), then how terrible was My Unexpected punishment!

wa La qad

wa = and

La (*Lam al-tawkeed* - **Emphasis**).

Can come when;

1- a Conditional statement has come in the past.

2- a Rhetorical question has been posed in a past statement. (are you safe..? (in ayah 16-17 of this surah.))

Qad - already have. It is used also for Emphasis.

Kadh-dhaba - someone Denies something or accuse someone of Lying.

min QabliHim - from Before Them.

fa kayfa kaana nakeer - and how was my Nakeer.

Nakeer - something to be Undefined.

In the context of a punishment, it means **a punishment which will come out of Nowhere and unannounced.**

Why is **Adhaab** (punishment) not mentioned?

Because when you walk outside, you don't expect the ground to suck you in or stones to fall on you from the sky.

So Nakeer is an unknown/unexpected punishment, something you did not expect. So nakeer is most suitable in this context.

Transition from 2nd person to 3rd Person:

In aayaat before this (ayah 18), Allah is talking to them in the 2nd person [You].

Then Allah changes transition (iltifat) - to 3rd person. There were people who did bad, and how Unexpected (nakeer) was my punishment.

This transition shows Allah's anger that; He is so angry that He will not even talk to them directly.

It also implies that look - there were people who did do bad, and they were

punished. You could face an Unexpected punishment (Nakeer) if you follow their example.

Ayah 19:

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ
إِلَّا الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

*a-walam yaraww ila-ttayri fawqahum ssaafaatin wa yaqbiddn. maa yumsikuhunna
il-laa ar-Rahmaan. Innahu bi kulli shay'in basseer.*

Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing.

Allah then changes the topic. Because He cares so much about the guidance of His slaves, He does not give up on them. Instead, He uses a different creature of His to make them reflect from a different perspective.

Have they not seen the birds above (fawqa) them, Saaffaat, and yaQbidn..

Saaffaat - Saff - to be in a straight line;

- 1 - the bird when it **spreads out its wings straight** = Saffaat.
- 2 - birds **flying in a lined up pattern together** = Saffaat.

**yaQbidn - Qabd - to pull in. I.e. When you clench your fist.
= When the birds pull their wings back in.**

Allah is making us fascinated at the birds which are above us, birds we also see on the ground.

..maa yamsikuhunna illaa ar-Rahmaan - None keeps them in the air (from falling down) except for the Abundantly Merciful.

..innahu bi kulli shay'in Baseer - surely - only He - is with everything Baseer.

Baseer - One who Sees and Grasps everything with Insight fully.

GEM: This ayah is beautiful Imagery;

They are spreading their wings (**Saffaat**). This is in Noun [Ism] = Consistently. Timeless and limitless words.

yaQbidn - a Verbal form - something which is less Consistent. Limited actions.

When the birds fly - they spread their wings to fly most of the time (it is Consistent - so described in Noun form).

It is only when birds need to go lower or temporary ease their wings, they retract and close their wings for a few moments. This is done less often because birds flying spread their wings most of the time. So a verb/temporary is used to describe this.

This shows the extreme detail and beauty of the Qur'an's language, with a lesser temporary state being described in verb form and a more Consistent state being described in Noun form.

Compare this ayah to another ayah in [surah Nahl 16:79](#), Allah says,

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

Do they not look to the bird, Musaakhiraatin (made submissive/put under control) and it is in *Jaww-iss-samaa'*- it is in the middle of the sky/closest to us, none keeps it up in the sky except Allah.

Mussakharaat -submissive.

Why the different words to this ayah?

In surah al Nahl - the main theme is to uphold the **Oneness of Allah**. So *mussakharaat* [birds being **submissive** to Allah] is mentioned there.

In this surah Mulk, it is about **showing the magnificence of Allah's creation. So the beauty of the birds opening and closing their wings is emphasised** in this surah.

Surah al-Nahl - None upholds the birds except for Allah (surah Nahl). that surah has a strong emphasis on worshipping the true God who has the power over all things.

Surah Mulk: None upholds the birds except for ar-Rahman (the Ultimately Merciful). (surah Mulk).

In this surah, ar-Rahman is mentioned to show the Mercy of the One who has made so much beautiful and amazing merciful signs for us to reflect on. So **this surah has a strong emphasis on Allah's attribute of Rahmah (His Mercy). Through His Mercy and reflection of His creation, we should feel obligated to repent to Him and become closer to Him.**

He keeps everything going with stability in this universe.

The ground, the sky, - He keeps everything in its place.

