

SURATULMULK (67)

Pursuant to *Ameen Ahson Islahi's* division of the *Quraan* into seven groups of surahs given in the *Tadabbur-i-Quraan*, acknowledged in the Preface of my translation of the Holy *Quraan*, the *Suratulmulk* starts the last of the seven groups. It covers all the surahs up to the *Suratunnaas*. While the fundamentals of the *Quraanic* message __ the unity of the Godhead, the office of bearing His message, and the afterworld __ occur and recur, the main thrust of this group is warning the people against the Domsday, the Resurrection, and the Judgement and their portrayal through images, arresting, hair-raising, as well as sensuous. Through such a portrayal, as far as human speech can bear, the surahs in this group depict the punishment or reward, as the case may be, to the first people addressed __ the *Quraysh* __ to warn them of the consequences of repudiating the message and the Messenger or promise them prosperity and bliss in this world and the world to come, if they accept the message and the Messenger. Arguments for the oneness of Allah, His omnipotence and providence, His innumerable blessings, natural phenomena, and historical evidences of doomed peoples along with the picturesque presentation of the Heaven and the Hell occur and recur to admonish or persuade them to believe in what will augur well for them.

Hence, the theme of the *Suratulmulk* is warning the people of the inevitability of the punishment in the afterworld, if the people warned persist in repudiating the message and the Messenger. The Surah, from the first verse to the fifth verse, asserts Allah's sovereignty over the entire cosmos, His sublimity, His sanctity, His omnipotence in creating life and death to test who, among men, act excellently, His creation of the cosmos without any asymmetry, and His adornment of the heaven close by human beings with luminous stars. Such is the Being Who has created life and death to test who, among men, act excellently. Naturally, those who do not act so and repudiate their *Rabb* must be punished. Hence, the Surah proceeds, from the sixth verse to the eleventh verse, to portray their punishment and the twelfth verse shows the reward of those people who act excellently in this world. The next two verses clarify that this reward and punishment shall be meted out because Allah is omniscient and nothing is hidden from Him. The fifteenth verse shows Allah's blessings and providence for man and hence, the Resurrection, to hold him accountable for His sustenance and blessings. The sixteenth and seventeenth verses remind the polytheists or, for the matter, all the human beings, of His sway and the eighteenth verse warns them of punishment in the world, if they persist in repudiating the Messenger as the doomed peoples had done in the past.

The Surah, then, from the nineteenth verse to the twenty-second verse asks them four questions which cannot but be answered as it does in the same verses __ no one holds them up but Allah, no one but Allah can help them or no one but Allah can provide them with sustenance or he who walks straight on a level path __ only to bring home to them that, as specified in the twenty-third and twenty-fourth verses, their sense organs and mind have been granted to them to enable them to exercise their reason so that, on the Judgement Day, they should not have to say, "Had we but listened or exercised our

reason, we would not have been among the inhabitants of the flaming fire" as given above in the tenth verse because the very purpose of multiplying human beings throughout the Earth is to assemble them for accountability. If it were not so, it would be against justice.

The Surah, then, proceeds to report the Makkan polytheists' query, absurd as it is, about the Resurrection and the Judgement when they will be punished. The Messenger, as a warner, is told to reply to them, in the next two verses, that when the Last Judgement comes to pass, their faces shall be tortured in distress. They are, therefore, advised to exercise reason and think of how to rescue themselves from the grievous punishment, disregarding the fate of the Messenger and his companions. The twenty-ninth verse records the Messenger's forthright belief and trust in Allah, the Most Gracious and the thirtieth verse gives them a jolt by asking them who, other than Allah, can bring them water flowing from its source on the surface if He were to stop it.

SURATULMULK

In the name of ALLAH, the Most Gracious, the Most Merciful

1. Sublime and Sanctified is He Who has, in His hand (control), the sovereignty (of the entire cosmos) and He has absolute power and authority over everything,
2. Who created death and life so as to test you which of you is the best at action; and He is the Almighty, the Most Forgiving,
3. Who created the seven heavens layer on layer: you do not see any asymmetry in the creation of (Allah), the Most Gracious and hence, turn your eye. Do you see any splits?
4. Then, turn your eye again and again, your eye will return to you tired and it will be weakened.
5. And, indeed, We have adorned the heaven close (by you) with stars and made them missiles for (driving away) the devils and prepared the punishment of the flaming fire for them.
6. And (those people) who disbelieve in their *Rabb*, shall have the punishment of the Hell and what a bad place of return it is!
7. When they are thrown into it, they will hear it emitting hideous sounds terribly and it will be on the boil,

سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي يَبْدِئُ الْمُلْكَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ
الرَّحْمَنِ مِن تَفَوتٍ فَأَنْزِجُ الْبَصَرَ هَلْ تَرَى
مِن فُطُورٍ ﴿٣﴾

