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Yazarın Adı : **By Dr. Ruqaiya Taha Alalwani**

Çeviren Adı : **Dr. Mustafa Özcan**

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e-mail: cevikmatbaacilik@gmail.com

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info@arkkitap.com - www.arkkitap.com

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BY DR. RUQAIYA TAHA ALALWANI

Çeviren

Dr. Mustafa ÖZCAN

HEDİYEDİR

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BY DR. RUQAIA TAHA ALALWANI

Dr. Ruqaiya Al-Alwani has a Ph.D. in Islamic Studies (Humanities Minor) and is currently an Associate Professor at the University of Bahrain. Her special interest is in the field of Comparative Religion which she has taught in both Arabic and English. In addition, she has delivered training courses in a number of areas including Human Development, Social Networking, Academic & Educational Performance Improvement, Positive Values and Contemplation of the Quran. Dr. Ruqaiya has also written and published several books which deal with a variety of topics including reflections on the verses of the Qur'an, management studies for women, family and youth development projects, and areas of e-learning.

www.ruqaia.com

Email: drruqaia@yahoo.com

@Dr.Ruqaia Al-Alwani

<http://twitter.com/drruqaia>

İçindekiler

IN THE NAME OF ALLAH, THE MOST BENEFICENT, THE MOST MERCIFUL	11
The Rewards and Benefits of Surat Al-Mulk.....	11
Objectives and Meanings of the Surat.....	12
BASAERIS	39



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١)
الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ
الْعَزِيزُ الْغَفُورُ (٢) الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى
فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَؤُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ
فُطُورٍ (٣) ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا
وَهُوَ حَسِيرٌ (٤) وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا
رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ (٥) وَلِلَّذِينَ
كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ (٦) إِذَا أُلْقُوا فِيهَا
سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ (٧) تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا

أَلْقِي فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (٨) قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ (٩) وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ (١٠) فَأَعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ (١١) إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (١٢) وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (١٣) أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٤) هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ (١٥) **أَأَمْتُمْ** مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (١٦) أَمْ أَمْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ (١٧) وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ (١٨) أَوْلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ (١٩) أَمْ مَنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ (٢٠) أَمْ مَنْ هَذَا الَّذِي يَرِزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ

(٢١) أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمْ مَنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ (٢٢) قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَا تَشْكُرُونَ (٢٣) قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ (٢٤) وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ (٢٥) قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ (٢٦) فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ (٢٧) قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرِ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ (٢٨) قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ (٢٩) قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ (٣٠)

**IN THE NAME OF ALLAH, THE MOST
BENEFICENT, THE MOST MERCIFUL**

**THE REWARDS AND BENEFITS OF
SURAT AL-MULK**

Once family members and friends are away and relatives and beloved ones see us off, and we are kept away from all wishes and hopes; there will be neither companion, mate nor partner with us; either close or far within such expatriation. Albeit, within such loneliness, this magnificent Surat comes to providing intercession for its reciters, as the Prophet Muhammad (PBUH) said: There is a Surat in the Holy Qur'an that has thirty verses, which mediated to its reciter until Allah has forgiven his sins.

«إِنْ سُورَةٌ فِي الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِصَاحِبِهَا حَتَّى
غُفِرَ لَهُ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ»

It is Surat Al-Mulk that reads, (Blessed is He in whose hand is dominion). Sunan Ibn Majah.

Surat Al-Mulk was revealed to the Prophet Muhammad (PBUH) in Mecca, and it addresses the issue of belief in Allah, the Hereafter and Reward; however, it instils in the soul of the believer, who keeps on its recitation and de-liberation of its meanings, the unattended fear of Allah.

OBJECTIVES AND MEANINGS OF THE SURAT

The surat addresses in the first verses the concept of recognizing Allah, Blessed and Elevated, in order to reach the main objective of the surat, which is the unattended fear of God.

Whereas, Allah, the Almighty, introduces His Magnificent Identity through recognizing the signs of His miraculous Capability in the earth, heaven and souls. Since the more man-

kind becomes aware of Allah, the Almighty, the more they recognize and know about His exalted qualities and names. In addition, they become more connected to His sovereignty and becomes more aware of His magnificent power and mercy as well, Blessed and Elevated; in doing so, the person gets fear of God generated inside himself, and this is confirmed in what Allah said in the Holy Qur'an: ("Only those fear Allah, from among His servants, who have knowledge.") Surat Fatir: 28.

«إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ»

The surat has started with the emphasis on Allah's dominion that dictates His absolute power and capability to manage His dominion as to bestowing, denying, giving, recovering, returning, removing and establishing. As His dominion is complete and all that encompassed within this entire universe of humankind, birds and all things mentioned within the surat cannot be out of His will and control, Blessed and Elevated, in any way at all. And even the water drop we drink and the bird hovering with its wings in

the space cannot stretch and contract its wings without the will of Allah, the Almighty.

Albeit, some people, who apparently possessed some of this worldly life property, fancied that they have actually enjoyed possession, as the Holy Qur'an describes that in the name of Pharaoh: ("O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?") Surat Az-Zukhruf: 51.

«أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ
الْأَنْهَارُ تَجْرِي مِن تَحْتِي»

Then, the second verse comes to make humankind reconsiders itself concerning the real meaning of dominion; as Allah, the Almighty, solely possesses death and life, and those of human beings whatever they possess, they have no control or mastery over it at all!

However, everything exists in this magnificent dominion has its own wisdom behind its existence. As death and life are amongst the greatest signs of capability and dominion, and

which Allah, the Almighty, has made as tribulation and test for mankind, as He said: "[He] who created death and life to test you [as to] which of you is best in deed".

The surat's verses attempt to take us away from the familiar and usual meanings that cannot ignite our conscience to awake and do not revive faith inside humankind's heart. As these meanings make them pass swiftly by all these magnificent signs within the universe in a way that does not agitate inside themselves the meanings of fear and glorification towards their Almighty Creator Lord.

Moreover, death and life are not a familiar case, as it occurs every hour, every day and every moment with every creature. However, this does not exclude it from the frame of the magnificent power and peerless capability of Allah to the extent of familiarity and normality until it becomes a usual issue that does not impact humankind; and it neither also renews their faith nor spread belief, fear and submission to Allah again in their souls. As he said: "([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.”

Notwithstanding, death and life have an end in themselves, as everything in this universe that is created by Allah, Blessed and Elevated, has been created for the purpose of testing and tribulation. It is all about who amongst all humankind, since Allah has created Adam (PBUH) until the Day of Judgment, can offer the best deeds between the hands of Allah, the Almighty.

Despite His prior and eternal knowledge about His slaves and who will offer the best deeds, it is due to His utmost justice, mercy and benevolence with His creatures. Allah, the Almighty, has not judged them by presenting the proof of eternal knowledge against them, but He willed to judge them according to their deeds and behaviors in this worldly life.

As humankind find themselves every morning and evening in a large examination venue, with an area that covers this earth and for a limited period known and predestined only by Allah, the Almighty and the All Forgiving.

The verses of Surat Al-Mulk go ahead with its reciter gradually in order to reach the best deeds rank, the most sincere and righteous. As He/she considers no one else except Allah, Blessed and Elevated, in all their deeds and actions, so they purify it from every impurity and defect such as the love of people’s flattery and praise...etc. in order to reach the total sincerity in deeds and actions. However, in order for humankind to accomplish sincerity inside their heart, they need to develop and enhance fear of God in their souls by prescience.

In view of this, the next verses come to draw humankind’s attention to the world around him/her, which represents the world they can discern through the creation of earth and heavens: (“[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks? (3) Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued. (4) And We have certainly beautified the nearest heaven with stars and have made [from] them

what is thrown at the devils and have prepared for them the punishment of the Blaze (5)^o).

The verses, however, emphasize the worship of meditation in God's creation, which cannot be accomplished by a usual fleeting look to the sky, stopping just at the boundaries of its beauty and magnificence of its making without any move to realize the mightiness of the Creator who perfected the making of everything. It is a feeling that leads to recognizing its exalted qualities, Blessed and Elevated, and glorifying Him in a manner that matches His Majesty, Glory be to Him; in doing so, the heart reaches the point of total faith, submission, acquiescence and humbleness to the Creator, Blessed and Elevated.

Albeit, the nature of our contemporary life has hindered people from showing interest in such fascinating worship that touches the sides of spirit, soul and mind altogether. It is an issue of paramount importance for humankind's state as to mental stability and tranquility.