Surah [Hajj 22:65](#);

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْأَرْضِ وَالْفُلُكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ

wa yumsiku as-samaa' an taka'a al 'ard - He is the One holds the sky from crashing onto the Earth.

Allah mentions in This surah how He could make the Earth swallow us in it, and we know that He can make the sky fall on us.

He can make the Earth slightly out of orbit, and destroy all lifeforms on this Earth.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

Do you not see that Allah has created the heavens and the earth with truth? If He will, He can remove you and bring (in your place) a new creation!

[Ibrahim 14:9]

So we should obey Him, repent to Him, to benefit from the goodness on this Earth and more importantly - the next life. Otherwise - this humble Earth can rebel against us, being a source of punishment and loss for us, through punishments which we know are realistic and can imagine. And by then, it will be too late to

repent - if we were to die through that punishment and enter hell.

Mulk part 5 - Abdul Nasir Jangda - | [MP3 Download](#)

The following of desires and refusing Allah's signs, this person will face destruction.

However, if someone does reflect and obey, they will gain huge successes in both worlds.

Allah will also remind us how the Tools He has given us (of hearing, seeing etc.) can help us to seek guidance, and how you will find guidance.

Then an evaluation is given for the path that the human chooses, and a final warning is given.

Ayah 20:

أَمَّنْ هَٰذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُم مِّن دُونِ الرَّحْمَنِ ۚ إِنَّ
الْكَافِرُونَ إِلَّا فِي غُرُورٍ

*amman haadha aladhee huwwa jundul-lakum yaNsurukum min dooni ar-Rahman? in-il
kafireena il-laa fee ghuroor*

Who is he besides the Most Beneficent that can be an army to you to help you? The disbelievers are in nothing but delusion.

am Man = Who is...?

= present a Question and start a new line of discussion.

haadha (this),

aladhee = the one who..

Jund = Army. A formal army.

the Scholars explain; An already prepared army that is standing in preparation for you to call them to fight.

laKum - for You (plural)

So Allah is implying;

After recognising all of these blessings of Allah, which prepared army do you have..?

ya**N**suruKum - that (will) **Help** You.

min - from

Doon = something to be Lower.

(opposite of Fawq = Above)

[similar to Taht = Under]

Another meaning of Doona is:- **Other than, Aside from.** (and it has a meaning of a 'lower Other')

So which army do you have **Other than/Aside from the Most Merciful (ar-Rahman)**..

Any of the creation is always going to be:

- Lower

Weaker

Less

and Allah is always going to be greater.

min Doon [an Object] - being Against someone, being in Opposition to someone else.

This meaning [of 'Opposition'] can also be meant when the word 'Min' (from) is placed before the word Doon.

Then what is this army that you have that will help you other than the Merciful, surely the disbelievers are in deception.

What's the difference between the usage of Allah and ar-Rahman?

ar-Rahman is used in this surah because the Theme of the surah of Allah giving many blessings fits with the theme of Allah being ar-RahmAN (Abundantly Merciful).

In other surahs', "min doon Allah" (in opposition to Allah) is mentioned, when Allah's majesty is being portrayed.

So ar-Rahman makes a sense of obligation, since it is a very welcoming word. *Why are you turning away from the Abundantly Merciful? Why don't you go to him?*

What other army do you have to turn to in opposition to the Abundantly Merciful? (No-one!).

al Kafiroom - the Disbelievers who are Ungrateful. (they are so defiant, they do not even want to Acknowledge the truth).

..In al kafirooma il-laa fee Ghuroor.

Normally the word '**In**' means 'If'. However, whenever the word "il-laa" (except) is mentioned in the same sentence, then it means '**Not at all**'.

il-laa - except

fee - in

Ghuroor -

A deluded person thinks something good is going to come out of what they are doing, and there may be external factors which support their claim, but they are really following a road to danger.

Person being convinced that the choice they are making is good for them, but it is infact harmful for them.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ - wa maa al hayaat ad-dunya il-laa mataa' **al ghuroor** (and what is the life of this world except tools of **deception**). - [aal Imran 3:185]

ghAroor - the One who decieves/tricks someone of something.

- يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the **chief deceiver (Satan)** deceive you about Allah. [Fatir 35:5]

ghUroor - deceptionS.

The Kafiroon/disbelievers [noun form = Consistency on Disbelief] (denying and being ungrateful to Allah) who persist and continue in their disbelief, they are IN (fee) [completely surrounded/emerged IN] deception.

