

word to word
English Translation
of

SURAH (Chapter)
REHMAN
&
SURAH (Chapter)
MULK

Compiled by:
Dr. S.M. Hassan Rizvi



Word to Word
English Translation
of

SURAH (Chapter) REHMAN

(The Most Beneficent)

&

SURAH (Chapter) MULK

(The Kingdom)
of God

Along with Commentary

Compiled by:
Dr. S. M. Hasan Rizvi



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مولوی محمد اللہ وسایا خان بلوچ

مستند پروف ریڈر وزارت مذہبی امور۔ حکومت پاکستان۔ اسلام آباد

تصدیق نامہ

میں نے الصحف پبلیشرز کراچی کا مطبوعہ رسالہ / کتاب / قرآن پاک سورہ رحمان، دوسرہ منک

کو بغور پڑھا اور اس کے تمام اعراب و حروف کو چیک کیا اس میں جو اغلاط تھیں وہ

درست کر دی گئی ہیں۔ میں تصدیق کرتا ہوں کہ یہ مذکورہ بالا رسالہ / کتاب / قرآن پاک کا سورہ رحمان منک

اغلاط سے پاک و منزہ ہے۔

فقط
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حکومت سندھ
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المصدر
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SURAH AR-RAHMAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ			
الرَّحِيمِ	الرَّحْمَنِ	اللَّهُ	بِسْمِ
The most Merciful	The most Beneficent	Allah	In the name of & with the help of
In the name and seeking help of Allah, the most Beneficent, the most merciful			
الرَّحْمَنُ (۱)			
The Most Beneficent, The Most Gracious			
<p>Ar-Rahman – The title of this Chapter has been chosen aptly, as this particular attribute of Allah cannot be applied to a non-god entity. It can only be applied to Allah Almighty, as ‘Ar-Rahman’ literally means, “the One who bestows His bounty and favour on all”, and no other entity possesses this quality except Him. Whereas, another attribute of Allah, ‘Ar-Rahim’ literally means “the One who is Merciful to some (who are faithful)”, and this quality can be applied to a human being.</p> <p><i>Source: Tafseer-e-Namoona</i></p> <p>It has been narrated by Imam Ja’far Sadiq (P) that the Holy Prophet (p.b.u.h.) said that the attribute ‘Ar-Rahman’ is special in its universality.</p>			

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That is why such a characteristic can only be reserved for Allah, because His mercy and grace is universal.

Source: Tafseer Noor-ul-Saqlain

In this surah, Allah mentions the bounties and blessings bestowed by Him in this world and the hereafter, including those that are common for all mankind (whether they are believers or non believers), and also those special bounties that are reserved only for the believers. This Surah begins with Allah's attribute 'Ar-Rahman' signifies that Allah is 'Rahman' (One who bestows bounties and favours on all) to all His creation.

Source: Fasal-ul-Khitaab

The Occasion of Revelation (Shaan-e-Nuzool)

The Christians used to ask the Prophet, "We know Allah, the God Almighty, but who is 'Rahman'?"

And also, "Who teaches you the Quran?"

That is why it has been clarified right at the beginning of this surah that Allah is 'Ar-Rahman' and that the Prophet of Allah (p.b.u.h.) has been taught the Quran by 'Ar-Rahman'

The Quran has been revealed for the benefit of, and as a favour on all mankind. Henceforth, if someone does not gain from this river of guidance, it is certainly his own loss.

From the beginning to the end of this surah, 'Ar-Rahman' has been praised using beautiful terminology, so as to make mankind comprehend what 'Ar-Rahman' is. Allah informs man that 'Ar-Rahman' is the One who taught the Quran to the Holy Prophet (p.b.u.h.), and bestows on all the bounties of this world and the hereafter.

Sources: Tafseer-e-Saafi; Fasal-ul-Khitaab; Tafseer-e-Kabeer

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عَلَّمَ الْقُرْآنَ (۲)	
عَلَّمَ	الْقُرْآنَ
taught	The Quran
(It is Allah who) taught the Quran (to Muhammad) (P)	
<p>Reflecting on this verse, researchers conclude that the knowledge of the Quran is Allah's greatest bounty to mankind, as out of all the bounties bestowed by Allah, He mentions foremost the teaching of the Quran to the Holy Prophet (p.b.u.h.). It certainly signifies that acting upon Quranic teachings ensure man's success and happiness in both the world and the hereafter.</p> <p>The Beneficent Lord taught the Quran to the Prophet (p.b.u.h.), implying that only Allah and His messenger (p.b.u.h.) and the person(s) taught by Allah can impart this knowledge to others.</p> <p><i>Source: Tafseer Tabiyan</i></p> <p>Hazrat Imam Ali Raza (a.s.) relates that the Holy Prophet (p.b.u.h.) said,</p> <p>"Ali (a.s.) has been given the knowledge of all such things that people are unaware of."</p> <p><i>Source: Tafseer Ali Ibn-e-Ibrahim</i></p> <p>In this verse, Allah makes it clear to the disbelievers that the Quran is not the word of the Prophet (p.b.u.h.), but instead, he has been imparted knowledge of the Quran by Allah Himself. The word is Allah's, and the medium through which it is revealed is the Prophet (p.b.u.h.).</p> <p>Another conclusion derived from this verse is that we cannot understand the Quran directly, as we lack the special knowledge imparted to the Holy Prophet (p.b.u.h.) by Allah. The Imams of Ahlul-Bayt possess the profound knowledge of the Quran, as the Prophet (p.b.u.h.) himself said,</p> <p>"I am the city of knowledge and Ali is its door."</p> <p><i>Sources: Tarmizi, Sawaiq Muharriqa, Majma' Al Bayaan; Tafseer Anwaar-ul-Najaf, Tafseer Noor-ul-Saqlain)</i></p>	

خَلَقَ الْإِنْسَانَ (۳)	
الْإِنْسَانَ	خَلَقَ
man	He created
He (Allah) created man.	

The preceding verse clarifies that Allah taught the Quran to the Prophet (p.b.u.h.), and this verse informs that He created mankind. The order of the verses should be observed, as it signifies that the teaching of Quran took place even before the creation of mankind. The Holy Prophet (p.b.u.h.) is reported to have said,

“Allah foremost created my ‘nur’ (light).”

Sources: Al Hadees; Baha-ul-Anwar

Hazrat Ali (a.s.) is reported to have said that when Allah created the Holy Prophet (p.b.u.h.), He reserved the pure and revered ‘nur’ in twelve curtains or veils for seventy-eight thousand years. These were,

1. The veil of ‘qudrat’ or ‘divine power’, where for twelve thousand years, the ‘nur’ prayed:
“Subhana rabi-al-aala wa bi hamdih”.
2. The veil of ‘azmat’ or ‘greatness’, where he prayed for eleven thousand years:
“Subhana aa'lames-sirre wal khafiyyaate”.
3. The veil of ‘minnat’ or ‘humble, earnest supplication’, where for ten thousand years, the ‘nur’ of the Prophet (p.b.u.h.) prayed:
“Subhana man huwa qaa-im-mul la yalhoo”.
4. The veil of ‘rehmat’ or ‘blessing’, where he prayed the *tasbih* of
“Subhanar rafee ‘ul aa’la”
for nine thousand years.
5. The veil of ‘saa’dat’ or ‘prosperity’, where he prayed

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"Subhana man huwa daa-i-mul la yas-hu"
for eight thousand years.

6. The veil of '*karamat*' or 'generosity', where for seven thousand years he prayed:

"Subhana man huwa ghani-yul la yafqar".

7. The veil of '*manzalat*' or 'honour, dignity', where he prayed

"Subhanal a'leemul kareem"

for six thousand years.

8. The veil of '*hidayat*' or 'guidance', where he prayed the following *tasbih* for five thousand years:

"Subhana zil a'rshil a'zeem".

9. The veil of '*nabuwat*' or 'prophet hood', where he prayed

"Subhana rabbil 'zzate a'mma yas'ifoon"

for four thousand years.

10. The veil of '*riffat*' or 'eminence', where for three thousand years, he prayed this *tasbih*:

"Subhana zil mulke wal malikoote"

11. The veil of '*haibat*' or 'awe, fear', where the '*nur*' prayed *tasbih* of

"Subhanal laahe wa bihamdih"

for two thousand years.

12. The veil of '*shifa-a't*' or 'intercession', where the '*nur*' prayed

"Subhana rabbiyal a'zeemi wa bihamdih"

for one thousand years.

Sources: *Rooh-ul-Hayat*, Allama Majlis i (r.a.), 683

The remaining four '*anwaat*' (lights), namely Ali (a.s.), Fatima (a.s.), Hasan (a.s.) and Hussein (a.s.) are part of this '*nur*'. The Holy Prophet (p.b.u.h.) said,

"Ana wa Ali- yum min nur-iyu waahid",

Meaning: "I and Ali are from one '*nur*' (light)".

Sources: *Bahaar-ul-Anwaat*; *Jala-ul-A'lam*

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In verse 2, Allah talks about the teaching of Quran to the Holy Prophet (p.b.u.h.) by Ar-Rahman, and in the following verse, He informs that Ar-Rahman created man. Keeping in view the order of the verses, the scholars conclude that in order that the aim of creation is fulfilled, the Creator guides His creation by teaching the Quran to the Prophet (p.b.u.h.), which is a consideration of His Divine Mercy.

Sources: Tafseer-e-Kabeer; Majmua Al Bayaan; Tafheem

The problem arose that who would be that upright guide after the death of the Holy Prophet (p.b.u.h.), and who would, like him, guide mankind towards the straight path and save it from going astray. This question is still a basis of great opposition and debate, but one cannot accept the theory that Allah would shun the responsibility of guiding the mankind by not appointing an heir of the last prophet (p.b.u.h.).

Source: Muallif

The Proof of Hisham: The Mufti Azam of Basra had a dialogue with Hisham, a companion of Imam Ja'far Sadiq (a.s.) in a mosque of Kufa. The Mufti had, in his lecture, renounced the existence of the Holy Imam, stating that the Imam was not required. Hisham attended that lecture, and took permission to ask a few questions. He inquired, "Oh Sheikh, tell me why Allah gave us ears."

The Mufti replied, "So that we could hear."

Hisham asked, "And why did He give us eyes?"

The reply came, "To see!"

"Why did He make our nose?" inquired Hisham.

"So that we could smell," answered the Mufti.

Hisham then asked about why Allah had created our hands and feet. The Mufti replied that the hands were created for work, and the feet for walking. Then Hisham asked why Allah had endowed us with a brain and a heart. The Mufti answered that the brain was created for thinking, and the heart was made to rule over all others – only if the heart wills, then the organs work, and they work under the control of the brain.

To this, Hisham responded, "Oh Sheikh, Allah did not leave one minor body without a guide or a leader. Then how do you contemplate that He would leave this whole universe without a guide or a leader?"

The Mufti, on hearing this argument, did not refute Hisham's logic, but instead, asked Hisham to sit close to him.

Source: Usool-e-Kaafi

عَلَّمَهُ الْبَيَانَ (٣)		
عَلَّمَ	هُ	الْبَيَانَ
He taught	him	expression
He (Allah) taught him expression		

This verse explains that Allah taught every such thing to Muhammad (p.b.u.h.) the knowledge of which all others lacked.

Source: Tafseer Ali Ibn-e-Ibrahim

“ALLAMA HUL BAYAAN” informs us of the fact that Allah Almighty gave the Holy Prophet (p.b.u.h.) the knowledge of all the secrets of this world and the hereafter, and explained to him the distinction between ‘halaal’ and ‘haraam’. (Lawful & Unlawful)

Sources: Tafseer-e-Kabeer; Tafseer Majmua Al Bayaan

Bayaan (Expression) literally means to speak or to let know one’s view. Another meaning of *bayaan* is ‘discrimination’, in other words, it implies discriminating between truth and falsehood is implied by the term.

Source: Mufaddaat Imam Raghīb

Speaking is that attribute of man that elevates his status among other living creatures. ‘Bayaan’ is not only the power to speak, but it also requires the involvement of other cognitive abilities, such as intellect, understanding, wisdom, perception, intention, discernment (judgement), etc. Allah endowed this gift of speech to man, which gives him authority over other beings. The method of guidance of man, hence, differs from other beings. Firstly, man possesses moral sense, due to which he discriminates between right and wrong. Then, employing the use of *bayaan* (speech), the noble prophets (p.b.u.h.) and the holy imams (a.s.) were made responsible for the task of guiding mankind. This attribute of speech, gifted to man by Allah, is so powerful that every person in the world puts it to use in order to express his ideas and opinions. It is of great surprise, then, that the non-believers question about why God sent

the prophets (p.b.u.h.) and revealed the holy books, or why should we believe the 'bayaan' of the prophets. It is natural to assume that the method of teaching will correspond with the 'type' of creature. The creation endowed with the power of speech and intelligence can only be guided by the Quran, which is absolutely perfect and complete.

Sources: Tafseer-e-Kabeer; Majmua Al Bayaan; Tafheem

Following the verse informing about the creation of man is this verse, referring to the gift of the power of 'bayaan', which rates next to the former in merit to the gifts endowed by the Lord Almighty. 'Bayaan' includes all form of expression, including speech, writing, argument, reasoning, and finding solutions. Outwardly, 'bayaan' or speech seems like a simple task, but in actual, it is a complicated procedure involving intelligence and reasoning, and the use of voice and other bodily organs. The voice is used to speak the words of the languages, which developed over time. More than three thousand languages are documented to have been spoken in the world.

Source: Dairatul Muarif, Fareed Wajidi

Reagarding this verse of the Quran, Imam Ja'far Sadiq (A.S.) narrates that the Holy Prophet (PBUH) said that bayaan (expression) implies that great quality through which the knowledge of the universe can be attained.

Sourece: Tafseer Majuma Al Bayaan, Vol.9

Hazrat Imam Ali Ibn-e-Musa (A.S) narrates that "AR-REHMAN" and "ALLAMAL QUR'AAN" refers to the teaching of the Holy Quran to the Prophet (PBUH) by Ar-Rahman (Allah); "KHALAQAL INSAAN" primarily refers to Hazrat Ali (A.S); and, "ALLAM HUL BAYAAN" "Gode taught him expression" point to every such matter or affair of which the people are ignorant. This knowledge was imparted by Allah to the Holy Prophet (PBUH) and then by him to Imam Ali (A.S)

Source Tafseer-e-Namoonah

Ameer-ul-Momineen Hazrat Ali (a.s.) said, "The Prophet of Allah gave the knowledge of one thousand chapters, and from each chapter I myself opened thousands of chapters."

Sources: Tafseer Amwaar-ul-Najaf; Tafseer Surat-ul-Qadr (246), Part 30

Hazrat Imam Ja'far Sadiq (a.s.) narrates that the Holy Prophet (p.b.u.h.) said,

"Surah Ar-Rahman has been revealed reagarding my (family's) right."

Source: Tafseer Nur-ul-Najaf

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الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ (٥)

الشَّمْسُ	وَ	القَمَرُ	بِ	حُسْبَانٍ
the sun	and	the moon	with	exactly calculated and computed

The sun and the moon follow (their courses) exactly computed and calculated

This verse points to the firm ordinance of Divine power (*qudrat*). The rising and setting of the sun, the appearance and disappearance of the moon, all follow the rule of the Divine power, which binds all the planets to its order. The cycle of the sun and moon determine the day and night, time and date, months and seasons. Allah, the Lord of the universe has fixed their movement, speed and orbit to regulate the system of the world. No change takes place in their movement to disrupt this system. The same rule applies to the distance between the earth and the sun. If this distance varies in any way, life on earth would end.

Sources: Tafseer-e-Kabeer; Tafheem: Majmua Al Bayaan

The sun is one of the biggest blessings of Allah on mankind. Life is not possible without the sun's warmth and light. This warmth and light from the sun causes the motion of the planet earth, and makes possible the movement of the wind, the growth of vegetation, precipitation, the ocean tides, etc. The sun determines the day and night, and the months and years, and distinguishes the seasons. This makes agricultural and industrial activities possible.

Source: Tafseer-e-Namoona

It is a wonder that all these motions are so well coordinated and perfectly ordered, and have been so for millions of years. Today, we can calculate the coming minutes and days without an error.