Attaa narrated: Obaid bin Omar and I entered into Aisha's house (May Allah be pleased

with her) and she said to Obaid bin Omar: Finally, it is time to call on us? And he said, I would say as our ancestors said: give short visits to be more beloved. And Aisha said: let's overlook your words. Then, bin Omar asked her: Could you tell us about the most wonderful thing you have seen of the Messenger of Allah (PBUH)? He said she kept silent for a minute then she said: one night, the Prophet Muhammad (PBUH) said, Oh, Aisha, could you please leave me to worship my Lord tonight? And I said, I swear by Allah that I love being close to you and I love what pleases you. She said, then the Prophet got up and washed for prayer and started to perform prayer; she said, He continued to weep until his lap became wet, and He was sitting and continued to weep until his beard was wet. She said, and He wept and continued to weep until the floor beneath him became wet. Then, Belal, may Allah be pleased with him, came to alert the Prophet about the prayer time, and when he saw him weeping he said: Oh, Messenger of Allah, why do you weep while Allah has forgiven all your prior and subsequent sins? The Prophet

said: Should not I be a thankful slave? There is a verse revealed to me tonight, and woe to anyone who might recite it without deliberating its meaning; it reads: “Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.” (Shahih at-Tarhib wa at-Tarhib, Muhammad Nashiruddin al-Albani).

دَخَلْتُ أَنَا وَعُبَيْدُ بْنُ عُمَرَ عَلَى عَائِشَةَ فَقَالَتْ لِعُبَيْدِ بْنِ
عُمَرَ : قَدْ أَنْ لَكَ أَنْ تَزُورَنَا ؟ فَقَالَ أَقُولُ يَا أُمُّهُ كَمَا قَالَ
الْأَوَّلُ : زُرْ عِبَاءَ تَزِدُّ حُبًّا ، فَقَالَتْ دَعُونَا مِنْ بَطَالَتِكُمْ هَذِهِ ،
فَقَالَ ابْنُ عُمَرَ : أَخْبَرِينَا بِأَعْجَبِ شَيْءٍ رَأَيْتِهِ مِنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ فَسَكَتَتْ ثُمَّ قَالَتْ : لَمَّا كَانَ
لَيْلَةً مِنَ اللَّيَالِي قَالَ يَا عَائِشَةُ ذَرِينِي أَتَعْبُدُ اللَّيْلَةَ لِرَبِّي .
قُلْتُ وَاللَّهِ إِنِّي لِأَحِبُّ قُرْبَكَ وَأَحِبُّ مَا يَسُرُّكَ ، قَالَتْ : فَقَامَ
فَتَطَهَّرَ ثُمَّ قَامَ يُصَلِّي ، قَالَتْ فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ حِجْرُهُ ،
قَالَتْ : وَكَانَ جَالِسًا فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ لِحْيَتَهُ ، قَالَتْ
ثُمَّ بَكَى فَلَمْ يَزَلْ يَبْكِي حَتَّى بَلَ الْأَرْضَ ، فَجَاءَ بِلَالٌ يُؤَدِّئُهُ
بِالصَّلَاةِ ، فَلَمَّا رَأَهُ يَبْكِي قَالَ : يَا رَسُولَ اللَّهِ ، لِمَ تَبْكِي وَقَدْ

غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ ؟ قَالَ : أَفَلَا أَكُونُ عَبْدًا
شَكُورًا ؟ لَقَدْ نَزَلَتْ عَلَيَّ اللَّيْلَةَ آيَةٌ وَبِئْسَ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ
فِيهَا . { إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ { الْآيَةُ كُلُّهَا .

The worship of meditation and deliberation has become forgotten in our modern world, as a result to what human beings have invented of illusory preoccupations. As such preoccupations existed during the time of the Prophet Muhammad (PBUH) when he shouldered the burdens of a whole nation; however, this had not prevented him from meditation and worshipping.

This great Prophet with all his huge preoccupations managed to dedicate sufficient time for such magnificent worship. It is the worship of meditation in the creation of heavens and earth, and He alerts his nation to its importance and the need to allocate time for it; due to its great impact on the revival of faith in Allah, complete submission to Him, Blessed and Elevated, and enhancing His fear in our souls.