A false reality. You cannot see the light.

This is why the biggest sin is to be Ungrateful to Allah (to do Kufr).

Because you are covered in and surrounded by Falsehood from all around you, so you find it hard to see the light and Allah's guidance.

Ayah 21:

أَمَّنْ هَٰذَا الَّذِي يَرِزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ

amman haadha aladhee yarzuqukum in amsaka rizqah. bal laj-joo fee utuwwin-nufoor

Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

am Man = Who is...?

= present a Question and start a new line of discussion.

haadha (this),

aladhee = the one who..

yaRzuqukum - provides you [all]

..in aMsaka rizqah..

aMsaka - literally: to hold something back.

If He was to hold back His sustenance (Rizq).

He did not attribute the provision to the Earth, rather He said that He owns it. Since He is the One who created it and placed it in the Earth.

rizqaH - (His provision.)

If He was to hold it back, who could provide for you / sustain you?

Rizq = meaning; whatever benefits the people, it is Rizq.

Even Air we breathe, emotions, sustenance, food, drink, is Rizq.

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ

Qul ara'aytum maa anzalAllahu lakum min rizqin. -

Have you not seen what Allah has sent down for you from **Rizq**. [Yunus 11:59]

Allah sends rain from the sky. Yet we cannot control how much rain we will get, we might get too less so our plants dry out, or we might get too much so our plants drown, or we might get the right amount as sustenance for our plants, animals, and all that will benefit us.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ *wa fis-samaa'i rizqukum* - and in the earth is your provisions and that which you are promised

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ

- and by the Master of the heavens/skies, surely it is the truth, just like you are talking.

[Dhariyat 51: 22-23]

So Allah has already decreed the Rizq/Provisions for us.

Aisha bint Abu Bakr as-Siddeeq; Allah does not complete the Emaan of the slave until he has full conviction that what Allah has is much greater than what he has in his own hands.

The Present-future tense (Muddaari') form is used in this ayah to make an element of Uncertainty.

Who is it that could possibly provide for you, if He (Allah) was to hold back His Rizq from you [now and in the future]?

..Bal lajjoo fee utoowin wa nufoor.

Allah is expressing His disappointment with the disbelievers in this part of the ayah.

After giving so much examples and warnings to the disbelievers in the previous aayaat, what did they do?

Bal - Rather

Lajjoow -

Lajja = to insist on something arrogantly, stubbornly and persistently.

i.e. when describing a scene in court, and the person is insisting on their point and not budging from their view. (=Lajja).

Words in Qur'an meaning: **To insist on something;**

1 - Issraar (with a letter Saad). - to Persist.

wa kaanoo yassirroona 'ala al hinthi al adheem - (and they are persistent..) - surah al Waqi'ah.

2 - Marada [being insistent upon wrong].

Maradoo 'ala an-nifaaq - they become insistent upon their hypocrisy. - Qur'an. they know they are wrong, but they have developed it as a habit (to be a hypocrite).

3 - Lajja - Arrogance and Insistence and stubbornness upon disbelief. The worst kind of Insistence.

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَّجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ

*wa law rahimna hum wa kashafna maa bihim-min durrin la **Laj-joo** fee tuhyaanihim ya'mahoon*

and whether We had mercy on them and removed whatever pains/difficulty they had, they would **insist/stubbornly/arrogantly** in their rebellion - (wandering) blindly.

[Mu'minoon 23:75]

Not only has this person got a habit on staying wrong, but he is willing to go to any lengths on this stubbornness and insistence upon wrong. He is not going to listen. This is their situation.

Think about all the 20 aayaat before this, and now think - if this person does not even consider reflecting on getting close to Allah after seeing these aayaat, then they are extremely stubborn in their misguidance.

..bal Laj-joo FEE..

Fee - In.

These people have made a bubble of disbelief around them, they are deeply immersed IN it.

(similar to tafseer ayah 21)

They refuse to see themselves outside of this disbelief.

'Utuw - to be arrogant. To refuse, to disobey based on arrogance.

Nufoor - something being spread.

In this ayah, it has an implication of; somebody having a **very severe aversion to something.**

This person is nervous, he is trying to get away from it [the truth].

When the truth is presented to them; they are either;

1 - very arrogant.

2 - they want to run away from you.

These people have become very severe in opposition to the truth due to their pure arrogance, because they are not willing to listen and obey the Messenger out of arrogance.

They are very severe in wanting to keep their status in society.

They run and flee from the truth because it goes against everything that they desire to do.

