

سُورَةُ الْمُلْكِ
ترتيبها ٦٧
آياتها ٣٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ
طِبَاقًا ط مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ ط فَارْجِعِ
الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ
كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِنًا وَهُوَ حَسِيرٌ ﴿٤﴾ وَلَقَدْ
زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ط
وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾ وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ
عَذَابُ جَهَنَّمَ ط وَبِئْسَ الْمَصِيرُ ﴿٦﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا
لَهَا شَهيقًا وَهِيَ تَفُورُ ﴿٧﴾ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ط كُلَّمَا
أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا
بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ

أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ
نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَاعْتَرَفُوا بِذَنبِهِمْ
فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ
بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسِرُّوا قَوْلَكُمْ أَوِ
اجْهَرُوا بِهِ ^ط إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ
خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمْ
الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ^ط وَإِلَيْهِ
النُّشُورُ ﴿١٥﴾ أَلَمْ أَنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ
الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ
يُرْسِلَ عَلَيْكُمْ حَاصِبًا ^ط فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾ أَوَلَمْ يَرَوْا
إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ ^ج مَا يُمْسِكُهُنَّ إِلَّا
الرَّحْمَنُ ^ج إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾ أَمْ مَنْ هَذَا الَّذِي هُوَ
جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ ^ج إِنَّ الْكَافِرُونَ إِلَّا فِي
غُرُورٍ ﴿٢٠﴾ أَمْ مَنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ^ج بَلْ

لَجُوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ
أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾ قُلْ
هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ
قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ
صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ
مُّبِينٌ ﴿٢٦﴾ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا
وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِن
أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مَنْ
عَذَابِ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۗ
فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾ قُلْ أَرَأَيْتُمْ إِن
أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

Sūrah Al Mulk

Introduction:

Sūrah Mulk is a Makki Sūrah ie it was revealed in Makkah. It has 30 verses. Prophet Muhammad ﷺ has said:

“Whoever reads a letter from the Holy Qur’ān, he will receive a hasanah, and it will be multiplied by ten. “

So we have to make the Qur’ān an integral part of our life and become successful in this world and hereafter.

Sūrah ***Al-Mulk*** is in the **29th Juz'u** and is the **67th Sūrah** of the Holy Qur’ān. There are many virtues of reciting it. Recitation of this Sūrah is not confined to any time. We can recite it many times in a day.

Sūrah ***Al-Mulk*** is one of the Sūrahs that focus on developing faith in the believers, and to develop the foundations upon which the commands and prohibitions of Allah are built. This Sūrah takes its name ***Al-Mulk*** from its very first verse. It has various other names. It is also called **"The Protector"** , **"The Rescuer"**, and **"The Defender"** because it protects the one who knows it and rescues him from the punishment and defends him during the Day of Judgement. It is also called **"The Arguer"** because it argues on behalf of the one who knows it when he is in his grave. Numerous ***Aḥadith*** mention about its excellence.

Imam Ahmad رحمته الله has narrated from Abu Hurayrah رضي الله عنه that Allah’s Messenger ﷺ said: *"Verily, there is a chapter in the Qur’ān which contains thirty verses that will intercede on*

behalf of its reciter until he is rescued from Hell and admitted to Paradise. [It is the sūrah which starts with “Tabaarakalladhi biyadihil mulk.]

Ibn 'Abbas ﷺ reports that the Messenger of Allah ﷺ has said: *"It is my heart's desire that Sūrah Al-Mulk be in every believer's heart."*

THEME AND SUBJECT:

The basic theme of this Sūrah is to prove the existence of Allah and His Perfect Knowledge and Power by inviting people to reflect on the marvels of this universe. However, as subsidiary subjects, some other realities are also mentioned like reward for believers and punishment for unbelievers. This chapter firstly covers the teachings of Islam

The central theme of this Sūrah is warning, which includes both types of punishments - *the punishment which the rejecters of a Messenger of Allah face in this world, and the punishment they have to face in the Hereafter.* The arguments are drawn from the signs of Allah in the world around man. It has been told in this Sūrah that an observation of this world highlights those attributes of Allah which necessitate the fact that this world shall one day reach its end. People who lead their lives to their desires and do not use their intellect will be cast into Hell, and those who use their intellect, and fear the Almighty Allah - even though they had not seen Him - will become worthy of great reward.