Source: Raaz Aafrensh Insaa, 28

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وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ (٦)				
وَالنَّجْمُ	وَالشَّجَرُ	وَالشَّجَرُ	وَالشَّجَرُ	وَالشَّجَرُ
the herbs	trees	trees	trees	trees
and	and	and	and	and
bow in adoration	bow in adoration	bow in adoration	bow in adoration	bow in adoration

And the herbs and the trees bow (to Allah) in adoration

The literal meanings of the term '*najam*' are, (i) stars; and, (ii) herbs or creeping plants. Most scholars agree that '*najam*' here refers to 'creeping plants' or 'herbs', because following this is the word '*shajar*' meaning 'trees'.

Sources: *Tafseer-e-Kabeer*, as stated by Ibn-e-Abbas (r.a.); Saeed bin Jabir, Sudi, Sufyan Suri, etc.

But some scholars hold the view that '*najam*' refers to 'stars', because that is the known meaning of that word. Besides, the preceding ayat mentions the sun and the moon, and so, the mention of stars after that is natural and logical.

Sources: *Tafseer Majmua Al Bayaan*, according to Mujahid, Qitada and Hasan Basri

In contrast to the popular view, Ibn-e-Kaseer writes that in respect to language and topic, the reference to 'stars' deserves preference over 'creeping plants', as the word '*najam*' is referred to as 'stars' in every other place in the Quran.

Source: Hafiz Ibn-e-Kaseer

The usage of the word 'yasjudaan' meaning 'prostration' here clearly indicates that every creation of Allah, be it stars in the sky or plants and trees on earth, is submissive and obedient to His law. This is because there is no god except Allah, and all other beings are subservient to the only Lord of the worlds.

Sources: Majma' Al Bayaan, Tafheem; Tafseer-e-Kabeer

Allah's law is followed, without any dispute, by the stars, the plants and the trees: in fact, all matter is subservient to His command.

Source: Tafseer-e-Namoona

Prostration implies total obedience. We must, therefore, submit ourselves totally to His will.

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وَالسَّمَاءَ رَفَعَهَا وَرَضَعَ الْمِيزَانَ (٤)

و	السَّمَاءَ	رَفَعَ	هَا	وَ	وَضَعَ	الْمِيزَانَ
and	the heaven	raised	his	and	set	the scale

He (Allah) raised the heavens, and set the scale

Allah's words **"raised the heaven"** does not imply that the sky was once below and was later lifted high, but that the skies were created high.

Source: Tafseer-e-Saafi

'Meezan' literally means 'balance'. All scholars agree that the word in this ayat implies 'justice'. Establishing balance hence points to the fact that the entire system of the universe has been based on balanced justice. Allah has maintained justice and balance amongst His innumerable creation, including the stars, the planets and galaxies, human beings and animals, plants and trees, etc. Had it not been so, the entire system of the universe become disordered and disorganized.

Sources: Tafseer-e-Kabeer; Majmua Al Bayaan, Tafseer Anwaar-ul-Najaf

"WA WAZA'AL MEEZAN" implies that a standard of justice is established amongst the people.

Source Ibn-e-Jareer

The following saying of the Holy Prophet (p.b.u.h.) further elaborates on this topic:

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"The system of the earth and the heavens is based upon justice."

Source: Tafseer-e-Saafi

Hazrat Imam Ali's (a.s.) philosophy of justice:

Once when Hazrat Ali (a.s.) was addressing a few people, one Jew scholar happened to pass by that way. After hearing the sermon, he commented,

"O' son of Abu Talib! If you had knowledge of philosophy, your oration would have a greater status."

To this, Hazrat Ali (a.s.) responded,

"What do you mean by philosophy? Is it not so that whoever creates moderation in his temperament, his nature automatically becomes purified, and if purity becomes constant in a person's nature, then its signs and impressions become strong on his soul, and whoever manages to successfully control his soul, then he is raised to the extremity of perfection (of human nature), and whoever ascends this ladder of excellence, then he is equipped with the virtues of the spirit, and whoever is adorned with such merits of the spirit, then obviously he must possess all the human excellencies, rather than he showing any beastly mannerisms which reflect upon his nature. A person in this condition himself becomes a spiritual attribute. So then one cannot possibly imagine a greater humanly exaltation than this."

On hearing this philosophy, the Jewish scholar spontaneously spoke up, "O' son of Abu Talib! You conversed completely in philosophy."

Source: Al-Arab, pg.9

أَلَّا تَطْغَوْا فِي الْمِيزَانِ (٨)				
أَلَّا	تَطْغَوْا	فِي	الْمِيزَانِ	
so that	way not	transgress	in respect of	the scale
So that you may not transgress in respect of the scales				
وَأَقِمْوَا الْوِزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ (٩)				
وَأَقِمْوَا	الْوِزْنَ	بِ	الْقِسْطِ	وَلَا تُخْسِرُوا الْمِيزَانَ
and	keep up	the measure	with justice	and shorten not the balance
And keep up the measure with justice, and shorten not the balance				
<p>In verse 8 and 9 of Surah Ar-Rahman, Allah warns the people that they must employ justice in every matter, as the well-balanced universe that they dwell in works on the system of justice.</p> <p><i>Source: Tafseer-e-Kabeer, Tafsheem</i></p> <p>Imam Razi writes that the first time the word 'meezan' is used as a noun, meaning 'a balance' or 'scale to measure weight'. The second time it is used as a verb, meaning 'to weigh'. The third time, the same word is used in a passive way meaning 'the object which is weighed'.</p> <p><i>Source: Tafseer-e-Kabeer</i></p> <p>Certain traditions hold that 'meezan' refers to the Holy Quran, whereas others claim that it refers to the Imam.</p> <p><i>Source: Tafseer Ali bin Ibrahim, tradition of Imam Raza (a.s.)</i></p> <p>The reason behind these conclusions is that the Quran and the Imam, who is <i>masoom</i> (free of sin), differentiate between truth and lie, and lay down the standard for the acceptance of truth, and hence, both the Quran and the Imam are effective instructors.</p> <p><i>Source: Tafseer-e-Namoonah</i></p>				

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ (١٠)

وَالْأَرْضَ	وَضَعَهَا	لِلْأَنَامِ	وَالْأَرْضَ	وَضَعَهَا	لِلْأَنَامِ
theearth	spread out	it	for	the creatures	and

He (Allah) spread out the earth for the creatures.

"Waz'a" means 'to make', 'to compose and compile', 'to keep ready', 'to write', etc.

"Anaam" means 'all living creatures (including human beings)'.

(Sources: Mujahid, Qitada)

Ibn-e-Abbas (r.a.) says that "anaam" implies 'all that have life'.

Hasan Basri says that "anaam" refers to 'human beings and jinni'.

Source: Ibn-e-Jareer

The word 'anaam' includes the human beings, and all other creatures, including the jinni.

We see the clear intention of Allah by this verse that He has laid down the earth in such a manner so that it is suitable for sustaining all types of creatures. All this did not happen by itself, but the Creator created it, adorned it, and decorated it.

(Source: Tafseer-e-Kabeer, Tafheem)

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فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ (١١)

فِي	هَا	فَاكِهَةٌ	وَ	النَّخْلُ	ذَاتُ	الْأَكْمَامِ
in on	it	fruits of all kinds	and	date palms	with	clusters/sheathed

There are fruits of all kinds on it, and date-palms with their clusters sheathed

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ (١٢)

وَ	الْحَبُّ	ذُو	الْعَصْفِ	وَ	الرَّيْحَانُ
also and	corn	with	leaves and stalk for fodder	and	sweet smelling herbs

Also, corn, with (its) leaves and stalk for fodder and sweet smelling herbs

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	believe

Then which of the bounties of your Lord will both of you (man and june) believe?

According to some sources, "aalaq'e" means 'naimat' (blessings).
Sources: sayings of Ibn-e-Abbas (r.a.), Qitada, Hasan Basri.

The Holy Prophet (p.b.u.h.) said that the following should be recited after this verse, which points to the meaning of the word "aalaq'e":

"la bishai-lm min nal'mateka rabbana tukazzibu"

Meaning: "We do not deny any of the favours of our Lord."

SURAH AR-RAHMAN

Sources: Tafseer-e-Kabeer; Majma Al Bayaan

Hazrat Imam Ja'far Sadiq (a.s.) has been narrated to say that the Holy Prophet (p.b.u.h.) said that whosoever recites Surah Ar-Rahman (with understanding), must always answer this ayat (verse) by saying,

"la bishai-im min aalaa-eka rabbe ukazzebu"

Meaning: "I do not deny any of the favours of the Lord."

Sources: Tafseer-e-Namoonah; Tafseer Anwaar-ul-Najaf

Another meaning of "aalaa'e" is Allah's divine power or *qudrat*, and the miracles and wonders of this power.

Sources: Ibn-e-Jareer, according to the saying of Ibn-e-Zaid

According to some sources, this verse refers to the miracles of Allah's divine power, not His blessings or favours.

Sources: Tafseer-e-Kabeer, Imam Razi

There is a verbal enquiry in this verse. That is why it has been ordered that whenever one recites this verse, they should immediately recite the aforementioned phrase.

Allah Almighty invites human beings and jinni to ponder that whether any of His blessings or favour, His divine power or His miracle is worthy of denial? and if not, then why do you not be thankful to Him? Why do you not then give testimony of His unity and His supreme power. Why do you not believe that He can raise you again from the dead, or that He has account of all your deeds and will reward and punish you accordingly? Then why do you not submit wholly to Him?

Source: Tafseer-e-Namoonah

This ayat has been repeated thirty-one times in this surah. This does not go against the eloquence of Arabic language, but instead, it serves to remove the darkness of ignorance, as well as stress the importance of the issue.

Source: Muallif

The structure of this surah is such that the hypocrites have been struck again and again, so as to create a deep impact on their hearts and minds.

Source: Fasal-ul-Khitaab

SURAH AR-RAHMAN

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ (١٣)

خَلَقَ	الْإِنْسَانَ	مِنْ	صَلْصَالٍ	كَ	الْفَخَّارِ
he created	man	from	fermented clay	like	dried

He (God) created man from fermented clay, dried tinkling hard like earthenware.

Meaning of the word "*s'als'aal*": fermented clay.

- One view takes the literal meaning of the word, which is a dry, earthen vessel that rattles or rings. The root of this word is used in an Arabic saying which means "the bell rings".
- Certain scholars claim that "*s'als'aal*" also means 'rotten soil/earth', because Arabs use the word "*s'al*" to mean something that has rotted.
- Fara' says that the word "*s'als'aal*" is used for that soil which is mixed with sand, and it rattles the way a piece of broken earthenware rattles.
- Abu Ubaida claims that "*s'als'aal*" is that dry soil which has not been heated, and when it is thumped with hands, it rattles. But when the same soil is heated in fire, it is then called "*fakhkhaar*".
- All soil that rattles is "*s'als'aal*".

Sources: Tabri, related by Qitada; Mufarfaat Imam Raghib

- "*S'als'aal*" is that soil over which water has passed, and on drying, it becomes such that when someone walks over it, a crisp, rattling sound is heard. And "*fakhkhaar*" is that soil which has been baked in fire, like earthenware vessels.

Sources: Tafseer Amwaar-ul-Najaf; Lugh'at Al-Quran Numani

- The Holy Quran, on different occasions, describes the creation of Hazrat Adam (a.s.) by using "*Turaab*", and "*t'een*", and in some places "*s'als'aal*", and in others "*fakhkhaar*". This is not a discrepancy or disagreement, but instead, it outlines the different degrees and stages of Hazrat Adam's (a.s.) creation.

Source: Lugh'at Al-Quran Numani, Vol. 4

- The stages of creation of man are outlined in the Quran in the following order –

1. *Turaab*, meaning 'clay', 'soil' or 'earth';
2. *t'een*, meaning 'mud' or 'kneaded clay';
3. *t'een lazih*, meaning 'plaster' or 'sticky mud';
4. *huma-e-masnoon*, meaning that mud which has rotted and starts to stink;
5. *s'als'aalkal fakhkhaar*, meaning the rotten mud, which on drying becomes hard like baked earthenware utensils;
6. *bashar*, meaning a statue or figure of clay, in which Allah blows His soul, and in front of which the angels bow after they blow the soul into it, following the order of Allah; and,
7. *maa-im-maheen*, meaning that the human race will progress by the strength of a kind of water (liquid), known as sperm.

Sources: Mufardaat Imam Raghib; Tafseer-e-Kabeer

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ (١٥)

و	خَلَقَ	الْجَانَّ	مِنْ	مَّارِجٍ	مِّنْ	نَّارٍ
and	created	jinn	from	the flame	of	fine

And (God) created Jinn from the flame of fire.

"Maarij" literally means 'pure flame' which does not give out smoke.

Source: *Mufaridaat Imam Raghīb*

The race of jinn is borne out of the flame of fire. The human race began with Hazrat Adam (a.s.), who was created from mud, but bore no apparent similarity to it, as it had taken the shape of skin, flesh, blood, bones, organs, etc. This is because of the life blown into us; for when the life is taken out, the body returns to dust.

In the same manner, the jinni, though originally are creatures of fire, do not outwardly seem to be so. Though invisible to the human eye, the jinn possess not only spirit, but also a special kind of material body form. As they are made of the purest flame, they can move from place to place easily, and can take different forms. There is no basis for thinking that jinn imply a dark, monstrous or ferocious creature.

Sources: *Tafseer-e-Kabeer; Majma Al Bayaan, Tafheem*

It has been so related by Hazrat Imam Ja'far Sadiq (a.s.):

"Allah created 'naar-e-sumoom', which was at that time neither hot nor did it produce smoke."

The Quran says,

"We created Jaan before this from naar-e-sumoom (fire)."

At first, *Maarij* was created, and then a female called *Maarija*. Their offspring was named *Jaan*, and the offspring of *Jaan* and the rest of the species came to be known as *Jinni*. 'Iblees' (Satan) is from this species.

The offspring of *Jaan* were created in pair, male and female, and so were the children of *Jinni*. In all, they had 90,000 pairs, and they multiplied so fast that at a time, their number was equal to particles in a desert.

Sources: *Al-Hadees, Tafseer Anwar-ul-Najaf*

SURAH AR-RAHMAN

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	ب	آي	الآء	رَب	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ (١٤)

رَبُّ	الْمَشْرِقَيْنِ	وَ	رَبُّ	الْمَغْرِبَيْنِ
Lord	two easts	and	Lord	two wests

(He is) Lord of the two easts, Lord of the two wests.

The mentions of two easts and two wests can be explained as when the sun sets in one part of the earth, it rises in the other half. The perfect system of sunrise and sunset depend on the movement of the earth and the sun, which themselves follow the order of Allah Almighty. He alone is the Master of the easts and the wests, and the sun and earth, which is why this perfect system coordinates and sustains.

Allah is the Master of the easts and the wests, as He has created all the creatures that dwell between them, and He alone sustains life and provides sustenance for all.

Sources: Tafseer-e-Kabeer, Majmua Al Bayaan, Tafsheem; Tafseer-e-Namoona

Hazrat Ali Ibn-e-Abi Talib (a.s.) said that the east of beginning of winter is different from the east of the arrival of summer, and that the sun is closer or far in the two seasons.

Source: Tafseer Nur-ul-Saqain, Vol. 5

Latest research and study make clear the meaning of more than one east and west, as many planets have been discovered and documented. So, it has been proved that Allah Almighty is the Master and Sustainer of many casts and many wests.

Source: Fasal-ul-Khitaab

SURAH AR-RAHMAN

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	ب	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١٩)

مَرَجَ	الْبَحْرَيْنِ	يَلْتَقِيَانِ
he let loose	two flowing water	meeting together

He (Allah) let loose the two (bodies of) flowing water, meeting together

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ (٢٠)

بَيْنَ	هُمَا	بَرْزَخٌ	لَا	يَبْغِيَانِ
between	them	a barrier	do not	cross

Between them is a barrier which they do not cross.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	ب	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

“Bahrain” is taken to mean ‘flowing water’, which here means ‘the sea’ (salty water) and ‘the river’ (sweet water). Likewise, it is mentioned in Surah Al-Furqan (Part 19, Chapter 25, Verse 53):

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فَرَاتٌ وَهَذَا
مِلْحٌ أجاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزًا خَائِرًا وَجَعَلَ مَتَحْجُورًا

Translation:

“He it is who has made two bodies of flowing water join and flow together, one palatable and sweet, the other salty and bitter; yet He has made a barrier between them and an impassable partition.”