They become accustomed to living life in a certain way that they are not willing to change.

This reaction is very similar to us Muslims these days, it is really scary.

Allah's Messenger told us;

There are 4 characteristics of hypocrisy

(and if the person has all these 4 - he is a pure hypocrite, and if he has 1 - he has attributes of hypocrisy within him);

‘Abd-Allaah ibn ‘Amr (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said:

عبد الله بن عمرو رضي الله عنهما عن النبي صلى الله عليه وسلم قال : " أَرَبْعَ مَنْ كُنَّ فِيهِ كَانِ مَنَافِقًا ، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْ أَرْبَعَةٍ : كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعُوهَا : إِذَا حَدَّثَ كَذِبًا ، وَإِذَا وَعَدَ أَخْلَفَ ، وَإِذَا عَاهَدَ غَدَرَ ، وَإِذَا خَاصَمَ . - (فُجْر - رَوَاهُ الْبُخَارِيُّ (2327) وَمُسْلِمٌ (58)

“There are four (characteristics), whoever has them is a hypocrite, and whoever has one of the four has a characteristic of hypocrisy unless he gives it up:

- 1 - when he speaks, he lies;
- 2 - when he makes a promise he breaks it;
- 3 - what he makes a pledge he betrays it;
- 4 - and when he disputes he resorts to foul language.”

Narrated by al-Bukhaari, 2327; Muslim, 58.

These two very important questions and challenges in these aayaat;

i.e. ***Which army is going to help you against Allah, and who is going to provide you with sustenance if Allah holds it back from you?***

No, rather these people are living a persistent life of falsehood and deceit.

Ayah 22:

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

afa man yamshee mukibban 'alaa wajhihee ahdaa, am-man yamshee sawiyyan 'alaa siraattim-mustaqeem

Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islamic Monotheism).

A Fa man - then what about the one..

Fa - Then..

this is being used to present a Conclusion in the summary of what has been stated in the aayaat before this.

yaMshiy - he Walks

muKibban - Kab-ba = to put something upside down.

(kab-ba al inaa - when you wash dishes/bowl, and you put them upside down when they are cleaned.)

..then what about the one who walks Upside down (muKib-ban)...

'ala - upon

wajhiHee - His face

aHdaa - (huda/hidaya = guidance) - Guided.

..is he more guided?...

am Man - or Who

yaMshiy - Walks

Sawiyyan - Proper/straight/Appropriately

'ala Siraat al mustaQeem - upon the Upright/firm path.

These are 2 groups of people who are being discussed;

1 - the one who ignores the signs of Allah, persists arrogantly on ungratefulness and disbelief.

2 - or the people who reflect, believe and do good.

One person is walking on his face down the wrong path without knowing where he is going.

The second person is walking properly on the upright path.

What's meant by this Imagery?

Sahih Bukhari and Muslim:

Anas bin Malik:

We asked Allah's Messenger how a person walks on his face.

Allah's Messenger replied (meaning): Isn't it possible that the One who made you walk on your legs, isn't He able to make you walk on your face?

We cannot comprehend it fully, but we know that walking on ones face is unnatural, and it is a sign of humiliation.

As humans we can understand this ayah better through the next ayah.

Ayah 23:

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا

مَا تَشْكُرُونَ

qul huwwa aladhee ansha'akum wa ja'ala lakum as-sam'a wal absaara wal af'idah. qaleelan maa tashkuroon.

Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.

So far Allah has been addressing the disbelievers directly, but now He tells His Messenger; **Qul (Say)..**

Allah is now telling His Messenger to speak, He will not even talk to the disbelievers directly out of anger. Rather, He will tell His honorable Messenger to Say.. (the words in this ayah).

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

We have made the remembrance very easily/flowing on your tongue so that hopefully they will understand. [Dukhan 44:58]

The Messenger of Allah was very powerful in his message.

So him being a human being and saying words of Allah had a very powerful impact on the people. Like a heart-to-heart, because humans understand other humans.

So by Allah ordering His honorable human Messenger to Say something, it is a close connection between one human to another.

Huwwa aladhee - He is the One who

anSha'akum - create and Flourish/ grew you and blossomed you.

wa Ja'alakum - and He Made for You (all);

as-Sam'a - ability to Hear.)

Related;

Udhun - ear.

wa fee aadhaanihim wakar (and in their ears [is] blockage. - quran

aBsaara - vision / insight. **Basar** - vision.

aF'idah - Hearts. **Fu'aad** refers to emotions and passions in the heart. I.e. A heart on fire (burning with feelings and desires).

