

The Tafsīr of Sūrat Al-Mulk **(Chapter - 67)**

Which was revealed in Makkah

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The Tafsīr of Sūrat Al-Mulk (Chapter - 67)

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The Virtues of Sūrat Al-Mulk

Imām Aḥmad recorded from Abu Hurayrah that Allāh's Messenger ﷺ said,

«إِنَّ سُورَةَ فِي الْقُرْآنِ ثَلَاثِينَ آيَةً شَفَعَتْ لِصَاحِبِهَا حَتَّى غُفِرَ لَهُ: ﴿تَبَارَكَ الَّذِي يَدُوهُ﴾ أَلْتَلَّكَ»

«Verily, there is a chapter in the Qur'ān which contains thirty Āyāt that will intercede on behalf of its reciter until he is forgiven. (It is): ﴿Blessed be He in Whose Hand is the dominion.﴾»^[1]

This Ḥadīth was collected by At-Tirmidhi and the four Sunan Compilers. At-Tirmidhi said concerning it, "This is a Ḥasan Ḥadīth."^[2]

Aṭ-Ṭabarāni and Al-Hāfiẓ Aḍ-Ḍiyā' Al-Maqdisi both recorded from Anas that the Messenger of Allāh ﷺ said,

«سُورَةٌ فِي الْقُرْآنِ خَاصَمَتْ عَنْ صَاحِبِهَا حَتَّى أَدْخَلَتْهُ الْجَنَّةَ: ﴿تَبَارَكَ الَّذِي يَدُوهُ﴾ أَلْتَلَّكَ»

«There is a chapter of the Qur'ān that will argue on behalf of its reciter until it causes him to enter into Paradise. (It is): ﴿Blessed be He in Whose Hand is the dominion.﴾»^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

[1] Aḥmad 2:321.

[2] Abu Dāwud 2:119, Tuḥfat Al-Aḥwadhī 8:200, An-Nasā'ī in Al-Kubrā 6:496, and Ibn Mājah 2:1244.

[3] Aṭ-Ṭabarāni in Al-Awsaṭ 4:391.

﴿بَارِكْ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ
 لَعَنَ عَمَلًا وَهُوَ الْغَازِيُ الْعَفْوَ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن
 تَفَوتٍ فَاتَّعِجْ بِالْبَصَرِ هَلْ تَرَى مِن فُطُورٍ ﴿٣﴾ ثُمَّ أَنْجِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَائِسًا وَهُوَ
 حَسِيرٌ ﴿٤﴾ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ
 السَّعِيرِ ﴿٥﴾﴾

﴿1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.﴾

﴿2. Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving;﴾

﴿3. Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts?﴾

﴿4. Then look again and yet again, your sight will return to you Khāsi', and worn out.﴾

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

Glorification of Allāh and mentioning the Creation of Death, Life, the Heavens and the Stars

Allāh the Exalted glorifies His Noble Self and informs that the dominion is in His Hand. This means that He deals with all of His creatures however He wishes and there is none who can reverse His decree. He is not questioned concerning what He does because of His force, His wisdom and His justice. For this reason Allāh says,

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is Able to do all things.﴾

Then Allāh says,

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ﴾

﴿Who has created death and life﴾ Those who say that death is an existing creation use this *Āyah* as a proof because it is something that has been created. This *Āyah* means that He brought creation into existence from nothing in order to test the creatures. He examines them to see which of them will be best in deeds. This is similar to Allāh's statement,

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ﴾

﴿How can you disbelieve in Allāh? Seeing that you were dead and He gave you life.﴾ (2:28)

In this *Āyah* Allāh named the first stage, which is non-existence, "death." Then he named the origin or beginning of existence, "life." This is why Allāh says,

﴿ثُمَّ يُيَبِّسُكُم ثُمَّ يُحْيِيكُمْ﴾

﴿Then He will give death, then again will bring you to life (on the Day of Resurrection)﴾ (2:28).

Concerning Allāh's statement,

﴿يَبْلُوكُم بِأَيِّكُمْ أَحْسَنُ عَمَلًا﴾

﴿He may test you which of you is best in deed.﴾

it means best in deeds. This is as Muḥammad bin 'Ajlān said. It should be noted that Allāh did not say "which of you does the most deeds." Allāh then says,

﴿وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

﴿And He is the Almighty, the Oft-Forgiving.﴾

This means that He is the Almighty, the Most Great, the Most Powerful and the Most Honorable. However, along with this He is Most Forgiving to whoever turns to Him in repentance and seeks His pardon after having disobeyed Him and opposed His commandment. Even though Allāh is Almighty, He also forgives, shows mercy, pardons and excuses. Then Allāh says,

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا﴾

﴿Who has created the seven heavens one above the other;﴾

meaning stacked one on top of the other. Are they connected

to each other, meaning that they are in elevated ascension, some of them being stacked above others, or separated with space between them? There are two views concerning this, and the most correct opinion seems to be the latter as is proven in the *Ḥadīth of Isrā'* (the Prophet's Night Journey) and other narrations.