The Holy Prophet (PBUH) said that “Bahrain” (Two Rivers) foremost and truly means Ali (a.s.) and Fatima (a.s.), and “barzakh” (refer to ayat 20) meaning ‘the boundary in the middle that separates’, implies himself (that is, the Holy Prophet (p.b.u.h.)), and “lulu-u wal marjaan” (see ayat 22) meaning ‘pearls and coral’, implies Hasan (a.s.) and Hussein (a.s.).

Source: Tafseer Ali Ibn-e-Ibrahim

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ (٢٢)

يَخْرُجُ	مِنْ	هُمَا	اللُّؤْلُؤُ	وَ	الْمَرْجَانُ
come out (of)	from	them	pearls	and	coral

out of them come pearls and corals

Critics object that pearls and corals are found only in salt-water bodies, then why does this verse state that they can be extracted from both salty and sweet water.

One explanation is that the sea accumulates both salty and sweet water. Further investigations have proved that pearls and corals are created in that part of the ocean where the sweet and salty water meet, that is, where deep down in the depths of the ocean, springs of sweet water erupt.

Sources: Tafseer-e-Kabeer; Majmua Al Bayaan, Tafheem; Tafseer-e-Namoona

"Lulu" is known by the name 'marwarid' in Farsi and Urdu. It is a very pure, stainless and shiny kind of valuable pearl, created in the depths of the ocean, inside a shell (known as mother of pearl), where it grows. The bigger the size of the pearl, the more valuable it is.

In medicine, the pearl is used in the preparation of medicines for various ailments, including palpitation of the heart or hysteria, muscular weakness, stones in the gall bladder, jaundice, weak liver, fear, and for the treatment of various eye diseases.

Sources: Tohfa Hakeem Mumin, Dairatul Muarif

SURAH AR-RAHMAN

"*Marjaan*" mean coral. It is a living entity that seems like plants that grow within the depths of the ocean. Experts, at first, assumed this to be from the plant kingdom, but later discovered it to be part of the animal kingdom. This creature grows gradually in still waters. Divers extract it from the coasts of the Red Sea and the Mediterranean Sea. It is mainly used for decorative purposes. Other uses include medicines made for strengthening the heart and nerves, clotting blood, and neutralizing the poison in snake's venom.

Source: Dairatul Muarif, Fareed Wajidi

Imam Ja'far Sadiq (a.s.) has related that the Holy Prophet (p.b.u.h.) said that Ali (a.s.) and Fatima (a.s.) are the two deep seas of 'knowledge' and 'purity', which do not surpass each other. Within the two seas are created the *lulu* (Imam Hasan – a.s.) and *marjaan* (Imam Hussein – a.s.).

Sources: Tafseer Dar Mansoor, Vol. 6, pg. 142, related by Saeed bin Jaheer, Sufyan Suri; Tafseer Qami; Majmua Al Bayaan, related by Salman Farsi (r.a.); Tafseer Anwaar-ul-Najaf; Tafseer Nur-ul-Saqain; Fasal-ul-Khitaab; Tafseer Ali bin Ibrahim

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (۱۳)

ف	بِ	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

Here again, the word "Aalaa'e" bounties & Power reveals more wonder of Allah's divine power and shows us many sides of Allah's noble attributes.

Allah has created in man a love for beauty, and then furnished and blessed him with pearls, corals and other beautiful stones for his pleasure.

(For detailed explanation of this ayat, refer to ayat no. 13)

Sources: Tafseer-e-Kaheer; Majmua Al Bayaan, Tafsheem

SURAH AR-RAHMAN

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ						
و	لَ	هُ	الْجَوَارِ	الْمُنشَآتُ	فِي	الْبَحْرِ
and	for	Him	the ships	the raised masts	in	deep ocean
His are the ships, with raised masts, sailing in deep ocean						
كَأَلَا غُلَامٍ (٢٣)						
كَ			الْأَعْلَامِ			
like			The mountains			
Like the mountains						
<p>Another example of Allah's great qudrat is that He gave man the skill to construct a boat or ship, and that He gave water the property of not sinking wood. The wild waves of the oceans were ordered to allow the ships and boats to sail on them, no matter how enormous their size were. As a result of this, man benefited by trading with other lands.</p> <p>Sources: Tafseer Namoonat Tafheem; Tafseer-e-Kabeer</p>						
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)						
ف	بِ	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie
Then which of the bounties of your Lord will both of you (man and june) belie?						

SURAH AR-RAHMAN

كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦)

كُلُّ	مَنْ	عَلَى	هَا	فَانٍ
all	who	on in	it	will perish

All that is on it (the earth) will perish

The verse confirms the mortality of all living beings. Death is inevitable, and a time will come when all beings on earth will perish. A person who has knowledge of this fact, and is yet arrogant about his wealth or ability, must be very foolish indeed. All claims of superiority are short-lived, for all beings will surely taste death.

The term "*fana*" does not imply eternal destruction; we see proof of *barzakh* period after death in the Quran (Part 18, Surah 23, Ayat 100):

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ
قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

Translation: *That I may do good in that which I have left behind. "By no means! It is but a word he says; and before them is a barrier until the day they shall be raised (again).*

Then again, in Surah Yaseen in Part 23, Ayat no. 51 states:

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

Translation: *When the trumpet is blown, then lo! From their graves unto their Lord they shall be hastening.*

From this we can conclude that *fana* refers to death – an end of material bodily life.

Source: *Tafseer-e-Namoona*

SURAH AR-RAHMAN

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٤)

وَيَبْقَى	وَجْهُ	رَبِّكَ	ذُو الْجَلَالِ	وَالْإِكْرَامِ
will remain forever	being, face	Lord	Glorious	Gracious

But the supreme being of your Glorious and Gracious Lord will remain forever

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

فَبِأَيِّ	آلَاءِ	رَبِّكُمَا	تُكَذِّبَانِ
which	bounties	Lord	you both

Then which of the bounties of your Lord will both of you (man and june) belie?

The implications of "Wajhu rabbeka" --

- The descendant of Allah's Prophet (p.b.u.h.), Hazrat Imam Hasan (a.s.) has said,
"We are the faces of Allah, because Allah can be reached through our intercession."
Source: Tafseer Ali Ibn-e-Ibrahim
- It has been so narrated by Hazrat Imam Zain-ul-Abideen (a.s.):
"We (the Imams of the Ahl-e-Bayt) are Allah's faces, because it is through us that Allah can be recognized."
- It has been narrated by Hazrat Imam Ali Raza (a.s.) that,
"Oh Abu Salat! People confuse the face of Allah to be like other faces, although that is blasphemy. The face of Allah

implies the prophets sent by Allah, our Holy Prophet (p.b.u.h.), and the proofs of Allah (that is, the purified Imams), because they are the ones through which one turns his attention towards Allah's religion and gains knowledge and understanding of it."

Source: Tafseer-e-Qumi

- **The literal meaning of "Wajhu" is 'face', but it implies the 'attribute' or 'essence' of Allah Almighty, which will never perish, as He Himself is the Creator of death. But the former explanations of the meaning of "Wajhu Allah" implying the prophets and imams are more powerful.**

Source: Fasal-ul-Khitaab

- **Tafseer Majmua Al Bayaan expresses the view that this verse implies that the essence of Allah will remain forever, because the term "Wajhu" means 'essence', and only Allah possesses greatness and glory, the most Honourable.**

Source: Tafseer Majmua Al Bayaan

It is worth considering that in this surah, Allah mentions His favours and blessings on mankind, and follows it with the ayat meaning,

Then which of the bounties of your Lord will both of you belie?

The point to ponder is that ayat 27 informs about the mortality of mankind, and this puts an end to the favour of existence, so why has it been mentioned as a favour or blessing.

A logical deduction is that all people are hereby informed of human being's mortality, and so invited to refrain from getting too involved in the temporary world. They are presented the favours of the next world which will last forever. This warning is one of the **greatest favour and kindness** for the misguided people.

Sources: Tafseer Majmua Al Bayaan; Tafseer Anwaar-ul-Najaf

SURAH AR-RAHMAN

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ						
يَسْأَلُ	هُ	مَنْ	فِي	السَّمَوَاتِ	و	الْأَرْضِ
turn, ask	Him	those	in	the heavens	and	the earth

All those there are in the heavens and the earth turn to Him with solicitation:

كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ (٢٩)				
كُلُّ	يَوْمٍ	هُوَ	فِي	شَأْنٍ
every	day	He	in	men splendour He manifest

Every day in (new) splendour He manifests (Himself)

The glory of Allah intensifies with every passing moment. Nothing in the universe can survive for even a split second without Allah's favour. Each and every object of creation is totally dependant on Allah's favour for its existence. The miracles of Allah's omnipotence, wisdom, divine mercy and blessing are evident every moment in time – in the life He gives and takes away, in the way He sustains His creation, and increases and decreases means of subsistence, and so on.

Source: Tafseer Ali Ibn-e-Ibrahim

Hence, His blessings on the creation that is dependant on Him every moment continue unceasingly. One daily display of Allah's authority is the change in the destiny of people.

Source: Tafseer-e-Majidi

Allah's sovereignty over the universe remains in force. He is responsible for the constant change of circumstances on earth, as well as in the lives of His creation. He awards His creation with what He wills – in one moment, some are awarded life while others are awarded death, some are gifted with cure, while others are given disease, the means of

subsistence increase for some while decrease for others, and so on. Allah's qudrat (Power) is such that every moment, new beings created are given new faces.

Sources: *Tafseer-e-Kabeer; Majmua Al Bayaan, Tafheem*

There is a tradition that one man prayed to Allah saying,

"Oh Allah! I ask of You, because all praise is for You. There is no God but Allah. You are the Beneficent, the Creator of the universe, the Possessor of splendour. Oh Alive! Oh the Sustainer of all things!"

On hearing this, the Holy Prophet (p.b.u.h.) said,

"I swear by Him in Whose power is my life, that this person called on Allah with reference to His great attributes. When any one calls Allah with such reference, Allah Almighty listens to his prayers, and grants his wishes."

Source: *Tafseer Ruh-ul-Ma'ani, Vol. 27, pg.95*

Ameer-ul-Momineen Hazrat Ali Ibn-e-Abi Talib (a.s.) said in his sermon,

"Special praise is for Allah, Who never dies. The wonders of His qudrat (Power) never cease; there is new grandeur and glory for Him every day. And everyday, He creates a new object which did not exist before."

Source: *Usool-e-Kaafi, Tafseer Nur-ul-Saqlain, Vol. 5*

The Holy Prophet (p.b.u.h.) said,

"Among Allah's doing is this that He forgives sins, dispels grief and pain, elevates one group, while brings down another."

Source: *Tafseer Majmua Al Bayaan*

When Hazrat Imam Hussein (a.s.) saw that at heart the people of Kufa were on his side but militarily they supported Ibn-e-Ziyad, he said,

"Allah does what He wills. Our Master displays a new grandeur every day, and has a new doing every day."

Source: *Kamil Ibn-e-Aseer, Vol. 4*

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	بِ	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

Here, the word "Aalaa'e" (Power & Bounties) points to the noble attributes of Allah, as the preceding ayat mentions the glory and grandeur, and the authority of Allah over the universe.

Hence, it is not only wrong, but *shirk* to say that a certain person found me a job, or that that doctor cured me. This is because *shirk* means to believe in the omnipotence of another except the One Allah, which rejects the unity of Allah. Certainly, Allah alone is Omnipotent, the Possessor of the attribute of unity.

But if one says that through the grace of Allah, the said doctor cured me, or that Allah made that person a source in finding me a job, then there is no harm.

Source: According to the sayings of Imam Ja'far Sadiq (a.s.)

SURAH AR-RAHMAN

سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَيْنِ (٣١)

س	نَفْرُغُ	لَ	كُم	أَيُّهَا	الثَّقَلَيْنِ
soon	We shall attend	to	you	O you	two

Soon shall we attend to you, O you two.

"*Saqalaan*" is plural and in essence means 'weight' or 'burden'. The two burdens on earth are humans and jinni. Here, both are warned by their Lord that soon, they will have to account for themselves.

This does not imply that Allah is so busy now that He has put off this task for later. Allah has created this world for a special purpose, that is, to test human beings and jinni, whether they do good deeds or not. As is clearly said in the Quran in Ayat 2 of Surah Al Mulk (Part 29):

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ
أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

Translation: Who created death and life in order that He may prove you (as to) who of you are the best in deeds. He is the ever prevalent, the oft forgiving.

The time allotted for this test is every person's lifetime. When life ends, death approaches. The time of the world will conclude to bring about *qiyamat*. Then, every person will have to account for his deeds, and each will be awarded the next life according to his deeds in this world.

Sources: *Tafseer-e-Kabeer; Majmua Al Bayaan, Tafheem*

SURAH AR-RAHMAN

In other words, this is the period of hardship and acts. The period of compensation and punishment has not yet begun. But Allah promises that soon that time will come – a period when only past actions will be rewarded. This ayat brings tidings of happiness for some whereas fear and anxiety for others. Those who are firm and righteous take this saying of Allah as good tidings, but those who are void of faith and goodness dread the arrival of such a time.

Source: Fasal-ul-Khitaab

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (۱۳)

ف	بِ	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

Keeping in view the warning in the preceding ayat, this ayat serves to stress the message. Allah admonishes those people who belie Allah's bounties by disobeying His commands, and engaging in shameful acts like paganism, adultery and wickedness, that on the final day, they will have to acknowledge Allah's supremacy. Today, they may make jest of Allah's prophets and His revealed scriptures, but on that day, they will have no choice but to admit their folly.

Sources: Tafseer-e-Kabeer; Tafseer Majmua Al Bayaan; Tafheem-ul-Quraan

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ

يَا	مَعْشَرَ	الْجِنِّ	وَ	الْإِنْسِ	إِنِ	اسْتَطَعْتُمْ
O	people of	jinn	and	men	if	you can

O jinni and men! If you can

SURAH AR-RAHMAN

أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ

أَنْ	تَنْفُذُوا	مِنْ	أَقْطَارِ	السَّمَوَاتِ	وَ	الْأَرْضِ
that	you can penetrate	from	the bounds of	the heavens	and	the earth

penetrate the bounds of the heavens and the earth do so,

فَأَنْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ (٣٣)

فَأَنْفُذُوا	لَا	تَنْفُذُونَ	إِلَّا	بِ	سُلْطَانٍ
do penetrate	not	you cannot pentaerate	unless	with	power authority

but you cannot unless you have
power and authority (Knowledge of you laws made by us)

In this verse, the heavens and the earth imply the whole of the universe. In other words, everything that is there comes under Allah's rule. No one can even imagine being free from Allah's grasp. Whichever place a man may try to escape to, that place belongs to Allah and comes into His rule.

Source: Majmua Al Bayaan; Tafseer-e-Kabeer; Tafseer Namoonah; Tafseem

Hazrat Imam Ja'far Sadiq (a.s.) narrates that the Prophet of Allah (p.b.u.h.) said that on the day of judgement, Allah will assemble all the people in one place, and will order the angels from the first sky to come down to earth. The angels on earth will be double in number to the creatures on earth. Then, the angels from the second sky will descend, and likewise, angels from all the seven skies will come down to earth, and will encircle the people, surrounding them like seven curtains. Then one, who is assigned to call out, will announce, "Oh groups of jinni and men! If it is possible for you to escape from the edges of the earth and the skies, then try it. You cannot run anywhere from the power of Allah."

Source: Tafseer-e-Saafi, Tafseer Majmua Al Bayaan, Vol. 5

SURAH AR-RAHMAN

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (۱۳)

ف	ب	أَيِّ	الآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّنْ نَّارٍ

يُرْسَلُ	عَلَى	كُمَا	شَوْاظٌ	مِّنْ	نَّارٍ
let loose	at	you both	flames	of	fire

Let loose at you will be flames of fire

وَنُحَاسٌ فَلَا تَنْتَصِرَانِ (۳۵)

وَّ	نُحَاسٌ	فَ	لَا	تَنْتَصِرَانِ
and	molten brass	then	not	able to protect

and molten brass, then you will not be able to protect yourselves

“*Shuwaazun*” means pure flame, which does not give out smoke.