ثُمَّ أُنْزِجُ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا
وَهُوَ حَسِيرٌ ﴿٤﴾

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا
لِّلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسُومُونَ الْمَصِيرَ ﴿٦﴾

إِذَا الْفُتُورُ فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾

8. About to burst from rage: whenever a troop (a multitude of the sinners) is thrown into it, its keepers will ask them, "Had no warner (messenger) come to you" (from Allah in the world)?
9. They will say, "Yes, there had come to us a warner, but we had belied and denied (him) and said (to him), 'Allah has not revealed anything (any message): you are nothing but in a grave error.'"
10. And they will (further) say "Had we been but listening (to him) or exercising our reason, we would not have been among the inhabitants of the flaming fire."
11. Hence, they will confess their crime (not using their faculties) and then, far from Allah's mercy will be the inhabitants of the flaming fire.
12. Indeed, (those people) who fear their *Rabb*, without seeing, shall have forgiveness and a handsome reward.
13. And whether you speak in words low or loud, He knows well the thoughts (hidden) in human breasts.
14. (After all), will He, Who creates, not know, while He is the Most Subtle, the Most Cognizant?

SECTION 2

15. It is He Who has made the Earth yield to you, (like a female riding camel) and hence, walk in her tracks and passes and make use of

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلْتُمُ خَزَنَتَهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن 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 رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

His sustenance and to Him is to be the Resurrection (rising from the dead for accountability).

16. Are you safe (not exposed to danger) from (Allah) Who is in heaven, (exercising absolute sovereignty), that He will bury you in the Earth while she starts moving violently to and fro?
17. Are you safe from (Allah) Who is in the heaven that He will send a violent storm scattering stones against you? Then, you shall know how (terrible) My warning is.
18. And before them, there have been (peoples) who had belied and denied (messengers) and hence, how (disastrous proved to them) the negation (of My message)!
19. Do they not look at the birds above them spreading and folding (their wings)? None holds them up but (Allah), the Most Gracious; indeed, He watches over everything.
20. (After all), who is he that (will act as) an army for you to help you against (Allah), the Most Gracious? The disbelievers are nothing but in (sheer) delusion.
21. Who is he that will provide you with sustenance, if He withholds His sustenance? But, (in fact), they persist in arrogance and aversion (to the guidance).
22. Is he, then, who walks, with his face cast down to the ground, better guided or he who walks straight with his head high on a level (straight) path?

ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمْ الْأَرْضَ
فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتًا وَيَقْفِضُنَّ
مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

أَمَّنْ هَٰذَا الَّذِي هُوَ جُنْدٌ لَّكَ يَصُبُّرُكَ مِّن دُونِ الرَّحْمَنِ
إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

أَمَّنْ هَٰذَا الَّذِي يَزُوقُكَ إِن أَمْسَكَ رِزْقَهُ، بَل لَّجُوا
فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا
عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾

23. Say, "It is He Who has created you and granted you (the organs of) hearing and sight and hearts (for your use: but) little do you thank" (Allah).

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٣٢﴾

24. Say, "It is He Who increases you rapidly in numbers throughout the Earth and to Him you shall be gathered up" (for accountability).

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٣٣﴾

25. And they say, "When will this threat (be put into effect), if you are truthful?"

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٣٤﴾

26. Say, "Indeed (its) knowledge is, only, with Allah and I am, as a matter of fact, only, a warner expounding the guidance."

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٣٥﴾

27. Hence, when they see it (the Hour) approaching, the faces of (those people) who disbelieve (in this Word) will be tortured (with deep distress) and it will be said, "This is what you used to demand."

فَلَمَّا رَأَوْهُ زُلْفَةً سَيَّتَ وَجُوهَ الَّذِينَ كَفَرُوا
وَقِيلَ هَذَا الَّذِي كُنتُمْ بِهٖ تَدْعُونَ ﴿٣٦﴾

28. Say, "Do you see (imagine as a possibility), if Allah puts me to death and (those companions) who are with me or has mercy on us, who will rescue the disbelievers from a grievous punishment?"

قُلْ أَرَأَيْتُمْ إِنِ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا
فَمَنْ يَجْعِلُ لِلْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٣٧﴾

29. Say, "He is (Allah), the Most Gracious, we believe in Him and in Him do we trust and hence, you shall, soon, come to know who is in clear error" (clearly astray).

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ ۚ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ
مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾

30. Say, "Do you see if the waters (of your wells and springs) come to sink into the earth, who will, then, bring flowing water back to you" (from its source)?

قُلْ أَرَأَيْتُمْ إِنِ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ
بِمَاءٍ مَّعِينٍ ﴿٣٩﴾