Concerning Allāh's statement,

﴿مَا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَوتٍ﴾

﴿you can see no fault in the creation of the Most Gracious.﴾

means, it (the creation) is done in a flawless manner, and these are connected with each other so as to forms a straight level, having no disunion, conflict, inconsistency, deficiency, flaw or defect. This is the reason that Allāh says,

﴿فَاتَّجِجِ الْبَصَرَ ۖ هَلْ تَرَىٰ مِن فُتُورٍ﴾

﴿Then look again. Can you see any rifts?﴾

meaning, look at the sky and pay close attention to it. Do you see any flaw, deficiency, defect or rifts in it? Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, Ath-Thawri and others said concerning Allāh's statement,

﴿فَاتَّجِجِ الْبَصَرَ ۖ هَلْ تَرَىٰ مِن فُتُورٍ﴾

﴿Then look again. Can you see any rifts?﴾ that it means cracks.^[1] As-Suddi said that,

﴿هَلْ تَرَىٰ مِن فُتُورٍ﴾

﴿Can you see any rifts?﴾ means any tears.^[2] Qatādah said,

﴿هَلْ تَرَىٰ مِن فُتُورٍ﴾

﴿Can you see any rifts?﴾ means, 'do you see any defects O Son of Ādam (mankind)?'

In reference to Allāh's statement,

﴿ثُمَّ أَتَجِبِ الْبَصَرَ ۚ كَذِبٍ﴾

[1] *Ad-Durr Al-Manthūr* 8:235, *Al-Qurṭubī* 18:209, and *Aṭ-Ṭabari* 23:507.

[2] *Al-Qurṭubī* 18:209.

﴿Then look again and yet again,﴾

Qatādah said, "It means (look) twice."

﴿يَقْلِبْ إِلَيْكَ الْبَصَرُ خَاسِيًا﴾

﴿your sight will return to you Khāsi',﴾

Ibn 'Abbās said that *Khāsi'* means humiliated.^[1] Mujāhid and Qatādah both said that it means despised.^[2]

﴿وَمَوَّحِينَ﴾

﴿and worn out.﴾

Ibn 'Abbās said that this means it will be exhausted.^[3] Mujāhid, Qatādah and As-Suddi all said that it means broken down fatigue that comes from weakness. Thus, the *Āyah* means that if you continuously looked, no matter how much you look, your sight will return to you.

﴿خَاسِيًا﴾

﴿Khāsi'﴾

due to the inability to see any flaw or defect (in Allāh's creation).

﴿وَمَوَّحِينَ﴾

﴿and worn out.﴾

meaning, exhausted and broken down feebleness due to the great amount of repeated looking without being able to detect any deficiency. Then, after Allāh negated any deficiency in the creation of the heavens, He explains their perfection and beauty. He says,

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ﴾

﴿And indeed We have adorned the nearest heaven with lamps,﴾

This refers to the stars which have been placed in the heavens, some moving and some stationary.

[1] Aṭ-Ṭabari 23:507.

[2] Aṭ-Ṭabari 23:507.

[3] Ad-Durr Al-Manthūr 8:235.

In Allāh's statement,

﴿وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ﴾

﴿and We have made them (as) missiles to drive away the Shayāṭīn,﴾

The pronoun 'them' in His statement, "and We have made them" is the same type of statement as the stars being referred to as lamps. This does not mean that they are actually missiles, because the stars in the sky are not thrown. Rather, it is the meteors beneath them that are thrown and they are taken from the stars. And Allāh knows best. Concerning Allāh's statement,

﴿وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ﴾

﴿and We have prepared for them the torment of the blazing Fire.﴾

means, 'We have made this disgrace for the devils in this life and We have prepared for them the torment of the blazing Fire in the Hereafter.' This is as Allāh said in the beginning of Sūrat Aṣ-Ṣaffāt,

﴿إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِرَبِّهِمُ الْكَوْكَبِ ۚ وَحِفْظًا مِن كُلِّ شَاطِرٍ مَّارِدٍ ۚ لَا يَسْمَعُونَ إِلَى آلِهَا
الْأَعْلَىٰ وَيَقْدِفُونَ مِن كُلِّ جَانِبٍ ۚ مَخْرُجًا وَهُمْ عَذَابٌ وَاسِعٌ ۚ إِلَّا مَن خَلَفَ الْقُلُوفَ فَأَنِيعَهُ
شِهَابٌ مُّبِينٌ ۚ﴾