For this reason, the verses followed this verse came to describe the punishment of the disbelievers, as disbelief is a barrier fabricated by man that it prevented them from recognizing their Creator, Glory be to Him, Who disseminated the signs within the universe and souls to know Him. As everything in the heavens dictates that God is one, everything on the earth and the all verses of Surat Al-Mulk emphasize just one thing: “There is no God but Allah.”

However, all these signs are clear before the eyes and mind of human beings, they could not guide them to faith but rather to disbelief. This issue indicates that there has been a major defect; so, the verses that read: (When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up. (7) It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, “Did there not come to you a warner?” (8)).

The Hellfire feels wrathful of that disbeliever who saw all these signs and evidence before his eyes, but he did not listen to the call of his heart, mind and righteous nature to answer the

call of the Truth, Blessed and Elevated. This is why a sort of reproach comes in a verse (“Did there not come to you a warner?”); so, the matter here is not a matter of questioning, but rather a rebuke and increase in torture for this disbeliever who defied all these signs and evidence. (They will say, “Yes, a warner had come to us, but we denied and said, ‘Allah has not sent down anything. You are not but in great error.’”), then, the next verse comes to stress: (And they will say, “If only we had been listening or reasoning, we would not be among the companions of the Blaze.”(10)).

Albeit, amongst the reasons that lead man to disbelief is disrupting the means of perception that Allah has bestowed upon His creatures in order to guide them to Him, Blessed and Elevated. As those possessed mind, heart, hearing, sight and all means of perception; but through their disbelief, they precluded such means from submitting to recognition of Allah and His fear.

In view of this, disrupting the means of perception is one of the most hideous offences committed by mankind against themselves;

thus, what Allah said in Surat Al-A'raf (179): (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 livestock; rather, they are more astray. It is they who are the heedless.)

As animal and livestock can see things and discern signs and evidence guiding to the creation of Allah, Blessed and Elevated, but they are not required to transform this knowledge into knowledge through which they could provide their best actions; while humankind are required and assigned to make this knowledge and means guide them to knowing Allah and His fear.

However, the required knowledge is not a stagnant one but active knowledge that encourages the believer to formulate fear of Allah and considering Him in every word and action. The thing that helps him perfect his actions, benevolence to his knowledge and certainty that Allah, the Almighty, is fully aware of all his actions.

At this point, the verses move forward to compare between those who disrupted the means of perception that it led them to the Hellfire. And the believer who employed those means and led him to the internal fear of Allah and attainment of His satisfaction, Blessed and Elevated: (Indeed, those who fear their Lord unseen will have forgiveness and great reward (12)).

How has this fear of Allah been accomplished? The Surat of Al-Mulk provides the practical steps for promoting and heading for such fear.

Thus, the continuous meditation and thinking in the universe around us generates fear of God, which consists of apprehension with dread, glorification, love and affection to Allah, the Almighty. However, people who fear Him most are those who perfect their actions and deeds most.

This great fear is expressed and interpreted in the following verse in surat Al-Mulk (And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts (13)). As

such fear makes the feeling of Allah's monitoring as a self-monitoring present all the time, with which both covertness and overtness becomes equal.

It also makes humankind monitors Allah, the Almighty, even as to their emotions and feelings knowing that Allah is watching them; as covertness is just as overtness to Him, Blessed and Elevated, since He is the Subtly Kind, the All Aware and the All Knowing about the essence of all things. However, at this juncture, the phase of fixing the covert issues and taking care of it starts, as it comes within the oversight of Allah, the Almighty, and He is well aware of it all. And we can wonder as to the person who considers Allah in all his emotions and feelings, how the actions he presents between Allah's hands will be!

How the actions of the person, who is confident that Allah, the Blessed and Elevated, is watching him in everything, in his sleep, in his emotions, in his words and in his actions, will be! Moreover, how this world around us will be once the degree of humankind's monitoring to

their Lord, Exalted and Elevated, reaches that limit!

It is the best action for which the magnificent surat calls for and builds through fear of Allah and considering Him in all cases. However, the best deeds are not necessarily the largest, as quantity in the Holy Qur'an is not the criterion for benevolence and righteousness.

However, it is fidelity and perfection of deeds, and the verses of the Holy Qur'an build perfection and precision inside the believer. Perfection in their prayers, in their worship, in the way they address people and in their professions, either they are doctors, engineers, supervisors and/or dustmen; and in doing so, the universe will become like a mosque.

