



سورة الملك


SURAH AL MULK

ALL NOTES

DHUL QU'DA 1441 TO
MUHARRAM 1442


JULY TO SEPTEMBER 2020

Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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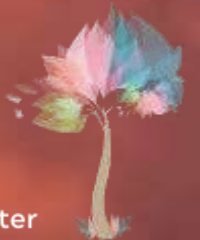
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

12 JULY 2020 | 21 DHUL QU'DA 1441 | CLASS #01

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- The first stage of the hereafter is the grave and before we end our prayer we seek refuge with Allah (سبحانه وتعالى) from the torment of the grave.
- If the result in the grave is good then whatever comes after it will be good, and if the result in the grave is bad then whatever comes after it will be worse. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- We believe in life of the barzakh when the souls are either in a state of delight or torment.
- Surah Al Mulk changes the way we look at life and death. Sometimes people get used to life and death as it is something normal. Though Surah Al Mulk reminds us to not go into the routine of “we just live and die”.

SURAH AL MULK IS A PREVENTER FROM THE GRAVE

سورة تبارك هي المانعة من عذاب القبر

The Prophet (ﷺ) said: "Surah Al Mulk is the preventer from the torment of the grave."¹

SURAH AL MULK INTERCEDES UNTIL A PERSON IS FORGIVEN

إن سورة من القرآن ثلاثون آية ، شفعت لرجلٍ حتى غفر له ، وهي : تبارك الذي بيده الملك

The Prophet (ﷺ) said: "Indeed there is a Surah in the Qur'an of thirty Ayat, which intercedes for a man until he is forgiven. It is [Surah] Blessed is He in Whose Hand is the Dominion."²

- Anyone who recites Surah Al Mulk before sleep then he will be protected from the torment of the grave. Surah Al Mulk brings more awareness of life and death.
- The word (ملك) means dominion. The start of Surah Al Mulk begins with the dominion of Allah (سبحانه وتعالى) and it ends with something we take as trivial or normal. It ends with water as Allah (سبحانه وتعالى) says, "If your water were to sink away, who then can supply you with flowing water?"

¹ Sahih Aj Jami'e 3643, Authenticated by Al Albani as Sahih

² Sahih Aj Jami'e 2091, Authenticated by Al Albani as Hasan

- Surah Al Mulk tells us about the great status of Allah (سبحانه وتعالى) and with Whom we are dealing with. We take life and death as something normal because we do not see the One Who gives us life and death. Surah Al Mulk will change our perspective about how we see life and death.
- Surah Al Mulk talks about:
 1. Allah (سبحانه وتعالى)
 2. The ayat of Allah (سبحانه وتعالى)
 3. Belief in the Last Day
 4. The recompense - delight and torment
 5. Fear of Allah (سبحانه وتعالى) out of knowledge
 6. Observing the signs of Allah (سبحانه وتعالى)
 7. No one can escape from the ability of Allah (سبحانه وتعالى)
- Surah Al Mulk extracts from us the worships of fearing Allah (سبحانه وتعالى) out of knowledge.
- The name of Allah Ar Rahman – The Most Merciful is mentioned four times in the surah. We fear the torment of the grave, but the mercy of Allah (سبحانه وتعالى) is vast. For this reason before we begin Surah Al Mulk, we need to know about the vast mercy of Allah (سبحانه وتعالى) and never despair or get discouraged.
 1. Whatever Allah (سبحانه وتعالى) creates, there is vast mercy. Surah Al Mulk shows much power and fear, but all the creation is created by the Most Merciful, so we should not fear or say “why are we created?”. Recall the Mercy of Allah (سبحانه وتعالى) precedes His

anger, thus we should have much hope before we begin Surah Al Mulk.

2. The name of Allah Ar Rahman is mentioned that He is the One Who holds the birds. And we should be assured Allah (سبحانه وتعالى) will take care of us.
3. If we have all the means and armies, they cannot give us victory without the vast mercy of Allah (سبحانه وتعالى).
4. When we believe and rely in the vast mercy of Allah (سبحانه وتعالى) then we will be defended and protected.

○ Surah Al Mulk teaches us to never despair, never give up or lose hope and rely on the vast mercy of Allah (سبحانه وتعالى) because He will protect us from all evil.

MAY ALLAH PROTECT US FROM THE TORMENT OF THE GRAVE. AMEEN



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

13 JULY 2020 | 22 DHUL QU'DA 1441 | CLASS #02

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- Allah (سبحانه وتعالى) is The Most Kind and The Most Merciful. And we will know Surah Al Mulk when we know our position.
- Only by Allah's vast mercy can we survive in this life. Outwardly, Surah Al Mulk is full of might and power, but Allah's Kingdom is full of mercy. We should not judge anyone or ourselves, but know the great position and status of Allah (سبحانه وتعالى).
- There are those who benefit from the mercy of Allah (سبحانه وتعالى) so they come forward and do ihsan. And the opposite is true, there are those who do not benefit from His mercy thus they do not progress.
- As we progress with ihsan then we will have tawakul, that we will have tawwakul when wanting water.

- Those who say there are faults in the skies, then surely these people will transgress and find faults in others.
- Surah Al Mulk stops the bad actions, bad talk and bad thoughts of the people. How can we do, say and think about something which does not belong to them? Subhan Allah.
- If we know who we are and our position then the grave will be a garden of paradise. But the one who does not know the Dominion of Allah (سبحانه وتعالى) then he will be tormented in the grave, under the earth. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- Surah Al Mulk tells us to know the great status of Allah (سبحانه وتعالى) so we should not interfere, judge or think we are able to do what we want. We need to focus on our job because our life is based on tests.
- We recite Surah Al Mulk every night and this is to remind us to not even think we are something.

NAMES OF THE SURAH

- The Dominion (الملك): the dominion and kingdom belong to Allah (سبحانه وتعالى), thus we should not interfere in the decree, command, judgement and recompense of Allah (سبحانه وتعالى).
- Blessed (تبارك): Surah Al Mulk begins with “Blessed”. There are two surahs with begin with “Blessed” – Surah Al Furqan and Surah Al Mulk – both of which mention Allah’s great and vast mercy. When we give Allah (سبحانه وتعالى) His Position then we will find much blessings.

- The Preventer (المانعة): it prevents the person from the torment of the grave.
The grave is the first station of the hereafter.
- The Salvation (المنجية): it saves the person from the torment of the grave.

VIRTUES OF THE SURAH

SURAH AL MULK INTERCEDES UNTIL A PERSON IS FORGIVEN

إِنَّ سُورَةَ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً ، شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ ، وَهِيَ : تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

The Prophet (ﷺ) said: “Indeed there is a Surah in the Qur'an of thirty Ayat, which intercedes for a man until he is forgiven. It is [Surah] Blessed is He in Whose Hand is the Dominion.”³

- If a person dies with sins remaining, then the torment of the grave is an expiation of the sins and if the sins are many that even the torment of the grave does not suffice then there is expiation of the sins in the hellfire. But reciting Surah Al Mulk every day will protect the person from torment. May Allah (سبحانه وتعالى) protect us from all torment. Ameen.

³ Sahih Aj Jami'e 2091, Authenticated by Al Albani as Hasan

SURAH AL MULK IS A PREVENTER FROM THE TORMENT OF THE GRAVE

سورة تبارك هي المانعة من عذاب القبر

The Prophet (ﷺ) said: “Surah Al Mulk is the preventer from the torment of the grave.”⁴

NAMES OF ALLAH IN THE SURAH

- **AR RAHMAN** – The Most Merciful – is mentioned four times. The dominion of Allah (سبحانه وتعالى) is filled with mercy. The Most Merciful rose over The Throne in a manner that suits His Majesty.
- **AR RABB** – The Nurturer – is mentioned twice. Allah (سبحانه وتعالى) nurtures the people yet there are those who deny His nurturing. This means in the Dominion of Allah (سبحانه وتعالى) there is nurturing out of His vast mercy.
- There are those who accept the nurturing so the best worships come out from them and those who do not so the worse comes out of them. The worships mentioned in Surah Al Mulk are ihsan, fearing Allah (سبحانه وتعالى) because He is the Nurturer, gratitude, belief and tawwakul.

⁴ Sahih Aj Jami'e 3643, Authenticated by Al Albani as Sahih

- **ALLAH** – is mentioned three times. Allah (سبحانه وتعالى) brought down the Qur'an, all knowledge belongs to Him and He can destroy or have mercy on the people.
- The Main Names of Allah (سبحانه وتعالى) are Allah – Ar Rabb – Ar Rahman, yet Ar Rahman is mentioned the most. Thus we should have more hope in Allah (سبحانه وتعالى), yet at the same time we should not interfere in how Allah (سبحانه وتعالى) created the universe.
- **AL QADEER** – is mentioned once. Allah (سبحانه وتعالى) has perfect ability to will and decree what He wants because the Dominion is His.
- **AL AZIZ AL GHAFOOR** – The All-Mighty The Most Forgiving – is mentioned once. In this life we face tests, and whether we want to be tested or not, we will be tested, why? To be forgiven. Allah (سبحانه وتعالى) shows us His might and anyone who surrenders to the might of Allah (سبحانه وتعالى) because he has realized his mistake will be forgiven. But the one who does not surrender to the might of Allah (سبحانه وتعالى) then how will he be forgiven and how will be protected from the torment of the grave? Subhan Allah. Among the sins which warrant punishment in the grave are those who engage in gossiping and interfering in people's lives, and those who do not wash themselves after answering the call of nature.
- **AL LATEEF AL KHABEER** – The Most Subtle The Most Aware – is mentioned once. This means we need to leave the people alone and not interfere with the nurturing of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is The Most Subtle in His knowledge and actions in His dominion. He is gentle in

making everyone reach their destination and purpose because He is fully aware of all the creation.

- **ALL-KNOWING OF WHAT IS INSIDE THE CHESTS** – Allah (سبحانه و تعالی) knows what we feel and what the shaitan whispers to us. He is aware of all that goes on in our chest. Whether we reveal or do not reveal what's inside us, Allah (سبحانه و تعالی) knows, so we should be aware of what we conceal.
- **AL BASEER** – The All-Seeing – sees everything, even the birds flying in the sky.
- Why do we need these names? To be more cautious in the Dominion of Allah (سبحانه و تعالی) and to bring out the best worships from us from ihsan, gratitude, khashyah, belief and tawakul. Notice the highest standards of worships of the heart are mentioned.

AMONG THE ACTIONS OF ALLAH IN THE SURAH

- Allah (سبحانه و تعالی) created death and life for a purpose, and He created the seven heavens and earth with no faults so we do not need to interfere. The One Who creates has full rights and not us.
- Allah (سبحانه و تعالی) also mentions the purpose of the stars so we should not make up roles.

- Overall we should be humble and not be deceived by our power, intelligence or experience. And we should not fear any power except the power of Allah (سبحانه وتعالى).

MAY ALLAH PROTECT US FROM THE TORMENT OF THE GRAVE BECAUSE
WE ARE IN HIS DOMINION. AMEEN



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

14 JULY 2020 | 23 DHUL QU'DA 1441 | CLASS #03

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- May Allah (سبحانه وتعالى) make all the ayat to intercede for us and be a means of protection from the torment of the grave. Ameen.
- Before starting Surah Al Mulk, is important to know the place of everyone – we are all slaves and Allah (سبحانه وتعالى) is Al Malik, Al Maalik, Al Maleek – The King, The Owner – The Omnipotent King.

SURAH AL MULK – AYAT 1 TO 2

SURAH AL MULK 1

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

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

- (تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ) (Blessed be He in Whose Hand is the dominion;): we all want blessings and more, but Who is Blessed? Only Allah (سبحانه وتعالى). Barakah and blessings are from Allah (سبحانه وتعالى), He is The Blessed One and He is the One Who makes things blessed.
- All dominion and kingship belong to Allah (سبحانه وتعالى). The Hands of Allah (سبحانه وتعالى) are Blessed, they are Two Hands and all dominion is in His Hands.
- Allah (سبحانه وتعالى) is the One Who puts the rules and legislations. Everything that happens in this life are in the Hands of Allah (سبحانه وتعالى). When we interfere in the dominion of Allah (سبحانه وتعالى) then it will not be blessed. If we want blessings then we should not interfere or talk.
- It is not in our hands to speak or understand but in the Hands of Allah (سبحانه وتعالى). If we do not remove our hands from what does not suit us then how can we do good? Subhan Allah. When we know our position then we will be able to do good.

