

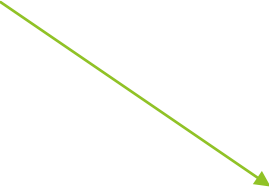


Surah Mulk

Translation and tafseer

Ayyah 1

“Blessed is the One who holds the dominion, and Who has power over all things”



Arabic word is “Tabarak,” which shows Allah (S.W.T) is pure to the highest degree. This first word is “Taqaddasa,” which is the term for words which portray Allah (S.W.T) as pure to the highest degree. This can also translate as “Exalted”. Generally, we are reminded by Our Lord of His Dominion.

Ayyah 2

“Who created death and life to test which of you is best in behaviour; Almighty, the Forgiving”

Jamali, inspires hope

Life is mentioned after death- We are working towards death in our lives and our actions can effect whether we go heaven or hell after judgement.

We are judged on the quality of our deeds, not how many good deeds we have done.

Jalali, inspires might/fear

Ayyah 3

“He who has created seven heavens in full harmony with one another: no fault will thou see in the creation of the Most Gracious. And turn thy vision once more: canst thou see any flaw?”

- ▶ Allah created all 7 heavens without any disharmony.
- ▶ Allah has made everything perfect in nature. We can't find any “flaws” with Allah's creation.
- ▶ Nature is perfectly balanced. Take a look for yourself.

Ayyah 4

“Then look twice again, and your vision will come back to you weak and weary.”

- ▶ Allah is challenging everyone.
- ▶ Allah challenges us to look at the Earth and creation again.
- ▶ Ibn Abbas said that this means your eyes will come back exhausted out of weakness. So no matter how many times you look you come back with no flaws.

Ayyah 5

“We have adorned the sky of the world with lamps, and made them missiles against the devils, for whom We have prepared the agony of the blaze.”

- ▶ Looking at nature and what Allah has blessed us with is good for the soul.
- ▶ Jinn’s that listen in to conversations at the gate of the first heaven will be pelted by meteors.
- ▶ The lamps are the stars hence they are the light.
- ▶ This also states where their final abode will be.

Ayyah 6

“And for those who reject their Lord, there is the agony of hell, a miserable destination:”

In this ayyah, Allah is saying that there will be a grave ending. Allah is reminding us who our Lord is. People will regret their decision. However, Allah (swt) specifically uses the word reject which means that the person must know of Islam and its teachings. This ayah also highlights Allah (swt`s) power as he has control over what we will face.

Ayyah 7

“When they are thrown into it, they will hear its gasp as it flares”

- ▶ In this ayah Allah says that the inmates of hell will be consumed by the hell fire.
- ▶ Ibn Abbas said that the fire will make a noise as they are thrown in which will scare them.
- ▶ The fire gasps when it's inmates are thrown in which shows a sense of emotion in the fire.
- ▶ The fire is too much for us to handle and therefore we should do all we can to avoid the fire of hell because there is no chance of us surviving it.

Ayyah 8

“Nearly exploding with fury. Every time a group is thrown into it, its keepers will ask them, “Did a warner come to you?”

In this ayah Allah shows His fairness to all of His creation and shows they won't be punished until they are warned by a messenger. This ayah asks a rhetorical question to the people that rejected the message and asks them if they were aware of it. Therefore, we should see it as a blessing that we are Muslim and we should do all we can to become better Muslims. This is also saying that the fire is bursting to meet its inmates. This shows a sense of emotion in the fire and if it's waiting for you.

Ayyah 9

“They will say, “Yes, a warner came to us, but we scoffed and said, ‘God never sent anything down- you are very much mistaken’”.

- ▶ This shows how they regret the choice that they made.
- ▶ Therefore, we should do all we can to become better Muslims and we will be punished if we aren't good because we knew about the message.
- ▶ In this ayah Allah (swt) is highlighting His power and this ayah should make us fearful of Allah (swt).
- ▶ The last bit could have been said from the inmates of the fire or the Keeper of the Fire as some other opinions state.