Now, there is a linkage with the following verses: (It is He who made the earth tame for you, so walk among its slopes and eat of His provision, and to Him is the resurrection. (15)).

Travelling and moving from one place to another, and conducting work for a living with the spirit of fear, perfection and holding faith that

Allah, the Almighty, is The Ever Providing and The Firm with all power, is a moderate way of earning a living. And not purely hectic materialistic one, in which the person ignores the facts of Day of Judgment, Resurrection and returning to their Originator. Since seeking work for a living is just means not an end in itself for the believer.

However, if you wanted to seek a living in this worldly life, you should take into consideration the next rules:

- Livelihood is in Allah's hand, and this is why the verse reads (And eat of His provision). Your living is not under anyone's control, and beware of being confused for even a second that your living is in hands of anyone of humankind, whatever their rank is; surely, your living is not in hands of your employer, minister nor a prince. Your living is solely in Allah's hand and with no other partners at all. Considering this, the believer feels free and liberated from any form of humiliation, weakness, disgrace and submission to anyone else except for Allah, Blessed and Elevated.

However, if once you felt for a moment that your living is in hands of one of humankind, it would be a catastrophe! You should renew your faith, revive the sense of monotheism inside your heart and rectify it.

- You should patient and flexible when earning a living, as your living will never be attained through extreme carefulness or cupidity; as such cupidity will lead to undermining of rights and duties as well, and man's dignity and honor will be degraded and humiliated. Some people think that numerous responsibilities, such as children and financial expenses and that sort of things, are justifications for legalizing usury and bribery, so that unlawful things are permitted and the rights of Allah, the Almighty, are underestimated and disregarded!

In view of that, the Hadith reported by Jaber bin Abdullah who said, the Messenger of Allah (PBUH) said: "O, people, fear God and be patient and easy when earning a living, as no one soul shall ever die without attaining their entire livelihood. And should it be late, then fear

God and sum up when earning a living; and take what is lawful and abandon what is forbidden.” Sunan Ibn Majah.

«يَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوِفِيَ رِزْقَهَا وَإِنْ أبطَأَ عَنْهَا فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ خُذُوا مَا حَلَّ وَدَعُوا مَا حَرَّمَ»

Accordingly, all these hectic battles, which we can see in our age as to money and property, are illusory battles led by the Satan with the assistance of devils of people who communicate to other people that they control their living and subsistence. However, whosoever believes even for a moment that livelihood is in anyone else's hands except for Allah, Blessed and Exalted, they must hurry to correct and rectify their monotheism and faith.

For this reason, the following verse undermine the fragile criteria established by mankind in sometimes, as Allah, the Almighty, said: (Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway? (16)

Or do you feel secure that He who [holds authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning. (17)).

The earth is stable and peaceful, but who made it firm and stable? In this verse, the issue of security and safety is addressed; and according to what extent your fear of Allah, the Almighty, is, you can feel safe to the same extent. However, to what extent your fear of Allah, Blessed and Elevated, and your glorification and veneration to your Lord and His orders, Exalted and Blessed, you can attain stability, security and safety.

While fear and apprehension began to dominate our contemporary world; apprehension of everything, though sources of living are massive and prolific as never before, and types of food and subsistence are numerous and everything is available and plentiful. The world around us is lighted with light bulbs, but all these things have not prevented apprehension; apprehension of everything, fear of the future, fear of loss of living, fear of earthquakes and volcanoes, fear of

what happened, what might happen and would not happen yet. Where all these fears have come from!

Hearts when becoming empty of fear of their Lord, Blessed and Elevated, they are filled with apprehension from everything and never feel the sense of security and stability at all; and they will never feel the sense of real safety, unless they are filled with the sense of fear of God and coexistence with it.

(And already had those before them denied, and how [terrible] was My reproach. (18)). Where are they? Where are those who defied the existence of their Lord, and how their end was? Where is Pharaoh? Where is Haman? Where is Croesus (Karun)? Where are all those oppressive tyrants who did not fear Allah, the Almighty, and observe His duties and orders? Where are really they?!