﴿Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴾
[37:6-7]

Qatādah said, "These stars were only created for three purposes: Allāh created them as adornment for the heaven (sky), as missiles for the devils and as signs for navigation. Therefore, whoever seeks to interpret any other meanings for them other than these, then verily he has spoken with his own opinion, he has lost his portion and burdened himself with that which he has no knowledge of." Ibn Jarīr and Ibn Abi

سُورَةُ الْمَائِدَةِ ٥٦٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَنَزَكَ الَّذِي يَدِيرُ الْمُلْكَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ① الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ② الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِيهَا خَلْقَ الرَّحْمَنِ مِنْ تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ③ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِيسًا وَهُوَ حَسِيرٌ ④ وَلَقَدْ رَيْنَا النَّعَمَةَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رِجُومًا لِلشَّيْطَانِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ⑤ وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ⑥ وَيُسْقَوْنَ مِنْ الْغَيْظِ ⑦ كَمَا أَلْقَى فِيهَا فَوْجٌ سَاءَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ⑧ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ⑨ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ⑩ فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسَحَقَ إِيصَابُ السَّعِيرِ ⑪

④6. And for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination. ﴿

④7. When they are cast therein, they will hear its Shahīq while it is simmering. ﴿

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

④9. They will say: "Yes, indeed a warner did come to us, but we rejected him and said: 'Allāh never sent down anything; you are only in great error.' " ﴿

④10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" ﴿

④11. Then they will confess their sin. So, away with the dwellers of the blazing Fire! ﴿

[1] At-Ṭabari 23:508.

The Description of Hell and Those Who will enter into it
Allāh the Exalted says,

﴿وَز﴾

﴿and﴾ meaning, 'and We have prepared,'

﴿لِّلَّذِينَ كَفَرُوا بِهِمْ عَذَابُ جَهَنَّمَ وَيُسُ السَّوِيرُ﴾

﴿for those who disbelieve in their Lord is the torment of Hell,
and worst indeed is that destination.﴾

This means that this will be the worst end and a terrible destiny.

﴿إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا﴾

﴿When they are cast therein, they will hear its Shahīq﴾

Ibn Jarīr said, "This means the sound of shouting." [1]

﴿وَهِيَ تَنُورُ﴾

﴿while it is simmering.﴾ Ath-Thawri said, "It will boil them just as a small number of seeds are boiled in a lot of water."

Then Allāh says,

﴿تَكَادُ تَمَيَّزُ مِنْ أَلْفِطٍ﴾

﴿It almost bursts up with fury.﴾ meaning, some parts of it almost break apart from other parts due to the severity of its rage and anger with them.

﴿كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلْتُمْ خَزَنَتَهَا أَمْ يَأْتِكُمْ نَذِيرٌ ﴿٦٨﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ

اللَّهُ مِن شَيْءٍ إِن آنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٦٩﴾﴾

﴿Every time a group is cast therein, its keepers will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we rejected him and said: 'Allāh never sent down anything; you are only in great error.' "﴾

In these Āyāt Allāh reminds of His justice in dealing with His creatures and that He does not punish anyone until the proof has been established against them and a Messenger has been sent to them. This is similar to Allāh's statement,

[1] Aṭ-Ṭabari 23:508.

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger.﴾
[17:15]

Allāh also says,

﴿حَقَّقْ إِذَا جَاءَهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمُ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ﴾

﴿till when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Āyāt of your Lord, and warning you of the meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!﴾ [39:71]

Thus, they have no recourse but to blame themselves and they will feel remorseful when such remorse will be of no benefit to them. They will say,

﴿لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ النَّعِيرِ﴾

﴿Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!﴾

meaning, 'if we would have benefited from our intellects or listened to the truth that Allāh revealed, we would not have been disbelieving in Allāh and misguided about Him. But we did not have understanding to comprehend what the Messengers came with, and we did not have the intelligence to guide us to following them.' Allāh then says,

﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ النَّعِيرِ﴾

﴿Then they will confess their sin. So, away with the dwellers of the blazing Fire!﴾

Imām Aḥmad recorded from Abu Al-Bakhtari Aṭ-Ṭā'ī that he heard from one of the Companions that the Messenger of Allāh ﷺ said,

