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Tafsir surah al mulk pdf

1. SURAH AL-MULLAH (Chapter 67) Detailed analysis Studied &, composed of various tafseer sources of Sunni Islamic scholars by Abdul Haq Abdul Qadir son of the end Skhhai Al-Hafiz Al-Kari Muhamdir (Rahimullah) of Durban, Kua-Joul Ttle, South Africa 2. Detailed analysis of Surah al-M alp page 2

have been transferred to the mercy and kindness of their most merciful Rabb 3. Detailed analysis of Surah al-Mullah page 3 _____ BE): SHAIKH AL-HAFIZ AL-JI MUHAMMAD ABDUL QADIR (Rahimahullah) is one of the oldest living Islamic shoals (Aalim) in South Africa, who died on Saturday 30 Rabi-ul-Akhir 1419 (August 23, 1998) at his residence in Durban, Kwan-Zuultal, South Africa aged 94 (97 years according to the Islamic lunar calendar). He was born in Durban, South Africa, on April 20, 1904, and lost his parents at a young age. As an orphan at such a young age, he was fortunate to find care at the Soofie Sahib Center in Riverside in Durban, under the care and stewardship of Dada Jaan, the eldest son of the great Islamic reformer, As-Said Sufi Sahib (Rahmatullahi Ahib). At a young age, he showed a strong desire in Islamic education and was thus encouraged to pursue higher Islamic education. In the early days of Islam in South Africa, the Soofie Sahib Center in Riverside in Durban was the center of all Islamic activities. At the tender age of 15 years, he had completed the study of such great Persian works as Gulazan, Bustaan and Kareema that was then considered prerequisites for higher Islamists in India. Because of this and other academic achievements, it was sponsored by the generous people of Durban in South Africa to continue his studies at Darul Ulooms in India. In 1919, he left the coast of South Africa by ship to India. He first studied at Madrasa Mazahirul Ulum, saharanpur, up (India) and then in delhi's famous Madrasa Ameenya under the Grand Mufti of India at the time, i.e. Shaikh-ul-Islam-Chemahullah (Rahimullah). After completing most of his early studies at these two institutions, he was advised to complete his final stage of the Aalim course in 1928 at Darul Uloom in Dabel, Surat, where the great luminaires and the duanas of the Islamic scholarship had moved from Deobanda. Graduating there in 1930 Among his teachers (Asatideha) were intellectual giants such as Alama Anwar Shah Kashmiri (Rahmatullahi Alleyhi), Shaik Shabeer Ahmad Usmani (Rahullahahi Alleyhi) and Shaik Mufti Alleyhi (Rahmatullahi Alleyhi). Among his training colleagues are: Mohammed Zakaria and Shaik Yusuf Yusuf May Allah shower their most chosen mercy! During his studies in India, he learned many languages. Among the languages he knew well and spoke to many were: Arabic, Urdu, Persian, Guerati and Hindi. After graduating, he returned to South Africa in 1931 and took on his first assignment in Stanger, South Africa, as imam and Teacher (Usadh). A year later, he moved to Verlam, South Africa, where he was and also had a teacher. In 1943 he moved to Durban in South Africa, taking up the post of madrasa shakitul Islam's main office on Essendon Road, Sydenham, in 1943 and then madrasa Mazahirul Ullum in Villa Road, Sydenham. In the early Fifties to mid-Seventies, for twenty-five years he was the imam of the famous Mohammedmaya Masjid, Sparks Road, Sydenham, Durban in South Africa. He even laid the foundation stone of this Musjid and also called it. During this time he enrolled at the world-famous University of Al-Azar in Cairo, Egypt, at his own cost. 4. Detailed analysis of Surah al-Munkh page 4

He eventually moved to the very Indian suburb of Chatsworth in South Africa and was imam of Masjid An-Noor in the seven units for seven years, serving the poorer Muslim community there. He was also one of the founders of Natal's Jamatul Ulama in South Africa. For the last part of his life he has been in great demand as a guest imam in various Masaajid in Durban and other major cities in South Africa. He died and was moved to his Most Merciful Rabbi on Saturday 30 Rabb-ul-Akir 1419 (August 23, 1998). Among his mourners were hundreds of his disciples and members of the Muslim community, whom he had served for many years. They had all expressed the same great joy of being taught by him and/or by the marriages he served; but they all expressed great sorrow that they attended his funeral, which they acknowledged was one of the largest crowds ever witnessed in Durban, South Africa. After The Prayer of Zhumyu on Grey Street in Durban, he was buried at a nearby Muslim flower cemetery in Clarewood, South Africa. He then left behind six sons and four daughters, and numerous grandchildren. May Allah embrace with his mercy, forgive him with great forgiveness, and make his eternal abode in Rimol Fordus. - No, no, no, no, no, no, I don't want the dua! Abdul Haq Abdul Qadir c/o REFLECTIVE Quarterly e-newsletter website: www.ummahreflections.co.za 1 Ramadan 1436 17 June 2015 5. Detailed analysis of Surah Al-Mourkh page 5 blessings of Allah to be upon His Messenger Muhammad, his family and all his companions. - No, no, no, no, no, no, no, not