Arabic saying; "*Lahmun Fa'eedun*" - meat cooked on fire.

aF'ida - is the plural of Fu'aad.

The Qur'an language is extremely precise;

Sam'a is a Massdir - **the Concept/ability to listen**. I.e. The ability. **hearING**. So it is in the **singular**.

Sight is in plural (**aBsaar**). Because people have **2 eyes**.

aF'ida (heartS - plural) - because there are many **PassionS** within a human heart.

This is showing the extreme precision in the Qur'an.

A rhetorical benefit is that;

The specific benefit is;

Sam'a - **singular** - **ability to Hear**. Many people can hear, and they [humans] hear in one similar way.

aBsaar - **visionS/sightS**. - people **might look at the sky and see different visionS**. So plural is suited for this.

aF'idah - **passionS**. - people have many **different passionS**. So plural is suited.

Qaleelan - very very few.

Having **Qaleel** means **you hardly have anything, figuratively** - it's like you have **Nothing**.

Fa laa yu'minoona il-laa qaleela - they do not believe, except a Little.

Arab saying; haadhihee arddun Qal-la maa tambud - this is an Earth/land where barely anything will grow.

Qal - few. (this is abit more than Qaleel).

Qaleelan maa taShkuroon - You are hardly grateful for anything at all.

The ability to comprehend the hear, see, and feel passions.

All these tools are used to comprehend and recognise the truth; Hearing (Sam'a), Seeing (aBsaara) and the feelings in the heart (aF'ida).

So if we go back to the previous ayah, we see that; **Hearing, Seeing and Comprehending with our hearts will affect how we act.**

So the person who is on the correct guidance is upright like a human who knows the direction which he is going in, with his head looking forward and with confidence and full knowledge.

However the disbeliever will walk like a dog who lowers his head to the ground, not knowing which direction to go in, so he walks without purpose, smelling the ground and following the direction his desires take him. He doesn't see the full picture and where he is heading to.

Ayah 24:

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

qul huwwa aladhee dhara'akum fee al arddi wa ilayhi tuhsharoon

Say: "It is He Who has created you from the earth, and to Him shall you be gathered (in the Hereafter)."

Qul huwwa aladhee - Say He is the One.

Dhara'a - signify creating something, and then spread/scatter it.

Allah made us humans and spread us around the Earth.

Dhurriya - also comes from this word - our **future Offspring - who is spread and Dispersed after us.**

Fi al Ardd - in (and on) the Earth

wa ilayhi tuHsharoon - and to Him you will be herded/gathered.

This is to create more emphasis, to create power in this statement. To Him you will return.

In other places of the Qur'an, Allah says;

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

- who will give to Allah a beautiful loan and He will multiply it alot for him.. and only to Him you will return [*tuRja'oon*].

(surah al Baqarah 2:245)

In this ayah, Allah spoke about money and property.

What's the difference?

The Qur'an useage is extremely accurate.

In the ayah about money and charity (in surah al Baqarah 2:245) - Allah told us that we would return to Him, and in effect - see the results of what we did spend in this world.

In this ayah of this surah, Allah spoke about creating us as humans and dispersing/spreading us on Earth, so it is **most suitable to mention that we will be herded back (hashr) on one final day.**

This is the end of session 5, and the praise is for Allah. Insha'Allah we will complete surah Mulk in the next session.

Mulk 6 - [Ayah 25-30] - [Download MP3](#)

Ayah 23 and 24 were a mention of Allah's Messenger being told by Allah to say to the disbelievers;

Say: He is the One who has created you and nourished you, and He has given you the ability to hear and see, and your emotions/passions/desires. He is the One who has given you all of this. These are what our life, decisions and experiences are based on. But you give little to no thanks.

Say; He alone is the One who has alone spread you out throughout the Earth. And no doubt, you will be herded back to Him.

This entire surah has been reasoning with the human, so why don't you realise that Allah has given you all this. Even this Earth which you walk on - it could swallow you whole. This sky and the stars and sun, and rain - what's there to guarantee to you that rocks won't fall down on you from that exact same sky (i.e. through a hurricane/tornado?). What made you so deluded?

Then Allah has given the guided uprightness, and the misguided ones no direction; the characteristics of a beast who lowers its face to the ground to smell its way in the wrong direction, with intent to only fulfill its desires.

Which one is better?

We are reminded that everything we have has been given to us from Allah.

Ayah 24 then mentions that we can do what we want, but we will return to Him.