﴿لَنْ يَهْلِكَ النَّاسُ حَتَّىٰ يُعْذِرُوا مِنْ أَنْفُسِهِمْ﴾

«The people will not be destroyed until they themselves confess

their guilt.»^[1]

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ ۖ وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ أَلِيمٌ ۚ وَالَّذِينَ يَزِفُّونَ الْأَعْيُنَ عَنِ الْذِكْرِ هُمْ فِي سُلُوكٍ سَلِيمٌ ۖ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۖ وَإِلَيْهِ النُّشُورُ﴾

﴿12. Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.﴾

﴿13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.﴾

﴿14. Should not He Who has created know? And He is the Most Kind and Courteous, All-Aware.﴾

﴿15. He it is Who has made the earth subservient to you; so walk in the paths thereof and eat of His provision. And to Him will be the resurrection.﴾

The Reward of those Who fear their Lord unseen

Allāh informs of he who fears standing before his Lord, being frightened about matters between himself and Allāh when he is not in the presence of other people. So he refrains from disobedience and he performs acts of obedience when no one sees him except Allāh. Allāh mentions that this person will have forgiveness and a great reward. This means that his sins will be remitted and he will be rewarded abundantly. This is similar to what has been confirmed in the Two *Ṣaḥīḥs*,

«سَبْعَةٌ يُظِلُّهُمْ اللَّهُ تَعَالَى فِي ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ»

«There are seven people whom Allāh the Exalted will shade in the shade of His Throne on the Day when there will be no shade except its shade.»

Then he mentioned that among those people are:

«دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلًا تَصَدَّقُ بِصَدَقَةٍ نَافِخًا حَتَّى لَا تَعْلَمَ شِمَالَهُ مَا تُنْفِقُ بَيْنَهُ»

«A man who is tempted by a beautiful woman of high social status, but he says: 'Verily, I fear Allāh.' Another person from

^[1] Aḥmad 5:293.

among them is a man who gives charity and he conceals it so that his left hand does not know what his right hand spent.^[1]

Then He says, while informing that He is aware of the innermost conscience and secrets,

﴿وَأَيُّهَا قَوْلُكُمْ أَوْ أَجْمَعُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

﴿And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.﴾

meaning, that which occurs in the hearts (ideas, thoughts, etc.).

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ﴾

﴿Should not He Who has created know?﴾

This means, 'doesn't the Creator know?'

﴿وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

﴿And He is the Most Kind and Courteous, All-Aware (of everything).﴾

Allāh's Favor of subjugating the Earth to His Servants

Then Allāh mentions His favor to His creation in subjugating the earth to them, and making it subservient to them. This is by His making it a stable abode and dwelling place. He placed in it mountains and caused water springs to gush forth from it. He fashioned pathways, and placed useful things in it and places fertile for the growth of fruit and vegetation. Allāh says,

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا﴾

﴿He it is Who has made the earth subservient to you; so walk in the paths thereof﴾

meaning, travel wherever you wish throughout its regions and frequent its countrysides and all the areas of its domain in your various journeys to seek earnings and trade. And know that your efforts will not benefit you anything unless Allāh makes matters easy for you. Allāh continues to say,

﴿وَكُلُوا مِنْ رِزْقِهِ﴾

[1] *Fath Al-Bāri* 2:168, and *Muslim* 2:715.

﴿and eat of His provision.﴾

Thus, striving by using the means (to attain something) does not negate the necessity of depending upon Allāh (At-Tawakkul). This is similar to what Imām Aḥmad recorded from 'Umar bin Al-Khaṭṭāb, that he heard the Messenger of Allāh ﷺ say,

«لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا»

«If you would trust in Allāh as He truly should be trusted in, He would surely provide for you as He provides for the birds. They set out in the morning with empty stomachs and return in the evening with full stomachs.»^[1]

At-Tirmidhi, An-Nasā'ī and Ibn Mājah all recorded this *Ḥadīth*. At-Tirmidhi said, «Ḥasan Ṣaḥīḥ.»^[2] So this confirms that the bird searches morning and evening for its sustenance while depending upon Allāh. For He is the Subduer, the Controller and the One Who causes everything.

﴿وَالَيْهِ النُّشُورُ﴾

﴿And to Him will be the resurrection.﴾

meaning, the place of return on the Day of Judgement. Ibn 'Abbās, Mujāhid, As-Suddi and Qatādah all said that *Manākibihā* (its paths) means its outermost borders, its roads and its regions.^[3]

﴿مَأْيُنُكُمْ مَنْ فِي السَّمَاءِ أَنْ يَخِفَّ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُوتُ ۚ﴾^[1] أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ۚ﴾^[2] وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ۚ﴾^[3] أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ قَوْعَهُمْ صَفْعَاتٍ وَيُقْضَىٰ مَا يُمْسِكُنَّ إِلَّا الرِّجْحُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ۚ﴾^[4]

﴿16. Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake?﴾

^[1] Aḥmad 1:52.