Ayyah 10

“And they will say, “Had we listened or been rational, we wouldn’t be among the inmates of the blaze.”

- ▶ Now they are at the point of blaming themselves and recognising their mistake.
- ▶ If they had listened they wouldn’t be going to hell.
- ▶ They knew that they had committed a mistake.
- ▶ This is why we should take advantage of our chance to make tauba (ask for forgiveness) now as it will be too late at the point when they will say the above.

Ayyah 11

“Then they will acknowledge their fault, but those to be inmates of the blaze will be taken away, condemned.”

- ▶ Ayyah 11 talks about the people of the blazing fire admitting to their sin but as they do so they are not being forgiven by Allah.
- ▶ This is because they are with Allah now and they have no more chances because they've already lived their life.
- ▶ In this ayyah Allah is showing His mercy to us in this life and we should think of our life today and make changes as we are under Allah's mercy.
- ▶ This ayah inspires fear(Targheeb) which is followed by an ayah that inspires hope(Tarheeb).

Ayyah 12

“As for those who fear their Lord unseen, they will have forgiveness and great recompense.”

- ▶ Ayyah 12 shows hope because it tells us that remembering your Lord will enable you to get a great reward.
- ▶ Insha Allah their sins will be remitted and they will be rewarded abundantly.

Ayyah 13

“And whether you keep secret what you say or express it publicly, God knows what is in all hearts,”

- ▶ Ayah 13 describes the fear you should have of Allah. This is shown in the actions of the Quraysh who were scared- they knew of Allah and about Allah’s power even though they did not want to believe.
- ▶ This Ayyah is telling us that even if we do not tell others what we think, Allah is the one who created the heart therefore he knows what is inside it.
- ▶ Our hearts are connected to Allah, are we connected to our hearts?

Ayyah 14

“doesn’t the Creator know, being most subtle, completely aware?”

- ▶ This ayyah gives us two of the names of Allah: Subtle and Aware.
- ▶ Again giving us a question which causes the reader to reflect upon what is in their hearts.

Ayyah 15

“That is who made the earth accessible to you, so travel its roads and partake of what God has provided, though the resurrection is to God.”

- ▶ Allah is giving us permission to travel the lands of this earth.
- ▶ He is also telling us that we can take from what He has provided such as food that grows.
- ▶ Allah is reminding us that even though we can do this, ultimately we will be returning to Him therefore we need to remember it in our everyday lives.

Ayyah 16

“Are you secure from the One in heaven causing the earth to swallow you as it quakes?”

- ▶ Allah is reminding us that as humans we are not secure because we are finite beings.
- ▶ Allah alone is infinite.
- ▶ We are limited and are delicate beings which can be eliminated easily if Allah wanted this.

Ayyah 17

“Or are you secure from the One in heaven sending a storm against you so you will know how My warning is?”

- ▶ Again this tells us to not feel so secure and gives another example of what Allah can do.
- ▶ Giving a rhetorical question makes us reflect even more on how insecure we are as humans.

Ayyah 18

“Those before them scoffed too- and how was My reproof!”

- ▶ In this ayah we are given a warning about the right path.
- ▶ We are told and reminded about the people who rejected in the past and what happened to them.
- ▶ They were punished and therefore this is a warning to us.

Ayyah 19

“Have they not seen the birds above them, as they draw in their wings, having spread them the Benevolent One alone holds them up, observing everything.”

- ▶ In the Arabic the noun in this ayyah is talking about the opening of the wings and the verb is the closing of the wings. The noun is used for the opening of the wings to show us that this is the more constant state birds are in when flying.
- ▶ It talks about the birds flying above us and overlooking us but Allah is overlooking all of us.
- ▶ We as humans do not have a purpose for birds to be above us- Allah therefore uses them as an example, keeping them up there as a sign.

Ayyah 20

“And who is there as a force to help you other than the Benevolent One? The atheists are only involved in illusion.”