“*Nuh'aasun*” means pure smoke, which does not have flame.

Source: *Mufaradaat Imam Raghīb*

These two (*shuwaazun* and *nuh'aasun*) will be let loose on those people and jinni who will try to escape the accounting of their sins.

Sources: *Tafseer-e-Kabeer; Tafsheem*

“*Shuwaazun*” is the greenish, bent flame that comes from the fire.

Source: *Tafseer Anwaar-ul-Naḥḥ*

SURAH AR-RAHMAN

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	ب	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ (٣٤)

ف	إِذَا	انْشَقَّتِ	السَّمَاءُ	فَ	كَانَتْ	وَرْدَةً	كَ	الدِّهَانِ
so	when	will split asunder	the heaven	and	turn	rosy	like	red hide

When the heaven will split asunder, and turn soon like red hide

“Ward” means ‘flower’ or ‘red leather’. This word represents the colour red. “Wardatan kaddihaan” means “reddish like residual oil”. Residual oil indicates towards sparkle, like lightning.

Source: *Mufaradaat Imam Raghib*

“Dhaan” is the plural of “dhan”. The usage of this word implies that when one type of oil is put over another, their colours become apparent. Thus, on the last day, the colours of the skies will be similar.

Source: *Tafseer Amwaar-ul-Najaf*

On the day of resurrection, the skies will burst or open up, and the arrangement of the heavens will be disordered. The sky will turn red, and it will seem as if the skies are on fire.

Sources: *Tafseer-e-Kabeer; Majmua Al Bayaan; Tafheem*

SURAH AR-RAHMAN

فَيَا أَيُّهَا الَّذِينَ كَفَرُوا تَكْذِبُونَ (١٣)

ف	ب	أَيُّ	الْأَيُّ	رَبِّ	كُفُّوا	تَكْذِبُونَ
then	with	which	bounties power	Lord	you both	belie

Then which of the bounties power of your Lord will both of you (man and june) belie?

Allah warns the infidels that though you may today deny the arrival of the last day, as you think Allah does not have the power to bring that about, how will you deny the divine power of Allah when you yourself witness the onset of that day.

Sources: *Tafseer-e-Kabeer; Majmua Al Bayaan; Tafheem*

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ (٣٩)

ف	يَوْمَئِذٍ	لَا	يُسْأَلُ	عَنْ	ذَنْبِ	ه	إِنْسٌ	وَّ	لَا	جَانٌّ
then	that day	nor	will be questioned	about	sin	his	man	and	not	genie

Neither man nor genie will be questioned that day about his sin

On the day of resurrection, no person will be required to ask how he or she are, as it will be a day of the manifestation of all truths. All sins and injustices incurred by the evildoers will be obvious by their state.

Sources: *Tafseer-e-Saafi; Tafseer-e-Majidi*

The accounting for one's acts will take place for the accomplishment of proof, or so that the sinners be disgraced and the righteous be rewarded in the presence of all the creatures, and their punishment and reward respectively announced publicly.

Sources: *Al-Aman-ul-Hafeez; Tafseer-e-Kabeer*

Imam Ali Raza (a.s.) says the following about the sins committed by the person who has firm belief in what is right, and he did not get an opportunity to repent for the same in his lifetime: Such a person will suffer punishment in the grave in the state of *barzakh* to make up for his sins, and will not be interrogated for them on the day of *qiyamat*.

Source: *Tafseer Anwaar-ul-Najaf*

Qayamat (the day of judgement) will be a long day (period) where there will be numerous places to stand (stations), at various stages. Some narrations say that there will be fifty stations, and on some stages, there will be no questions about the person's acts, but he will reflect over his past life, and his face will reveal his sins. At some stages, people's mouths and tongues will be sealed, whereas at others, the body parts, which took part in the sin, will speak up. At some stages, very sensitive questioning will take place, whereas at others, people will start to fight with each other. The situation in these stages has been described in several places in the Quran (in Surah Yaseen [ayat 65]; and, in Surah Al-Nahl [ayat 111])

Source: *Tafseer-e-Namoona*

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (۱۳)

ف	ب	أَيِّ	آلَاءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

Man today mistakenly believes that God does not provide the blessings, but they exist naturally. Or he may think that these exist for him because of his own capability. Maybe he is misguided into thinking that this all is created by some other entity apart from Allah. As a result, a man may think himself free of any restraint, and every act of sin he commits is actually a denial of Allah's favours. Henceforth, this denier does not repent for his sins. Allah admonishes such infidels that how will they deny the last day when it has come upon them.

Sources: *Tafseer-e-Kabeer*; *Majmua Al Bayaan*; *Tafsheem*

SURAH AR-RAHMAN

يُعْرَفُ الْمُجْرِمُونَ بِسِيمِهِمْ						
يُعْرَفُ	الْمُجْرِمُونَ	بِ	سِيمِ	هُمْ		
will be recognised	the guilty	by	mark	their		
The guilty will be recognised by then marks						
فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ (٣١)						
ف	يُؤْخَذُ	بِ	النَّوَاصِي	وَ	الْأَقْدَامِ	
and	seized	by	forelock	and	feet	
and seized by their forelok and their feet						
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)						
ف	بِ	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie
Then which of the bounties of your Lord will both of you (man and june) belie?						
هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ (٣٣)						
هَذِهِ	جَهَنَّمُ	الَّتِي	يُكَذِّبُ	بِ	هَا	الْمُجْرِمُونَ
this	Hell	that which	belied	with	it	the guilty
This is Hell that the guilty belied						

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ اِنْ (٣٣)

اِنْ	حَمِيمٍ	بَيْنَ	وَ	هَا	بَيْنَ	يَطُوفُونَ
water	boiling	between	and	it	between	they will sunround

They will sun round and around between it and boiling water

Some narrations reveal that *h'ameem* is a stream of running, hot water, which is near hell. The people from hell will drink from that stream when they are thirsty. On one end will be the hell fire, and on the other end will be this scalding water. After drinking from this stream, they will be flung back into hell. Then, they will be asked,

“Then which of the bounties of your Lord will you belie?”

Source: Tafseer-e-Namoonah

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	بِ	اَيِّ	اَلْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

how which of the bounties of your Lord will both of you (man and june) belie?

Allah questions the deniers that will they, even during the horrifying dreadfulness of *qiyamat*, deny Allah's bounties and His divine power.

Sources: Tafseer-e-Kabeer; Tafsheem

SURAH AR-RAHMAN

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتٌ (٢٦)

وَلِمَنْ	خَافَ	مَقَامَ	رَبِّ	ه	جَنَّتٌ
and	fears	stand before	Lord	his	two gardens

For him who fears (the time when) he will stand before his Lord,
there will be two gardens

The criterion of fear of being in Allah's presence is to save oneself of sins and injustices, and to regularly fulfill Allah's duties. Such a person who saves himself from sins and fulfills Allah's commands has been given the glad tidings of heaven as his final abode by the Holy Prophet (p.b.u.h.).

Source: Ibn-e-Kaseer

Hazrat Imam Ja'far Sadiq (a.s.) said in relation to this ayat that whoever remembers this that whatever he utters, Allah listens well, and that whatever sin he commits, Allah sees it well, then this (remembering) will stop him from all wrongdoings.

Sources: Tafseer-e-Saafi, quoted by Kaafi; Tafseer Nur-ul-Saqlain

This implies that the person, who is afraid of Allah's displeasure or His punishment, saves himself of all wrongdoings, discriminates between the *halal* and *haraam*, and does not disobey Allah on purpose. For such, there are innumerable rewards in the hereafter.

Sources: Tafseer-e-Kabeer; Majmua Al Bayaan; Tafheem; Tafseer-e-Namoona

People fear Allah for several reasons. Many times, people fear the punishment that would be given to them by Allah for their transgressions. The obedient servants of Allah fear that they may not, by any chance, disobey any of His commands, which would cause Allah's displeasure. Sometimes, the mere imagination of Allah's greatness causes awe in the hearts of many; at other times, the feeling of inadequacy of one's acts of worship in return of Allah's favour on mankind causes fear. There is no contradiction amongst these causes; they are simply the degrees of fear.

Source: Tafseer-e-Namoona

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The words "*Khaafa maqama rabihi*" mean "stand before his Lord". This 'standing' implies the standing of man in the presence of Allah for accounting his acts. Also, the fear of Allah's greatness and majesty, which includes His justice, will be widespread.

Source: Fasal-ul-Khitaab

Hazrat Imam Ali Raza (a.s.) says in his supplication,

"Lord! You are not to be feared, but Your justice is to be feared."

Source: Mafateeh-al-Jinnian

Ameer-ul-Momineen (a.s.) says in one of his supplications,

"Lord, treat us with Your mercy and kindness, do not treat us with Your justice. Oh the most Generous! Oh the most Merciful!"

Source: Sahifa-e-Ahwiya

فَبَايَ الْآءِ رَبُّكُمَا تُكَذِّبَانِ (۱۳)

ف	ب	آيَ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

Allah alerts the deniers that the believers and the obedient will be the eventual winners – the beneficiaries of all the bounties of Allah. Those who doubt Allah's Qudrat (Power) today will not deny Allah's divine power, His knowledge, His favours and His greatness on the day of judgement.

Kabeer; Tafheem

Tafseer-e-

SURAH AR-RAHMAN

ذَوَاتَا أَفْنَانٍ (۴۸)

ذَوَاتَا	أَفْنَانٍ
full of	overhanging branches

Full for over hanging branches

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (۱۳)

ف	ب	أَيِّ	الآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

فِيهِمَا عَيْنَانِ تَجْرِيَانِ (۵۰)

فِي	هِمَا	عَيْنَانِ	تَجْرِيَانِ
in	it	two shrings	flowing

with two springs of water flowing through them both

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (۱۳)

ف	ب	أَيِّ	الآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

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فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ (٥٢)

فِي	هِمَا	مِنْ	كُلِّ	فَاكِهَةٍ	زَوْجَانِ
in	both	every	all	fruits	pairs

In both of them there will be every kind of fruits in paris

In Arabic language, 'two, two' does not imply the said number, but is used to denote things in abundance. Here, it implies that in heaven, all pleasures, whether spiritual, intellectual, imaginative, bodily, or material, will be experienced by people in abundance, who will be in their state of youth. They will feel no shortage of anything.

Source: Tafseer Majidi

Another implication of this ayat is that the splendour of both the gardens of heaven will be unequaled anywhere. One garden will be beautified by all kinds of flowers and fruits, whereas in the other garden, beautiful places will be present, and the garden will be inhabited by the 'hoor'. (beautiful young girls)

In heaven, the believer will find all those bounties of Allah which he sees in the world – fruits, food, etc. – in addition to other blessings which will be unique for him

Sources: Tafseer-e-Kabeer; Majmua Al Bayaan; Tafheem

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	بِ	أَيِّ	آلَاءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

SURAH AR-RAHMAN

مُتَكِيْنٌ عَلَى فُرُشٍ بَطَآئِنُهَا					
مُتَكِيْنٌ	عَلَى	فُرُشٍ	بَطَآئِنُ	هَا	
recliniing	on	beds	blind with	it	
reclining there on beds blind with					
مِنْ اِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ (۵۴)					
مِنْ	اِسْتَبْرَقٍ	وَ	جَنَى	الْجَنَّتَيْنِ	دَانٍ
with	silkbrocade	and		both gardens	low within reach
silk brocade and fruits of both gardens hanging low withing reach					
فَبَايَ الْاٰءِ رَبِّكُمَا تُكَذِّبَانِ (۱۳)					
فَ	بَايَ	اَلْاٰءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both belie
Then which of the bounties of your Lord will both of you (man and june) belie?					
<p>When the insides of the soft bedding of heavens will be so refined, it is difficult to imagine how exquisite the outer covers would be. And the fruits of heaven will be within the reach of the inhabitants, so that they will be able to reach for them from their resting place without any bother.</p> <p><i>Source: Tafseer-e-Saafi</i></p> <p>This ayat indicates the peaceful and tranquil atmosphere of heaven. There will be no fear, anxiety or restlessness in those surroundings.</p> <p>The floors will be lined with exceptionally soft silk. This verse tries to bring us close to imagine the environment of heaven. It is very difficult to put the grandeur of the environs in words, or to bring it into imagination.</p> <p><i>Sources: Tafseer-e-Namoona; Tafseer-e-Mabbeer</i></p>					

SURAH AR-RAHMAN

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ						
فِيْ	هِنَّ	قَاصِرَاتُ	الطَّرْفِ	لَمْ	يَطْمِثُ	هُنَّ
in	them	maidens	eyes cast down	within	have lunched	them
In then maidens with eyes cast down, whom						
اِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٥٦)						
اِنْسٌ	قَبْلَ	هُمْ	وَ	لَا	جَانٌّ	
man	before	them	and	nor	genie	
neither man nor genie will have lunched before them						
<p>“Qasiratut-tarf” means beautiful, modest women, with downward cast eyes, whose gaze will be reserved for their husbands only. Source: Tafseer Saafi</p> <p>The biggest attributes of a woman are her modesty, her innocence and her virtue. These qualities are given precedence in this ayat over her beauty, which is mentioned in the following ayat. Even the most beautiful woman loses her charm if she lacks shame. She cannot be compared to the sweet beauty of a chaste woman. Sources: Tafseer-e-Kabeer; Majmua Al Bayaan</p> <p>The Holy Prophet (p.b.u.h.) said, “A woman without shame is like food without salt.”</p> <p>The ayat specifies that along with the righteous men, the righteous jinni will also enter heaven. Their women will also be present, and like the human women, they will be pure, chaste, untouched and bashful. Source: Tafseem</p> <p>Narrated by Hazrat Abu zar (r.a.), the Holy Prophet (p.b.u.h.) said, “The wife in heaven will swear on the Creator and say to her husband that in all heaven, she has not seen a better man than him, and that she is thankful to Allah that he bestowed on her such a (decent and handsome) husband.” Source: Tafseer Majmua Al Bayaan</p>						

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فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

كَانَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (٥٨)

كَ	أَنَّهُنَّ	الْيَاقُوتُ	وَ	الْمَرْجَانُ
as though	they	rubies	and	Pearls

As though rubies and pearls

فَبِأَيِّ لَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

فَ	بِ	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (٦٠)

هَلْ	جَزَاءُ	الْإِحْسَانِ	إِلَّا	الْإِحْسَانُ
should	recompense (of)	goodness	else	goodness

should the recompense of goodness by anything else but goodness?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	ب	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

"Ihsaan" means 'creating beauty'. When a servant of Allah submits to Him, then by his act, he creates a beautiful act. So Allah provides him with all types of *husn* (goodness). When man commits a good act, then Allah also rewards him with the goodness of which the man deserves. Therefore, in this ayat, the first time the word '*ihsaan*' refers to a person's beautiful character, and the second time it means the kindness bestowed by Allah (*sawaab*) in compensation for the person's good act.

Source: Tafseer-e-Majidi

"Hal" means the question word "what". It is usually used in the Arabic language when the question or decision is left for the intelligence and conscience, the taste and intuition of a person. It would be unfair not to return a favour with another, and it is beyond Allah to be unfair; hence, here Allah's universal justice is proved beyond doubt.

Source: Fasal-ul-Khitaab

It is not possible that Allah will not reward greatly and ignore the sacrifices of the people who for His sake will tolerate all opposition when following His commands, will be content with what is allowed for them and refrain from what is forbidden, will follow the right path, will bear all kinds of difficulties to counter evil.

Sources: Tafseer-e-Kabeer; Tafheem; Mujmua Al Bayaan

Hazrat Imam Ja'far Sadiq (a.s.) narrates that the Prophet of Allah (a.s.) referred to this ayat and said,

SURAH AR-RAHMAN

"The Holy Quran has an ayat which is perfectly generalized."