^[2] *Tuḥfat Al-Aḥwadhī* 8:8, An-Nasā'ī in *Al-Kubrā*, the book of *Ar-Raqa'iq*, *Tuḥfat Al-Ashraf* 8:79, and Ibn Mājah 2:1394.

^[3] Aṭ-Ṭabari 23:512, and Al-Qurṭubī 18:215.

﴿17. Or do you feel secure that He, Who is over the heaven, will not send against you a Ḥāṣib? Then you shall know how has been My warning.﴾

﴿18. And indeed those before them rejected, then how terrible was My reproach?﴾

﴿19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious. Verily, He is the All-Seer of everything.﴾

How can You feel Secure against the Punishment of Allāh while He is Able to seize You however He wills?

This is another indication of His gentleness and His mercy with His creatures. He is able to punish them because some of them disbelieve in Him and worship others besides Him, yet He is forbearing, He pardons, and He gives respite for an appointed time without hastening. This is as He says,

﴿وَلَوْ يَوَاجِدُ اللَّهُ النَّاسَ إِيمًا كَسَبُوا مَا تَرَكُوا عَلَى ظُهُورِهِمْ مِنْ دَابَّةٍ وَلَئِنْ يُؤَخِّرُهُمْ إِنَّ أَجَلَ شَيْءٍ فَإِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْذِنُ اللَّهَ كَانَ يَبْصُرُ ۝﴾

﴿And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allāh is Ever All-Seer of His servants.﴾ [35:45]

Here Allāh says,

﴿أَمْ أَيْنُم مَّن فِي السَّمَاءِ أَنْ يُنْفِثَ بِكُمْ الْآرَضَ فَإِذَا هِيَ تَمُورُ ۝﴾

﴿Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake?﴾

meaning, that it would move back and forth, and be disrupted.

﴿أَمْ أَيْنُم مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۝﴾

﴿Or do you feel secure that He, Who is over the heaven, will not send against you a Ḥāṣib?﴾

meaning, a wind containing gravel that will strike you, as Allāh says in another Āyah,

﴿أَفَأَمِنُوا أَنِ يَخِفُّ بِكُمْ جَابَ الدَّرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجْعَلُوا لَكَ
رُكْبَةً ۚ﴾

«Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm? Then, you shall find no trustee.» [17:68]

And similarly, here Allāh threatens them with His statement,

﴿فَسَتَلْتَهُنَّ كَيْفَ تَذَرْنَ﴾

«Then you shall know how has been My warning.»

meaning, 'how is My admonition and what will happen to those who disregard and reject it.' Then Allāh says,

﴿وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ﴾

«And indeed those before them rejected,»

meaning, from the previous nations and the old generations that have passed. Then Allāh says,

﴿فَكَيْفَ كَانَ نَكِيرِ﴾

«then how terrible was My reproach?»

meaning, 'how was My rebuke of them and my punishment of them.' Meaning, it was great, severe and painful.

The flight of Birds is by the Power of Allāh and it is a Proof that He sees everything small and large

Allāh says,

﴿أَرَأَيْتُمْ إِلَى الطَّيْرِ فَوْقَهُمْ صَفَعَتِ رَقَبَتَهُنَّ وَرَقِبْنَ﴾

«Do they not see the birds above them, spreading out their wings and folding them in?»

meaning, sometimes they spread their wings out in the wind (gliding) and other times they gather and spread (flapping) the wings in flight

﴿مَا يَشِيكُنَّ﴾

«None upholds them» meaning, in the air,

﴿إِلَّا الرَّحْمَنُ﴾

«except the Most Gracious.» meaning, Allāh holds them up in the air by subjecting the air to them out of His mercy and His gentleness.

