

Ramadan Immersion



Mufti Abdul Rahman Waheed

Introduction

- Surah al-Mulk is a Makki surah; which generally are short surah with short verses.
- Mufasssireen say this surah was revealed in the latter part of the Prophet's prophethood in Makkah prior to the migration to Madinah.
- There are many virtues about this surah narrated in various hadith.
- Narrated Abu Hurairah that the Prophet (ﷺ) said:

إِنَّ سُورَةَ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّىٰ غُفِرَ لَهُ وَهِيَ سُورَةُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

"Indeed, there is a Surah in the Qur'an of thirty Ayat, which intercedes for a man until he is forgiven. It is [Surah] Tabarak Alladhi Biyadihil-Mulk." (Jami` at-Tirmidhi)

- In another riwayat, it is said that the surah will intercede for its companion. It was narrated from Abu Hurairah (RA) that the Prophet (SAW) said:

إِنَّ سُورَةَ فِي الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِصَاحِبِهَا حَتَّىٰ غُفِرَ لَهُ {تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ}

"There is a surah in the Qur'an, with thirty verses, which will intercede for its companion (the one who recites it) until he is forgiven: Tabarak Al-lazi bi yadihil mulk (Blessed is He in Whose Hand is the Dominion)." (Sunan Ibn Majah)

- **صاحب** means a companion who is with us all the time. This virtue goes to someone who reads the surah regularly, memorizes it, reads the tafsir and acts upon every single letter and word in it etc.
- Narrated Ibn 'Abbas: "One of the companions of the Prophet (ﷺ) pitched a tent on a grave without knowing that it was a grave. Suddenly he heard a person from the grave reciting Surah al-Mulk till he completed it. So, he went to the Prophet (ﷺ) and said: 'Oh Messenger of Allah, I pitched my tent on a grave without realizing that was a grave. Then suddenly I heard a person from the grave reciting Surah al-Mulk till he completed it.' The Messenger of Allah (ﷺ) said:

هِيَ الْمَانِعَةُ هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ

"It is the defender, it is the deliverer - it delivers from the punishment of the grave." (Jami` at-Tirmidhi)

- It prevents a person from the punishment of the grave and rescues them from Jahannam.
- A person who recites it before sleeping, the Prophet (ﷺ) said:
 - "Thirty rewards are given, thirty sins are removed, thirty stages of Jannah are elevated for this person. Allah sends an angel from the angels down and this angel spreads its wings around this person and protects this person from all types of calamities until this person wakes up in the morning."
- He (ﷺ) also said: "I wished this surah was preserved in the hearts of my ummah."
- Abdullah ibn Mas'ood (RA) said: "Whoever recites Surah Tabaarak Alladhi bi yadihi'l-mulk (Blessed is He in Whose Hand is the dominion) [al-Mulk 67:1] every night, Allah will protect him thereby from the punishment of the grave."

- This surah will intercede for the one who recites it. Another hadith mentioned: "A person will be resurrected on the Day of Judgment and would have committed all types of sins except that he will believe in one Allah and said لا إله إلا الله. He would not recite anything from the Qur'an except for one surah that will speak. A spark will come out of this person's mouth and it will continuously ask Allah to forgive this person. At the last moment this person is being thrown into the fire of Jahannam, the surah will beg Allah to protect this person. Allah will accept the intercession of the surah and this person will be saved from the fire of Jahannam and grant this person entrance into Jannah."
- It is important to become the companion of this surah. We should recite it every single night after maghrib or isha' or before sleeping, pay particular attention to it, memorize it, understand it, and recite it frequently.

Ayah 1

تَبَّرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Blessed is He in whose hand is dominion, and He is over all things competent -

- **تَبَّرَكَ** - It is only used for Allah. Allah uses this to identify and glorify Himself.
- The word barakah is often used for blessing. However, it has two meanings:
 - Something that remains constant
 - Something that is beyond imagination
- Barakah is not more of something but it is a blessing someone already has. Therefore, it is an enhancement.