When you ask the disbelievers who created them, and given them all that they have - they will know it's Allah, but they will not have a strong argument in reply. So they will resort to argument/fighting/raising voices - giving responses which are totally different to what you were originally asking them..

Ayah 25:

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

wa yaQooloona mataa haadha-al wa'du in kuntum saadiqeen

And They say: "When will this promise (i.e. the Day of Resurrection) come to pass? if you are telling the truth."

wa **yaQooloona** - and **they Say/will Say** (present-future tense [Muddaari'])

Allah uses this tense to show us that this is all that they will only say. They are saying this at the time of the Messengers' of Allah, and will continue to repeat even in future generations.

Mataa - When.

When the disbelievers use this word (especially when they are quoted in the Qur'an using this word), they use it to mock and discredit the message of the Messengers' and to make fun of them/challenge them.

فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۖ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ ۖ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا

Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be ?" Say: "Perhaps it is near!" [Isra' 17:51]

They use this word Mataa to be challenging and making fun, saying When will this happen.

Mataa - When

haadha - this

Wa'd - promise.

When will this promise happen?

They are skeptical and trying to make fun..

..In kuntum Saadiqeen - if you are Truthful.

So the disbelievers are also attacking and questioning the validity of the Messenger.

These people are discrediting the Messenger, even though the Messengers are known to be truthful characters.

So these disbelievers are trying to find any means to discredit the message, even though the message makes clear sense like daylight.

In this is a subtle message;

The disbelievers are saying this to the the Messenger and his followers. So this means that the Followers are ALSO conveying the message to the people.

So when is this great day going to happen?

What is the response?

Is the question sincere? Is the intent to find out sincere? Is it a logical and sensible question? No, its a stubborn excuse to doubt that Day and it will not make a difference whether we know the date of the Judgment Day or not. It is sufficient to know that it is going to happen so we should prepare for it.

What is the response to the question of the disbelievers?

Ayah 26:

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

Qul innamaa-al 'ilmu 'inda Allahi wa inna maa ana nadheerun mubeen

Say (O Muhammad SAW): "The knowledge (of its exact time) is with Allah only, and I am only a clear warner."

Qul - say

Inna maa - Exclusivity - it confirms something = No doubt that Only..

'Ilm - knowledge (of the Final Day)

'Ind Allah - With/near Allah.

wa Inna Ma - and No Doubt, Only

Ana - I / me

NadhEer - CONSTANT Warner (iNdhar - warning people out of genuine concern for them out of a danger which may come to them.)

No doubt, I am only a Warner

muBeen - Clarity/clear.

Nadheerun Mubeen - A warner with Clarity - i.e. he warns people with full detail of what dangers lie ahead.

Say - No doubt this knowledge is only with Allah. And no doubt, I am only a warner who clarifies things for (you) people.

We can Learn:

1 - When disbelievers question us sarcastically, we do not need to answer them emotionally or with sarcasm.

Rather, we can **give a truthful and logical answer, showing that we are not affected by their sarcasm.**

2 - The goal of these people is to try to make us Muslims look emotional and weak and people without valid answers.

So if we answer their questions, we should **provide responses regarding critical issues of faith** ('Aqeedah - belief in Allah, Messengers', Judgment Day), since that is the main difference between us and them.

Their final plan is to ask the dumbest and disrespectful questions; so that we look like Crazy people in front of others.

3 - **We do not need to answer their exact question. You talk back and control the discussion in Your direction.**

Allah is teaching His Messenger to take control of the discussion; calm, relaxed, rational.

This is proven by the Question portrayed in ayah 25, and the response in ayah 26.

If the word '*Fa qul*' was mentioned in ayah 26, it would mean; '*Then say..*' (in response).

However, '**Qul**' **was only stated** - '**Say**'... This shows that Allah's Messenger never even had to answer their sarcastic question directly. Rather, he will say a response which controls the discussion, which is of a greater importance and is rational/understandable to the people.

We see that the words of the Qur'an are precise.

The direct answer is being given and; makes you look; confident, unapologetic, and in control of the discussion.

We also learn;

Humility is being taught in this ayah - "*I am only a clear warner.*"

This is protection for the person answering the question;

- the Messenger is not being arrogant.
- The disbeliever is not attacking me, he is insulting Allah.

Ayah 27:

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ
تَدْعُونَ

*fa lammaa ra-awhu zulfatan see/at wujoohu-aladheena kafaroo wa qeela haadha aladhee
kuntum bihee tad-da'oon*

But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is that for which you used to call."