- We cannot make people to be pleased with us or to love us; the hearts are in the Hands of Allah (سبحانه وتعالى). Knowing this will give us a stress-free life. People become stressed when they think their hands can do what they want.
- (وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ) (and He is Able to do all things.): not everyone who owns can do whatever they want, but Allah (سبحانه وتعالى) owns everything and can do whatever He wants.
- He has perfect ability and He already knows, has written, wills and creates the mean for it to happen. Nothing can stop Allah (سبحانه وتعالى) or influence Him in what He decrees or plans. Sometimes we have a plan and we are so excited to do it, but then something happens and the plan changes.
- Do we think our plan, thoughts or suggestions can precede that of Allah (سبحانه وتعالى)? Subhan Allah. Our knowledge is not perfect, we are not a true owner and we are not able to do everything so we should accept this.
- If we want blessings then we do not need to go far but go to Allah (سبحانه وتعالى). If we want a good life then we go to Allah (سبحانه وتعالى).
- Shirk takes place when people think they can seek blessing from others, or others have control, or they are able to do things by their own might and power.

SURAH AL MULK 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْغَفُورُ

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;

- (الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ) (Who has created death and life): Death and life are in the Hands of Allah (سبحانه وتعالى). Life and death are both creations. Creation is one of the stages of the decree; Allah (سبحانه وتعالى) has decreed for the people when they will die and when they will be resurrected. We die twice and are given life twice. When?

SURAH GHAFIR 11

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّنْ سَبِيلٍ

They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?"

- *Death*
 1. Before we were created, we were dead.
 2. After this life we die and that is our second and final death. There is no death after it.
- *Life*

1. Our first life is this one.
 2. Then when we are brought back to life which is the second and eternal life.
- Why is death mentioned before life? Because we were dead before we were created.
 - We will not understand life without death and we will not understand death without life.
 - Allah is The Ever-Living Who never dies. Our sleep is a minor death and this reminds us of life and death.
 - Why do we have life and death?
 - (لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا) (that He may test you which of you is best in deed.): to be tested and to show our reality. Through opposites, our reality is shown. The purpose of being tested is to see who will do the best in deeds.
 - PUT AYAH FROM SURAH AL KAHF

SURAH AL KAHF 7

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance to the legal ways of the Prophet صلى الله عليه وسلم].

- The tests take place while we are alive. If there is no life then there is no test. When a person dies then his test is over and he will be asked three final questions in the grave – “Who is your Rabb? What is your religion? Who is

your messenger?”. May Allah (سبحانه وتعالى) make us among those who will not be asked the questions of the grave. Ameen.

- What are the best of deeds (أَحْسَنُ عَمَلًا)? They are deeds performed with ikhlas (sincerity to Allah (سبحانه وتعالى)) and following the Sunnah of the Prophet (صلى الله عليه وسلم). The best deeds are the acceptable deeds.
- The secret of our existence is to do good deeds with ikhlas and following the Sunnah. We are created not so that we live here, but to be in paradise. When a person dies, his family and wealth will leave, but only his good deeds will accompany him in the grave.
- (وَهُوَ الْعَزِيزُ الْغَفُورُ) (And He is the All-Mighty, the Oft-Forgiving;): Allah is Al Aziz – He is the All-Mighty, everyone by His Might will be tested and it is not in our hands to choose if we will be tested with good or evil. He will make a test customized for us. We cannot say “why they are tested like this?”. We should surrender to the Might of Allah (سبحانه وتعالى) and seek forgiveness because He is Al Ghafoor – The Most Forgiving.
- A test either makes a person progress or stop. If a person resists the test he is facing then he cannot go forward, but if a person surrenders to the test then he goes to the purification phase of seeking forgiveness and not blaming others. Those who accept the test of Allah (سبحانه وتعالى) will be forgiven.
- From this we learn to accept, to not interfere and seek forgiveness.

MAY ALLAH MAKE US AMONG THOSE WHO ACCEPT AND SEEK FORGIVENESS. AMEEN



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

15 JULY 2020 | 24 DHUL QU'DA 1441 | CLASS #04

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- After mentioning that everyone is tested, then Allah (سبحانه وتعالى) takes us on a journey to the greater creations. If there are no faults in the heavens, so what about a smaller creation? Surely there are no faults.
- Our eyes should be clear and “clean” from saying there are faults in the creation or faults in the decree.

SURAH AL MULK – AYAT 3 TO 4

SURAH AL MULK 3

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَؤُوتٍ ۗ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ

Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"

- (الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا) (Who has created the seven heavens one above another): our eyes are important in the Dominion of Allah (سبحانه وتعالى). If we are using our eyes to see faults, then how will our speech and thoughts be? Subhan Allah.
- Allah (سبحانه وتعالى) tells us He created the seven heavens (طِبَاقًا) – layers above one another. This means there are no gaps between the seven heavens.
- Allah (سبحانه وتعالى) is able to make one layer, but perfection is to have different layers and each is different from the other, but each resemble each other in their beauty and perfection.
- Notice there are layers to our skin, there are layers to the waves, to the mountains and the women of paradise dress in layers and this all shows perfection.
- (مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَؤُتٍ) (you can see no fault in the creation of the Most Gracious.): Allah (سبحانه وتعالى) says we will never see any fault in His creation. Some people think by placing layers then it is a way to cover the faults.
- We can only see the lowest heaven, and if we are unable to see the other layers, it is not because the other heavens are not beautiful. Every layer is more beautiful.
- This teaches us ihsan in our dealings and interactions even if no one sees because it is Allah (سبحانه وتعالى) Who sees us.

- When we take care of our inner then our outer will be good and this is a mercy.
- And it is a mercy from Allah (سبحانه وتعالى) to not have any faults in the seven heavens which we cannot see, so what about what we can see, surely there are no faults.
- (فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ) (Then look again: "Can you see any rifts?"): Allah (سبحانه وتعالى) then challenges the people to look again and see if there are any faults. In the beginning when we see something, we see it as beautiful, but when we look again, we might find faults. For example when we go shopping, we see something we like for the first time, but then we look again and find a fault.
- Allah (سبحانه وتعالى) tells us there is no fault when we look again at the creation. If we mention faults then this is because our eyes are imperfect.
- No one can be confident and assured like this except Allah (سبحانه وتعالى).

SURAH AL MULK 4

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

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

- (ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ) (Then look again and yet again): Allah (سبحانه وتعالى) says to look again and again, yet we will not find any faults. Nothing will happen to the skies, there are no holes in them. As long as we are alive, the sky is a ceiling for us. We do not need to worry about the skies because Allah

(سبحانه وتعالى) will take care of it. Sometimes we burden ourselves and take more than we can handle.

- (يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ) (your sight will return to you in a state of humiliation and worn out.): after looking again and again, what will be our state? (خَاسِئًا): humiliated and disabled from finding faults. We do not need to dig into matters to find faults. We are in the Dominion of Allah (سبحانه وتعالى) which has no faults. If we try to exceed our boundary then we will only be stressed.
- We will also be (حَسِيرٌ): tired from trying to find faults and financially exhausted by trying to find faults.
- Thus we should enjoy the blessings and sky which Allah (سبحانه وتعالى) has given us. We should glorify Allah (سبحانه وتعالى) and negate imperfection from Him as He is As Subooh.
- People think it is an achievement to find faults and fix it.
- If our eyes are busy with finding faults then how can we do the best of deeds? So in the Dominion of Allah (سبحانه وتعالى) we should take care of our eyesight and not search for faults.

MAY ALLAH MAKE US AMONG THOSE WHO USE OUR EYES IN THE WAY PLEASING TO HIM. AMEEN



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

16 JULY 2020 | 25 DHUL QU'DA 1441 | CLASS #05

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- The inhabitants of the heavens are angels, they are created from light and are obedient to Allah (سبحانه وتعالى). The divine revelation comes from the sky and not from person to person. It is from Allah (سبحانه وتعالى) to the Prophet (عليه السلام) through Jibreel (عليه السلام).
- The more people try to find faults in the Qu'ran, the more they will get tired because there are no faults in the Qur'an.

SURAH AL MULK – AYAT 5 TO 6

SURAH AL MULK 5

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

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

- We find a beautiful transition as we go from the seven heavens to the lowest heaven.
- (وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ) (And indeed We have adorned the nearest heaven with lamps.): Allah (سبحانه وتعالى) informs us that He has beautified the lowest heaven which is the sky nearest to us. Allah (سبحانه وتعالى) knows the people need to see something beautiful. It is beautiful to see a dark sky with glittering stars. Allah (سبحانه وتعالى) called the stars (مَصَابِيحٍ) which means "lamps". As a result these stars contain heat and glow. The stars are different in size, color and brightness. The stars are adornment for the sky, they are a means of guidance for the travelers, and what else?
- (وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ) (and We have made such lamps (عليه السلام) missiles to drive away the Shayatin (devils).): they strike the shayateen who try to listen to the news of the heavens. Allah (سبحانه وتعالى) protects the heavens from shayateen who try to hear the revelation.

- The stars are like a map in the sky, they are adornment, but if the shayateen try to listen then they will be struck.
- The stars are not there to control our life or to determine our future or to read horoscopes. We should not commit shirk and think they can have an impact on our life.
- In the Dominion of Allah (سبحانه وتعالى), we should not create roles which Allah (سبحانه وتعالى) did not grant to the creation. The stars have no power, they do not have control over our lives, they cannot bring fortune or misfortune because this is not their role.
- (وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ) (and have prepared for them the torment of the blazing Fire.): Allah (سبحانه وتعالى) says the shayateen will not only be struck by stars, but they will be placed in the fire for crossing the boundaries. Similarly we should not cross our boundaries and give power to stars thus associating with Allah (سبحانه وتعالى).

SURAH AL MULK 6

وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَيَبْسُ الْمَصِيرُ

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

- (وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ) (And for those who disbelieve in their Lord (Allah) is the torment of Hell.): it shows disbelief in the Lordship of Allah (سبحانه وتعالى) when we give power to other than Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is

our Lord and not the stars. Allah (سبحانه وتعالى) is the Lord of the stars, moon and the people. Allah (سبحانه وتعالى) is the Only Lord.

- The creation is perfect, therefore we should not say there are faults in them, nor should we say they have control over us.
- Our Rabb is Allah (سبحانه وتعالى) and He is the One Whom we need to fear because His punishment is severe.
- While being in the Dominion of Allah (سبحانه وتعالى), we should believe in His Lordship and not go to extremes of disbelieving in His Lordship.
- (وَبِئْسَ الْمَصِيرُ) (and worst indeed is that destination.): the hellfire is the worst destination. We are living in the Dominion of Allah (سبحانه وتعالى), eating from it, surviving in it, but we should not disbelieve in Allah (سبحانه وتعالى) nor cross our boundaries. When we know our position, and the position of the other creations then we will not cross our boundaries, as a result we will attain the best destination which is paradise.

MAY ALLAH MAKE US AMONG THOSE WHO DO NOT ASSOCIATE WITH HIM AND WHO BELIEVE IN HIS LORDSHIP. AMEEN



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

19 JULY 2020 | 28 DHUL QU'DA 1441 | CLASS #06

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- In the upcoming ayat, we see what happens to those who deny the Lordship of Allah (سبحانه وتعالى) by exceeding their boundaries.
- When a person exceeds his boundaries, then this does not affect the Dominion or Kingship of Allah (سبحانه وتعالى). How does someone deny the Lordship of Allah (سبحانه وتعالى)? By believing in the lordship of a creation such as the stars or people or so forth.
- The hellfire is a creation of Allah (سبحانه وتعالى) which has feelings for Allah (سبحانه وتعالى). It is angry because Allah (سبحانه وتعالى) is angry.