essentially, the main message of the Koran is to pay attention to our attention, that we are not created in vain, and that we will be held accountable for our behavior on this earth. In the Qur'an, Allah points out that he created man to be His trustee on earth. It is actually an honor given by Allah to human beings, the dignity of being a trustee of Allah, even though He does not need our worship and our obedience. This is for our benefit. The main message of the Qur'an is to say or believe that the guidance that comes from the Creator of the universe is the best guidance, for Allah has the supreme wisdom, power, and knowledge. And only Allah is the supreme authority and must obey without retribution, obedience that is based not only on fear or reward, but on the love of Allah. This again indicates that guidance should be sought in the Koran. The Qur'an usually gives broader guidance in most aspects within the concepts, with some details in it, but usually for the broader leadership so that we can lead our lives according to the will of Allah. And the Qur'an finally shows that because a person is a free agent, he or she can choose to obey or dis obey Allah, believe, or reject faith in Him. This kind of privilege bears great responsibility because ultimately we have a responsibility to return to Allah. There will be a resurrection. There will be a life after death in which people will be rewarded or punished according to their behavior in this world. It is our humble belief as Muslims that all the prophets and messengers of Allah have learned exactly the same core as taught by the Noble Qur'an. WHAT IS TAFZER-UL-KURAN? Tafseer is to know what Allah meant when He, the Almighty, spoke the words of the Koran. The style in which this tafsear is presented is this: first, to explore the meanings according to the earliest interpreters of the Koran, such as Abdullah ibn Abbas (RA), al-Kurtubi (ra) and al-Tabari (ra); Second, to reflect on the different nuances of these meanings; and finally, learn the lessons based on these meanings. Therefore, there is a difference between understanding and contemplation. One cannot think of anything when its correct meaning is not fully understood. A common phenomenon nowadays is for people to ponder and draw lessons from the verses of the Koran before first seeking a proper understanding of the verses. Although the lesson itself is audible, the most appropriate is to 6. Detailed analysis of Surah Al-Mourke Page 6

Introduction To Surah al-MULIK This Surah takes his name al-Malkh from his first verse. There are different Names. Being called al-M alp (the kingdom), it is Al-Waqia (The Guardian), al-Mamjiaia (The Savior) and al-Maniah (the Defender) because he protects the one who knows him and saves him from punishment and protects him on the Day of Resurrection (resurrection of the dead). It is also called al-Mujahidila (The Arguer) because it claims on behalf of the one who knows it when he is in his grave. Many of Ahadit mentioned his perfection. In this detailed analysis, I have quoted many books of taffy of Sunni Muslim scholars in English, Urdu and Arabic. Please see the references at the end of this brochure. PERIOD OF REVELATION It is Makkan Sura, who was sent after Surah at-Thor (52) and before Surah al-Haakka (69). In general, Makkan Suwar (plural of Surah) has distinctive characteristics, their focus being on the development of the purely monotheistic faith in the Muslim Umma. Surah al-Mourke is one of them and seeks to strengthen and strengthen the Faith (Imaan) of believers and to develop the foundations upon which the commandments and prohibitions of Allah are laid. THE VIRTUES OF SURAH AL-MULK Imam Ahmad (ra) told by Abu Hurrahah (PA) that the Ambassador of Allah (saw) said: Indeed, there is a chapter in the Koran that contains thirty verses that will intercede on behalf of its recitaler until he is forgiven. (This is): Tabaarakaladi biadihil mlk ... This hadith was recorded by Tirmidi and four other Sulan compilers. Here deservedly at the expense of his recital means on behalf of the one who recites it repeatedly. However, in order to achieve the full reward, virtue, and blessing of each verse of the Qur'an, one must try to understand the meaning of the verse or Surah until one recites it. This means that one must be careful at all times during his recital (tilaawah), and also that he knows what the verses really mean as they are read. It's the only way to get the most out of the Noble Qur'an recital. Abdullah ibn Mas'ood is told that he said: [The angels] will come to a man after his death in his grave; they will come to His feet, and His feet will say: You have no power over me; He loved to read Surah al-Mourke. Then they will come into his chest or stomach and say: You have no power over me; He loved to read Surah al-Mourke. Then they will come to His head and say: You have no power over me; He loved to read Surah al-Mourke. So maani'a (patron) defends from the punishment of the grave, and it is referred to in the Torah as Surah al-Malk, who recited it at night, did much and did well.1 Al-Haakim (3839) recounted 7. A