Fa [then] lammaa

Lammaa - (Lam/Li al tawqeed) - **so when (something has not happened but it is going to happen)**

So when Ra'awhu - they will See it.

Ra'aw - they See (past tense)

[yaRaw - they will eventually see - present-future tense]

So when they see it..

Why is past tense used?

The future tense has a probability of Uncertainty, because we are unsure of future events.

The past is Certain because it has already happened. So when future tense is said in a past tense format - it implies that; this event of the future is so Real, that it is as Certain as the past itself. It is a FACT.

fa lammaa Ra'awhu - then No doubt, when they will see it (the Final Day)..

ZuLFatan - something to come Near step by step, slowly towards you.

This Day of Judgment and the hereafter - they are going to see it coming closer i.e. they see themselves going old, the angel of death, the punishment of the grave, the Judgment Day, the Accounting, the Weighing Scale (Meezaan), the Hellfire.

When they see this (and they will see this) slowly/gradually approaching them..

See'at - (Saa'a/yasoo'u) - something to be very Bad.

See'at - passive tense of Bad.

Their faces freshness will become Bad.

(i.e. classical scholars would even use this word to explain when someone is going to face the death penalty - their faces are in this state [see'at wujooh]). Or when someone beloved

to you dies etc.

Antonym/Opposite:

Hassan: Excellence/good/beautiful.

See'at wujoohu aladheena kafaroo - the faces of those who disbelieve will turn bad..

Kafaroo - those who disbelieve (are Ungrateful/Cover truth with disbelief)

wa Qeel - and it will be Said,

*haadha aladhee kuntum bihee tad-da'oon - **this is that which you used to call for.***

Normal Arabic sentence structure: tad-da'oon bihee - You called (asked) for this..

This Ayah sentence structure -

bihee **tad-da'oon** - (Especially) for this you called (asked)..

You were really adamant, weren't you? You would challenge the Messenger and were sarcastic with him.

The disbelievers would say;

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حَجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ
and when they said; O Allah if this (religion/messenger) is truly from you, then rain down stones on us from you, or bring down on us the greatest punishment. [Anfal 8:32]

This is the way they would speak. They were very disrespectful and challenging.

Why do you have the look of death on your face now?

This is what you used to call for with emphasis (tad-da'oon).

tad'oon - you called for.

tad-da'oon - you called for with Emphasis (the Shadda [repeat/emphasis] on letter Daal shows emphasis on the statement).

You demanded it. You kept asking for it.

All of this is emphasised with the Shadda/Emphasis by repeating the letter **Daal** twice [tad-da'oon].

Ayah 28:

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ
الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ

*Qul aRa'aytum in ahlakane Allaha wa man ma'eeya aw Rahimanaa fa man yaJeeru al
Kaafireena min adhaabin aleem*

Say (O Muhammad SAW): "Tell me! If Allah destroys me, and those with me, or He bestows His Mercy on us, - who can save the disbelievers from a painful torment?"

Even though the disbelievers are adamant on their disbelief, Allah still emphasises His attribute of Mercy/Rahm in this surah.

So one last time, Allah tells His Messenger make them think and consider their choice.

Qul - Say

aRa'aytum - do you See (have you considered, thought).

Because when outright warning was given to the disbelievers, the disbelievers would respond with violence and try to harm and kill the Messenger of Allah Muhammad (sal Allah alayhi wasalam.)

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ

Or do they say: "(Muhammad SAW is) a poet! We await for him some calamity by time! [Tur 52:30]

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

And (remember) when the disbelievers plotted against you (O Muhammad SAW) to

imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the Best of the planners. [Anfal 8:30]

In aHlakanee Allah - (Have you considered) if Allah Destroyed/killed me

wa man Ma'EEa - or those With ME

(This is exactly what happened in the different battles, especially the battle of Khandaq/Ahzab - when the disbelievers united and intended to surround and destroy all the Muslims of Medinah completely.)

aw - or

RahimaNa - (had) Mercy (on) Us.

Allah did not say - aHyana - **keep us Alive.**

Rather, He said RahimaNa - did Mercy (on) Us. So it is by Allah's Mercy that we are alive.

Hadith: "The best type of person is the one whose life is long and his actions are good."