Verse – 1 الآية: ١

(١) تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Word meaning:

over	عَلَى	blessed is he	تَبَارَكَ
all	كُلِّ	whose	الَّذِي
things	شَيْءٍ	in his hand	بِيَدِهِ
able	قَدِيرٌ	the dominion	الْمُلْكُ
		and he is	وَهُوَ

Translation:

1. Blessed is He in Whose Hand is the dominion, and He is Able to do all things.

Explanation:

The word *Tabaraka* (تَبَارَكَ) is derived from *Barakatun* (بَرَكَتٌ), which literally means 'to grow' or 'increase'. When it is related to Allah, it signifies 'to be highest in all respects' and it conveys a meaning similar to Allahu Akbar ' - 'Allah is the Highest'.

The word *Mulk* (مُلْكٌ) (Kingdom) refers to the Kingdom of the whole universe, of the heavens and the earth and of the mortal world as well as of the Hereafter.

Allah is glorifying Himself here. He alone is implied here as the One Who exclusively owns the Kingdom, Rule and Control. His Magnificence is endless and limitless. Once we acknowledge greatness of Allah, we feel obliged to humble our self before Him in obeying His Commands and submitting to His Will completely. When we experience this state of awareness, we then liberate ourselves from enslavement to the world and from our personal desires.

(٢) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا.
وَهُوَ الْعَزِيزُ الْغَفُورُ


Word meaning:

best	أَحْسَنُ	who	الَّذِي
in deed	عَمَلًا	has created	خَلَقَ
and he is	وَهُوَ	The death	الْمَوْتَ
the al-mighty	الْعَزِيزُ	and the life	وَالْحَيَاةَ
the oft - forgiving	الْغَفُورُ	that he may test you	لِيَبْلُوَكُمْ
		which of you	أَيُّكُمْ

Translation:

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


Explanation:

Abdullah Ibn Abbas  and other leading commentators have mentioned that 'life' and 'death' are two corporal entities. 'Death' has the corporal shape of a ram, and 'life' that of a mare. This statement apparently interprets the

authentic Tradition which states that when the inmates of Paradise will have entered Paradise, and the inmates of Hell will have entered Hell, death will be brought in the form of a ram and will be slaughtered near *Sirat* (the Bridge) and it will be announced that there shall be no more death, and every one shall remain in the same state eternally as he or she will have attained.

This test is more important and is of greater significance in 'death' rather than in life', because the one who thinks of death constantly will have the tendency to do more and more righteous deeds.

The thought of death, however, is most effective in correcting one's conduct.

Ammar Ibn Yasir  reports a Prophetic Hadith which says: "Death is sufficient as a preacher, and certitude is sufficient as a cause of being free from needs."

This signifies that witnessing the death of friends and relatives is the most effective preacher.

It should be noted here that Allah did not say 'which of you does more deeds', but said 'which of you is better in deeds'. This indicates that it is not the quantity of actions that counts, but rather the quality of actions, that is, their being righteous and acceptable in the sight of Allah. That is why man's actions will not be counted on the Day of Judgement, but they will be weighed. In some instances, the weight of one action would be heavier than a thousand other actions.

(٣) الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا . مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ . فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

Word meaning:

the creation	خَلَقِ	who	الَّذِي
the most gracious	الرَّحْمَنِ	has created	خَلَقَ
from	مِنْ	the seven	سَبْعَ
fault	تَفَاوُتٍ	heavens	سَمَوَاتٍ
so repeat	فَارْجِعِ	one above another	طِبَاقًا
do	هَلْ	not	مَا
rifts	فُطُورٍ	you can see	تَرَى
		in	فِي

Translation:

3. Who has created the seven heavens one above another. You can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?"

Explanation:

Apparently, this verse shows that it is possible to see the nearest sky with the naked eyes. Sky, in this context, does

not necessarily refer to the bluish atmosphere seen over the earth. In fact, the sky may be very much higher than this. It is possible that the bluish atmosphere, on account of being transparent, may not block the vision of the actual sky.

As for the structure of the heavens, the following is established from the Noble Qur'an:

1. There are seven heavens, one above the other, with each heaven being its own 'universe'.
2. Each level of heaven has its own unique sets of laws which govern it.
3. We live in the lowest level of heaven since it is the one adorned with stars.
4. All the heavens are connected to each other by pathways known as the 'Ways of Ascent' (Zil Ma'aarij), by which the angels ascend and descend.
5. Allah's throne (Arsh) sits above the seventh heaven.