This ayat refers to both the believers and the non-believers. Whoever does any good must be rewarded accordingly, and since the initiation of good came from the other person, he deserves a greater reward than his right, as his act is greater.

Sources: Tafseer Nur-ul-Saqain, Vol. 6; Tafseer Majma Al Bayaan, Vol. 9

"*Ihsaan*" implies something greater than justice. Doing justice means giving someone their right, whereas '*ihsaan*' implies giving someone more than their right.

Source: Mufaradat Imam Raghīb

Thus, Allah asks

"Then which of the bounties of your Lord will both of you belie?"

For favour or *ihsaan* must be returned with favour. For all the bounties bestowed on you from Allah, you must return the favour by doing good, and by utilizing Allah's bounties in the way prescribed by Him.

Source: Muallif

Allah Almighty treats us so that for every good deed that we commit, He will reward us ten times.

One Muslim man saw a non-believing woman feeding some birds. He said, "The good acts of non-believers are not accepted by Allah. You will not be rewarded for this by Allah."

The woman replied, "I will continue to do this act, whether I be rewarded for it or not."

A few years later, the man saw the same woman making a circuit around the Ka'aba (*tawaf*). The woman said to the man, "O' servant of Allah! Allah rewarded me for feeding the birds fistful of grains by opening my heart to Islam."

Source: Tafseer Ruh-ul-Bayaan, Vol.9

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وَمِنْ دُونِهِمَا جَنَّاتٌ (٦٢)

جَنَّاتٍ	مِنْ دُونِهِمَا	وَ
two gardens	besides these two	and

And besides these two, there are two other gardens

This ayat can be explained by the following saying of the Holy Prophet (p.b.u.h.):

“Two heavens will be reserved for the intimate and favourite people, and they will be adorned with all types of decorations. And two heavens will be reserved for the people of the right hand (in whose right hands will be given their register of deeds). Everything in these heavens will be made of silver.”

Sources: Fatah-ul-Bari; Tafseer-e-Kabeer

Hazrat Imam Ja'far Sadiq (a.s.) narrates this saying of the Holy Prophet (p.b.u.h.):

“Do not say that there is one heaven. Allah Almighty says that apart from these two heavens, there are two other heavens.

And do not ever say that there is one rank in heaven. Allah says that heaven has many degrees, and some are better than others, depending upon the difference in deeds.”

Source: Tafseer Majmua Al Bayaan

There is another saying of the Holy Prophet (p.b.u.h.) that,

“There are two heavens made of gold, which are reserved for the favourite. And there are two heavens made of silver, which are reserved for the people of the right hand.”

Source: Tafseer Dar-e-Mansoor, Vol. 6

The mention of gold and silver here stresses the difference in the ranks or grades of the two heavens.

Source: Tafseer-e-Namoona

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فَبِأَيِّ آلَاءِ رَبِّكَ تُكَذِّبَانِ (١٣)						
ف	ب	أَيِّ	الْآءِ	رَبِّ	كُما	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie
Then which of the bounties of your Lord will both of you (man and june) belie?						
مُدْهَاءُ نِ (٢٣)						
مُدْهَامَّتَيْنِ						
of darkest, verdant green						
of darkest, verdant green						
<p>The word "mudhaam-mataan" comes from the word "mudhaammatal" which means very thick and fertile garden, which, because of the thick dark foliage, appears ink-black.</p> <p>Sources: Mufaradaat Imam Raghib; Ibn-e-Jareer</p> <p>The same word is derived from the root word "duhmat", which means 'black', implying that the gardens appear blackish due to their denseness and greenness.</p> <p>Source: Tafseer Anwaar-ul-Najaf</p> <p>The essence of justice is that when there is a difference in the quality of faith amongst the people, and disparity in the deeds of people, there should be a difference in the specialty of the two gardens of heavens.</p> <p>Hasan Basri says,</p> <p>"The gardens of a higher grade will be reserved for the favourite of Allah, and those of a lesser grade will be the abode of people of a lesser status."</p> <p>Source: Tafseer-e-Bayaan</p>						

SURAH AR-RAHMAN

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	ب	أَيِّ	الآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

فِيهِمَا عَيْنَيْنِ نَضَّاخَتَيْنِ (٢٦)

فِي	هُمَا	عَيْنَيْنِ	نَضَّاخَتَيْنِ
in	them two	two springs	gushing constantly

With two springs gushing constantly.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	ب	أَيِّ	الآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ (٢٨)

فِي	هُمَا	فَاكِهَةٌ	وَ	نَخْلٌ	وَ	رُمَّانٌ
in	then two	fruits	and	dates	and	pomegrantes

with fruits in then and dates and pomegrantes

Fruits have been given preference over all the other foodstuffs that will be found in heaven. In particular, dates have been given precedence over other fruits. Modern research shows that dates consist of thirteen important nutrients and five vitamins; one date is equivalent in nutritional value to one bread. Not only are dates excellent sources of energy, but they also have a refreshing, pleasant taste. They have been called the leader of fruits in *hadith*.

Pomegranates strengthen the stomach digestion, heal old wounds, and cure yellow jaundice and fever of the gall bladder. They are also useful for chronic itching, ~~diarrhoea~~, strengthening the gums and improving weak eyesight.

Source: Tafseer-e-Namoona

Hazrat Imam Ja'far Sadiq (a.s.) relates that the Holy Prophet (p.b.u.h.) said,

“Feed pomegranates to your children, as it speeds youth.”

Imam Ja'far Sadiq (a.s.) says that the Prophet (p.b.u.h.) did not like any fruit that grew close to the ground as much as he liked pomegranates.

Source: Bahar-ul-Amwaar, Vol. 66; Kaafi, Vol. 6

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	بِ	أَيِّ	آلَاءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	believe

Then which of the bounties of your Lord will both of you (man and june) believe?

فِيهِنَّ خَيْرَاتٌ حَسَنَاتٌ (٤٠)

حَسَنَاتٌ	خَيْرَاتٌ	هِنَّ	فِي
good beautiful	maidens	them	in

In them good and beautiful maidens

فَبَايَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

تُكَذِّبَانِ	كُمَا	رَبِّ	الْآءِ	آيِ	بِ	فَ
belie	you both	Lord	bounties	which	with	then

Then which of the bounties of your Lord will both of you (man and june) belie?

“Hisaan” means ‘outward beauty’. The preceding word “khairaat” points to good nature. In all, it means that the wives in heaven will not only be fair in appearance, but will also possess a beautiful disposition.

Source: Ibn-e-Jareer

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حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ (٤٢)

حُورٌ	مَّقْصُورَاتٌ	فِي	الْخِيَامِ
fair ones	cloistered	in	pavilions

Fair ones, cloistered in parvillions

"Hoor" literally means 'fair, beautiful women with black eyes and clear skin'. It is narrated that when the maidens of heaven (*hoor*) sing the praises of their beauty and nature, the believing women, who will be united with their husbands in heaven, will reply (with a more beautiful and tuneful voice) with praises of their own beauty, which will be superior than the beauty of the *hoor*. And the believing husbands will be completely and pleasurably satisfied with them.

The maidens of heaven will be in their own pavilions, which, the Prophet (p.b.u.h.) said, will be made of white pearls; it will be very spacious, and for the believers, there will be many resting places within them. The Holy Prophet (PBUH) said that on Mairaj, When he reached a stream where there were pavilions made of coral on both banks, he heard voices sending Salaam (Salutation) on him, Gabriel (A.S) explained that these are the maidens of the heaven who are sending their *salaam* on you with the permission of Allah. They are saying that they are going to stay there forever, and are so beautiful that one would never grow weary of them, and that they are reserved for honourable and virtuous people.

Sources: *Tafseer Majmua Al Bayaan; Anwaar-ul-Najaf*

Tafseer Burhaan elaborates that the maidens of heaven will live in pavilions made of rubies and coral. Each pavilion will have four doors, and each door will be guarded by pretty, cheerful and attentive slave girls, who will be obedient to the *hoor*.

It is related from Hazrat Imam Ja'far Sadiq (a.s.) that Allah Almighty has created the *hoor* in heaven. These will be dressed in layers of

clothing, and will possess so much beauty that in spite of the clothing, the substance of their shins will be visible in the same way that red liquid is visible in a glass bowl. And each believing man in heaven will possess the strength of one hundred men. And they will indulge in the pleasures offered by the *hoor*. Even after cohabiting with them, they will remain fresh. The *hoor* will never be negligent or tired; they will be equally fresh and cheerful.

Source: Tafseer Anwaar-ul-Najaf

The explanation of this ayat should be read in conjunction with the preceding ayat describing the outward and inward beauty of the maidens.

Then Allah says that the maidens of heaven will live in the beautiful pavilions. This gives the message that the beauty of woman is not supposed to be flaunted in public, but must remain hidden from others, except her husband.

Hazrat Umm-e-Salma (r.a.) asked the Holy Prophet (p.b.u.h.) whether the women of the world will be more beautiful or the maidens of heaven. The Holy Prophet (p.b.u.h.) replied that the women of the world would possess greater superiority than the maidens. On enquiring why it would be so, the Prophet (p.b.u.h.) replied that because the women of this world will have prayed *salaat*, fasted, and engaged in other forms of worship of Allah.

Source: Tabrani

This proves that the believing women will be rewarded in heaven by living with their chosen husbands, and their status will be much higher, and beauty much greater than that of the maidens of heaven. As for the maidens of heaven, they will be in heaven not on their merit, but because they are one of the beautiful blessings present in the heavens, so that the believers can entertain themselves. They will reside in places of amusement in beautiful pavilions in the heaven, whereas the wives will reside in magnificent castles. That is why in the Quran, the beautiful wives are mentioned before the *hoor*.

Sources: Tafseer-e-Kabeer; Majmua Al Bayaan; Tafheem; Tafseer-e-Namoonah

Kh'aima may also refer to wooden cabins.

Sources: Lisan-ul-Arab; Majmua Al Bayaan

SURAH AR-RAHMAN

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	ب	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٤٣)

لَمْ	يَطْمِثْ	هُنَّ	إِنْسٌ	قَبْلَ	هُمْ	و	لَا	جَانٌّ
neither	have touched	them whom	man	before	them	and	nor	genie

whom neither ma nor genie have touched before them.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

ف	ب	أَيِّ	الْآءِ	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie

Then which of the bounties of your Lord will both of you (man and june) belie?

Two types of hoor will be found in paradise. One type with bashful glances, who will roam freely in heaven. The others will be resting in their pavilions in all their beauty and splendour. They will be there for the believing men, so that they may please themselves with the maidens. The maidens of heaven will be new and untouched, and this attribute of theirs will be renewed again and again.

SURAH AR-RAHMAN

مُتَكِّئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ (٧٦)

مُتَكِّئِينَ	عَلَى	رَفْرَفٍ	خُضْرٍ	وَ	عَبْقَرِيٍّ	حِسَانٍ
reclining	on	cushions	green	and	rich carpets	beautiful

reclining on green cushions and rich carpets of beauty.

Rafraf means 'fresh', or 'resting place', or according to some thinkers, it may mean to be 'gardens of heaven'.

A *bqaree* (rich carpets) excellent; beautiful golden, or silk, brocade' Some say that 'coloured outfit' is called "*a'bqaree*". Some have explained that it is all that in the display of which there is innovation or excellence. (Hence imagine the grandeur of such things that have been given this beauty by Allah).

Source: *Tafseer Amwaar-ul-Najaf*

The word "*a'bqar*", in actual, is a name of a territory, where the coloured printed fabric is created. Later, all beautiful and splendid things were nicknamed *a'bqar*.

Very refined, delicate and precious bedding or carpeting is called *a'bqaree*.

Source: *Mufaddaat Imam Raghbi*

In Farsi, *a'bqar* means all of the following: the best; all that is perfect or excellent; the leader; all that is strong and durable.

Source: *Qamoos*

In ancient Arabic mythology, the word means the royal residence of jinni and fairies (fairyland), which in Urdu is known as '*paristaan*'. Also, in Arabic, people who possess extraordinary capabilities are also called *A'bqaree* (the English substitute for which is 'genius', derived from 'genie'). Hence, the word means 'extraordinary; excellent; beautiful; exceptional'

Sources: *Lisaan-ul-Arab; Tafseer-e-Kabeer; Tafheem; Majmua Al Bayaan*

SURAH AR-RAHMAN

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (١٣)						
ف	ب	آي	الآء	رَبِّ	كُمَا	تُكَذِّبَانِ
then	with	which	bounties	Lord	you both	belie
Then which of the bounties of your Lord will both of you (man and june) belie?						
تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ (٤٨)						
تَبَارَكَ	اسْمُ	رَبِّ	كَ	ذِي	الْجَلَالِ	وَالْإِكْرَامِ
blessed	name of	lord	your	full of	mayesty	and grace
Blessed is the name of your Lord full of mayesty and grace.						
<p>The word "Ism" (name) here refer to the characteristics of Allah Almighty, which symbolize Allah's praise.</p> <p><i>Source: Tafseer Ruh-ul-Ma'ani</i></p> <p>Tabarak blessed is something that benefits (barkat) and nothing or no one benefits anyone more than Allah Almighty, as He is the source of all that is good. And since the attributes of Allah are the root of His generosity, these qualities are also full of <i>barkat</i>. Hence, if His names are so advantageous, it is unimaginable how beneficial His essence must be, as His attributes are His actual nature.</p> <p>Then, the words "Zil Jalaal" follow, which point towards Allah's attribute of majesty and power, and the words "Al-Ikraam" are evidence of Allah's grace and dignity.</p>						

SURAH AR-RAHMAN

The point to ponder is that this surah started with the attribute "*Ar-Rahman*" and ended with "*Zil Jalaal*" and "*Al-Ikraam*", as these are His respectful names. Hence, this whole surah is a perfect demonstration of His beautiful qualities.

Source: Tafseer-e-Namoona

Once, a man prayed to Allah calling *Ya zal jalaal wal ikraam*. The Holy Prophet (p.b.u.h.) was present there. He said,

"Now that you have called Allah by that name, your prayers will be answered. Ask what you want."

Source: Tafseer Dar Mansoor, Vol. 6

The Holy Imam, Hazrat Mohammad Baqar (a.s.) relates thus:

"We are the majesty and generosity of Allah. That is why Allah has endowed His people with our obedience."

Source: Tafseer Burhaan, Vol. 4, pg. 272

One can conclude from this that the people close to Allah are a display of His grandeur and excellence. Hence, submitting to them is an honour, which can only be attained by Allah's divine guidance.

Source: Muallif

When Surah Ar-Rahman was revealed, the companions of the Holy Prophet (p.b.u.h.) wanted to know who would recite this surah in front of the Quraish, as till then, no surah from the Quran had been recited to them. Abdullah bin Masud (r.a.) volunteered to do so. People advised him not to do so as his tribe was weak, and the Quraish would persecute him and his tribe. But he stuck to his ground, and said that Allah will protect him. The next day, Abdullah bin Masud (r.a.) stood at *Maqaam-e-Ibrahim* and started to recite the surah in a raised voice. The people from Quraish slapped him, but he did not let that deter him. When he was finished, his face was scarred with wounds. The companions tried to console him, but he said,

"Shall recite it again tomorrow?"

The companions replied with a negative, saying that once was enough.

Source: Seerat Ibn-e-Hisham, Vol. 1

SURAH MULK

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name and with the help of Allah, the Most Beneficent, the Most Merciful

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (۱)

تَبَارَكَ	الَّذِي	بِيَدِهِ	الْمُلْكُ	وَ	هُوَ	عَلَى	كُلِّ	شَيْءٍ	قَدِيرٌ
Hallowed	those	his hand	Kingdom	and	he	on	all	things	power over

Hallowed is he in whose hand is the kingdom
and he has power over all things.

'*Tabarak*' is the Arabic equivalent of the Urdu word '*barkat*' (meaning 'blessings'), which is derived from the root word '*bark*', meaning 'the leaning of the camel's chest on earth'. Hence, it implies strength, permanence, and something that cannot perish. Here, it implies durability and permanence in blessings. A store of water is referred to as '*barka*', as water collects there for an extended period of time.

Source: *Mufardaat Imam Raghīb*

This ayat clearly implies that the entire universe is, in actual, a single property that comes under the dominion and grasp of Allah's divine power (*qudrat*). He alone governs over the whole of the universe.