Whether we die or don't die,

fa man.. So who [will]

yuJeer - to grant sanctuary/assylum/safety/protection to someone.

al kaafireen - the disbelievers

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُتَعَدًّا

Say, "Indeed, there will never protect me from Allah anyone [if I should disobey], nor will I find in other than Him a refuge. [Jinn 72:22]

min - from

adhaabin - punishment

aleem - tormenting/painful

A reality check has been shown. It isn't about us, we might die. But you still have to face Allah. So put your pride aside. We care that you are saved from His punishment for your evils.

The disbelievers are fighting those who are trying to help them.

The Messenger is being told to tell these people to use their senses, but these people are being childish by placing false pride in front of them.

This ayah also brings a reality of Death:

No-one will live forever;

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مَّتَّ فَهُمْ الْخَالِدُونَ

- and We did not make for humans before you eternity, if you die, then will they live forever? [Anbiya 21:34]

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ

- surely you (O Muhammad) will die and they too will die). [Zumar 39:30]

Imam al Shafi'i also had a poem in which he said that; the people who want me dead don't realise that they too are going to follow the same path (of death).

Ayah 29:

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَاعْلَمْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

Qul huwwa ar-Rahman aamannaa bihee wa alayhi tawakkalnaa fa sa ta'lamoona man huwa fee ddalaalin mubeen

Say: "He is the Most Beneficent (Allah), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error."

Qul - say

huwwa ar-Rahman - he is the Abundantly Merciful

aamanNaa bihee - We believe in Him

wa alayhi tawakalnaa - and Exclusively upon Him we put our trust

fa sa ta'lamoon - then very soon you will get to know

man huwwa fee Dalaalin mubeen - who was **immersed in** a very clear error/misguidance.

Today the disbelievers think we are strange, and they think we are misguided. Soon they will know..

Eloquence of this ayah:

1 - *Aamannaa bihee* - we believe in Him [Allah] (normal sentence structure)

2 - *wa alayhi tawakalnaa* - and Exclusively upon Him we put our trust).

Number 1 phrase is not exclusive, the other phrase [2] is Exclusive to Allah.

Why is 1 exclusive and 2 not?

1 - Because we believe in Allah, but also in other points in faith (i.e. Angels, Messengers' etc.)

2 - Even though we believe in other points of faith, we put our trust in Allah Exclusively alone.

This shows how precise the Qur'an is.

In ayah 27,

سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا - see'at wujoohu aladheena kafaroo - **those who disbelieve, their faces will become Bad.**

Disbelief leads to Failure.

In this ayah, we see that belief leads to Allah's Mercy.

If you disbelieve - you fail.

if you believe - you have hope of Allah's Mercy.

Ayah 30:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ

Qul aRa'aytum in aSbaha maa'ukum ghawran, fa man ya'teekum bi maa'in ma'een

Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"

Qul - say

aRa'aytum - have you Seen (considered/thought)

in aSbaha Maa'a kum - **if He was to aSbah - Change (Change suddenly overnight) your Water.**

Ghawra - something Deep.

ghaar - cave (because it is deep). something deep in the mountain.

Ghawr - if the water sank Deep into the Earth.

If He was to make your water unavailable to you, then who could bring to you water that is Ma'een.

Ma'een - water on the surface which is flowing calmly and smoothly (i.e. like a stream/pure/cool).

Even this word is very soft to pronounce and pleasing to say and hear.

So we are seeing water sinking = disbelief and kufr.

Water flowing cool and soothing = belief and Emaan.

There is a hadith that Allah's Messenger would say in Response to this last ayah;

Allahu Rabbul 'aalameen - Allah, the Lord of the Worlds.

After all these aayaat, Allah makes them reflect on water which is extremely valuable. If this water which humans depend on for life was to sink deep in the ground (which is an easy reality) - who will get us water to drink?

Beginning of this Surah's Relation to it's End:

1 -

Ayah 1 - in Allah's hand alone is the Kingdom, and Only He is in control over everything.

The Last ayah is a Conclusion and practical manifestation of that ayah [1] - that if Allah was to sink all this water we depend on to survive - causing it to sink deep into the ground, who can give us water after that except Him?

2 -

Ayah 2 - He is the One who created lifelessness and life to test who are the most excellent of you in deed.

سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا - *See'at wujooh aladheena kafaroo* - **those who disbelieve, their faces will become Bad.** [ayah 27]

(The disbelievers become **Hopeless** and have a bad ending.)

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ - **Those who fear their Lord in secret, for them is forgiveness and a great reward.** [ayah 12]

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا - **Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied.,** [ayah 29]

Those who believe have **Hope** in the Mercy of their Lord.

This is the end of surah Mulk, and the praise is for Allah.

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