Verse – 4 الآية: ٤
 (٤) ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا
 وَهُوَ حَسِيرٌ

Word meaning:

to you	إِلَيْكَ	then	ثُمَّ
the sight of eye	الْبَصَرُ	repeat	ارْجِعِ
in a state of humiliation	خَاسِئًا	the look	الْبَصَرَ
and it	وَهُوَ	and yet again	كَرَّتَيْنِ
is worn out	حَسِيرٌ	will return	يَنْقَلِبْ

Translation:

4. Then look again and yet again, your sight will return to you in a state of humiliation and worn out.

Explanation:

Allah ﷻ says: ‘Then return your vision again – repeat twice (*karratain*)’. The word *karratain* (كَرَّتَيْنِ) here does not literally mean twice, but over and over again with contemplation consistently and with the same effort. Reflect on the creation of Allah frequently, you will not see any inconsistencies in the creation of Allah.

Verse – 5 الآية: ٥

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

Word Meaning:

(as) missiles to drive away	رُجُومًا	and indeed	وَلَقَدْ
the devils	لِلشَّيَاطِينِ	We have adorned	زَيَّنَّا
and we have prepared	وَأَعْتَدْنَا	the heaven	السَّمَاءَ
for them	لَهُمْ	the world	الدُّنْيَا
the torment	عَذَابَ	with lamps	بِمَصَابِيحَ
the blazing fire	السَّعِيرِ	and we have made such lamps	وَجَعَلْنَاهَا

Translation:

5. 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.

Explanation:

The devils, before the time of Prophet Muhammad ﷺ, had taken sitting stations for themselves in the sky of this world and they would listen to the matters that occurred in the heaven. But when Allah sent Muhammad ﷺ as a Prophet and Messenger, they were suddenly pelted one night with flaming fires (shooting stars). The statement '[We] have made them [stars] devices to stone the devils' probably implies that some fiery matters originating from the stars are used to shoot at them, and the stars themselves remain intact in their position. This further shows that devils who attempt to eavesdrop on celestial conversations for information are driven away before they can reach the stars.

Verse –6 الآية: ٦

٦) وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ

Word meaning:

hell	جَهَنَّمَ	and for those who	وَالَّذِينَ
and worst indeed is	وَبِئْسَ	disbelieve	كَفَرُوا
that destination	الْمَصِيرُ	their lord	بِرَبِّهِمْ
		torment	عَذَابُ

Translation:

6. And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination.

Explanation:

The word *Kafara* (كَفَرَ) refers to the act of hiding or covering the truth with falsehood.

The word *Rabbun* (رَبُّ) is used here to put guilt into the disbeliever. Allah is Your Master Who created you, provides for you, gives you all of His favours, and you still disbelieve in him?

Verse – 7 الآية : ٧

(٧) إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ

Word meaning:

of its (breath)	لَهَا	when	إِذَا
(terrible) the drawing in	شَهيقًا	they are cast	أُلْقُوا
as it	وَهِيَ	therein	فِيهَا
blazes forth	تَفُورُ	they will hear	سَمِعُوا

Translation:

7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

Explanation:

The word *Shaheeqan* (شَهِيْقًا) here means to inhale heavily making a loud sound while inhaling. Like a big beast inhaling when it is growling. This torture chamber (Hell) is like a beast that breathes heavily and growls

Verse – 8 الآية: ٨

٨) تَكَادُ تَمِيْزُ مِنَ الْغَيْظِ . كَلَّمَا اُلْقِيَ فِيْهَا فَوْجٌ سَأَلَهُمْ
خَزَنَتُهَا اَلَمْ يَأْتِكُمْ نَذِيْرٌ

Word meaning:

a group	فَوْجٌ	it almost	تَكَادُ
will ask them	سَأَلَهُمْ	bursts up	تَمِيْزُ
its keepers	خَزَنَتُهَا	from	مِنَ
did no	اَلَمْ	fury	الْغَيْظِ
come to you	يَأْتِكُمْ	everytime	كَلَّمَا
warner	نَذِيْرٌ	is cast	اُلْقِيَ
		therein	فِيْهَا

Translation:

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

Explanation:

The word *Tamayyaz* (تَمِيْزُ) implies when something explodes and its parts separate i.e. 'blows into bits'.