Source: *Sheikh Al-Islam Usmani*

Barkat (Tabarak) is the mould of diligence or utmost effort. Allah possesses limitless respect, bestows innumerable blessings and benefits, and His perfection is never-ending.

Sources: *Mufardaat Imam Raghīb; Tafseer-e-Kabeer*

The word "MULK" (Kingdom) in this ayat cannot be implied in a limited sense. Allah is absolutely and unconditionally the ruler and owner of all that is in the universe. The hand of Allah is not meant literally; here, it means that all the controls of the universe come under Allah's divine power.

Sources: *Tafheem; Majmua Al Bayan*

SURAH MULK

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ

الَّذِي	خَلَقَ	الْمَوْتَ	وَ	الْحَيَاةَ
who	created	death	and	life

Who has created death and life

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ (٢)

لِ	يَبْلُوْكُمْ	أَيُّكُمْ	أَحْسَنُ	عَمَلًا	وَ	هُوَ	الْعَزِيزُ	الْغَفُورُ
for, in order	to test to prove	you	the best	deed	and	he	over prevalent	the oft forgiving

in order that he may prove you
(as to) who of you is the best in deeds, he is the ever prevalent the oft forgiving

The descendant of the Prophet of Allah (peace be upon him), Hazrat Imam Baqar (P) relates.

The Holy Prophet (p.b.u.h.) said,

“Life and death are Allah’s creation.

**Hence, when death approaches, it enters the person’s body,
and when death enters any body, life leaves that body.”**

Source: Tafseer-e-Saafi

The words of the verse “Who created death and life...” imply that Allah determined the system of life and death.

Source: Tafseer-e-Kabeer

Reflecting on the meaning ‘Allah created death’, scholars have come to conclude that death does not just bring about an end of life. Death is certain to come. Allah says that death has been created by Him in the same way as life has been created, which further proves its establishment. Hence, it totally negates the view of the atheist philosophers who allege that death signifies an end.

Source: Tafseer Ruh-ul-Ma’ani

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Furthermore, Allah informs us through this Verse that life and death have been created to test man. The reason for this test is not for Allah to find out our inner reality (as Allah is all-Knowing), but so that we may enhance our virtues, and perfect our character, and so that we may display the nature of our inherent goodness.

Source: Tafseer-e-Majidi

The real purpose of this test is our training. This training results from doing good deeds, which complete the character of a person, which, in turn, make him deserving of nearness to Allah. The point to note here is that the actual purpose of this test is qualitative and not quantitative; Islam gives preference to beautiful deeds as opposed to the number of deeds. The quality of deeds here refer to the purpose behind doing the act; a beautiful deed is one which is done to obey Allah's command, or to gain His favours, or to please Him. Such deeds weigh heavy as regards to quality, even though the quantity of such deeds may be few.

Source: Tafseer-e-Namoona

Explanation by Ahle Bait

The Prophet of Allah, Hazrat Mohammad (peace be upon him) said,

"The best deed is that a person is learned, and fears Allah the most, and is well aware of Allah's commandments and His prohibitions, even though such a person's preferable deeds (*mustahabaat*) may not be too great in number."

Source: Tafseer Majmua Al Bayaan, Vol. 10

It has been related by Imam Ja'far Sadiq (a.s.) that the Holy Prophet (p.b.u.h.) said that Allah does not see who does the most number of good deeds, but that which of you do the most right deed. The right deed is that which is accomplished with the purest of intention to obey Allah (that is, to please Allah). This is purity of intention. It is much more difficult to safeguard the (good) act from pollution (of gaining other worldly benefits) than doing the act itself. Pure and righteous act is that for which you would not want praise from anybody except Allah.

Source: Tafseer-e-Saafi

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Allah warns men towards the end of the Verse to always be mindful of His ever-Prevalent authority ("AZEEZ"). He possesses the power to punish the evildoers fully, and reward the righteous appropriately. None can escape His authority.

Allah then mentions His attribute "GHAFOOR" meaning 'oft-Forgiving'. The logic behind this is that man, in the strife of good deeds, commits many mistakes, whether intentionally or unintentionally. But he must have hope in Allah's mercy, so that he may turn repentant unto Him after renouncing his sins.

Sources: Tafseer-e-Kabeer; Tafseer-e-Namoonah; Tafseem; Kashaf; Majmua Al Bayaan; Anwaar-ul-Najaf; Fasal-ul-Khitaab

Teachings from this Verse:

- It has been proved that Allah has created life and death – none can award life or death except Him.
- Man possesses the will to do good or bad deeds.
- Life is not purposeless.
- Allah has awarded life to man in order to test him to perform good deeds.
- The life of this world is a temporary, testing phase, whereas death brings an end to this testing phase.
- Allah is the only judge who will determine which deed is good and which is evil, and to what extent is it good or evil. The standard for good or bad has to be set by the Tester, and man must be aware of this standard in order to succeed in the test.
- The reward or punishment awarded to man will be exactly according to the deed.
- If there were no reward or punishment for the deeds enacted by man, the testing period (life) would be meaningless and useless.

Sources: Tafseer-e-Kabeer; Majmua Al Bayaan; Tafseem

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الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا

الَّذِي	خَلَقَ	سَبْعَ	سَمَوَاتٍ	طِبَاقًا
who	created	seven	heavens	one above the other

who created the seven heavens one above the other.

مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ

مَا	تَرَى	فِي	خَلْقِ	الرَّحْمَنِ	مِنْ	تَفْوُتٍ
do not	you see	in	the creation	the Beneficent (God)	any	flaw

you do not see any flaw in the creation of AR-REHMAN the Beneficent (God)

فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ (٣)

فَ	ارْجِعِ	الْبَصَرَ	هَلْ	تَرَى	مِنْ	فُطُورٍ
then	again	look eyes	do	you see	any	fissure

Then look again, do you see any fissure?

Imam Mohammad Baqar (a.s.) relates: The Holy Prophet (p.b.u.h.) said,

“The seven skies have been created layer by layer on each other.”

Source: Tafseer-e-Saafi

Allah Almighty proclaims, in this ayat, that none will be able to find any flaw in Allah's creation. That is because the system of the universe is based upon perfect order and harmony. No matter how closely or how often this system is scrutinized, no one will be able to find any proof of a gap or discontinuity.

Sources: Majmua Al Bayaan; Bezaadi

The Holy Prophet (p.b.u.h.) said,

“Above the first sky is the second sky, and above the second is the third. In this way, the seven skies lay one above another, and the distance from one sky to another is five hundred years travelling.”

It seems as if these seven skies start from somewhere above the first sky, which is much higher than the limit of our view.

If one wonders over the creation of the seven skies, one would find that the whole system of the universe is arranged with great workmanship, excellence in art, and sound planning. There is no haphazardness in this planning; it is not as if some things are created orderly, while others are disorderly. Everything that exists has a purpose and is part of the planning.

The working of the entire universe is based upon perfect system and law, where everything is closely correlated with each other. There is no gap, discontinuity or flaw.

Source: Sheikh Al-Islam Usmani

All the stars and planets that are known to us are a part of the sky. One cannot find any flaw or contradiction in their system, as the system is based upon perfect organization, characterized by stability, firmness, connection, calculated and weighted formulae and exact laws. There is no allowance in this system for any kind of mistake or error as that would result in complete destruction.

Source: Tafseer-e-Namoona

The word 'TAFAWUT' in this ayat means 'disproportion' or 'flaw'. It is used to imply something that is mismatched, or unsystematic, or disorderly. Nothing that Allah has created is mismatched or disorderly. All the objects in this universe are mutually arranged or bound together, perfectly balanced.

The word 'FATOOR' means 'fissure' or 'crack', implying something that is torn or damaged.

Sources: Tafseer-e-Kabeer; Majmua Al Bayaan; Tafheem; Kashaaf; Mufardaat Imam Raghīb

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ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ							
ثُمَّ		ارْجِعِ		الْبَصَرَ		كَرَّتَيْنِ	
then		turn		eyes		again and again	
turn you eyes again and again,							
يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ (٣)							
يَنْقَلِبُ		إِلَى		كَ		الْبَصَرَ	
shall		to		you		gaze	
turn back		and		dulled		they	
tried		هو		حَسِيرٌ		و	
your gaze shall turn back dulled and tried							
The following conclusions can be derived from this Verse							
Firstly, the Quran orders every person to contemplate and reflect over the world created by Allah, and to persist doing so.							
The descendant of the Holy Prophet (p.b.u.h.), Imam Ja'far Sadiq (a.s.) narrates,							
"One moment of meditation over Allah's creation is better than seventy years of worship."							
Source: Usool-e-Kaafi							
The eighth Imam, Hazrat Imam Ali Raza (a.s.) relates,							
"Worship does not just mean standing to pray namaz, and prostrating before Allah many times; the real worship (Ibadat) is to consider and reflect over Allah's creation							
Source: Usool-e-Kaafi							

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The second conclusion derived from this Verse is that the more a person reflects and studies about Allah's creation, he comes to know this undeniable truth that Allah's creation is without any flaw or disorganization. This further affirms his faith in the Creator of the universe as being free from all faults, capable of all miracles, and worthy of all worship.

Source: Tafseer-e-Namoona

Hazrat Imam Ja'far Sadiq (a.s.) said,

"Meaningless tasks never yield correct results, and inconsistency can never be the origin of a system."

Source: Hadees-e-Mufazzal

Another point to ponder is that this earth is a part of a huge galaxy, which consists of more than one billion stars, and the sun – with all its splendour – is just one such small star. This galaxy is just one of the numerous galaxies in the unimaginably huge universe. These galaxies can be seen with the most modern and very powerful telescopes. As newer and more powerful telescopes are being invented, man is now capable of studying more about the universe, and the existence of newer galaxies is coming to his knowledge. Allah states, in this ayat, that no matter how minutely man observes, he shall find no flaw in Allah's creation. It is his own faculties that he will find incompetent to go beyond a certain compass.

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وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ						
و	لَقَدْ	زَيَّنَّا	السَّمَاءَ	الدُّنْيَا	بِ	مَصَابِيحَ
and	sured	we have adorned	heaven	lowest	with	lamps
verily we have adorned the lowest heaven with lamps,						
وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ (٥)						
و	جَعَلْنَاهَا	رُجُومًا	لِلشَّيَاطِينِ	وَأَعْتَدْنَا	لَهُمْ	عَذَابَ السَّعِيرِ
and	we have made	missiles	for the devils	and we prepared	for them	flaming fire
and we have made them missiles to drive away the devils, and we have prepared for them the chastisement of the flaming fire.						
<p>The 'lamps' here refer to the planets, stars, et cetera, that are contained in the nearest and lowest heaven, which differs from the other heavens.</p> <p>According to modern research, 'falling stars' are not exactly the stars one sees in the sky, but debris or pieces of stars and other heavenly bodies, which have been destroyed previously. These bodies exist in space, and may sometimes cross the orbit of earth.</p> <p>According to the Quran, these particles bar the way of the devils from reaching the skies. This has been said probably because in those times, people had great faith that the astrologers possessed the knowledge of the highest heavens, and could predict the future. People thought they could find out the secrets about the higher heavens through the astrologers. These people are thus informed that the devils that used to tell the astrologers the secrets have been kept away from the heavens.</p> <p>Source: <i>Fasal-ul-Khitaab</i></p> <p>The following descriptions characterize the universe: beauty, purity, excellence, dignity, magnificence, awesomeness, and having a mysterious air of serenity and peace. The study of this universe endows man with wisdom, and creates in his heart a love for the Creator.</p> <p>Source: <i>Tafseer-e-Namoona</i></p>						

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وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ (٦)

وَلِ	الَّذِينَ	كَفَرُوا	بِ	رَبِّ	هُمْ	عَذَابُ	جَهَنَّمَ	وَ	بِئْسَ	الْمَصِيرُ
destination	evil	and	hell	chastise- ment	them	lord	in	disbe- lieve	those	for and

For those who disbelieve in their lord, there is the chastisement of hell: and evil destination

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ (٧)

إِذَا	أُلْقُوا	فِي	هَا	سَمِعُوا	لَهَا	شَهِيقًا	وَ	هِيَ	تَفُورُ
boiled	it	while	roaring	its	they shall hear	it	in	flung	when

when they shall be flung into it they shall hear its roaring while it boils.

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ

تَكَادُ	تَمَيِّزُ	مِنَ	الْغَيْظِ	كُلَّمَا	أُلْقِيَ	فِي	هَا	فَوْجٌ
a group	it	into	in flung	every time	rage	with	burst	would almost

it would almost burst with rage. every time a group is flung into it, its keepers shall ask: did not a warner come to you.

سَالَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (٨)

سَالَ	هُمْ	خَزَنَتُ	هَا	أَلَمْ	يَأْتِ	كُمْ	نَذِيرٌ
warner	you	come	did not	its	keepers	them	shall ask

its keepers shall ask: did not a warner come to you.

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قَالُوا بَلَىٰ قَدْ جَاءَ نَا نَذِيرٌ

قَالُوا	بَلَىٰ	قَدْ	جَاءَ	نَا	نَذِيرٌ
they said	yes	surely	come	us	warner

they shall say yes surely a warner com to us

فَكَذَّبْنَا وَقُلْنَا

فَ	كَذَّبْ	نَا	وَ	قُلْ	نَا
but	belied	we	and	said	we

But we belied him and said: allah has not sent down anything.

مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ

مَا	نَزَّلَ	اللَّهُ	مِنْ	شَيْءٍ
not	has sent down	allah	any	things

Allah has not set down anything you are in nothing but a great delusion.

إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ (٩)

إِنْ	أَنْتُمْ	إِلَّا	فِي	ضَلَالٍ	كَبِيرٍ
but	you	but	in	delusion	great

you are in nothing but a great delusion.

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The disbelievers will burn in hell forever. Hell would almost burst with rage when the disbelievers shall enter it. This description of burning Hell is an eloquent way of conveying the intensity of its anger.

Source: Tafseer-e-Saafi

The representatives in hell will ask the sinners that had not a messenger been sent to them. The object behind this question will not be to find out had a messenger been sent or not, but to convince the disbelievers that the reason behind awarding hell to them for eternity is not actually injustice to them. The disbelievers, in response to the question, will confess that a warner from Allah had come to them to guide them to the right path, but they did not take heed. They will admit that the punishment awarded to them for their sins is justified.

This much is obvious that man is not ignorant about the test for which he has been sent down. Allah has made proper arrangements for man to be shown the right path by sending prophets and holy books. It has been enjoined on man to listen to the prophets, and understand, reflect and then follow the right path shown by them. The right path is total obedience to Allah, the message of which has been concluded by the last prophet of Allah, Hazrat Mohammad (peace be upon him). Obedience or disobedience to this message is within man's control, which will eventually determine his success or failure in the eternal life. No man can now argue that he had not been made aware of Allah's message, or that he is being punished unjustly. This proves Allah's supreme justice.

Sources: Tafseer-e-Kabeer, Maqalat Al Bavaan; Anwaar-ul-Najaf; Tafheem

In response to the angels' questions, the infidels will answer in a shameful, regretful and frightened state. They will admit that, undoubtedly, the warners or messengers had come to guide them, but they, in their stubbornness, pride and arrogance, and in order to achieve worldly gains, paid no attention to their warnings, and are today suffering because of that blindness.

Source: Sheikh Al-Islam: Usqani

These Verse teach us the lesson that man's actual destruction is brought about by obstinacy, dishonesty, following vain desires, and blindly following the faith of his ancestors, without comprehending or reflecting over the truth, and rejecting the faith of Allah brought to him by the messengers of Allah.