﴿إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ﴾

«Verily, He is the All-Seer of everything.» means, with what is beneficial and suitable for all of His creatures. This is similar to His statement,

﴿أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يَتَّبِعُهُمْ إِلَّا اللَّهُ إِنِّي فِي ذَلِكَ لَآتِيئٌ لَّقَوِيءٌ يُؤْمِنُونَ﴾

وَأَمَرُوا قَوْمَهُمْ وَأَوَّجَهُوا بِأَيْدِيهِمْ عَلَيْهِمْ بِذَاتِ الصُّدُورِ ﴿١٦﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٧﴾ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٨﴾ أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخِفَّفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٩﴾ أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْمَلُونَ كَيْفَ نَذِيرٍ ﴿٢٠﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٢١﴾ أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَائِدٌ وَفِيهِمْ مَّا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿٢٢﴾ أَمِنَ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُم مِّنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٣﴾ أَمِنَ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَسْكَنْتُمْ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢٤﴾ أَمِنَ يَتَّبِعُ مَكْبَأَ عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَتَّبِعُ سَوِيًّا عَلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٥﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٦﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ إِنَّمَا أَعْلِمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٩﴾

«Do they not see the birds held in the midst of the sky? None upholds them but Allāh. Verily, in this are clear Āyāt for people who believe.» [24:79]

﴿أَمِنَ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُم مِّنْ دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ﴾ ﴿٢٣﴾ أَمِنَ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَسْكَنْتُمْ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢٤﴾ أَمِنَ يَتَّبِعُ مَكْبَأَ عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَتَّبِعُ سَوِيًّا عَلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٥﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٦﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٨﴾ قُلْ إِنَّمَا أَعْلِمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٩﴾ فَلَمَّا رَأَوْهُ زُلْفَةً يَبْتَغُونَ وُجُوهَ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِينَ كُنتُمْ بِهِ تَدْعُونَ ﴿٣٠﴾

«20. Who is it besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but

delusion.﴾

﴿21. Who is it that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and flee.﴾

﴿22. Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?﴾

﴿23. Say: "It is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give."﴾

﴿24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered."﴾

﴿25. They say: "When will this promise come to pass, if you are telling the truth?"﴾

﴿26. Say: "The knowledge is with Allāh only, and I am only a plain warner."﴾

﴿27. But when they will see it approaching, the faces of those who disbelieve will be sad and grievous, and it will be said: "This is what you were calling for!"﴾

No One will help You and No One can grant Sustenance except for Allāh

Allāh addresses the idolators who worship others besides Him, seeking help and sustenance from them. Allāh rebukes them for what they believe, and He informs them that they will not attain that which they hope for. Allāh says,

﴿أَمَّنْ هَذَا إِلَهِىَ هُوَ جُنْدٌ لَّكَ يَصْرُكُ مِنْ دُونِ الرَّحْمَنِ﴾

﴿Who is it besides the Most Gracious that can be an army to you to help?﴾

meaning, there is no protector or helper for you besides Him. This is the reason that Allāh says,

﴿إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ﴾

﴿The disbelievers are in nothing but delusion.﴾

Then Allāh says,

﴿أَمَّنْ هَذَا إِلَهِىَ بَرَزْتُكَ إِنْ أَمْسَكَ رِزْقُكَ﴾

﴿Who is it that can provide for you if He should withhold His provision?﴾

meaning, who is it that can provide for you if Allāh cuts off your sustenance? There is no one who gives, withholds, creates, provides and helps other than Allāh alone, Who has no partner. This proves that they know this, yet they still worship others besides Him. Thus, Allāh says,

﴿بَلْ لَّجُوا﴾

﴿Nay, but they continue﴾ meaning, they persist in their transgression, lying and misguidance.

﴿فِ عَتُوٍّ وَتَفَرُّرٍ﴾

﴿to be in pride, and flee﴾ meaning, they continue in obstinance, arrogance and fleeing away from the truth. They do not listen to it nor do they follow it.

The Parable of the Disbeliever and the Believer

Then Allāh says,

﴿أَمَّنْ يَمْشِي مَكِيدًا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

﴿Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path?﴾

This is a parable which Allāh made of the believer and the disbeliever. So the condition of the disbeliever is like one who walks prone on his face. This is like a person walking bent over on his face (with his head down) instead of walking upright. This person does not know where he is going or how. Rather, he is lost, astray and confused. Is this person more guided,

﴿أَمَّنْ يَمْشِي سَوِيًّا﴾

﴿or he who walks upright﴾ meaning, he who stands erect.

﴿عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾

﴿on a straight path?﴾ meaning, this person who walks upright is on a clear path, and he is straight within himself while his path is straight as well. This is their likeness in this world, and their likeness will be the same in the Hereafter. So the believer will be gathered (on the Day of Judgement) walking upright upon the straight path and the vast and spacious Paradise will be opened up for him. However, the disbeliever will be gathered

walking down on his face to the Hellfire.