SURAH AL MULK – AYAT 7 TO 8

SURAH AL MULK 7

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ

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

- The torment of Allah (سبحانه وتعالى) is fair and just for those who disbelieve in Him.
- (إِذَا أُلْقُوا فِيهَا) (When they are cast therein): when they are thrown into the hellfire, they are thrown in a disgraceful manner. (أُلْقُوا) shows throwing something without any feelings and throwing it out of disgrace. May Allah (سبحانه وتعالى) never disgrace us. Ameen.
- This disgrace is just and fair due to their denial in the Lordship of Allah (سبحانه وتعالى). However, anyone who believes in the Lordship of Allah (سبحانه وتعالى) will be honored.
- (سَمِعُوا لَهَا) (they will hear): they disregarded and chose to not hear the warnings and reminders, but now they will hear, what?
- (شَهِيقًا) (the (terrible) drawing in of its breath): they will hear the breath and inhale of the fire (شَهِيقًا) as if it is taking them in and sucking them into the hellfire – we ask Allah (سبحانه وتعالى) for the well-being. Ameen.

HOTTEST AND COLDEST DAY OF THE YEAR IS FROM THE BREATH OF THE HELLFIRE

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ ". " وَاشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ يَا رَبِّ أَكَلَّ بَعْضِي بَعْضًا. فَأَذِنَ لَهَا بِنَفْسَيْنِ نَفْسٍ فِي الشِّتَاءِ، وَنَفْسٍ فِي الصَّيْفِ، فَهُوَ أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الرَّمْهِيرِ ".

The Prophet (ﷺ) said, "In very hot weather delay the Zuhr prayer till it becomes (a bit) cooler because the severity of heat is from the raging of the Hell-fire. The Hell-fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."⁵

- The hottest and coldest day of the year is from the exhale of the hellfire, may Allah (سبحانه وتعالى) protect us from the hellfire. Ameen.
- (وهي تَفُورُ) (as it blazes forth.): the hellfire is boiling and they will hear the inhale and boiling of the hellfire. This is the justice of Allah (سبحانه وتعالى), He is The King and this shows us how evil is their crime. We ask Allah (سبحانه وتعالى) to always hear what is good and believe in His Lordship. Ameen.

⁵ Sahih al-Bukhari 536, 537

SURAH AL MULK 8

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

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

- (تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ) (It almost bursts up with fury.): due to the great anger and frustration of the hellfire, it will burst and explode out of anger and fury. This shows the hellfire has feelings and it is angry, stubborn and demanding similar to those entering it, subhan Allah.
- Why is the hellfire angry? It is angry for Allah (سبحانه وتعالى). These ayat are all mercy for us because if we believe now and fear the hellfire then we will be saved and not hear the hellfire.
- This also teaches us to not be angry for ourselves or for others, but for Allah (سبحانه وتعالى). The strongest faith is to love and to be angry for Him.
- (كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا) (Every time a group is cast therein, its keeper will ask): those who were similar in sins will be cast into the hellfire together. The keepers of the hellfire are frowning, firm, have no mercy and never disobey Allah (سبحانه وتعالى). The keeper of the hellfire is an angel called Maalik.
- (أَلَمْ يَأْتِكُمْ نَذِيرٌ) ("Did no warner come to you?"): to add even more regret as they are cast into the hellfire, it will be said to them, "did the warner not come to you?", warning you of the hellfire and its severe punishment. Anyone who believes in the Dominion of Allah (سبحانه وتعالى) will not disbelieve in His punishment.

- Allah (سبحانه وتعالى) brings the warnings to all and never oppresses the people. If the people do not take heed from the warnings, then what will affect them after that? Thus they are not worthy of glad tidings.
- This ayah shows we should increase our faith in Allah (سبحانه وتعالى), belief in the angels who always obey Allah (سبحانه وتعالى), and the warnings are a means of reforming.
- And from this ayah, the worship of (خشية) – fear out of knowledge – of the hellfire. And we should increase in believing in Allah (سبحانه وتعالى) and His Lordship.

MAY ALLAH PROTECT US AND OUR FAMILIES FROM THE HELLFIRE. AMEEN



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

20 JULY 2020 | 29 DHUL QU'DA 1441 | CLASS #07

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- While being in the Dominion of Allah (سبحانه وتعالى), excellence in our deeds is required which is to believe in the Lordship of Allah (سبحانه وتعالى).
- Anyone who denies the Lordship of Allah (سبحانه وتعالى) will intensify in his denial and disbelief.

SURAH AL MULK – AYAT 9 TO 11

SURAH AL MULK 9

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

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.'"

- (قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ) (They will say: "Yes, indeed a warner did come to us.): as the disbelievers are cast into the hellfire, the gatekeepers will ask them, "did the warner not come to you?". The disbelievers will respond in the affirmative and say, "indeed the warner came to us."
- The warner is the messenger who warned them of the punishment of the hellfire for the who disbelieves, but what did they do?
- (فَكَذَّبْنَا) (but we belied him): they disbelieved in the warnings. Anyone who believes in the warnings will believe in everything else after that, but anyone who denies and disbelieves in the warning will disbelieve in anything else after that. When any warning comes to us, we accept it and we take it.
- However their disbelief did not end here, what else did they say?
- (وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ) (and said: 'Allah never sent down anything (of revelation);): they said, "Allah did not bring down anything" – nothing from warnings, glad tidings or news. Thus their circle of disbelief became wider and the intensity of their disbelief deepened. They disbelieved in all the pillars of faith. It is important to believe in everything Allah (سبحانه وتعالى) sent down.
- (إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ) (you are only in great error."): they went even further and claimed the messengers are in great misguidance, subhan Allah. While the messengers are guided and guiding others; their message is the best.
- Anyone who does not stop his disbelief then it will become worse.

- (إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ) (you are only in great error."): this part of the ayah can also refer to the disbelievers themselves being told that they are in great misguidance. And there is no contradiction in either meaning.
- It is important to accept all that Allah (سبحانه وتعالى) brings down and the Messengers He sends in His dominion.

SURAH AL MULK 10

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

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

- Here we find the real reason for their disbelief. They will admit and confess to their disbelief. What is the reason?
- (وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ) (And they will say: "Had we but listened or used our intelligence,): they will say, "had we listened or used our mind then we would not be companions of the fire."
- They can hear and use their minds, but they did not use it to know the truth. Anyone who is able to listen and use his mind will not fulfill its purpose unless it is used for the truth. Anyone who uses his senses for falsehood then he is disabling his senses, thus there is no room for truth.
- Notice among the senses mentioned are hearing and understanding, and not seeing.

- (مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ) (we would not have been among the dwellers of the blazing Fire!): their punishment matches their action. The word (سَّعِيرِ) is intensifying fire, just as their disbelief intensified.
- The people of faith used their senses and intellect to seek the truth, hear the truth and act on the truth.

SURAH AL MULK 11

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

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

- (فَاعْتَرَفُوا بِذَنبِهِمْ) (Then they will confess their sin.): they will admit and confess to their sin. That's why while we are in this life, we admit to our sins. And if someone tells us to have taqwa of Allah, then we accept even if we did not do wrong. We do not want to justify our actions.
- (فَسُحْقًا لِأَصْحَابِ السَّعِيرِ) (So, away with the dwellers of the blazing Fire!): they will be (سُحْقًا) – far away and miserable as companions of the blazing fire. They are a group of people who disbelieved, denied and intensified in their disbelief.
- We all make mistakes, but we admit to Allah (سبحانه وتعالى) our wrongs in this life and not in the hereafter when it is too late.

MAY ALLAH NEVER MAKE US DISTANT OR MISERABLE. WE ADMIT TO OUR SINS AND SEEK HIS FORGIVENESS.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

22 JULY 2020 | 01 DHUL HIJJAH 1441 | CLASS #08

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- It is important to magnify Allah (سبحانه وتعالى) in these days and it is important to see ourselves small in the Dominion of Allah (سبحانه وتعالى). When we magnify Allah (سبحانه وتعالى) and know our position then He will grant us a great reward.
- But if we are arrogant and see ourselves as “big” in the Dominion of Allah (سبحانه وتعالى) then we will be in great misguidance.

SURAH AL MULK – AYAH 12

SURAH AL MULK 12

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).

- This ayah tells us about those who are doing the best deeds, they know Allah (سبحانه وتعالى) and their position.
- (إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ) (Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter),): among the best worships of the heart are (خشية) – this is to fear Allah (سبحانه وتعالى) by knowledge.

SURAH FATIR 28

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving.

- This is the level of the scholars who fear Allah (سبحانه وتعالى) by knowledge. Someone without knowledge might fear the hellfire, but they fear standing in front of Allah (سبحانه وتعالى) and fear His Position. To fear Allah (سبحانه وتعالى) is greater than to fear the hellfire.

- How do they fear Allah (سبحانه وتعالى)؟ (بِالْغَيْبِ) – without seeing Allah (سبحانه وتعالى). And when they are far away from the people's eyes and are alone, they still fear Allah (سبحانه وتعالى). Someone might be by himself and sees himself as something big or underestimates Allah (سبحانه وتعالى).
- While being in the Dominion of Allah (سبحانه وتعالى), even if we are alone, there is still a distinct feeling which is to fear Allah (سبحانه وتعالى) out of knowledge.
- The believers fear Allah (سبحانه وتعالى) even when they are alone. They will not violate His rules nor will they underestimate His commands. They do their best. What is their recompense?
- (لَهُمْ مَغْفِرَةٌ) (theirs will be forgiveness): forgiveness. Allah (سبحانه وتعالى) protected them from the hellfire and protected from sins which lead to the hellfire. When we fear the greatness of Allah (سبحانه وتعالى) then He will protect us from anything which can lead us to the hellfire.
- Notice forgiveness is mentioned in the noun form so they will have complete forgiveness.

FEAR OF ALLAH

عَنْ حُدَيْفَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كَانِ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ يُسِيءُ الظَّنَّ بِعَمَلِهِ فَلَمَّا حَضَرَتْهُ الوَفَاةُ قَالَ لِأَهْلِهِ إِذَا أَنَا مُتُّ فَأَحْرِقُونِي ثُمَّ اطْحَنُونِي ثُمَّ اذْرُونِي فِي الْبَحْرِ فَإِنَّ اللَّهَ إِنْ يَقْدِرُ

عَلَى لَمْ يَغْفِرْ لِي . قَالَ فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ الْمَلَائِكَةَ فَتَلَقَّتْ رُوحَهُ قَالَتْ لَهُ مَا حَمَلَكَ عَلَى مَا فَعَلْتَ قَالَ يَا رَبِّ مَا فَعَلْتُ إِلَّا مِنْ مَخَافَتِكَ . فَغَفَرَ اللَّهُ لَهُ " .

It was narrated from Hudhaifah that the Messenger of Allah (صلى الله عليه وسلم) said: "There was a man among those who came before you who thought badly of his deeds, so when death was approaching he said to his family: 'When I am dead, burn my body and grind up my bones, then scatter me in the sea, for if Allah gets hold of me, He will never forgive me.' But Allah commanded the angels to seize his soul. He said to him: 'What made you do what you did?' He said: 'O Lord, I only did it because I feared You.' So Allah forgave him."

- The one who fears standing in front of Allah (سبحانه وتعالى) then Allah (سبحانه) will forgive him. What else will they get?
- (وَأَجْرٌ كَبِيرٌ) (and a great reward (i.e. Paradise).): a great reward which is in line with their great worship and knowing their position. We commit sins, but we should not feel proud or arrogant.
- They saw themselves as small in the Dominion of Allah (سبحانه وتعالى) thus Allah (سبحانه وتعالى) granted them a great reward. Unlike the one who was arrogant and proud of his sins. Such a person will be in great misguidance.
- The great reward is all that Allah (سبحانه وتعالى) has prepared for the believers in paradise from palaces, delights, food, drinks, gardens, fragrances and even greater is the Pleasure of the Most Merciful.

الله أكبر الله أكبر الله أكبر

لا إله إلا الله

الله أكبر الله أكبر والله الحمد

MAY ALLAH MAKE US AMONG THOSE WHO FEAR HIM OUT OF
KNOWLEDGE AND GRANT US A GREAT REWARD. AMEEN.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

12 AUGUST 2020 | 22 DHUL HIJJAH 1441 | CLASS #09

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- The theme of Surah Al Mulk is to know the ability of Allah (سبحانه وتعالى) and His great status and position. When we know this then we will not transgress and we will have (خشية الله) – fear of Allah (سبحانه وتعالى) based on knowledge.
- In the upcoming ayat, we find the Names of Allah Al 'Aleem – The All-Knowing, Al Lateef – The Most Subtle and Al Khabeer- The All-Aware all mentioned.
- The Dominion of Allah (سبحانه وتعالى) is not only outer, but it goes to the deepest and most inner-most feelings, utterances and actions.
- Allah (سبحانه وتعالى) knows all our secrets and intentions, so we should behave and know our humble place in the great Dominion of Allah (سبحانه وتعالى).