detailed analysis of Surah al-Mülk page 7 _____ this through Abdullah ibn al-Mubarak (ra) and athabana list this in Al-Kabeyer via Abd ar-Razaak (8651), both by Sufyan At-Tavry, from Aasim and from Zir. Ana ibn Malik (PA) reports that the Messenger of Allah (SAW) says: from the Book, which has thirty verses, which shall intercede for their companion until it enters jan. This is Surah Tabarak (which means Surah al-Mourq). (Al-Mu'jam as- Sageer Tabarani 463) Abdullah Ibn Abbas (RA) said: One of the companions of the Messenger of Allah (CAP) pitched his tent to a grave, not knowing it was a grave, and he contained a man who recited Blessed is He who has the kingdom in His hand. He went and informed the Prophet, who said, This is the defender. This is a patron who protects him from the punishment of Allah. The Messenger of Allah (SAW) also said: I wish Tabarak would be in the heart of every believer (i.e. I memorize it). - No, no THEME AND THEME The main theme of this Surah is to prove the existence of Allah and His Perfect Knowledge and Power by inviting people to ponder the wonders of this universe. The main theme is the greatness of Allah and His Glorification. However, as auxiliary themes, some other realities are also mentioned as a reward for believers and punishment for unbelievers. This chapter first covers the teachings of Islam, and they are briefly introduced. It then reminds us of people living in godlessness who have been aroused by their deep sleep in the most effective way. A characteristic of the earliest suri of the McCann period is that they represent all the teachings of Islam and the object of the Prophet's mission, not in detail, but in short, so that they are received and assimilated by men slowly and easily. Moreover, they are aimed specifically at making people avoid unrelenting, make them think, and awaken their dream conscience. The central theme of this Surah is a warning (indhaar), and this includes a warning of both types of punishment: a punishment punishable by the temptations of a Messenger of Allah in this world and the punishment you will have to face in the afterlife. The arguments are redundant from allah's signs in the world around man. In this Surah it is said that the observation of this world emphasizes those qualities of Allah that require the fact that this world will one day come to an end. Those who lead their lives while they are slaves to their desires and do not use their intellect will be thrown into hell, and those who used their intellect and feared Almighty Allah, even if they had not seen Him, would become worthy of a great reward. VERSES 1–5: A close study of the universe reveals that its owner and Sovereign is the most blessed and most powerful being. Man has made it possible to realize that the universe in which he lives is the best organized and entrenched kingdom (Mflix), in which he cannot find any guilt, weakness, or flaw, however difficult he may try to analyze. This kingdom was introduced out of no way by Allah Himself. And all His powers of control, command, and control are also wholly in the hand of Allah, and The power is infinite. Moreover, human beings are also told that in this wise system they are not created without purpose, but are sent here for trial, and in this test they can succeed only with their right beliefs and righteous works. 8. Подробен анализ на Сура ал-Мулк страница 8

_____ СТИХОВЕ 6-11: Силата и Суверенитетът на Всемогъщия Аллах е толкова очевиден в тази вселена, че той свидетелства, че тези, които отричат Деня на наградата и наказанието, ще трябва да се изправят пред мъчението на ада. Не'ил roar like a hungry lion when he sees them. The terrible consequences of unbelief that will appear in the afterlife are mentioned. People are told that By sending His Messengers, Allah warned them of the consequences in this world, as if Allah were saying: If you do not believe what My Messengers say, and do not adjust your attitude and behavior in this life, in the afterlife you yourself will have to admit that you truly deserve the punishment you are entitled to. VERSES 12–14: Those who remain afraid of their Lord in this world will be rewarded. All their virtuous works are in the knowledge of Allah, and He will honor them. He is the Creator of all things, and nothing is hidden from Him. The fact imposed on our minds is that the Creator cannot be unaware of His creation, as if Allah were saying: I am aware of every open and hidden secret of yours, even the innermost thoughts of your hearts. Therefore, the right foundation of morality is that you must avoid all evil, fearing the responsibility of our works before the unseen Allah. This is regardless of whether it has the power to lead you to a task for your actions or not. Those who lead their lives by accepting good moral behavior in this world will deserve forgiveness and a great reward in the afterlife. VERSES 15–23: This earth was created by the Almighty as very obedient and obedient to man. It is a source of reminder of the humanity of the Great Reality. Mankind must take full advantage of all its treasures and facilities, but it must always