- ▶ This is a rhetorical question about who will help us when we need help.
- ▶ You need Allah alone- again something to reflect on.
- ▶ You are living an illusion if you do not acknowledge that you need the help of Allah.

Ayyah 21

“Or who is there to provide to you if God stops providing? Yet they persist in presumption and escapism.

- ▶ This ayah highlights God’s power and He states that there is no-one that can compare to Him because he asks who else can provide for you.
- ▶ The answer is no-one so it’s showing God is all powerful, therefore we should do what we can to stay on the right path.

Ayyah 22

“Then is one who walks bent on his own design better guided, or one who walks for common cause on a straight path?”

- ▶ This ayah talks about Abu Jahal and Prophet Muhammad (SAW).
- ▶ Saying that the one who follows Prophet Muhammad (SAW) is on the right path insha Allah.
- ▶ This asks us who is better guided and suggests to us that we need to think about this.

Ayyah 23

“Say, ‘God is the one who created you and gave you hearing and seeing and intelligence: little do you give thanks.’”

The beginning talks about all the great favours Allah (S.W.T) has granted us and how simple they seem, yet they are the things which complete us. Also, hearing is put before seeing in this verse, showing that the faculty of hearing is more important than looking. We need to focus on listening more often.

This is then followed up by Allah (S.W.T) stating that us humans give little appreciation for greatness of Allah (S.W.T)’s creation. For example, if we could not hear or see, would we be able to enjoy the Quran?

Ayyah 24

“Say, ‘God is the one who multiplied you on earth, and to whom you will be gathered.’”

This Ayyah follows up on the last by showing us even more appreciation we should have for what Allah (S.W.T) has done for us. In this case, it is our lives; if it was not for our Lord would we even be here, alive and in good health?

Allah (S.W.T) is reminding us that this life is finite in this world and when everything is over, we will be brought back to Him, exactly like when He created us humans to live.

Ayyah 25

“They say, ‘When is the promise to be, if you are telling the truth?’”

Allah talks about the people who do not believe in Judgement day and what they will say to challenge it.

The people who do not believe seek knowledge that does not concern them

Questioning the believers, and it is answered in the next Ayyah.

Ayyah 26

“Say, ‘That knowledge is with God alone; I am just a plain warner.’”

We don't know when the day of judgment is.

Warning to heed to word of Allah, and follow the guidance of the prophet (SAW) instead of pondering over this.

Reminding us that Allah is the one who knows everything and we do not have the knowledge He does.

Ayyah 27

“Then when they see it imminent, the faces of those who scoffed will be troubled as they are told, “This is what you were calling for.”

They will realise the day is coming too late to change their ways.

Lamentation and shock of the non-believers when they realise their folly in rejecting Islam

Reference to Ayyah 25, and the knowledge the non-believers sought will be made clear in due time.

Ayyah 28

“Say, ‘Do you see? Whether God destroys me and those with me or has mercy on us, who will shelter the atheists from agony?’”

Allah has the power to destroy us if He wills.

Know that now is the time to repent and turn to Allah.

Allah is the most merciful and bestows this mercy on those who follow His message.

Ayyah 29

“Say, ‘God is the Benevolent One, in whom we believe and in whom we trust: so you will know who it is that is in evident error.’”

Allah tells the believer to be optimistic and have Tawaqal as Allah will have mercy on us.

On the day of judgement the truth of all of us will be laid bare

Telling Believers to have faith in Allah

Ayyah 30

“Say, ‘Do you see? If your water happens to run off underground, then who will provide you with flowing water?’”

Allah (S.W.T) says that if He can stop the flow of water, then no one else can fix this and only He can allow water to flow again. This counts for everything in this world.

Allah (S.W.T) uses the idea of water in this Ayyah because it is a worldwide necessity. This causes reflection on ourselves, making us think about how we have taken water for granted.

In the last ayyah of a surah which makes us reflect, Allah is talking about water which for everyone especially for the Arabs was and is a real need.