﴿لَا تُخْشَوْنَ الَّذِينَ ظَلَمُوا وَأَنْزِلْهُمْ وَمَا كَانُوا بِعِدُوْنَ اللَّهِ مِنْ دُونِ اللَّهِ فَاقْتُلُوا إِلَىٰ مَرْبِطٍ لِّمَعِينٍ﴾

﴿Assemble those who did wrong, together with their companions and what they used to worship instead of Allāh, and lead them on to the way of flaming Fire.﴾ (37:22,23)

“Companions” here means those like them. Imām Aḥmad recorded from Anas bin Mālik that it was said, “O Messenger of Allāh! How will the people be gathered on their faces?” So the Prophet ﷺ replied,

«أَلَيْسَ الَّذِي أَمْسَاهُمْ عَلَىٰ أَرْجُلِهِمْ قَادِرًا عَلَىٰ أَنْ يُنْشِئَهُمْ عَلَىٰ وُجُوهِهِمْ»

«Is not He who made them to walk on their legs able to make them walk on their faces?»^[1]

This Ḥadīth is also recorded in the Two Ṣaḥīḥs. ^[2]

Allāh's Power to create and It being an Evidence of the Final Abode

Allāh says,

﴿قُلْ مَوْ أَلَّذِي أَنْشَأَكُمْ﴾

﴿Say it is He Who has created you,﴾ meaning, He initiated your creation after you were not even a thing worth mentioning (i.e., nothing). Then He says,

﴿وَجَعَلْ لَّكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ﴾

﴿and endowed you with hearing and seeing, and hearts.﴾ meaning, intellects and powers of reasoning.

﴿فَلَيْلًا مَّا تَشْكُرُونَ﴾

﴿Little thanks you give.﴾ meaning, how little you use these abilities that Allāh has blessed you with to obey Him, to act according to His commandments, and avoid His prohibitions.

﴿قُلْ مَوْ أَلَّذِي ذَرَأَكُمْ فِي الْأَرْضِ﴾

﴿Say: “It is He Who has created you on the earth...”﴾

meaning, He has spread and distributed you all throughout the

^[1] Aḥmad 3:167.

^[2] Faṭḥ Al-Bāri 6:350, and Muslim 4:2161.

various regions and areas of the earth with your differing languages, colors, shapes, appearances and forms.

﴿وَالَّذِينَ تُخَذَّلُونَ﴾

﴿and to Him shall you be gathered.﴾

meaning, you all will come together after this separation and division. He will gather you all just as He separated you and He will bring you back again just as He originated you. Then while informing of the disbelievers who reject the final return, and doubt concerning its real occurrence, Allāh said;

﴿وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ﴾

﴿They say: "When will this promise come to pass if you are telling the truth?"﴾

meaning, 'when will this gathering after separation that you are informing us of, occur?'

﴿قُلْ إِنَّمَا أَلَمْتُ عِنْدَ اللَّهِ﴾

﴿Say: "The knowledge is with Allāh only..."﴾

meaning, 'no one knows the time of the Day of Judgement exactly except Allāh, but He has commanded me to inform you that it is real and it will definitely occur, so beware of it.'

﴿وَأِنَّمَا أَنَا بَشِيرٌ مُّبِينٌ﴾

﴿and I am only a plain warner.﴾

meaning, 'I am only obligated to convey, and verily I have performed my duty (of conveying) towards you.' Then Allāh says,

﴿فَلَمَّا رَأَوْهُ زُلْفَةً سَبَتْ وُجُوهُ الَّذِينَ كَفَرُوا﴾

﴿But when they will see it approaching, the faces of those who disbelieve will be sad and grievous.﴾

means, when the Day of Judgement begins, and the disbelievers witness it, and they see that the matter has drawn close, because everything that is to occur will occur, even if it takes a long time. So, when what they denied occurs, it will grieve them because they will know what is awaiting them there (in Hell) of the worst evil. This means that it will surround them and Allāh will command what they were not

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٥٦٤

الْمُلْكُ

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِدَعْوَتِكُمْ ﴿٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ إِلَهِ ﴿٨﴾ قُلْ هُوَ الرَّحْمَنُ الرَّحِيمُ عَلَيْهِ قَوْلُنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿١٠﴾

سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ت وَالْقَالِمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِتَعْمِدُ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَّ خَلْقٍ عَظِيمٍ ﴿٤﴾ فَسَبِّحْهُ وَابْحِرْهُ وَبَصِّرْهُ وَبُصِّرْهُ بِأَيِّكُمُ الْمَفْقُوتُ ﴿٥﴾ إِنْ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٦﴾ فَلَا تَطِيعُ الْمُكْذِبِينَ ﴿٧﴾ وَذُو الْأَوْدَاجِ يَذْهَبُونَ ﴿٨﴾ وَلَا تَطِيعُ كُلَّ حَلَافٍ مَهِينٍ ﴿٩﴾ هَمَّازٍ مَشَامٍ بَنِيمٍ ﴿١٠﴾ مَتَاعٌ لِلْفَخْرِ مَعْتَدٍ ﴿١١﴾ أَنِيرِ ﴿١٢﴾ عَتِلٌ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ إِذَا تَنَلَّى عَلَيْهِ إِذَا تَنَلَّى قَالَ أَسْطِيرَ الْأَوَّلِينَ ﴿١٥﴾

able to reckon or fully comprehend to come to them.