SURAH AL MULK – AYAT 13 TO 14

SURAH AL MULK 13

وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا 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 (of men).

- (وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ) (And whether you keep your talk secret or disclose it,): Allah (سبحانه وتعالى) is All-Aware of what we say in His Dominion. Whether we say it (أَسْرُوا) – secretly or (اجْهَرُوا) – openly – it is all the same to Allah (سبحانه وتعالى).
- (إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ) (Verily, He is the All-Knower of what is in the breasts (of men).): Allah (سبحانه وتعالى) knows our intentions when we say anything, whether secretly or openly.
- Anything that it is attached to the chest from feelings and whispers is all known to Allah (سبحانه وتعالى).

SURAH AL MULK 14

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).

- (أَلَا يَعْلَمُ مَنْ خَلَقَ) (Should not He Who has created know?): Our King is our Creator. And whoever has created or made something knows everything about it. And to Allah (سبحانه وتعالى) is the best example, surely the One Who created us, knows everything about us.
- We should not believe someone knows our intentions or what's in our hearts because no one is our creator except Allah (سبحانه وتعالى).
- (وَهُوَ اللَّطِيفُ الْخَبِيرُ) (And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).): Allah (سبحانه وتعالى) is The Most Subtle in His Knowledge, All-Aware of our secrets and intentions. If someone in authority knows secrets and intentions of someone then they can be harsh and act abruptly, yet Allah (سبحانه وتعالى) is Al Lateef, The Most Subtle in His actions.
- This is the perfect quality of The King Who knows everything, but is gentle. And this teaches us the more we know, the gentler we should be.
- Allah (سبحانه وتعالى) is Al Khabeer Who knows the intentions and knows the consequences. He knows who will believe and who will not.
- Surah Al Mulk is teaching us the Dominion of Allah (سبحانه وتعالى) is so great, yet we should not underestimate our intentions and utterances because Allah (سبحانه وتعالى) is All-Aware of them.

MAY ALLAH PROTECT US FROM THE PUNISHMENT OF THE GRAVE. AMEEN.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

25 AUGUST 2020 | 06 MUHARRAM 1442 | CLASS #10

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- We will know the great status of Allah (سبحانه وتعالى) when we know that we are in His Dominion. We do not want to be among those who deny the messengers and confront an angry hellfire.
- We want to appreciate all that is in the Dominion of Allah (سبحانه وتعالى), and when we can walk in His Dominion and consume from it then this is all by His permission. By knowing this, how can we not know Allah (سبحانه وتعالى) or what is required from us? Subhan Allah.

SURAH AL MULK – AYAH 15

SURAH AL MULK 15

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ

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); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection.

- (هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا) (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)); Allah (سبحانه وتعالى) informs of His favor and blessing by telling us:
 1. The purpose of this earth
 2. What we need to do
 3. And what we will benefit from it
- Thus we should just not consume anything for the sake of consuming, but know it is Allah (سبحانه وتعالى) Who made this earth subservient to us and we will attain from His Provision when we “walk” in it.
- Allah (سبحانه وتعالى) made this earth (ذُلُولًا) – which means subjected. Anything worldly and earthly is something we “step on”; we do not need to humiliate ourselves to it because Allah (سبحانه وتعالى) already subjected it to us. The earth can be ploughed, planted, built upon, constructed and so forth.
- We should not be a slave to anything from the earth, we are a slave of Allah (سبحانه وتعالى).

- (فَامْشُوا فِي مَنَاكِبِنَا) (so walk in the path thereof): Allah (سبحانه وتعالى) made the earth subjected to us, so we do not need to stress about it. Allah (سبحانه وتعالى) tells us to just go forward and walk about – (فَامْشُوا). There is no need to run or rush.
- Where should we walk? (مَنَاكِبِنَا) – all the way to its sides and corners. And this shows appreciation for all that is in the Dominion of Allah (سبحانه وتعالى).
- (وَكُلُوا مِنْ رِزْقِهِ) (and eat of His provision.): as we are walking in the Dominion of Allah (سبحانه وتعالى), we will benefit from it – we will eat from His provision. When we give Allah (سبحانه وتعالى) His position and we know our position then we will always benefit and increase in faith.
- If we neglect “walking” in the earth then we will miss out from the provision of Allah (سبحانه وتعالى). Whether we go out for work or leisure, we are earning something from the provision of Allah (سبحانه وتعالى).

SURAH AL QASAS 77

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ

الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

"But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the

land. Verily, Allah likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."

- However, what should we remember?
- (وَالْيَوْمَ النُّشُورُ) (And to Him will be the Resurrection.): we need to remember why we are here in this life - we will all be resurrected after death and return back to Allah (سبحانه وتعالى) so that He recompenses for good and evil.

SURAH AL MULK 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ

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 Off-Forgiving;

HOW DO WE APPLY THIS AYAH IN OUR LIFE?

- To hope for the reward from Allah (سبحانه وتعالى) to do one's best by following this ayah when we go out.
- To not be a slave to the duniya or humiliated to it. We will be honored when we are slaves to Allah (سبحانه وتعالى) and disgraced when we are slaves to anything else.
- To remember that we will be resurrected so we should do our best while we are in this life.

MAY ALLAH MAKE US HONORABLE SLAVES TO HIM. AMEEN.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

26 AUGUST 2020 | 07 MUHARRAM 1442 | CLASS #11

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- While we are in the Dominion of Allah (سبحانه وتعالى), we need to know our position and the great ability of Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) subjected the earth to us because He allowed it, but it does not mean we are in control of it.
- We cannot be confident and think “everything is subjected to us so we can do whatever we want”. We cannot be safe and secure on our own, neither the heavens nor the earth can protect us, but only Allah (سبحانه وتعالى).

SURAH AL MULK 16

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعِظَمَتِكَ مِنْ أَنْ أُغْتَالَ مِنْ تَحْتِي.

'O Allah, I ask you for well-being in this world and the Next. O Allah, I ask you for forgiveness and well-being in my deen and in this world and in my family and my property. O Allah, veil my faults and calm my fears. O Allah, give me protection in front of me and behind me, on my right and my left and above me. I seek refuge by Your might from being overwhelmed from under me."⁶

- We are in the Dominion of Allah (سبحانه وتعالى) and in one night and day things can change, and we have all experienced this. Security is in the Hands of Allah because He is Al Mu'min – The Grantor of Security. But if we trust something else to grant us security then we will always be restless and insecure.

⁶ Al Adab Al Mufrad Book 1, Hadith 1200

SURAH AL MULK – AYAT 16 TO 17

SURAH AL MULK 16

أَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

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

- (أَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ) (Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake?): Where is Allah (سبحانه وتعالى)? Allah (سبحانه وتعالى) is above the seven heavens, He rose over the Throne in a manner that suits His majesty.
- The earth which has been subjected to us can show a different “face” when we feel secure and think we are in control. Allah (سبحانه وتعالى) can cause the earth to sink because of a sickness of the heart and this is when a person feels secure from Allah (سبحانه وتعالى). To this day, Qaroon is sinking in the earth.
- We are consumers in the Dominion of Allah (سبحانه وتعالى), but not controllers.
- (تَمُورُ): is unstable and restless. The earth will become unstable and it will shake and swallow the people and the towns. We need to trust The One in the heavens, and not the earth which is just a servant.
- If we do our duty in the Dominion of Allah (سبحانه وتعالى) then the earth will serve us, but if we are serving the earth or ourselves then it will go against us.

SURAH AL MULK 17

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

Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.

- (أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۗ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ) (Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.): when we believe in Allah (سبحانه وتعالى) then He will grant us security. Do we feel secure from a punishment or torment from the sky that can destroy us, similar to the People of Aad, Thamud or Lut.
- When we believe, then we will be safe in the Dominion of Allah (سبحانه وتعالى). We are to trust Allah (سبحانه وتعالى) and no one else. We should not feel secure of ourselves or what has been subjected to us.
- It is important that we take heed of the warnings before we live the warnings, subhan Allah. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

HOW DO WE APPLY THIS AYAH IN OUR LIFE?

- Be humble to Allah (سبحانه وتعالى) in His Dominion.
- Serve Allah (سبحانه وتعالى) and not the earth.

- Believe in Allah (سبحانه وتعالى) and not the means.
- Do not feel secure from Allah (سبحانه وتعالى), but be secure by believing in Allah (سبحانه وتعالى)
- Take heed of the warnings, before living the warnings.

MAY ALLAH MAKE US TRUST HIM ALONE. AMEEN.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

31 AUGUST 2020 | 12 MUHARRAM 1442 | CLASS #12

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

ALLAH IS ABLE TO DO ALL THINGS

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ ، وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

None has the right to be worshipped but Allah, Alone without partner, to Him belongs all that exists, and to Him is the praise, and He is powerful over all things, (Lā ilāha illallāh, waḥdahū lā sharīka lahu, laḥul-mulku wa laḥul-ḥamdu, wa huwa `alā kulli shay'in qadīr)

- This remembrance is said in the morning and evening supplications, after the prayer and even when entering the market with a slight variation.

- There is no one worthy of worship except Allah (سبحانه وتعالى) and all the Dominion belongs to Him. He is the One Who manages all, assigns tasks for all and He is the One Who recompenses. The heavens and the earth do not belong to us, but to Allah (سبحانه وتعالى).
- When we know all the Dominion belongs to Allah (سبحانه وتعالى) then all praises are for Him, and we need to give Allah (سبحانه وتعالى) His due status and position. Surely He is able to do all things.

SURAH AL MULK – AYAT 18 TO 19

- We are all living on earth, but that does not mean we are a servant to it. We are to use everything to do our best, but we will all return to Allah (سبحانه وتعالى).
- When we see everything subjected to us, we could end up feeling secure, but Allah (سبحانه وتعالى) warns us to know He is the One above and can easily cause the earth to sink or to send a violent whirlwind.
- As we are in the Dominion of Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) gives us examples of the previous people, and to look at another world, which is not on the earth, but flying in the sky – the birds. As we are in the Dominion of Allah (سبحانه وتعالى), we are to learn and benefit from everything that comes along our way.

- When we know our position in the Dominion of Allah (سبحانه وتعالى), then our eyesight will be sharp, not to see the creation, but the actions of Allah (سبحانه وتعالى).
- We need to hold on to the mercy of Allah (سبحانه وتعالى) in order to continue “flying” in His dominion.

SURAH AL MULK 18

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

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

- Allah (سبحانه وتعالى) tells us about a previous nation which felt secure because of their physical power, knowledge, and fortresses. But we see what happened to them due to their denial of Allah (سبحانه وتعالى).
- Even if Allah (سبحانه وتعالى) subjected the whole earth for us, we should not feel secure.
- (وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ) (And indeed those before them belied (the Messengers of Allah),): Allah (سبحانه وتعالى) says those before who belied, and notice Allah (سبحانه وتعالى) does not even mention the names of these previous nations from Firaoun, ‘Aad and Thamud, to show they are not worthy of being mentioned, but they are (قَبْلِهِمْ) – from before.
- They belied and this is called “disbelief of belying” (كفر التكذيب).

- (فَكَيْفَ كَانَ نَكِيرِ) (then how terrible was My denial (punishment)?): they belied Allah (سبحانه وتعالى), so Allah (سبحانه وتعالى) dealt with them with His (نَكِيرِ) – He dealt with them severely from drowning, a loud scream, a strong wind and entire town flipping. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

SURAH AL MULK 19

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

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

- Now we shift from intense ayat to the vast mercy and compassion of Allah (سبحانه وتعالى). The one who believes and trusts Allah (سبحانه وتعالى) will be dealt differently from the one who disbelieves and denies Him. Allah (سبحانه وتعالى) does not want to punish us, but it is ourselves who bring the punishment upon us when we disbelieve in Him.
- Allah (سبحانه وتعالى) tells us about the world of the birds, but this is to show us we cannot “fly” in the Dominion of Allah (سبحانه وتعالى) without the mercy of Allah (سبحانه وتعالى).
- This ayah gives us encouragement and motivation, and it warns us to see “do we really think we can take care of ourselves?”.