Source: Muallif (The Author)

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وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ						
وَقَالُوا	لَوْ	كُنَّا	نَسْمَعُ	أَوْ	نَعْقِلُ	
they said	had	we	listened	or	used our intelligence	and
and they shall say: had we but listened or used our intelligence,						
مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ (١٠)						
مَا	كُنَّا	فِي	أَصْحَابِ	السَّعِيرِ		
not	would have been	in	inmates	blazing fire		
we could not have been among the inmates of the blazing fire.						
It has been narrated by Imam Ja'far Sadiq (a.s.) that the Holy Prophet (p.b.u.h.) said,						
"One moment of reflecting better than seventy years of worship."						
Source: Al-Kaafi						
Also, the Holy Prophet (p.b.u.h.) said,						
"A person who does not use his intellect has nothing to do with faith."						
The disbelievers will repent the time lost when they did not consider that the messengers and their message was the truth. They will curse themselves for not using their intellect, and reflecting over Allah's message, as the result of their rejection led them to abide in hell forever.						
Source: Sheikh Al-Islam Usmani						
The Verse conveys the following message:						
Firstly, we come to know that the real destruction of man is brought about by not paying heed to the eternal truth, and by not reflecting over						

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Allah's message. And this negligence results in ignorance, arrogance, greed, and an excessively unnatural love for this world.

Source: Muallif (The Author)

Secondly, listening has been given precedence over understanding. This is because the first step towards the perfection of character is to listen to the teachings of the messengers of Allah. In today's times, this means reading the teachings contained in the holy books, and also, listening to the interpretation of Allah's teachings provided by the learned (Imam Ahl-al-Bayt) This is the first condition for gaining guidance. Then comes the part of understanding and reflecting over Allah's message.

Source: Tafseem (The Author)

The following passages elaborate on the importance of using intelligence with reference to the sayings and traditions of the Ahle Bait of the Holy Prophet (p.b.u.h.):

- When one group of people praised the good deeds of some person in front of the Holy Prophet (p.b.u.h.), he asked, "How intelligent is that man?"

The people replied with the query, "O' Prophet of Allah! We are enumerating the person's acts of worship, his prayers and fasts, and his other good acts, so why do you ask about his intelligence?"

The Holy Prophet (p.b.u.h.) responded, "The disaster caused by a foolish man's folly is much greater than one caused by an evildoer's or transgressor's sins. On the day of judgement, Allah will award everyone positions according to their intelligence, and the intellects will attain proximity to Allah on basis of their intelligence."

Source: Tafseer Majmua Al Bayaan, Vol. 10, pg. 324

- It has been reported by Hazrat Ali (a.s.) that the Holy Prophet (p.b.u.h.) said,

"Gabriel (a.s.) came to Hazrat Adam (a.s.) and said, 'Oh

messenger of Allah! I have been ordered by Allah to present to you three of Allah's blessings, and you have the right to choose one out of them.'

Hazrat Adam (a.s.) asked, 'Which are these three blessings?'

Gabriel (a.s.) presented intelligence, modesty and faith. Hazrat Adam (a.s.) said, 'I choose intelligence.'

On hearing so, Gabriel (a.s.) addressed modesty and faith, and asked them to leave intelligence there, and to go and do their work. But modesty and faith replied that Allah Almighty has order them both to remain with intelligence and to never leave"

Sources: Usool-e-Kaafi; Kitaab-ul-Aqal wal Jahl; Tafseer Noor-ul-Saqlain, Vol. 5

- Imam Ja'far Sadiq (a.s.) relates that the Holy Prophet (p.b.u.h.) said,

"Only one who uses intelligence will have faith and only one who has faith will enter paradise."

Source: Usool-e-Kaafi

- Also, Imam Ja'far Sadiq (a.s.) said,

"This fraud, deception and cunningness may resemble intelligence, but these are not intelligent acts."

Source: Usool-e-Kaafi

Here, intelligence refers to that capability through which man distinguishes right and wrong, and using which, man attains closeness to Allah. On the other hand, deceitfulness, craftiness and cheating are acts of Satan. He urges man to misuse his intelligence by tempting him to do these acts.

Source: (The Author)

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فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ (١١)

فَ	اعْتَرَفُوا	بِ	ذَنْبِ	هُمْ	فَ	سُحْقًا	لِ	أَصْحَابِ	السَّعِيرِ
	they	with	sin	their	so	far away	for	the people of	blazing fire

so they will confess their sins but far away
from Allah's mercy will be the people of the blazing fire.

Without doubt, the deniers and the disbelievers will confess that their actual fault was not paying heed to the message of Allah conveyed by the prophets of Allah, and not using their intelligence to differentiate between right and wrong. But, at that time, this confession will bring them no relief as the door of repentance would have been closed. This door of repentance is open only during a person's lifetime. As soon as the person sees the arrival of death, this door closes. That is why Allah says that now the people of hell are far away, as they will receive no part of His blessings, mercy or forgiveness.

Source: Sheikh Al-Islam Usmani

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (١٢)

إِنَّ	الَّذِينَ	يَخْشَوْنَ	رَبَّهُم	بِ	الْغَيْبِ	لِ	هُمْ	مَغْفِرَةٌ	وَأَجْرٌ	كَبِيرٌ
	who	fear those	their	in	secret	for	them	forgiveness	and	great recompence

veryly those who fear their lord in secret,
for them shall be forgiveness and a great recompence

Allama Tabrisi (R.A) explains this Verse to be for those true momineen (believers) who not only fear Allah publicly, but also fear Him in privacy, and follow His commands even when they are alone.

Source: Tafseer Majmua Al Bayaan (writer: Allama Tabrisi)

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وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (١٣)

وَأَسِرُّوا	قَوْلَكُمْ	أَوِ	اجْهَرُوا	بِهِ	إِنَّ	هُ	عَلِيمٌ	بِذَاتِ	الصُّدُورِ
and	conceal	your	or	declare	with	it	verily	he	all knower whatever (in) the breasts

whether you conceal your word or declare it,
veritly he is the knower of what so ever is in the breasts.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٤)

أَلَا	يَعْلَمُ	مَنْ	خَلَقَ	وَ	هُوَ	اللَّطِيفُ	الْخَبِيرُ
shall not	know	who	created	and	he	subtle	the aware

Shall not he Who created know? he is the Subtle the Aware.

Ayat 13 was revealed on the following occasion:

Hazrat Abbas (r.a.) relates that one group of infidels and hypocrites used to backbite about the Holy Prophet (p.b.u.h.). Gabriel (a.s.) used to report about it to the Prophet (p.b.u.h.). The infidels and hypocrites conferred and decided to talk in secret so that Mohammad's (p.b.u.h.) Allah could not hear it. Hence, this *ayat* was revealed.

Sources: Tafseer-e-Kabeer, Vol.3; Tafseer Ruh-ul-Bayaan, Vol.15

In *Ayat 14*, Allah calls Himself 'LATEEF', which means 'subtle', 'light', or 'fine'. In this *ayat*, it implies that Allah Almighty is completely mindful of the smallest, microscopic particles –even lighter than that – that exist. Hence, He is well aware of our intentions, secrets, plans, and what we conceal in our hearts.

'LATEEF' may also imply that He is the One who rewards us in multitudes if we fulfill the responsibilities that we have been given.

Another implication of 'LATEEF' is that Allah exerts His influence over everything that exists, nothing and nowhere in the universe is vacant of His presence.

Sources: Tafseer-e-Kabeer, Tafseer-e-Namoonah, Mufaradaat Imam Raghib

SURAH MULK

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا.

هُوَ	الَّذِي	جَعَلَ	لَ	كُم	الْأَرْضَ	ذُلُولًا
he	who	made	for	you	the earth	subservient

He it is Who made the earth subservient to you

فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ (١٥)

فَ	امْشُوا	فِي	مَنَاكِبِهَا	وَكُلُوا	مِنْ	رِزْقِهِ	وَ	إِلَىٰ	هُ	النُّشُورُ
so	walk through	its	vast valley.	eat of and	from	provision	and	unto	him	the resurrection

so walk through its vast valleys and eat of his provision while unto him is the resurrection.

Allah tells man to “eat of His provision”, meaning that whatever Allah has made to grow on land, man is allowed to consume it.

Sources: Tafseer-e-Kabeer; Fasal-ul-Khitaab

‘ZALOOL’ means to be ‘submissive’ or ‘calm’. Although the earth is constantly in motion, it appears calm and peaceful. Scientists have found that earth moves in three different ways –

- (i) revolves on its own axis;
- (ii) rotates around the sun; and,
- (iii) the motion caused by the movement of the galaxy in which earth resides.

Despite all of these movements (which are rapid), the earth appears still.

Another wonder is that the earth is not so firm that we cannot dig it for agricultural or construction purposes, nor is it so soft that we cannot stand firmly or walk freely on it.

Yet another point to consider is that the earth is neither too far away from the sun, which would cause everything to freeze, nor is it too close to the sun, which would burn up everything.

Fourthly, the pressure of air on earth is neither too much, which would cause living things to suffocate, nor too less, which would separate everything into pieces.

In this way, Allah, in His perfectly divine power (*qudrat*), in His supreme and absolute wisdom, and with His uncountable blessings, has made this earth a perfect place for man to reside. The earth has been made subservient to man, and he has been told to walk on it, and eat from it. But, while doing this, one must not forget that the true purpose of his creation is not to live on earth. These blessings have been bestowed on him so that he works towards gaining Allah's favours by doing good works, which will contribute towards our earnings for the hereafter, as that is our truly eternal abode.

Source: Tafseer-e-Namoona

أَأَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (١٦)

أَ	أَمِنُ	تُمْ	مَنْ	فِي	السَّمَاءِ	أَنْ	يَخْسِفَ	بِكُمْ	الْأَرْضَ	فَ	إِذَا	هِيَ	تَمُورُ					
	shall	it	when	then	the	earth	you	cause to	swallow	that	heaven	in	he	who	you	feel	secure	do

do you feel secure that He Who is in heaven will not cause the earth to swallow you, when it shall quake?

Allah Almighty reminds man foremost of the blessings bestowed by Him, and now, in this ayat, reminds him of His rage and supreme power. Undoubtedly, this earth has been made subservient to man, but he should never forget that the ultimate power lies in Allah's hands. He alone created, owns and rules the universe. He may bring about destruction on earth by creating earthquakes whenever and wherever He wills, and you may be buried alive without a trace. Therefore, it is not man's position to challenge Allah's supreme authority, by misusing Allah's blessings, for that would be surely transgression.

Source: Sheikh Al-Islam Usmani

Hazrat Imam Ja'far Sadiq (a.s.) relates that it is said so in *Hadees-e-Kudsi*,

"I swear on My honour and majesty, that I will neither give any person fear twice, nor will I give him peace twice. If a person fears Me in this world, than I will not give him fear of My punishment in the hereafter; but if a person does not fear Me in this world, then, in the hereafter, I will not spare him the fear of My punishment."

Source: *Usool-e-Kaafi*

In this ayat, when Allah says that He is in the heavens, He does not mean that He lives in the heavens or skies. It is but natural that when man prays or calls on Allah, he raises his hands and gaze towards the skies. Besides, he calls the holy books 'heavenly books'. This is not an indication that Allah resides there, but to show His elevated status and position. To clear this misconception, Allah says in the Quran,

"Wherever you turn your direction, you will find Allah there."

Sources: *Tafseer-e-Kabeer*; *Majmua Al Bayaan*; *Anwaar-ul-Najaf*

SURAH MULK

أَمْ أَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا

أَمْ	أَمِنْ	تُمْ	مَنْ	فِي	السَّمَاءِ	أَنْ	يُرْسِلَ	عَلَى	كُمْ	حَاصِبًا	
a violent strom		you	upon	send down	that	heaven	in	he who	you	feel ssecure	or

or do you feel secure that He Who is in heaven will not send down upon you a violent storm to shower stones at you?

فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ (١٤)

ف	س	تَعْلَمُونَ	كَيْفَ	نَذِيرٍ
then	soon	shall know	how	warning

Then you shall know how (terrible) was My warning.

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرٍ (١٨)

وَ	لَقَدْ	كَذَّبَ	الَّذِينَ	مِنْ	قَبْلِهِمْ	فَ	كَيْفَ	كَانَ	نَكِيرٍ
and	indeed	belied	those	before	them	so	how	was	wrath

But indeed those before them also belied (My signs) how (terrible) was My wrath?

These *ayaat* remind us about what happened in the past when people belied Allah's revelations (His commands, signs, and warnings). How those people were destroyed! Allah admonishes the people to pay heed to His commandments lest they meet a similar fate.

This message was sent in order to warn the rebels who used to cause unrest in the times of the Holy Prophet (p.b.u.h.), and to relieve his anxiety. But the message of the Quran is not time-limited; it also applies today, serving as a warning for the rebels, and a relief for the God-fearing.

Source: Tafseer-e-Qaam

SURAH MULK

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ

أَ	وَ	لَمْ	يَرَوْا	إِلَى	الطَّيْرِ
do	and	not	behold	to	the birds

do they not behold the birds above them,

فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ

فَوْقَ	هُمْ	صَافَّاتٍ	وَ	يَقْبِضْنَ
above	them	winds spread out	or	folded

their flying wings spread out or folded?

مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ

مَا	يُمَسِّكُ	هُنَّ	إِلَّا	الرَّحْمَنُ
not	hold aloft	them	but	beneficent (God)

no one holds them aloft but AR-RAHMAN. (The Beneficent God)

إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ (١٩)

إِنَّهُ	بِكُلِّ	شَيْءٍ	بَصِيرٌ
verily	every	thing	sees well

Verily He sees everything.

SURAH MULK

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ							
أَ	مَنْ	هَذَا	الَّذِي	هُوَ	جُنْدٌ	لَّ	كُمْ
or	who	this	who	he	an army	for	you
Or who is he who (can be) an army unto you?							
يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ							
يَنْصُرُ	كُمْ	مِّنْ	دُونِ	الرَّحْمَنِ			
help	you	(from)	apart	the Beneficent (God)			
and help you apart from AR-RAHMAN							
إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ (٢٠)							
إِنَّ	الْكَافِرُونَ	إِلَّا	فِي	غُرُورٍ			
that, sured	the disbelievers	but	in	delusion			
The disbelievers are surely lost in delusion.							
<p>Further on, Allah states that even a small bird that flies on earth is under His protection. He provided and taught the bird ability and skill, and made it possible for a body heavier than air to fly through it. Hence, everything that flies through the air is clasped and held by Him alone, and He can, whenever He pleases, let go of His protection.</p> <p>It is certainly a wonder when one reflects how the birds fly in the air, sometimes with wings spread out, and sometimes folded. Especially, the migrating birds that fly sometimes for so many months. Who provides them this immense strength and ability to do so?</p> <p>Source: Tafseer-e-Namoona</p> <p>The disbelievers are under this great misconception that their fake, useless and senseless gods will guard them from Allah's anger or His punishment.</p> <p>Source: Sheikh Al-Islam Usmani</p>							

SURAH MULK

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ						
أَمَّنْ	هَذَا	الَّذِي	يَرْزُقُكُمْ	إِنْ	أَمْسَكَ	رِزْقَهُ
who	this	he who	can provide you	sured	withhold his	sustenance

or who is he who can provide you with sustenance if He withhold his sustenance

بَلْ لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ (٢١)					
بَلْ	لَّجُّوا	فِي	عُتُوٍّ	وَّ	نُفُورٍ
should	He withhold	in	preverseness	and	aversion

or who is he who can provide you with sustenance, should he withhold his sustenance? yet they persist in perverseness and aversion.

There are two main points discussed here, as follows:

Firstly, if Allah closes the door of sustenance on someone, then who is it that can provide that person sustenance?

Secondly, the disbelievers of the unity of Allah rely so much on their self-made false gods, ascribing so much power to them, that they think that these gods will be able to save them from any harm that Allah has decided for them. What they are unaware of is that their rebellion, obstinacy and rejection of Islam will ultimately cause their destruction.

Source: Sheikh Al-Islam Usmani

Four reasons that lead to a person's failure:

In *Ayat* 10, we learned that there were two reasons that led to man's eternal destruction, namely:

- not paying heed to the message of the prophets; and,
- not using one's intelligence (in discriminating right from wrong).

Now, in this *ayat*, two new reasons come to light, namely:

- 'UT'OO-UN', meaning to be obstinately or willfully in the wrong; or,
- 'NUFOO-RUN', meaning to oppose or dislike the truth.

These latter qualities are the ones that blind and deafen a person from seeing, hearing or understanding the truth.

