

The Kingdom of God:

A Commentary of Surat al-Mulk

Lesson 2



tasneeminstitute
ENRICHING THE SOUL

Verse 6

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيُسَّ الْمَصِيرُ

“And for [all] those who reject their Lord there is the punishment of hellfire and what an awful destination [it is].”

- How is this verse connected to the previous verses?
- Verse 2 mentioned that God created death and life to test us and every test has an outcome. This verse highlights one possible outcome.
- God begins by speaking about those who will fail this test.

Verse 6

- The Quran is balanced in its approach. There are verses which promise reward and there are verses which threaten with punishment.
- Those who “reject their Lord” includes those who reject God as their Lord outright as an atheist does. It also includes those who reject his oneness as the polytheist does. It also includes those who believe in him as their Lord, but rebel against him in sin.
- The verse conveys a sort of complaint against us. God is our provider and sustainer, yet we reject and defy Him as though we don't need Him.

Verse 7

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ

“When they are cast into it, they will hear it roaring while it boils.”

- There will be no respect or honor for those who enter hellfire. This is indicated by the word أُلْقُوا which means they are thrown into it with no regard.
- In contrast, the people of paradise are welcomed and greeted by angels.

Verse 7

- The imagery of the sound and fury of hellfire can only be imagined by comparison with other such things. The شهيق of the fire is a sucking or gasping sound a person makes when he is struggling to breathe.
- It might be similar to the sound of water spiraling down a drain or a whirlpool and being sucked in. The seething of the fire can best be experienced in a campfire or woodstove which has reached a roaring blaze.

Verse 8

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

“Like one about to explode with rage. Whenever a group is cast into it, its keepers will ask them, “Did a warner not come to you?”

- People will be grouped in hellfire. Souls which resemble each other in nature will be together.
- The keepers of hellfire are angels appointed to manage the fire, dole out punishment to its inhabitants, and guard against their escape.

Verse 8

- These angels are described in the following verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ
لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

““O you who believe, protect yourselves and your families from a [fearful] fire whose fuel is people and stones, over which are [assigned] angels, severe and mighty who do not disobey God in anything he has commanded them [to do], and carry out what they are commanded”

Quran 66:6

Verse 8

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عَدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا
الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا

“There are nineteen [keepers] over it. We have assigned only angels as keepers of the fire, and we have only made their number [such] to confuse the non-believers, and so that those given the book may be reassured, and so that the faithful may increase in [their] faith...” Quran 74:30-31

Verse 8

- The keepers will be surprised to see their state: Were they not warned about this?
 - Prophets came as bearers of glad-tidings and warners.

Verse 9

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

“They will answer: Yes, a warner did come to us, but we rejected and we said, ‘God did not sent down anything; you are just in great error.’”

Verse 10

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

“They will say: Had we listened or applied reason, we would not have been among the inmates of the Blaze.”

- Allah has provided two means of guidance:
 - External guidance- Prophets and books
 - Internal guidance- intellect
- This verse indicates that Divine guidance in its external form is only beneficial if the intellect and other faculties respond to it.

Verse 10

إِنَّ لِلَّهِ عَلَى النَّاسِ حُجَّتَيْنِ : حُجَّةً ظَاهِرَةً ، وَحُجَّةً بَاطِنَةً ، فَأَمَّا الظَّاهِرَةُ فَالرُّسُلُ وَالْأَنْبِيَاءُ
وَالْأئِمَّةُ عَلَيْهِمُ السَّلَامُ ، وَأَمَّا البَاطِنَةُ فَالعُقُولُ

“Verily God has two authoritative proofs over people: a manifest proof and an inward proof. The manifest proof is represented by the prophets and messengers and imams, and the inward proof is represented by the intellects.”- Imam al-Kadhimi (a)

Verse 10

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا
وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

“And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like cattle; rather, they are more astray. It is they who are the heedless.” Quran 7:179

Verse 10

وإنما يرتفع العباد غدا في الدرجات وينالون الزلفى من ربهم على قدر عقولهم

“...Verily the people will be elevated tomorrow and attain proximity of their Lord based on the level of their intellects.”- The Prophet (s)

- In Shia Islam, intellect is the basic of our belief system.

Verse 10

لَمَّا خَلَقَ اللَّهُ الْعَقْلَ قَالَ لَهُ : أَقْبِلْ فَأَقْبَلَ ، ثُمَّ قَالَ لَهُ : أَدْبِرْ فَأَدْبَرَ ، فَقَالَ : وَعِزَّتِي وَجَلَالِي مَا خَلَقْتُ خَلْقًا أَحْسَنَ مِنْكَ ، إِيَّاكَ أَمُرُ وَإِيَّاكَ أَنْهَى ، وَإِيَّاكَ أُثِيبُ وَإِيَّاكَ أُعَاقِبُ .

“When God created the intellect He said to it, ‘Come forward’ so it came forward, then commanded it, ‘Go back’ and it went back. Then He said to it, ‘By my Honour and Exaltedness, I have not created anything better than you. It is you that I command, and you that I prohibit from things, and you that I punish and you that I reward.’-
Imam al-Baqir (a)

Verse 11

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

“They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!”

- On the Day of Judgement the evidence will be so clear and damning that lying will be futile. Hence, the confession.
- The root of their sins will be that they did not listen to the message nor did they apply reason.
- With this confession, they are removed from the special mercy of God

Verse 12

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

“(As for) those who fear their Lord in secret, they shall surely have forgiveness and a great reward.”

- Those who disbelieved rejected the warning while the believers took the warning seriously.
- Heeding to the message and believing should be manifested through *خشية* meaning that the heart should be filled with a sense of awe of God.

Verse 12

- This fear is the result of knowledge based on revelation and reason.
- What do they fear?
 - One opinion is that they fear what is unseen (God, angels, hereafter etc)
 - Another view is that they fear their Lord in secret and not only in public.
- Fearing God only in public is a sign of duplicity
- Try to do some of your good deeds in private. Emphasis on performing recommended prayers (nawafil) at home.

Verse 12

- The result of heeding the warning is:
 - Forgiveness
 - Great reward
- Why is forgiveness mentioned before reward?

Verse 12

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءِ بِمَا كَانُوا يَعْمَلُونَ

“And no soul knows what delights of the eye are kept hidden as reward for what they used to do.” Quran 32:17

Verse 13

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

“Conceal your speech or proclaim it, He knows very well what is in the hearts.”

- The preceding verses spoke about God’s sovereignty over all parts of the temporal world and his power to be able to resurrect, punish, and reward. 67:13-14 add that he has knowledge of things that are otherwise hidden. The implication is that his punishment and reward are thus just, since they are based on the entirety of a person’s beliefs, actions, and thoughts.

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Verse 13

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

“And [when] the book [of deeds] will be placed, you will see the guilty ones fearful because of what is in it. And they will say: “Woe to us! What is with this book: it hasn’t missed anything small or big but that it has listed them.” Quran 18:49

Verse 14

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

“Does He who created not know, while He is the Subtle, the Acquainted?”

- How does God know everything?
- He knows everything because He created everything.
- He is not only the Creator but He knows everything at about, is fully aware of it at every moment and has full control over it.