- (أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ) (Do they not see the birds above them,): The Most Merciful tells us to look at something particular in His Dominion so that we may attain more mercy, and Allah Al Baseer tells us at which “angle” to look.
- This is a command from Allah (سبحانه وتعالى) to look at the birds above us when they are flying. As we are in the Dominion of Allah (سبحانه وتعالى), we are to look at something above us which we as humans cannot do on our own. We cannot fly on our own except with planes and so forth.
- The birds are a world of their own, they were part of the army of Suleiman (عليه السلام) and birds represent tawwakul.
- (صَافَّاتٍ وَيَقْبِضْنَ) (spreading out their wings and folding them in?): we are to look at the birds and notice their bodies and wings.
- (صَافَّاتٍ): is to spread their wings and (يَقْبِضْنَ): is to hold back, fold in their wings. When they want to stop flying then (يَقْبِضْنَ); they have a will to stop. It is not the wind or rain that will stop them. The birds are always flying, but there is (يَقْبِضْنَ) to break.
- The spreading and folding of the wings are from the great ayat of Allah (سبحانه وتعالى). Even planes are designed as inspiration from the birds.
- Notice the word (صَافَّاتٍ) is in the noun form which shows it is constant, so they are constantly spreading their wings, but (يَقْبِضْنَ) is in the verb form which shows it is not constant, so they sometimes stop.
- Whether we want to do something or not, we should not be affected by outer factors but to be sincere to Allah (سبحانه وتعالى). When we do something

or stop something, it should be for Allah (سبحانه وتعالى). When we perform the commands or abstain from sins, it should be for Allah (سبحانه وتعالى). All movements and stillnesses are for Allah (سبحانه وتعالى).

○ (مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ ۗ) (None upholds them except the Most Gracious (Allah).):

Who holds them so that they do not fall or slip? Allah Ar Rahman – The Most Merciful. We may have actions, but it is only the vast mercy of Allah (سبحانه وتعالى) that allows us to move and “fly”, but what makes us fall? Shirk, as mentioned in the parable of the one who falls from the sky and is snatched due to shirk.

SURAH AL HAJJ 31

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي

مَكَانٍ سَحِيْقٍ

Hunafa' Lillah (i.e. worshiping none but Allah), not associating partners (in worship) unto Him; and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

○ We have many obstacles around us, but from of the vast mercy of Allah (سبحانه وتعالى), only He can keep us in our place on earth. We do not trust ourselves or anyone else except Allah (سبحانه وتعالى).

- The bird does not have an intellect, yet it can “depart” and “arrive” efficiently. They are the best pilots and captains, though they have no intellect, subhan Allah. Therefore we should not make our intellect to dominate us, but the vast mercy of Allah (سبحانه وتعالى) and faith which holds us.
- We all want to go to paradise, but it is not our intellect or actions that will take us, but the vast mercy of Allah (سبحانه وتعالى).
- (إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ) (Verily, He is the All-Seer of everything.): Allah (سبحانه وتعالى) is Al Baseer, The All-Seeing. He sees the birds and knows what they need, and surely He sees us, the intentions in our hearts, and the meaning of the glances of our eyes. He sees us while we are in His Dominion and He knows who is doing the best for His sake.

HOW DO WE APPLY THESE AYAT IN OUR LIFE?

- These ayat encourage us to do our best and to not do something that will incur the Wrath of Allah (سبحانه وتعالى).
- These ayat bring about love, hope and fear of Allah (سبحانه وتعالى).
- To do everything with excellence because Allah (سبحانه وتعالى) is All-Seeing of everything.
- To observe the action of Allah The Most Merciful of upholding the birds up in the sky.

MAY ALLAH SHOWER US WITH HIS MERCY AND NOT MAKE US DEPEND ON OURSELVES FOR A BLINK OF AN EYE. AMEEN.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

01 SEPTEMBER 2020 | 13 MUHARRAM 1442 | CLASS #13

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- Surah Al Mulk will intercede for the person in order to not be tormented in the grave. What are reasons of torment? When we do not know Allah (سبحانه وتعالى). We are in the Dominion of Allah (سبحانه وتعالى), eating from His provision and enjoying His blessings, yet we are attaching to other than Him, subhan Allah.
- Allah (سبحانه وتعالى) is the most worthy of being given His Rights which is to worship Him alone. Association with Him brings misery and torment and we ask Allah (سبحانه وتعالى) to protect us from shirk which is a great sin and injustice.

SUPPLICATION FOR PROTECTION FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

O Allah! I seek refuge in you lest I associate anything with you while I know it, and I seek your forgiveness for what I do not know.⁷

- The word of tawheed is (لا إله إلا الله) – there is no one worthy of worship except Allah (سبحانه وتعالى). And in the upcoming ayat we will see where are the places where a person can fall into shirk.

SURAH AL MULK – AYAT 20 TO 21

- We will notice both of these ayat begin by posing a question (أَمَّنْ هَذَا الَّذِي) – “who is he?” and this is to remind us to return to tawheed.
- When people are facing any enemy – whether it is internal or external – they want something to help them overcome their enemy and attain victory. This is where shirk can happen when a person attaches to the means or is afraid to not have the means.
- And another place where shirk can happen is when we want to progress and want provision.

⁷ Al-Adab Al-Mufrad 716, Authenticated by Al Albani as Sahih

- When people are desperate for victory or provision then they can end up attaching to the means and not Allah (سبحانه وتعالى), and they can transgress against themselves and others.
- While we are in the Dominion of Allah (سبحانه وتعالى), do we think anyone can grant us victory or provide us except for The King? Subhan Allah.
- When we go to The King, He is the Most Merciful and Most Compassionate. He is not One to take only big cases and disregard what is less. Is there anyone who can even give us a pen besides The King? Allah The King, The Most Vast in Mercy. And when He grants us victory, it is not harsh, but filled with mercy so it does not break us.
- Allah (سبحانه وتعالى) is An Naseer and Ar Raaziq Ar Razaaq – The Victor, The Provider, The Ever-Provider.

SURAH AL MULK 20

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ ۚ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ

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

- (أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ ۚ) (Who is he besides the Most Gracious that can be an army to you to help you?): Allah (سبحانه وتعالى) poses a question, is there someone who can grant us victory over our enemy. While we are in this life, we have an enemy from the shaitan and nafs. When Allah (سبحانه وتعالى) grants us victory, it is filled with mercy so He does not break us

nor do we get negatively affected in order to attain victory. But where does shirk take place?

- When we believe in the (جُنْدٌ) –“an army” – thus believing in the means of victory and not Allah (سبحانه وتعالى). In the Battle of Badr, Allah (سبحانه وتعالى) brought soldiers from the angels who were means of granting victory to the believers and as glad tidings, but the Sole Grantor of victory is Allah (سبحانه وتعالى).

SURAH AL ANFAAL 9 TO 10

9.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّينَ

(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."

10.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise.

- Allah (سبحانه وتعالى) sent the angels as means. Military and economic means show strength, but they are just means because only Allah (سبحانه وتعالى) can support with the best armies and best provision.

- Allah (سبحانه وتعالى) can send anything as an army – He can send angels, birds, even ants. There is no victory except from Allah (سبحانه وتعالى) and He is The Most Merciful.
- (إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ) (The disbelievers are in nothing but delusion.): Allah (سبحانه وتعالى) addresses those deceived by their power thinking nothing can happen since they have an army, but in the example of Abraha who brought his army to demolish the Ka'aba, he was defeated by an army of birds sent by Allah (سبحانه وتعالى), subhan Allah.
- Who can defend us and grant us victory from our enemies? Allah Ar Rahman – The Most Merciful and Compassionate. We think victory is with much fighting and battle, but Allah (سبحانه وتعالى) is The Most Merciful Who gives victory with mercy.
- Allah (سبحانه وتعالى) says they are (فِي غُرُورٍ) – drowning in deception. Who deceived them? The shaitan. The shaitan deceives with falsehood so that a person can fall into shirk.
- Allah (سبحانه وتعالى) gives victory to whomever He wills, so we should not depend on the means or ourselves, but depend on Allah (سبحانه وتعالى).

SURAH AL MULK 21

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۗ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ

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).

- Provision is the greatest concern and dream of people. Many feelings come about as a result of provision. But if we knew provision is from the One above then we will behave on this earth because we know no one can take away our rizq when Allah (سبحانه وتعالى) provides us, and no one can give us if Allah (سبحانه وتعالى) withholds from us.
- There are different means of rizq and different types of rizq such as tangible or intangible. Every is provision from Allah (سبحانه وتعالى), even a smile from someone is provision from Allah (سبحانه وتعالى).
- Why do people transgress with regards to provision? Because they think someone is stopping rizq from them or that someone is taking it away from them.
- Wealth, faith, manners, knowledge and good deeds are all provision and no one will leave this life without receiving all the rizq written for him. We need to have full conviction that we will receive all the rizq written for us and this frees us from attaching to any means.
- (أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ) (Who is he that can provide for you if He should withhold His provision?): this refers to the means which we see them as providing us whether it is parents, spouse, teacher, employer and so forth. But Allah (سبحانه وتعالى) says, what should happen if the One Who is providing your mean with provision, withholds that provision? Subhan Allah. This teaches us to not attach to the means, but attach to Allah (سبحانه وتعالى) Who is the Sole Provider.
- Notice for withholding (أَمْسَكَ), Allah (سبحانه وتعالى) does not mention His Name directly and teaches us to show respect when speaking about Allah (سبحانه

(وتعالى) in His Dominion. However when granting victory then His Name Ar Rahman is mentioned.

- (بَل لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ) (Nay, but they continue to be in pride, and (they) flee (from the truth).): however there are those whom when they see something being withheld from them assume it is the means who are withholding from them, so they end up transgressing and saying, “why did you cut us off? Why do you not give us?” and so forth.
- The word (عُتُوٍّ) means no mercy and very harsh and (وَنُفُورٍ) is to be far from the truth.
- Allah (سبحانه وتعالى) is The Provider so we should not make an issue in the Dominion of Allah (سبحانه وتعالى) when provision is withheld from us because people are just means.
- When people give us rizq it is because they are means whom Allah (سبحانه وتعالى) is giving us rizq through them.
- So Blessed is The One Whom in His Hands is The Dominion and He is able to do all things.
- Allah (سبحانه وتعالى) is reminding us how to do our best, especially regarding these two issues.

HOW DO WE APPLY THESE AYAT IN OUR LIFE?

- To not attach to the means, especially with regards to victory and provision which can cause transgression against ourselves and others.
- To not be proud of our strength or fear for our rizq because only Allah (سبحانه و تعالی) is the Grantor of Victory and Provision.
- Victory is from the Most Merciful Who grants it with no negative effects.
- Attaching to Allah (سبحانه و تعالی) and not associating with Him will make us do our best while we are in the Dominion of Allah (سبحانه و تعالی).

MAY ALLAH PROTECT US FROM THE TORMENT OF THE GRAVE AND MAKE US ATTACH TO HIM ALONE. AMEEN.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

02 SEPTEMBER 2020 | 14 MUHARRAM 1442 | CLASS #14

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- As we are in the Dominion of Allah (سبحانه وتعالى), we need guidance from Him and He alone will decide who has succeeded and who has failed.
- We need guidance to hear right, to see right and to feel right. One of the Names of Allah (سبحانه وتعالى) is Al Haadi – The Guide – Who guides us and brings the means of guidance which we need every moment.
- We not only need guidance to perform good deeds, but we also need guidance to say what is right and to make a decision – whether it is duniya or deen related.
- We cannot be separated from Allah Al Haadi because if we do not seek His guidance then we can be misled.

- With guidance from Allah (سبحانه وتعالى) then we will be satisfied, but if we depend on ourselves to be guided then we will not find ourselves satisfied, not with any answer or any provision.
- Two matters where people can associate is with Allah (سبحانه وتعالى) are victory and provision, and this shows who is doing his best by making Allah (سبحانه وتعالى) One and who is doing the worst by associating with Him.