Source: Tafseer-e-Namoona

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ

أ	ف	مَنْ	يَمْشِي	مُكِبًّا	عَلَىٰ	وَجْهِهِ	ه
is	then	who	goes about	groveling	upon	face	his

Is he who goes about groveling upon his face better guided,

أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ (٢٢)

أَهْدَىٰ	أَمَّنْ	يَمْشِي	سَوِيًّا	عَلَىٰ	صِرَاطٍ	مُسْتَقِيمٍ
better guided	or he who	walks	up right	on	path	straight right

or he who walks upright on the right path?

This *ayat* compares the condition of an infidel with that of a believer.

An infidel's view of the world is completely distorted. He assumes that everything on earth is allowed for him, and on top of that, he thinks he deserves everything that exists on earth. Whatever he acquires, he arrogantly believes it to be because of his capability, or because of pure coincidence.

On the other hand, a believer follows the course of life, the straight path, prescribed by Allaḥ, and never deviates from it. He knows the purpose for which he has been sent to earth, and strives to achieve that objective. He knows that everything belongs to Allah, and thanks Him day and night for His uncountable blessings. Hence, the believer never strays from the straight and natural way of life, and keeps himself away from abnormal conditions (excesses and deficiencies).

Source: Tafseer-e-Majidi

Hazrat Imam Baqar (a.s.) narrates:

The Holy Prophet (p.b.u.h.) said,

"There are four types of hearts – one, in which there is both hypocrisy and faith; another, which is perverse/reversed (that is, an infidel's heart); one that is marked; and lastly, one that is shining and luminous."

The heart that has a mark on it is the heart of a hypocrite, and the shining, glistening heart is that of a believer. A believer's heart is such that when a blessing is bestowed upon him, he thanks Allah for it. On the other hand, when Allah tests him by putting difficulties in his way, the believer faces these patiently.

Sources: Tafseer-e-Saafi, with reference to Kaafi; Ma'ani-al-Akhbaar

Allah, in the first part of this Verse refers to all such people who have strayed from the straight path, and these words can be interpreted to mean the enemies of *Ahle Bayt*.

Source: Tafseer Ahle Bayt-e-Rasool (s.a.w.)

In *Tafseer-e-Burhan*, it has been related that 'the straight path' refers to Hazrat Ali (a.s.), and only the people who follow the way shown by him (a.s.) and his children (a.s.), are the ones who follow this straight path. As for those who are referred to in this ayat as walking face down towards the ground, they are the ones who reject Hazrat Imam Ali (a.s.) as the successor of the Holy Prophet (p.b.u.h.). Imam Mohammad Baqar (a.s.) swore that 'the straight path' refers to Imam Ali (a.s.) and the rest of the Holy Imams (a.s.).

Likewise, Fazeel relates that once, on the occasion of Hajj, he accompanied Imam Mohammad Baqar (a.s.). The people were busy doing *tawaaf* of *Khana-e-Kaaba*. The Imam (a.s.) said, "In the days of ignorance, people used to do *tawaaf* without any knowledge of what was right and what was religion." Then, the Imam (a.s.) added, "O' Fazeel! I swear on Allah, there is no *haji* except your's so, except your's neither will anyone be forgiven their sins, nor will their good works and prayers be accepted." The Imam (a.s.) then said, "You pray *namaz*, give *zakat*, and protect others from your tongues, then you will enter heaven."

Sources: Tafseer-e-Burhan; Anwaar-ul-Najaf

The message of the Verse is that after travelling the way to real success, only that person will achieve his objective (that is, eternal bliss, great reward and favours from Allah) who does not stray from 'the straight path'. If a person thinks that even if he strays from this path, he may achieve the real objective, then he is greatly mistaken.

Source: Sheikh Al-Islam Usmani

SURAH MULK

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ										
قُلْ	هُوَ	الَّذِي	أَنْشَأَ	كُمُ	وَ	جَعَلَ	لَ	كُمُ	السَّمْعَ	وَالْأَبْصَارَ
say	he	who	brought into being	and you	made gave	for	you	ears	and	eyes

say (o muhammad) who it is Who brought you into being
and gave you ears and eyes

وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ (٢٣)				
و	الْأَفْئِدَةَ	قَلِيلًا	مَّا	تَشْكُرُونَ
and	hearts	little	how	you offer thanks

and hearts yet how little are the thanks you offer.

This Verse gives the message that the blessings of sight, hearing and understanding have been bestowed on man by Allah for the reason that he remembers Allah, and uses these blessings according to Allah's will, as He is the actual owner. This would be actual gratitude, and by doing so, man can guarantee a great reward for himself in the eternal life. But such thankful and obedient servants of Allah are a rarity; most are those who deny the truth and misuse Allah's given blessings in disobedience.

Source: Sheikh Al-Islam Usmani

Allah has given the unique gifts of intelligence and will to man, so that he may make the right decisions in life. Man is not supposed to blindly follow a given path, without thinking whether it is right or not. He has been given eyes to see, ears to hear, and brain to understand and discriminate between right and wrong. So, these blessings should be used accordingly, and man should not be ungrateful.

Sources: Tafseem; Tafseer-e-Kabeer; Majmua Al Bayaan

SURAH MULK

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ

قُلْ	هُوَ	الَّذِي	ذَرَأَ	كُم	فِي	الْأَرْضِ
say	he	who	has spread	you	over in	the earth

say: He it is Who has spread you over the earth,

وَالِيهِ تُحْشَرُونَ (٢٢)

و	إِلَى	هِ	تُحْشَرُونَ
and	to	him	you shall be gathered

and to him you shall be gathered.

Man is being told that We may have spread you all over the earth, but when the time of judgement comes, you will all be assembled in the ground, no matter which end of the world you are in. Never think that you are Farther from the grasp or control of Allah. No matter where you are and what you do, you will never escape from Allah's divine power (*qudrat*).

Source: Tafseer-e-Majidi

In short, man should remember that Allah created him, and even his end will come with meeting Allah. All beings have to return to where they came from. If a person keeps this in mind at all times, he would surely be ready for this meeting with Allah by doing good deeds, so that he is rewarded in the eternal life. But such believers are rare.

Source: Sheikh Al-Islam Usmani

SURAH MULK

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ (٢٥)

و	يَقُولُونَ	مَتَى	هَذَا	الْوَعْدُ	إِنْ	كُنْ	تُمْ	صَادِقِينَ
and	they say	when	this	promise	if	are	you	truthful

they say: when this promise come to pass,
if you are truthful?

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ

قُلْ	إِنَّمَا	الْعِلْمُ	عِنْدَ	اللَّهِ
say	surely	knowledge	has near	Allah

say : Verily Allah alone has knowledge.

وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ (٢٦)

و	إِنَّمَا	أَنَا	نَذِيرٌ	مُبِينٌ
and	alone	I	a warner	open

I am only an open warner.

When the infidels ask about the advent of qiyamat, (the day of judgement) their real purpose is to make fun of this day. Hence, the question has not been answered as to when this judgement day will come. Allah says to inform all that He alone knows when the day of judgement will arrive.

Source: Tafseer-e-Majidi

SURAH MULK

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا

ف	لَمَّا	رَأَوْهُ	زُلْفَةً	سِيئَتْ	وُجُوهُ	الَّذِينَ	كَفَرُوا
but	when	saw	it	near	the faces	those who	disbelieved

but when they shall see it near, grievous shall be the faces of those who disbelieve,

وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ (٢٤)

و	قِيلَ	هَذَا	الَّذِي	كُنْتُمْ	بِهِ	تَدْعُونَ
and	shall he said	it	this	have been	you	You have been calling for

and it shall be said (to them)
this is what you have been calling for

Allah warns the disbelievers and the evildoers that they may jest about the arrival of qiyamat (the day of judgement) but when Allah will fulfill His promise and the day will approach, the faces of the most extremist rebels will pale with fear, and they will carry an expression of curse and shame.

Source: Sheikh Al-Islam Usmani

Hakim Abul Qasim Jiskani relates:

The Holy Prophet (p.b.u.h.) said,

“When the disbelievers see the position and dignity that Hazrat Ali (a.s.) will be given by Allah (on the day of judgement), their faces will turn black due to rage and fury.”

Source: Tafseer Majma Al Bayaan, Vol.10

Imam Mohammad Baqar (a.s.) narrates:

When, on the day of judgement, the enemies of Ahle Bayt (P) will see the elevated status of Ameer-ulMoimneen Ali (P) and his shi ites, their faces will change, and it will be said to them that this is the title (Ameer-ul-Momineen) on which you used to demand your claim (whereas Allah has reserved it only for Hazrat Ali [a.s.]).

Source: Tafseer Anwaar-ul-Najaf

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا

قُلْ	أَرَأَيْتُمْ	إِنْ	أَهْلَكَ	نَبِيَّ	اللَّهُ	وَمَنْ	مَعِيَ	أَوْ	رَحِمَنَا	نَا				
us	bestows mercy	or	me	with	those	and	Allah	me	to	destroy	if	you	think	say

Say just think if Allah were to destroy me,
and those with me, or if he bestows his mercy on us

فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ إِلِيمِ (٢٨)

فَ	مَنْ	يُجِيرُ	الْكَافِرِينَ	مِنْ	عَذَابِ	إِلِيمِ
	who	will protect	the disbelievers	from	chastisement	a painful

then who will protect the disbelievers from a painful chastisement?

The disbelievers used to say that when the Prophet of Allah (p.b.u.h.) and his few followers will be destroyed, they will then sleep peacefully. In this *ayat*, they have been addressed, and Allah asks them that even if that what they wish would happen, who will save them from Allah's wrath? By denying Allah's supreme power, they have invited destruction for themselves, and none can save them from it.

Source: *Tafseer Majmua Al Bayaan*

The disbelievers used to wish that the Holy Prophet (p.b.u.h.) and his followers died soon, so that Islam would be wiped out. Allah urges His Prophet (p.b.u.h.) to ask those infidels that even if he (p.b.u.h.) and his followers are killed, what advantage would that bring to the disbelievers. No matter what end the believers came to in this world, they will be victorious in the hereafter. This is so because they spend their worldly life in accordance with Allah's laws. But the disbelievers should worry about their eternal fate. The punishment and chastisement that Allah has reserved for them is because of their rebellious nature, and none can save them from it.

Source: *Sheikh Al-Islam Usmani*

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قُلْ هُوَ الرَّحْمَنُ اَمَّنَا بِهِ

قُلْ	هُوَ	الرَّحْمَنُ	اَمَّنَا	بِ	ه
say	he	the most beneficent God	we believe	in	him

Say: He is AR-RAHMAN we believe in Him, and in Him do we put our trust.

وَعَلَيْهِ تَوَكَّلْنَا

و	عَلَى	ه	تَوَكَّلْ	نَا
and	in	him	put trust	our we

and in him do we put our trust. And in Him we put our trust.

فَسَتَعْلَمُونَ مَنْ هُوَ

ف	س	تَعْلَمُونَ	مَنْ	هُوَ
so	soon	you shall know	who	that

So soon you shall know who it is that is

فِي ضَلَالٍ مُّبِينٍ (٢٩)

فِي	ضَلَالٍ	مُّبِينٍ
in	straying	manifest

in manifest straying.

SURAH MULK

Allah warns the deniers that soon they will find out who are the ones that have clearly gone astray. They do not recognize them yet because they have never given it a thought. If they had ever reflected over the truth, they would have surely realized that the path they follow is not the right path. They would have seen who are the followers of 'the straight path' prescribed by Allah, and who are the ones who blunder about in darkness with no direction.

Source: Fasal-ul-Khitaab

The implication here is that the believers have faith and complete trust in Allah, and so, they are assured of receiving help from Allah. This surety has been given by Allah in Surah-e-Talaq, as follows:

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ
حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

Translation: And provide him with sustenance from where he does not reckon. Allah is sufficient for him who relies on Him. Verily, Allah accomplishes His purpose. Allah has indeed prescribed a measure for everything. (Surah-e-Talaq, Ayat 3)

But the disbelievers have no faith or trust in Allah. They have no one to rely on. But still, they do not reflect.

Source: Sheikh Al-Islam Usmani

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاءُ

قُلْ	أَ	رَأَى	تُمْ	إِنْ	أَصْبَحَ	مَاءُ
say	do	see	you	if	were to	water

say just think if your water were to dry up

كُمُ غَوْرًا فَمَنْ يَأْتِيكُمْ

كُمُ	غَوْرًا	فَ	مَنْ	يَأْتِي	كُمُ
your	to dry up	them	who	bring	you

who when can bring you

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بِمَاءٍ مَّعِينٍ (٣٠)

مَّعِينٍ	مَاءٍ	بِ
flowing	water	with

with you flowing water?

Water, on which all life is dependant, is one of the greatest blessing and favour of *Ar-Rahman*, the Provider. The springs gush out, the rains fall from the skies, and the rivers flow down the mountains by His orders. Just one indication from His is all it would take to stop the supply of this life-sustaining blessing. Who would, then, be able to bring it back if Allah wills otherwise?

Source: Fasal-ul-Khitaab

Hence, the message is conveyed that all resources come within Allah's control and power. The mention of water serves as an example, as water is the basic necessity of all living beings. The exhaustion of water from earth would result in the end of life of all living creatures. This can only happen if Allah so wills, so we must always keep our faith in Allah, as He alone has power over all things.

Water may have also been used as a metaphor to imply fountain of Guidance. It may be taken to mean that when all fountains of Guidance had dried down, Allah Almighty sent that never-ending river of guidance and instruction in the face of Hazrat Mohammad (p.b.u.h.). This is the greatest blessing on mankind bestowed by *Ar-Rahman*, Who is aware of all our needs. Now if this fountain-head of prophethood (or *imamat*) would perish, as the enemies of Islam so wished, who would be able to restore it, except Allah.

Source: Sheikh Al-Islam Usmani

According to the explanation provided by *Ahle Bayt*, this Verse implies Imam Mahdi (a.s.), meaning he is one of its evidence. Hazrat Imam Mohammad Baqar (a.s.) relates, "This ayat has been revealed about

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the Imam who will rise with Allah's justice. Allah says (in this ayat) that if your Imam (a.s.) disappears and you do not know where he is, then who will send your Imam (a.s.) back to you? Who will bring to you the news of the world and heavens, and inform you of what Allah has prescribed and forbidden."

Later, the Imam (a.s.) said, "I swear on Allah! The actual meaning of this Verse has not yet been revealed, but eventually it will be."

Source: *Tafseer Noor-ul-Saqain*, Vol.387

It is important to remember that the Verse of the Holy Quran have many obvious and oblique meanings and implications. It is not possible for anyone, except Allah's messenger (p.b.u.h.) and his heirs, to know the hidden implications in the meanings of the Verse. Hence, it is necessary for us to gain this knowledge from the *Hadees* of the Holy Prophet (p.b.u.h.) or his true heirs, the Imams (a.s.) of the *Ahle Bayt*.

Source: *Tafseer-e-Namoonah*

To confirm this, the Holy Prophet (p.b.u.h.) said,

**"I am leaving behind me two precious things, namely,
the book of Allah and my *Ahle Bayt*. Till you keep yourself
attached to these two, you will never go astray.**

**And these two will never be separated from each other,
in so far as they come to me at the spring of *Kauthar*."**

Source: *Sahih Muslim Sharif*

Allah Himself has said in Surah-e-Maa'ida,

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ
تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Translation: O people of the book! Indeed Our messenger (Muhammad) has come to you, manifesting to you much of what you had been concealing of the book; and he passes over a good deal. Indeed, there has come to you from Allah light and a manifesting book (the Quran). (Surah-e-Maa'ida, Ayat 15)

Hence, it comes to light that Allah considers the Holy Quran to be a complete guide in combination with the 'nur' light that is Muhammad (p.b.u.h.) and his *Ahle Bayt*. This is so that after the death of the Holy Prophet (p.b.u.h.), his *Ahle Bayt* can impart the knowledge of the Quran, and so that the Holy Quran is not left without an heir.

Source: *Muallif* (The Author)



اسی مصنف کے قلم سے



- ۱۔ قرآن مبین: قرآن مجید کا آسان ترین واضح اردو ترجمہ
- ۲۔ خلاصۃ التفاسیر: مختلف مکاتب فکر کی تفاسیر کا خلاصہ با تفسیر اہل بیت (۳۰ جلد)
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