Where are those who filled the world and the earth with their tyranny, injustice and mightiness? Where are really they? (And how [terrible] was My reproach). Then, the verses

caution through another scene that is not less as to splendor and magnificence than the magnitude and splendor of heavens and earth: (Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, seeing. (19)). Have you seen this splendid view? The scene of the bird while hovering with its wings in the sky, who-soever withholds and contracts its wings? Who-soever has taught this bird before teaching humankind; that the weak bird can fly in the space while humankind, who have attained all fascinating means and senses of perception, have not realized the idea of aviation until just recently!

Whosoever has taught it how to withhold and contract its wings that sensible humankind have learnt from it the philosophy of aviation!

(Or who is it that could be an army for you to aid you other than the Most Merciful?(20)), a disapproving interrogation, which attempts to awaken the soul from its inadvertence before the facts it has become familiar with until it has become meaningless to it.

(Or who is it that could be an army for you to aid you other than the Most Merciful? (20)), what soldiers on earth who can be in support of humankind before the mightiness and capability of Allah, Blessed and Elevated? Where had been Pharaoh's soldiers when the sea devoured him and drowned thereof? Who made Moses (PBUH) and his people victorious over other opponents? Had not He been Allah, the Almighty? (The disbelievers are not but in delusion).

However, arrogance, illusion and vanity occur to humankind due to their inability to discern and consider what exists in the universe and throughout the history of verses and evidence; then, the verses reaffirm once again (Or who is it that could provide for you if He withheld His provision? (21)).

The livelihood, who claims its possession as to origination, sustenance and prevention? As in the verse (Or who is it that could provide for you if He withheld His provision?), who can provide livelihood except for Allah, Blessed and Elevated?

Then, the disapproving interrogations are repeated to awaken consciousness and perception: (Then is one who walks fallen on his face better guided or one who walks erect on a straight path?(22)). By disrupting the means of perception and the inability of discerning the right path, which in turn makes humankind stumble along their way in life.

This is why the following verse came as follows: (Say, "It is He who has produced you and made for you hearing and vision and hearts; little are you grateful." (23)).

Hence, thanksgiving and gratitude for all these bounties and means can only be through employing them in order to reach the faith in Allah, acknowledgment of His signs and remembering to return to Him, Blessed and Exalted, all the time.

However, concealing the specific time for returning to Allah, Blessed and Elevated, should not lead humankind to contentiousness, obstinacy and defying its occurrence. (And they say, "When is this promise, if you should be truth-

ful?” (25) Say, “The knowledge is only with Allah, and I am only a clear warner.” (26). The unseen that dictates concealing the appointment of returning to Allah, Exalted and Blessed, is part of testing and tribulation to humankind.

Then, the next verse comes to give a violent shake to humankind that it depicts the Day of Judgment as if it is a real-time event before their eyes: (But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, “This is that for which you used to call.”)

Notwithstanding, the decision is in man’s hands, who will be judged alone about all they have done in this worldly life and during their short journey on the earth. Moreover, the verses of the Noble Qur’an and the message of the kind Prophet (PBUH) are just warnings for all human beings, whose results shall soon appear before them in the Day of Judgment. When humankind realize the truth that has been obvious and clear before their eyes, but they overlooked it through their obstinacy and insistence on disbelief and keeping away from the right path.

(Say, “He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error.”), thus, the believer discerns the Hereafter and depicts the judgment scene before his eyes due to his complete certainty in Allah, Blessed and Elevated. Then, the last verse of surat Al-Mulk turns the sights to consider the water drops we drink.

Is there any human on the earth, either a king or slave, strong or weak, disbeliever or believer, who can live without water? (Say, “Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?” (30)). If all these facts, even drops of water emphasize the mightiness and capability of Allah, Blesses and Elevated; then, how the sensible humankind ignore all these signs and facts, and become familiar with them to the extent of monotony, inability to realize its value and the necessity of turning to give thanks to their Creator!

In conclusion, the adherence to reciting the Surat Al-Mulk generates inside the Muslim the

feeling of these noble meanings again and again; and hence, moving to the phase of fear of Allah, which is one of the noblest qualities and characteristics of believers: (Indeed, they who are apprehensive from fear of their Lord.) Al-Mu'minin: 57.

In view of this, the meaning of mediation of this surat becomes clear for those who consider its meanings and adhered to its recitation; and applying what it contains of instructions that guide the Muslim towards the unattended fear of Allah, for which Allah has promised those who adhere to it with forgiveness and great reward.

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