SUPPLICATION FOR PROTECTION FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ بِمَا لَا أَعْلَمُ

○ Allah! I seek refuge in you lest I associate anything with you while I know it, and I seek your forgiveness for what I do not know.⁸

- As we are in the Dominion of Allah (سبحانه وتعالى), we do not want to be distracted from the guidance of Allah (سبحانه وتعالى). If we do not remember Allah (سبحانه وتعالى), then how we will do our best?

⁸ Al-Adab Al-Mufrad 716, Authenticated by Al Albani as Sahih

SUPPLICATION TO REMEMBER ALLAH, BE GRATEFUL TO HIM AND WORSHIP HIM IN EXCELLENCE

"يا معاذ، والله إني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك
"وشكرك، وحسن عبادتك"

The Messenger of Allah (صلى الله عليه وسلم) held my hand and said, "O

Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".⁹

- All that Allah (سبحانه وتعالى) gives us in His Dominion is to guide us in order to go to paradise. We are to be grateful for what He gives us and worship Him in excellence.

SURAH AL MULK – AYAT 22 TO 23

SURAH AL MULK 22

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

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

⁹ Riyadh As Saliheen, Abu Dawud and An- Nasa'i , Book 1, Hadith 384

- Allah (سبحانه وتعالى) tells us clearly Who He is and that only He grants victory and provision. There are two groups – those who are guided and those who are misguided. The one who is misguided will see everything upside down and the one guided will walk straight.
- Allah (سبحانه وتعالى) will show us a “window” of someone who is walking crooked. Allah (سبحانه وتعالى) will not only show us tawheed, but also shirk; He will not only show us knowledge, but also ignorance; and He will not only show us good manners, but bad manners as well.
- When Allah (سبحانه وتعالى) shows us misguidance, it is to make us understand and to be more confident of the truth so that we are not deceived with other “pictures”.
- (أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ) (Is he who walks prone (without seeing) on his face, more rightly guided,): Allah (سبحانه وتعالى) poses a question and this is to show there is no force. He gives us an example of two people who are both walking and not running, but one walking on his face and another upright, so who is more guided?
- Allah (سبحانه وتعالى) gives us an example of someone who is walking on his face. This is not literally walking on the face, but someone who is misguided and is not choosing guidance. Our feet are to walk on the earth which is what is suitable for it, but not our face.
- There will be people who will walk on their faces as they are taken to the hellfire. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

THOSE WHO WILL BE DRAGGED ON THEIR FACE TO THE FIRE

"وَفَوْجٌ تَسْحَبُهُمُ الْمَلَائِكَةُ عَلَىٰ وُجُوهِهِمْ وَتَحْشُرُهُمُ النَّارُ"

...a group whom the angels will drag on their faces and whom the fire will drive...¹⁰

- Anyone walking on his face then he will not see or hear right. Allah (سبحانه و تعالی) placed our eyes and ears on our face because the face is honored and the input to guidance comes to the face through the ears and eyes.
- If the face is down then surely the heart is misguided, confused and lost.
- Can someone walking on his face be able to see the path? Surely not.
- (أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ) (or he who (sees and) walks upright on the Straight Way (i.e. Islamic Monotheism?): can someone walking on his face be more guided than someone walking (سَوِيًّا) – proper, upright, balanced and sound. This person is walking on the Straight Path so he knows the position of Allah (سبحانه و تعالی) and knows the position of everything else. Anyone who is not (سَوِيًّا) then he will be “blind” and “deaf”.
- In order to walk straight, we need beneficial knowledge from the Qur'an and Sunnah, good and lawful provision and acceptable righteous good deeds.

¹⁰ Part of longer hadith - Sunan an-Nasa'i 2086

SUPPLICATION FOR BENEFICIAL KNOWLEDGE, GOOD PROVISION AND ACCEPTED DEEDS

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . كَانَ يَقُولُ إِذَا صَلَّى الصُّبْحَ حِينَ يُسَلِّمُ " اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا
وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا " .

It was narrated from Umm Salamah that when the Prophet (ﷺ) performed the Subh (morning prayer), while he said the Salam, he would say: 'Allahumma inni as'aluka 'ilman nafi'an, wa rizqan tayyiban, wa 'amalan mutaqabbalan (O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds).'¹¹

- Someone can look balanced and sound outwardly, but does not turn to the Qur'an and Sunnah for guidance and there is no guidance except what Allah (سبحانه وتعالى) says and the Prophet (صلى الله عليه وسلم) says.

SUPPLICATION FOR GUIDANCE

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: " اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالعِفَافَ وَالغنى "
'Abdullah bin Mas'ud (May Allah be pleased with him) reported that the Prophet (صلى الله عليه وسلم) used to say: "Allahumma inni as'alukal-huda wat-tuqa wal-'afafa wal-ghina (O Allah! I ask You for guidance, piety, chastity and self- sufficiency)".¹²

¹¹ Sunan Ibn Majah Book 5, Hadith 978

¹² Riyadh As Saliheen, Muslim, Book 1, Hadith 71

- The one walking on his face sees truth as falsehood and falsehood as truth; he sees the good as bad and the bad as good; and he sees the sinner better than the worshipper. His heart will be twisted, he is unhappy and all his decisions and choices bring him misery.
- He thinks this life is only to eat, drink and die but Allah (سبحانه وتعالى) has created him for a greater and more noble purpose which is to do his best in order to live a good life in this life and the next.
- Allah Al Haadi is guiding us through beneficial knowledge and through His ayat. When He guides us then no one can misguide us, and He guides whomever He wills according to His perfect knowledge and wisdom.
- When we take the guidance of Allah (سبحانه وتعالى) from whatever He shows us then He will show us more guidance, more feelings and taqwa.

SURAH MOHAMMED 17

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

While as for those who accept guidance, He increases their guidance and bestows on them their piety.

- We will have built-in taqwa if we take the guidance of Allah (سبحانه وتعالى), and we need guidance until we can reach paradise.

SURAH AL 'ARAAF 43

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۗ

And they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us!

- We want our life to be based on the guidance of Allah (سبحانه وتعالى).

SURAH AL MULK 23

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ

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

- (قُلْ) (Say): then Allah (سبحانه وتعالى) commands the Prophet (صلى الله عليه وسلم) to say. It is no longer "question phase" because Allah (سبحانه وتعالى) has showed us two distinct ways. Allah (سبحانه وتعالى) prepares the people first and then He brings forth the messenger to tell the people. What is the Prophet (صلى الله عليه وسلم) to say?
- (هُوَ الَّذِي أَنْشَأَكُمْ) (it is He Who has created you,): it is Allah (سبحانه وتعالى) Who (أَنْشَأَكُمْ) – constructed us and created us with no example, model, helper or mediator. He perfected our existence by granting us essentials which if we use in the best way then we will reach the highest levels of paradise.

○ (وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ) (and endowed you with hearing (ears) and seeing (eyes), and hearts.): Allah (سبحانه وتعالى) made for us: hearing, seeing and hearts. Hearing and seeing are mentioned as senses while the heart is the container.

1. (السَّمْعَ): hearing, to hear is an inlet for guidance. Allah (سبحانه وتعالى) does not mention the ears, the limb itself, but the senses.
2. (الْأَبْصَارَ): seeing, to see is an inlet for guidance. We will learn better and attain more guidance when we hear and see.
3. (الْأَفْئِدَةَ): the heart is place for feelings. All that we hear and see goes to the main place for feelings which is the heart.

○ May Allah (سبحانه وتعالى) make us hear and see all that is good and protect us from hearing and seeing all that is evil.

○ (قَلِيلًا مَّا تَشْكُرُونَ) (Little thanks you give.): Allah (سبحانه وتعالى) granted us hearing, seeing and a heart in order to be grateful, how? Gratitude is to:

1. Attribute all blessings to Allah (سبحانه وتعالى)
2. Speak of the blessings of Allah (سبحانه وتعالى)
3. Use our limbs to worship Allah (سبحانه وتعالى)

○ We should not use our hearing and seeing to find faults or complain in the Dominion of Allah (سبحانه وتعالى), but to be grateful to Him. However, only a minority are grateful and we want to be from that minority. It also means we are not grateful enough.

- To be able to hear and see are great blessings which we can easily neglect being grateful for them. We do not own anything in the Dominion of Allah (سبحانه وتعالى), but we are all His slave.
- We need to know the position of Allah (سبحانه وتعالى) and our position. We do not want to be someone who uses our hearing and seeing to find faults.

SUPPLICATION TO BE GRANTED LIGHT

اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَمِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا وَمِنْ بَيْنِ يَدَيَّ نُورًا وَمِنْ خَلْفِي نُورًا وَاجْعَلْ لِي فِي نَفْسِي نُورًا وَأَعْظِمْ لِي نُورًا

The Messenger of Allah (ﷺ) said: "Place light in my heart, light in my tongue, light in my hearing, light in my sight, light above me, light below me, light on my right, light on my left, light in front of me, light behind me, place light in my soul, and make light abundant for me."¹³

- We ask Allah (سبحانه وتعالى) to be our eyes, ears, hands and feet so that we do all that is pleasing to Him and to protect us from the evil of ourselves.
- When we are in the Dominion of Allah (سبحانه وتعالى) and He has granted us everything, then who are to be ungrateful to Him? Astaghfar Allah.

¹³ Sahih Muslim 763

- Imagine every night we recite Surah Al Mulk and this is to remind us to repent and ask for forgiveness for not being grateful to Him. Surah Al Mulk is so powerful that it can even extract gratitude from the heart.
- Allah (سبحانه وتعالى) is dealing with us so much generosity that we feel we are not doing wrong, but we need to be grateful. We want to hear and see all that will make us grateful. There are no faults in the Dominion of Allah (سبحانه وتعالى), but there are faults in the actions of the people.
- To remember Allah (سبحانه وتعالى) is the head of gratitude. When we remember Allah (سبحانه وتعالى) then we will remember to be grateful to Him. And when we are grateful then Allah (سبحانه وتعالى) will increase us.

SURAH AL BAQARAH 152

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

SURAH AN NAML 19

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي

عِبَادِكَ الصَّالِحِينَ

"My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I

may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

- Before sleeping, instead of thinking of our problems and issues, we should think of all the blessings Allah (سبحانه وتعالى) has given us such as being alive, having health, being able to eat, drink, learning and having a roof over our heads.

HOW DO WE APPLY THESE AYAT IN OUR LIFE?

- To fear Allah (سبحانه وتعالى) out of knowledge and be grateful to Him.
- To use our tongue to be grateful and not to complain or find faults.
- To ask Allah (سبحانه وتعالى) for guidance and take the Qur'an and Sunnah as means of guidance.
- To remember Allah (سبحانه وتعالى), be grateful to Him and worship Him in excellence.

MAY ALLAH MAKE US AMONG THE GRATEFUL ONES. AMEEN.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

03 SEPTEMBER 2020 | 15 MUHARRAM 1442 | CLASS #15

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

SUPPLICATION FOR BENEFICIAL KNOWLEDGE, GOOD PROVISION AND ACCEPTED DEEDS

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . كَانَ يَقُولُ إِذَا صَلَّى الصُّبْحَ حِينَ يُسَلِّمُ " اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا
وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا " .

It was narrated from Umm Salamah that when the Prophet (ﷺ) performed the Subh (morning prayer), while he said the Salam, he would say:

‘Allahumma inni as'aluka 'ilman nafi'an, wa rizqan tayyiban, wa 'amalan mutaqabbalan (O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds).’¹⁴

- The Prophet (صلى الله عليه وسلم) did not ask Allah (سبحانه وتعالى) for any increment except to be increased in knowledge.

SURAH TA HA 114

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say: "My Lord! Increase me in knowledge."

- The word (عِلْمٌ) means a flag and something that is with evidence. Knowledge is not about something we know today and changes tomorrow, but true knowledge is knowledge of the deen which does not change and is based on what Allah (سبحانه وتعالى) and the Prophet (صلى الله عليه وسلم) tells us.
- For the ayat of the Qur'an, as our faith increases, Allah (سبحانه وتعالى) teaches us more and this is "fiqh" – deep comprehension. And the greatest of knowledge is knowledge of Allah (سبحانه وتعالى) because there is no

¹⁴ Sunan Ibn Majah Book 5, Hadith 978

knowledge greater and more noble than learning about Allah (سبحانه وتعالى).