be in mind that these privileges will be followed by a Day of Responsibility before Almighty Allah. Even for a moment one should not dare to understand from his Lord's grasp or grip. He must always remember that when the Almighty intends, He can destroy him by sending a natural calamity upon him. History bears many examples of this. In these verses, Allah makes references - one after the other - to those common truths of daily life that mankind does not consider worthy of much attention. Allah invites them to consider these references seriously. It is said: Look: Look, where you move with complete satisfaction and peace of mind, and from which you receive your livelihood, is obeyed by Allah for you. Otherwise, the this earth may start to suddenly shake or a typhoon may occur that can completely destroy you. Look at the birds flying over you. Only Allah keeps them in the air. Look at your own resources and resources. If Allah desires to punish you, no one can save you from it. And if Allah desires to close the doors for a living upon you, no one can open them to you. These things are there to make you realize the truth. But you still act like animals that can't draw conclusions from what you see and observe. Do not use the vision, hearing, and intellect That Allah bestows on you as human beings. That's the reason you don't see things the right way. VERSES 24–27: It is said: We must ultimately appear before our Rabb in any case. It is not appropriate for the Prophet (SAW) to tell us the exact time and date of this particular event. The Prophet's sole duty is to warn us in advance of his particular event. Today we do not listen to him and demand that he cause the event to appear prematurely before us. But when it happens, and when we see it with our own nine. Detailed analysis of Surah al-Mourkh Page 9 ___ Then we will be told: This is the thing you called to be hasten. VERSES 28–29: Answers are given to what Mecca's infidels say about the Prophet (SAW) and his companions (PA). They cursed the Prophet and prayed for his destruction and his companions. In response to this curse, they are told: Are those calling you to the right path destroyed or shown mercy from Allah, how will this change your destiny and destiny? You are sneering and think who will save you if allah's punishment achieves you? You consider believers in Allah and trust in Him to be wrong. There will come a time when it will become very clear who was truly deluded. VERSE 30: In conclusion, we have been asked by Almighty Allah the following question and left to ponder it. If the water that has come out of the earth to some place in the desert or the slope of the Arabian end on which all your vital activity depends must occur to sink and disappear underground, who can restore this life by giving water except Allah? Finally, I must admit that no author or compiler can claim personal trust. My gratitude first goes to Allah, who gave me the knowledge and guided me straight into compiling this detailed analysis of Surah Al-Qarj Muhammad Abdul Qadir (rahimahullah), whose continupus religious teachings and guidelines gave me an incentive to compose this work. I seek the pleasure of no one else, but Allah. May Allah accept from me my most humble effort! - No, no Abdul Haq Abdul Qadir 1 Ramadan 1436 June 17, 2015: www.ummahreflections.co.za on this brochure on my website – download it for free). Allah is glorified, and praised to be glorified, to be Allah, the Greatest! 10. Подробен анализ на Сура Ал-Мулк страница 10 __ ذُ

_____ ج ا ل ل ا ل ذ ن م ا ن ط ذ ي ا ل ش ذ م 01 ج ر ل ا as instructed by Allah, Subhaanahu Wa T'ala, Glorified Be He, Exalted: [, and when you recite the Koran, seek refuge with Allah against Satan, the damned. (Surah An-Thhl: verse 98). Alamah Fahruddin R-Razi (pa) recorded, that Ata bin Abby Rabah (ra), a great Tabi and hadi scholar in Mecca, also among one of imam's great teachers Abu Hanafa (ra), said that truth'ah is necessary: - at the beginning of each sala, and - at the beginning of reciting the Nomengan Quran In support of the statement of Ata Allama Fahruddin Ar-Razi (ra) is based on the obvious meaning of Aya , then seeks asylum. He said Aya contained a command that required execution. Istiaa means to say: I seek refuge in Allah from the cursed (cursed) Satan; so that it is not affected by my religious or secular affairs; or prevents me from adhering to what I have been commanded to do; or tempted me to slip into what I was forbidden.11 The virtues of isty'aha are: - She purifies the mouth from the wicked speech in which she has indulged; she also purifies the mouth that prepares her to recite the speech of Allah (Kalaamullah) - This leads to seeking help from Allah and acknowledging His ability to do everything - It also confirms our fervor, weakness, and inability to face the enemy of gur souls. Allah created this enemy himself, and only He can repel him and defeat him. This enemy does not accept kindness, unlike the human enemy. There are three verses in the Nobleman's Koran that confirm this fact. Allah (Subhanahua Wa Tala) says:]10[ا م ع ا ل ف ف ف ف ف ا ا ع ع ش س ش ف ل ل ل