﴿وَبَدَا لَهُمْ مِنْ رَبِّهِمْ آيَاتٌ وَمَا يَكُونُوا فِتْنَةً﴾ ﴿٧﴾ ﴿وَبَدَا لَهُمْ مِنْ سَيِّئَاتِ مَا كَسَبُوا وَحَاقَ بِهِمْ تَبَاطُؤُهُمْ﴾ ﴿٨﴾ ﴿يَسْتَعِزُّونَ﴾ ﴿٩﴾

﴿and there will become apparent to them from Allāh what they had not been reckoning. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.﴾ (39:47,48)

This is why it will be said to them in order to scold and reprimand them,

﴿هَذَا الَّذِي كُنْتُمْ بِدَعْوَتِكُمْ﴾

﴿This is what you were calling for!﴾ meaning, that you were seeking to hasten.

﴿قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ إِلَهِ﴾ ﴿٨﴾ ﴿قُلْ هُوَ الرَّحْمَنُ الرَّحِيمُ عَلَيْهِ قَوْلُنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ﴾ ﴿٩﴾ ﴿قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ﴾ ﴿١٠﴾

﴿28. Say: "Tell me! If Allāh destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment?"﴾

﴿29. Say: "He is the Most Gracious, in Him we believe, and upon Him we rely. So, you will come to know who it is that is in manifest error."﴾

﴿30. Say: "Tell me! If (all) your water were to sink away, who

then can supply you with flowing water?" ﴿﴾

The Death of the Believer will not save the Disbeliever, so let Him reflect upon His Deliverance

Allāh says,

﴿قُلْ﴾

﴿say﴾ 'O Muḥammad to these idolators who are associating partners with Allāh and denying His favors,'

﴿أَرَأَيْتُمْ إِنْ أَهْلَكْنِي أَلَهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُعِذُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ﴾

﴿Tell me! If Allāh destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment?﴾

meaning, 'save yourselves, for verily, there is nothing that can rescue you from Allāh except repentance, turning to Him for forgiveness and returning to His religion. Your hopes that torment and exemplary punishment will strike us, will not benefit you. Whether Allāh punishes us or has mercy on us, there is no escaping from Allāh's punishment and painful torment that you will suffer.' Then Allāh says,

﴿قُلْ هُوَ الرَّحْمَنُ مَنَّانٌ بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾

﴿Say: "He is the Most Gracious, in Him we believe, and upon Him we rely.﴾

meaning, 'we believe in the Lord of all that exists, the Most Gracious, the Most Merciful, and upon Him we rely in all of our affairs.' This is as Allāh says,

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

﴿So worship Him and rely upon Him.﴾ (11:123)

Thus, Allāh continues saying,

﴿فَسَتَعْلَمُونَ مَنْ هُوَ فِي شَأْلِ مُبِينٍ﴾

﴿So, you will come to know who it is that is in manifest error.﴾

meaning, 'between Us and you, and to whom the final end (ultimate victory) will be for in this life and in the Hereafter.'

Reminding of Allāh's Blessing by the springing of Water and the Threat of It being taken away

Demonstrating how merciful He is to His creatures, Allāh says;

﴿قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا﴾

﴿Say: "Tell me! If your water were to sink away..."﴾

meaning, if it were to go away, disappearing into the lowest depths of the earth, then it would not be reachable with iron axes nor strong arms. 'Ghā'ir' (sinking) as used here in the *Āyah*, is the opposite of springing forth. This is why Allāh says,

﴿فَمَنْ يَأْتِيكُمْ بِمَآءٍ مُّعِينٍ﴾

﴿who then can supply you with flowing water?﴾

meaning, springing forth, flowing, running upon the face of the earth. This means that no one is able to do this except Allāh. So, it is merely out of His favor and His grace that He causes water to spring forth for you, and He makes it run to the various regions of the earth in an amount that is suitable for the needs of servants, be it little or abundant. So Allāh's is all the praise and thanks.

This is the end of the *Tafsīr* of *Sūrat Al-Mulk* and all praise and thanks are due to Allāh.