We ask Allah (سبحانه وتعالى) to increase us in knowledge about Him. Ameen.

- While we are in the Dominion of Allah (سبحانه وتعالى), we cannot encompass everything by our knowledge. There are many names of Allah (سبحانه وتعالى) which are connected to knowledge. Allah (سبحانه وتعالى) is All-Knowing of what is inside the chests (عليم بذات صدور). So it is not only about our actions and utterances we should be aware of, but about our feelings and what we believe.
- Allah (سبحانه وتعالى) knows the finest mysteries and the most hidden matters (ألا يعلم وهو اللطيف الخبير) – Should He not know and He is The Most Subtle, All-Aware. Allah (سبحانه وتعالى) encompasses everything single detail and knows its cause, consequence and order.
- Allah (سبحانه وتعالى) is Al Baseer (البصير) Who not only sees everything, but sees it with deep insight.
- Allah (سبحانه وتعالى) encompasses everyone by His Knowledge and He knows when is the Day of Judgement, and this puts everyone in their place.

SURAH AL MULK – AYAT 24 TO 26

- Guidance is in the Hands of Allah (سبحانه وتعالى) and we need to be grateful for the means of guidance from hearing, seeing and hearts so that we may attain guidance.

SURAH AL MULK 24

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

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

- (قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ) (Say: "It is He Who has created you on the earth,): Allah (سبحانه وتعالى) (ذَرَأَكُمْ) – spread us all over the earth. We might see ourselves as "big", but we are like atoms if we look at the bigger picture.
- Allah (سبحانه وتعالى) scattered us all over the earth and it is not random where He placed us. If we ask ourselves, "where are we now, where are we sitting?" – is this where we thought we would be? Subhan Allah. This shows us the power and decree of Allah (سبحانه وتعالى) to move us and place us.
- Allah (سبحانه وتعالى) knows everyone in His Dominion, and what else?
- (وَإِلَيْهِ تُحْشَرُونَ) (and to Him shall you be gathered (in the Hereafter)."): He will gather us all on the Day of Judgement. With one blow of the trumpet, everyone will be resurrected and gathered, and no one can escape or hide from Allah (سبحانه وتعالى).

SURAH LUQMAN 28

مَا خَلَقُكُمْ وَلَا بَعَثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allah is All-Hearer, All-Seer.

SURAH AR RAHMAN 33

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!

- On the Day of Judgement, no one will have a choice to be gathered or not – all will all be gathered. We should make our concern to gather ourselves to the One Whom we will return to. We will not return to our spouses, children or families because they too will be gathered. Everyone will be for himself on that Day.

SURAH ABASSA 34 TO 37

34.

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ

That Day shall a man flee from his brother,

35.

وَأُمِّهِ وَأَبِيهِ

And from his mother and his father,

36.

وَصَاحِبَتِهِ وَبَنِيهِ

And from his wife and his children.

37.

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Everyman that Day will have enough to make him careless of others.

- Despite the bodies becoming ashes and dust, Allah (سبحانه وتعالى) will gather them all alive. By knowing this, why do we associate with Him or believe in other than Him? Subhan Allah. Nevertheless, there are still those who deny and belie. There is a question that is always repeated, but one does not answer it because such a question shows narrow-mindedness.

SURAH AL MULK 25

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

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

- (وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ) (They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth.?): this question is repeated throughout different eras and different languages. They ask

“when is the Day of Judgement?”, and this shows their denial of Allah (سبحانه وتعالى), what He has told us, the Messengers and the Last Day.

- Anyone who asks this shows someone who underestimates Allah (سبحانه وتعالى) and does not know themselves or their position.
- It is not about when the Day of Judgement will take place, but what have we prepared for it.
- Even the angel Israfeel who will blow into the trumpet does not know when it will take place. No one knows except Allah (سبحانه وتعالى).
- The Day of Judgement will take place and this is the Promise of Allah (سبحانه وتعالى). Anything Allah (سبحانه وتعالى) promises will surely be fulfilled because He never breaks His Promise.
- We are in the Dominion of Allah (سبحانه وتعالى) and we need to accept whatever Allah (سبحانه وتعالى) shows; we do not need to know everything. Do we even know when we will die? No, and this is from the vast mercy of Allah (سبحانه وتعالى) to not disclose this to us.

PRAY AS IF IT IS YOUR LAST PRAYER

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي وَأَوْجِزْ . قَالَ " إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُودِعٍ وَلَا تَكَلِّمْ بِكَلَامٍ تَعْتَدِرُ مِنْهُ وَأَجْمِعِ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ " .

“A man came to the Prophet (ﷺ) and said: ‘O Messenger of Allah, teach me but make it concise.’ He said: ‘When you stand to pray, pray like a man

bidding farewell. Do not say anything for which you will have to apologize.
And give up hope for what other people have."¹⁵

WHAT HAVE YOU PREPARED FOR IT

عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَجُلًا ، سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّاعَةِ ، فَقَالَ مَتَى السَّاعَةُ قَالَ
" وَمَاذَا أَعَدَدْتَ لَهَا " . قَالَ لَا شَيْءَ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ " أَنْتَ مَعَ مَنْ
أُحِبِّبْتَ " . قَالَ أَنَسٌ فَمَا فَرِحْنَا بِشَيْءٍ فَرِحْنَا بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنْتَ مَعَ مَنْ أُحِبِّبْتَ " .
قَالَ أَنَسٌ فَأَنَا أُحِبُّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ ، وَأَرْجُو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي إِيَّاهُمْ ، وَإِنْ
لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ .

A man asked the Prophet (ﷺ) about the Hour (i.e. Day of Judgment) saying,
"When will the Hour be?" The Prophet (ﷺ) said, "What have you prepared for
it?" The man said, "Nothing, except that I love Allah and His Messenger." The
Prophet (ﷺ) said, "You will be with those whom you love." We had never
been so glad as we were on hearing that saying of the Prophet (i.e., "You will
be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and
Umar, and I hope that I will be with them because of my love for them
though my deeds are not similar to theirs.¹⁶

¹⁵ Sunan Ibn Majah, Book 37, Hadith 4310

¹⁶ Sahih al-Bukhari 3688

SURAH AL MULK 26

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

Say (O Muhammad صلى الله عليه وسلم): "The knowledge (of its exact time) is with Allah only, and I am only a plain warner."

- (قُلْ) (Say (O Muhammad صلى الله عليه وسلم)): Allah (سبحانه وتعالى) commands the Prophet (صلى الله عليه وسلم) to respond to those who disbelieve, and tell them about Allah (سبحانه وتعالى) and himself. What does he respond to them?
- (إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ) ("The knowledge (of its exact time) is with Allah only,): verily the knowledge of the Hour and the unseen are with Allah (سبحانه وتعالى). Every knowledge is with Allah (سبحانه وتعالى) and Allah is the One Who is worthy of being worshipped. No one knows when the Day of Judgement will take place, not an angel or messenger.

SURAH TA HA 52

قَالَ عَلَّمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

[Musa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

- Allah (سبحانه وتعالى) gives evidence that the resurrection will take place such as the dead land growing and when we are waking up then this is a reminder of the resurrection because sleep is a minor death.

- We should believe, trust and do our best in this life because when we die our qiyama has begun, this is called (القيامة الصغرى) – minor qiyama.
- (وَأِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ) (and I am only a plain warner.): the Prophet (صلى الله عليه وسلم) is a clear warner. This means he warns of the coming of the Day of Judgement, but he does not say when it will take place.
- If we place the hereafter in front of us then we will do our best.

WHOEVER BELIEVES IN ALLAH AND THE LAST DAY

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ "

The Prophet (ﷺ) said, "Whoever believes in Allah and the Last Day, should not hurt his neighbor and whoever believes in Allah and the Last Day, should serve his guest generously and whoever believes in Allah and the Last Day, should speak what is good or keep silent."¹⁷

- We will do our best when we know we will be brought back to life, we will be recompensed for all that we have done and there will be only two eternal abodes – paradise and hellfire.
- The warning needs to be clear, why? So that we prepare for this day.

¹⁷ Sahih al-Bukhari 6136

SURAH ASH SHU'ARA 88 TO 89

88.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

The Day whereon neither wealth nor sons will avail,

89.

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)]."

- Our measure on the Day of Judgement is not our color, wealth, nationality or academic degree but it is the soundness of our heart and deeds.
- The messenger was sent to warn the people so they may be saved. Recall in the previous ayat in Surah Al Mulk, those being thrown into the hellfire will be asked, "did the warner not come to you?" and they will say "yes but we belied them."

SURAH AL MULK 8 TO 9

8.

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

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

9.

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

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.'"

HOW DO WE APPLY THESE AYAT IN OUR LIFE?

- To be certain of the resurrection and make the hereafter our concern.
- To not get caught up when the Day of Judgement will take place, but to prepare for it.
- To be certain Allah (سبحانه وتعالى) will fulfill His Promise and He will resurrect us.
- To beware of both our inner and outer because Allah (سبحانه وتعالى) will resurrect us and recompense us.

MAY ALLAH MAKE US TO SUBMIT AND BELIEVE IN HIM. MAY HE MAKE US TO BEHAVE IN HIS DOMINION AND TO PREPARE FOR THE LAST DAY WITH A SOUND HEART. AMEEN.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

06 SEPTEMBER 2020 | 18 MUHARRAM 1442 | CLASS #16

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- Everything belongs to Allah (سبحانه وتعالى) and only He knows who is doing his best by taking the guidance and who is doing the worst by not taking the guidance.
- To not take the guidance is not about someone not doing anything, but someone who is exceeding his boundaries against the messengers. He not only belies them, but accused them.
- Anyone not taking the guidance of Allah (سبحانه وتعالى) is falling on his face, and will end up challenging the messengers by asking, “when is the Promised Last Day, if you are truthful?”.
- The messenger says, “the knowledge is with Allah and I am a clear warner.”

- Someone denying will see the impact of his disbelief on the Day of Judgement, and will see no one can avail him.
- As we are in the Dominion of Allah (سبحانه وتعالى) – we are to listen, hear and be thankful, and we should not retaliate or transgress even if we are on the truth.

SURAH AL MULK – AYAT 27 TO 28

SURAH AL MULK 27

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

But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!"

- The disbelievers are asking when is the Day of Judgement, and not because they want to believe, but out of mockery and denial.
- Allah (سبحانه وتعالى) is the Owner of the Day of Judgement and they will see with their own eyes the destruction they called on themselves. Thus we should believe in Allah (سبحانه وتعالى), the Angels, the Books, the Messengers, the Last Day and the Decree before we see it and it is too late.
- (فَلَمَّا رَأَوْهُ زُلْفَةً) (But when they will see it (the torment on the Day of Resurrection) approaching,): if someone is not listening to the reminders, then he will see it and witness it, but it will be too late. What will they see?

- They will see all that they denied. They will see the angels of punishment, the torment of the grave, the horrors of the Day of Judgement and the hellfire. They will see all the stations of the hereafter from the time of death, and it will only get worse and worse. The disbelievers will wish for the Day of Judgement to not come when they see the torment of the grave because they know it will only be worse for what is yet to come. Unlike for the believer whom it will only get better.
- Between us and the hereafter is death and we do not know when death will befall us.
- Allah (سبحانه وتعالى) has created life and death to see who will do his best in this life.

SURAH AL MULK 27

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ

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;

- (سَيِّئَاتُ) (the faces of those who disbelieve will change and turn black with sadness and in grief): the impact of their disbelief will be shown on their faces. On the Day of Judgement, there will be faces that will be darkened and faces that will be bright. Their faces will be (سَيِّئَاتُ) – becoming worse and worse with all the negative feelings from sadness, sorrow, regret and misery. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.