- In the qunoot du'a the Prophet (ﷺ) taught his grandson Hasan ibn Ali to say:

وَبَارِكْ لِي فِي مَا أُعْطَيْتَ

“And bless me in what You have granted”

- If what we have is blessed by Allah, it is sufficient. If what we have does not have the blessings of Allah, we will always want more and look for more.
- Barakah makes what we have a source of joy for us. If Allah removes the barakah, we will not have constant happiness.
- Allah’s authority remains constant. No one can take away the kingdom from Allah.
- Allah is the one who enhances all things and He is full of blessing. He is informing us, He is the source of blessing and He is the only one that can bless.
- **مُلْكُ** – Means kingdom. The reason tabarak is mentioned with the word kingdom is because in His authority, the more He increases, the more stable it becomes.
- Stability with Allah has nothing to do with increase or decrease. It has to do with His blessings.
- We seek His blessings through our good deeds and through obedience towards Him.
- It was narrated from Thawban that the Messenger of Allah (ﷺ) said:

" لَا يَزِيدُ فِي الْعُمْرِ إِلَّا الْبِرُّ وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ وَإِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ لِلْخَطِيئَةِ يَعْمَلُهَا "

“Nothing increases one’s life span except righteousness and nothing repels the Divine decree except supplication, and a man may be deprived of provision by a sin that he commits.” (Sunan Ibn Majah)

- **قدير** - Means capable. While a king is capable of all things, Allah is speaking to the people of Makkah. He challenges them in the next verse about how He is capable of giving life and taking life.

Ayah 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ

[He] who created death and life to test you [as to] which of you is best in deed – and He is the Exalted in Might, the Forgiving –

- This verse connects with the word qadir in the first verse.
- This is the only place where Allah speaks of death and life as a creation. Both are the creation of Allah.
- Why is death mentioned before life? These are a few interpretations of the mufasssirun:
 - Our original state was lifeless. We had no life before Allah created us.
 - Allah used death as an expression of dunya. In dunya a person is experiencing death all the time; whether we see someone dying or whether we are slowly deteriorating over time.
 - Every day we are dying slowly in this world. In Surah Yaseen, Allah said:

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

And he to whom We grant long life We reverse in creation; so will they not understand? (36:68)

- In akhirah, for the people of Jannah, there is no such thing as death but there will be eternal life. Hence, death was brought first and life is in reference to akhirah.
- Allah wants us to change the way we look at dunya and akhirah. Dunya is full of death, while akhirah is full of life.
- How should we think of this transition from dunya to akhirah?
 - A believer should approach life as dunya and death as akhirah.
 - Abu Hurairah reported: The Messenger of Allah (ﷺ) said,

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

The world is a prison for the believer and a paradise for the unbeliever.” (Şahih Muslim)

- Muhammad ibn Labid reported: The Prophet (ﷺ) said,

اِثْنَتَانِ يَكْرَهُهُمَا ابْنُ آدَمَ الْمَوْتُ وَالْمَوْتُ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْفِتْنَةِ وَيَكْرَهُ قِلَّةَ الْمَالِ وَقِلَّةَ الْمَالِ أَقْلٌ لِلْحِسَابِ

“Two things are hated by the son of Adam. He hates death, although it is better for the believer than tribulation, and he hates to have little wealth, although it means his reckoning will be easier.” (Musnad Aḥmad)

- In another hadith the Prophet (SAW) said: “The example of a believer in the world is like a child in the womb of their mother. It cries at the separation until the child sees the light of this world and tastes the mother’s milk. This child does not want to go back to where it came from.”
- This means that when a believer goes to Allah, they would not want to go back to the world just like the child would not want to go back into the womb of its mother.
- The Prophet (ﷺ) also said: “If the only blessing a person saw before they departed this world is the sight of Malakul Maut, it would be sufficient as a reward.”
- Allah has so many things waiting for us in Jannah and we cannot enter into Jannah if we do not leave this world.
- If we love Jannah, we should love the idea of meeting Allah, reuniting with our loved ones, with the Prophet (ﷺ) and the sahabah.
- If death is the dunya and life is the akhirah; hence, we should start working for the everlasting life and make an effort towards it.
- **لِيَبْلُوَكُمْ أَيُّكُمْ**: Allah puts us in this world to test us, and the results of these tests, we will see in the akhirah. Therefore, we should strive and make the effort to do our best in this world.