- Our feelings are reflected on our face, even before the tongue utters.
- We ask Allah (سبحانه وتعالى) to brighten our faces and nothing can brighten it except faith and righteous good deeds. What will be said to them?
- (وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ) (and it will be said (to them): "This is (the promise) which you were calling for!"): recall in the start of Surah Al Mulk, the angels asked them, "did the warners not come to you, warning you of the fire?". They underestimated the warnings, so it will be said to them, "what you are seeing now, which shows on your face, is what you have been calling and asking for".
- They can see everything with which they challenged the messengers. To not only be tormented physically, but also emotionally adds more to their torment.
- What causes us to be balanced? Faith. And what causes us to be crooked? Disbelief.
- As we are in the Dominion of Allah (سبحانه وتعالى), we should not challenge the messengers or disbelieve in them, but submit to Allah (سبحانه وتعالى).

SURAH AL MULK 28

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

Say (O Muhammad صلى الله عليه وسلم): "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?"

- In the upcoming ayat, Allah (سبحانه وتعالى) commands the Prophet (صلى الله عليه وسلم) to address the disbelievers and anyone who denies or rejects the truth.
- They not only belie the truth, but also wish for the destruction for the followers of the truth. The disbeliever feels threatened by the believer, even if the believer does not do anything to him, why? Because he feels irritated to see someone following the truth and not him.
- When the truth comes, either someone will submit or not. How does one who does not submit try to overcome his imbalance? By mocking the believers.
- In the Dominion of Allah (سبحانه وتعالى), no one has the power to destroy or bring about destruction except Allah (سبحانه وتعالى).
- (قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا) (Say (O Muhammad صلى الله عليه وسلم): "Tell me! If Allah destroys me, and those with me, or He bestows His Mercy on us -): tell them O Mohammed (صلى الله عليه وسلم), "if Allah (سبحانه وتعالى) destroys me and those with me, or has mercy on us" and by stating these two cases, it shows both are for Allah (سبحانه وتعالى) to decide. Even if the disbelievers plot to destroy the Prophet (صلى الله عليه وسلم) and those with him, and if anything happens, it is from Allah (سبحانه وتعالى) because they are in the Dominion of Allah (سبحانه وتعالى). Or if Allah (سبحانه وتعالى) has mercy on them then He will save them from any destruction and calamity.
- To wish bad for anyone will not benefit us. Someone might be jealous or arrogant, thinking if they destroy someone then they will be safe and not

threatened, but that will not avail the torment from them. This is not a correct relation with Allah (سبحانه وتعالى) because it is thinking of one's desires and exceeding the boundaries.

- (فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ) (who can save the disbelievers from a painful torment?): In the Dominion of Allah (سبحانه وتعالى), only He can keep us safe. Whether a Messenger remains or dies, it will not save us from the punishment. We need to save ourselves from the painful torment by believing in Allah (سبحانه وتعالى), submitting to Him and doing righteous good deeds. Removing things around us will not solve things, but it is to go back to ourselves and remove the evil within us.

HOW DO WE APPLY THESE AYAT IN OUR LIFE?

- Increase in faith and good deeds.
- Hope in the mercy of Allah (سبحانه وتعالى).
- Do not deny or mock the warnings.
- Do not wish for the destruction of anyone.

MAY ALLAH KEEP US FIRM ON THE FAITH AND PROTECT US FROM ALL TYPES OF DISBELIEF. AMEEN.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

سورة الملك

SURAH AL MULK

07 SEPTEMBER 2020 | 19 MUHARRAM 1442 | CLASS #17

SURAH AL MULK (سورة الملك)

CHAPTER OF THE DOMINION

INTRODUCTION

- We praise Allah (سبحانه وتعالى) for all of His favors and bounties; knowing about Allah (سبحانه وتعالى) and believing in Him are the greatest blessings.
- In Surah Al Mulk, we find out who we are and Who is Allah (سبحانه وتعالى) and in conclusion we do not know anything except what Allah (سبحانه وتعالى) teaches. And we will not know His greatness, except by His vast mercy to allow us to feel it.
- As we reach the conclusion of Surah Al Mulk, we will look at one ayah which combines both the past and future.

SURAH AT TAHEREEM 8

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) - the Day that Allah will not disgrace the Prophet (Muhammad صلى الله عليه وسلم) and those who believe with him. Their Light will run forward before them and (with their Records - Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."

- We have gone over this ayah numerous times, yet it shows we really do not know. It is not in our hands to complete anything, but everything is in the Hands of Allah (سبحانه وتعالى) and He is able to do all things.
- Our provision in this life is guaranteed, but if we will be admitted to paradise or not is not guaranteed. We cannot guarantee anything, but we need Allah (سبحانه وتعالى), to believe in Him and rely on Him to have a beautiful end. We cannot trust ourselves, even if we have one minute before we die. We cannot trust our deeds or what we did, but we only trust Allah (سبحانه وتعالى).

- We cannot take things for granted because we can deceive ourselves when we reach the end. Even if it is one ayah or one word, no one can complete it for us except Allah (سبحانه وتعالى).
- There are people who have light, but it will be put off before they reach paradise. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- No one will put off our light except for the evil of ourselves and if we think we do not need repentance.
- We ask Allah (سبحانه وتعالى) to complete our light, to forgive our sins and only He is able to do all things. We rely and trust in The Most Merciful.
- Allah (سبحانه وتعالى) created us to know more about Him, to devote ourselves to Him and to be grateful to Him for all that we hear, see and feel.

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (a slippery bridge over the Hell) safely] and grant us forgiveness.

Verily, You are Able to do all things."

- Surah At Tahreem is before Surah Al Mulk because when we repent, we will see the Dominion of Allah (سبحانه وتعالى) and then comes Surah Al Qalam which will forth the best manners.

SURAH AL MULK – AYAT 29 TO 30

- The journey of Surah Al Mulk is not only looking at a scene, but truly living it. We are in the Dominion of Allah (سبحانه وتعالى) and we need to know who we are. When we look up in the sky, do we see any faults? If we see any faults then it is because we have faults. We should use our eyes to see the truth and not faults. We should use our ears to hear the warning before seeing it.
- We are in the Dominion of Allah (سبحانه وتعالى) and we need to understand why we are created and why are we here in this life. We are here in this life to do our best and Allah (سبحانه وتعالى) knows our cracks and faults. Thus we should keep ourselves safe with the One Who has knowledge of the unseen. To remain focused on gratitude, and to do our best and not interfere in the Dominion of Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) supports the messengers with the best answers. The messenger cannot benefit or harm us; Allah (سبحانه وتعالى) alone can destroy us or have mercy on us. We should not be afraid or think anyone can cause us harm or benefit.

SURAH AL JINN 18 TO 28

18.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

And the mosques are for Allah (Alone): so invoke not anyone along with Allah.

19.

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

And when the slave of Allah (Muhammad صلى الله عليه وسلم) stood up invoking Him (his Lord - Allah) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).

20.

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

Say (O Muhammad صلى الله عليه وسلم): "I invoke only my Lord (Allah Alone), and I associate none as partners along with Him."

21.

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

Say: "It is not in my power to cause you harm, or to bring you to the Right Path."

22.

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

Say (O Muhammad صلى الله عليه وسلم): "None can protect me from Allah's punishment (if I were to disobey Him), nor can I find refuge except in Him."

23.

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ ۗ وَمَنْ يَعُصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

"(Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism), and whosoever disobeys Allah and His Messenger, then Verily, for him is the Fire of Hell, he shall dwell therein forever."

24.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ أضعفُ ناصِرًا وَأَقَلُّ عَدَدًا

Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

25.

قُلْ إِنْ أَدْرِي أَقْرَبُ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

Say (O Muhammad صلى الله عليه وسلم): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.

26.

عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."

27.

إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

28.

لِيَعْلَمَ أَن قَدِ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا

[He (Allah) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allah). And He (Allah) surrounds all that which is with them, and He (Allah) keeps count of all things (i.e. He knows the exact number of everything).

- When the Prophet (صلى الله عليه وسلم) recited the Qur'an, the jinn started to gather around him and he said that he cannot benefit or harm them. His role is to only convey the message of Who is Allah (سبحانه وتعالى) and that he is a slave of Allah (سبحانه وتعالى). He worships Allah (سبحانه وتعالى) alone and does not associate with Him, and should anything happen, then he can only turn to Him. We are to respect the Messenger (صلى الله عليه وسلم) whom Allah (سبحانه وتعالى) chose.
- Only Allah (سبحانه وتعالى) is vast in mercy and only He showers the people with mercy. It is not for us to see who deserves mercy or not. Allah (سبحانه وتعالى) is vast in mercy to the believers and non-believers, to the animals and humans.
- It is important to think good of Allah (سبحانه وتعالى), believe in Him, believe in His perfection, divinity and beauty. How can we trust and rely on Him if we do not believe in Him? Subhan Allah.
- When Allah (سبحانه وتعالى) shows us His Dominion, it is not to bring out small worships from us, but to extract the best worships from us in order to reach the best. Sometimes we are not doing our best, are not relying the best or not believing the best.

SURAH AL MULK 29

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

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

- (قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا) (Say: "He is the Most Gracious (Allah), in Him we believe, and in Him we put our trust.): we believe in the Most Merciful and put our trust in Him. Who said when we read about tawwakul then we can attain it? Subhan Allah.
- Only by Allah's might, He will bring decrees to extract tawwakul from us. This is only when we know who we are and "resign" from thinking we can provide, benefit or harm. We are not a lord, master, owner or even capable of lifting our hands. It is only Allah (سبحانه وتعالى) Who can show us this.
- (فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ) (So you will come to know who it is that is in manifest error.): only Allah (سبحانه وتعالى) is The All-Knower, but we will exceed our boundaries when we interfere and think we know. We do not know, so we should "resign" from this as well. We "resign" from knowledge and ability because these are the foundations of lordship.
- We do not need to drown with ingratitude or be with those who are ungrateful because then we will be like them.
- When we have tawwakul then we "resign" from what we think we can do and not stress. At the same time, we cannot be as if we are dead or feelingless because we should have feelings for Allah (سبحانه وتعالى).

- In the future and hereafter, we will know who is in error; we do not want to be in deception, but put our trust in Allah (سبحانه وتعالى) to keep us firm.

SURAH AL MULK 30

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ

Say (O Muhammad صلى الله عليه وسلم): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

- Surah Al Mulk ends with a final question. Something common yet essential. We are not talking about gold or silver, but pure water under the earth which cannot be extracted to drink.

SURAH AL ANBIYAA 30

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

And We have made from water every living thing.

- Water comes from above and we will be unable to drink from it if it sinks. Similarly, water is reflective of divine knowledge; we do not own it, but it belongs to Allah (سبحانه وتعالى). It can sink and we will be unable to attain from it.
- Only by Allah's vast mercy we are able to drink "water", and only by His vast mercy can we benefit from the divine knowledge and grow in faith.

- (قُلْ) (Say (O Muhammad صلى الله عليه وسلم): Allah (سبحانه وتعالى) then concludes Surah Al Mulk by telling the Prophet (صلى الله عليه وسلم) to say.
- (أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ) ("Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"): Only Allah (سبحانه وتعالى) can bring pure water to us. We want easy, flowing water that comes to us to the surface. We do not want any impurities in that water. Only Allah (سبحانه وتعالى) can make us benefit from water, so what about something greater such as wealth, knowledge and faith.
- We should not be deceived with what we have or what our eyes see, but trust Allah (سبحانه وتعالى), believe in His warnings, be constantly grateful, and not exceed our boundaries. Only Allah (سبحانه وتعالى) can make us benefit from what we have.
- We want to see this water so we should trust Allah (سبحانه وتعالى) and believe in Him. He will make us see this water with our own eyes.
- The best deeds are to fear Allah (سبحانه وتعالى) in private, to be grateful and the peak of worships is tawwakul.
- Surah Al Mulk is a great and magnified surah, yet at the same time it puts us in our right place as slaves of Allah (سبحانه وتعالى), seeing the water flowing.

THIS IS THE END OF SURAH AL MULK. ALL PRAISES ARE DUE TO ALLAH – LORD OF THE WORLDS.

MAY ALLAH ACCEPT FROM ALL AND MAY HE MAKE US AMONG THOSE WHO ARE GRATEFUL AND WHO WORSHIP HIM ALONE.

WE ARE GRATEFUL TO ALLAH FOR ALL THE DECREES TO ALLOW US TO COMPLETE THIS SURAH.

WE ARE GRATEFUL FOR ALL THE MEANS TO ALLOW US TO LEARN.
MAY ALLAH INCREASE US IN KNOWLEDGE. AMEEN.

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