- One of the greatest effects of sins is that it removes our blessings; while the effect of good deeds is the presence of blessings.
- In various verses of the Qur'an Allah says that He will test us in many ways:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?(2:214)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ
وَبَشِّرِ الصَّابِرِينَ

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, (2:155)

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

Your wealth and your children are but a trial, and Allāh has with Him a great reward. (64:15)

- Tests are not a negative thing; it can come in many different forms (wealth, success etc.). Allah is looking at how we will react to what we are given.
- A person goes through four situations in which their reactions will be judged by Allah:
 - Prosperity (ni'mah) – We should react by saying 'Alhamdulillah', have shukr for what He has given us.
 - Adversity – We should have sabr and be of shukr. Say 'Alhamdulillah' because it could be worse.
 - Obedience – We should acknowledge the tawfeeq of Allah. Everything we do is because of Allah and with His permission.
 - Abu Musa reported: The Messenger of Allah (ﷺ) said to me, "ألا أدلك على كنز من كنوز الجنة؟" فقلت: بلى يا رسول الله قال: "لا حول ولا قوة إلا بالله"

"Shall I not guide you to a treasure from the treasures of Jannah?" I said: "Yes, O Messenger of Allah!" Thereupon he (ﷺ) said, "(Recite) 'La hawla wa la quwwata illa billah' (There is no change of a condition nor power except by Allah)." [Al-Bukhari and Muslim].

- The state of disobedience – We should immediately make tawbah after our sins and wipe it away with good deeds.
- Bala and ibtila can be Allah testing us in the form of the people that we are acquainted with. He tests our patience, humility etc.
- **أَحْسَنُ عَمَلًا**: Which of us is better in deeds? This gives us hope that Allah does not demand perfection; He only demands improvement.
- Two things we should be mindful of:
 - Making improvement
 - Allah does not want us to be perfect, he wants us to improve.
 - Giving a little bit versus not giving anything is an improvement.
- Ali said from the Messenger of Allah (ﷺ):

من استوى يوماه فهو مغبون، ومن كان آخر يوميه شرا فهو ملعون

“One whose two days are equal is a loser, and the one whose today is worse than his yesterday is accursed”

- Prioritizing our deeds
 - In deeds there are different types of deeds that need to be prioritized.
 - We have to determine which is the more important deed to do. For example: in Ramadan, fasting is better instead of reading the Qur’an.
 - Allah looks at the best of our deeds and hopefully our last deed is our best deed.
 - The Prophet (ﷺ) used to make this du’a:

اللَّهُمَّ اجْعَلْ خَيْرَ زَمَانِي آخِرَهُ، وَخَيْرَ عَمَلِي خَوَاتِمَهُ، وَخَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ

“O Allah, make the best part of my life, the last part, the best deed, my last deed and the best day, is the day I meet You”

- **الْعَزِيزُ الْغَفُورُ**: He is Almighty in authority and He is deserving of dignity. Al-Aziz is a person of dignity and honor and of kingdom and respect. Al-Ghaffur, He is always forgiving.
- Allah tells us He knows we will fall short but His mercy will always overcome His anger and wrath. As long as we do our best and know it is a test, the one judging us is Al-Ghaffur.
- Gaining the pleasure of people is an objective a person can never reach but with Allah, as long as we put in our effort, He is pleased with us and He will forgive our mistakes.