

A Comparative Analysis of Surāh Al-Mulk in the Light of Classical and Contemporary Tafasir

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Abstract

This research aims to draw attention towards the difference between the style of classical and contemporary exegeses. The purpose of this study is to help comprehend the explanation of Surāh Al-Mulk through different exegeses and bring into the light the difference between classical and contemporary exegeses styles, expression and methodologies. This research will highlight the importance of sources used in the elaboration of Tafasir. Ethical considerations were taken into account while conducting this research. As this study required the description and surveys from the books and research papers, researcher remained trustee and truthful throughout the research. The ethical consideration, which includes moral obligations for referring the quoted material to the actual writer and delivering truth in front of the readers were followed strictly.

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By making a comparison on how classical and contemporary exegesis has elaborated this surah and highlighting the significance and importance of Surāh Al-Mulk by the interpretation of different exegesis, this research throw light on similar and contrasting aspects of classical and contemporary tafasīr.

Introduction

The main themes of the Makkan phase that lasted for thirteen years is based on the Qurān revelation about Allah and His unity (tawheed), the coming resurrection, judgment, the role of the Prophet ﷺ of an announcer and warner. Surāh Al-Mulk is Makkhi Surah¹ and it deals with the subjects like the glorification of Allah, description of the Day of Judgment, reward for believers, punishment of Hell for disbelievers etc.² According to Mufti Muhammad Taqi Usmāni, there is a difference in opinion regarding Makki and Madini surahs. However, it is construed that forty three sūrahs from Sūrah Mulk to Sūrah Kāfirūn are Makkan and the rest from Sūrah Nāsr to Sūrah Nās are Madini Surahs.³ Mulana Madoodi in his Tafseer Tafheem-ul-Qurān, elaborated that there is no specific reason of revelation of this Surah however it explain (to Quraish) that the way the world has come into existence in the same way it will culminate or will be destroyed on the Day of Judgment. The style and themes of this Surah show that it was revealed in Makkah.⁴ This Surah was revealed about the idolaters who used to slander the Messenger of Allah ﷺ.⁵

Relation of this Surāh Al-Mulk with other Surāhs

Surāh Al-Mulk come in the seventh group. Like other groups, in this group fundamentals of Quranic message like monotheism, prophet-hood and Hereafter have been explained but the real subject matter of the whole group is Indhar (warning). The punishment of disbelievers, events of the Day of Judgment and punishment of Hell are the subjects of previous surahs⁶. These subjects have been depicted in previous surahs in such a manner as if the Quraish can see it from their very eyes and Surah Mulk also deals with the same subjects. The Surah depicts Allah's power, prophet hood, terrifying punishment of Hell fire and wonderful description of Heaven.⁷ The Surah shows beautiful wonders of power and will of Allah. The theme of consistency is seen through the words which are used in Surāh Al-Mulk.

The name of this surah has been taken from the word Mulk that comes in its first verse

بِسْمِ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

The meaning of Al-Mulk is “reign, rule, supreme power, domination, dominance or sway”⁸. Inevitably it would imply dominion over everything that exists in this world. It has other names as well: Tabaraka, al-Waqia, al-Munjiah, Al-Manyā. Tabaraka is a superlative form of Barakat and Barkat comprehends the meanings of exaltation and greatness, abundance and plentifulness, lastingness and multiplicity of virtues and excellence.⁹

Subject matter

Surāh Al-Mulk is in twenty ninth Juzz and sixty seventh surah of the Holy Qurān. It comprises of thirty verses and is placed in the seventh group. Ibn-e-Kathir in his tafseer, has divided Surah Mulk according to different subjects like Glorification of Allah, description of Hell and those who will enter it, reward of those who fear their Lord unseen, Allah being the only sustainer or helper and the parable of believers and disbelievers. The central theme of this Surah is Indhar (warning) and this includes both types of punishment; the punishment which non-believer face in this world as well as in Hereafter.¹⁰ Surāh Al-Mulk is thirty passages long, consisting of three hundred and thirty words and one thousand three hundred letters. The surah preaches the infinite power of Allah. As Allah said in the Holy Qurān

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنْ
الْأَنْعَامِ ثَمَنِيَّةً أَزْوَاجًا يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ
خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ
فَإِنِّي تُصَرِّفُونَ ﴿٦﴾

“He created you from one soul. Then He made from it its mate, and He produced for you from the grazing livestock eight mates. He creates you in the wombs of your mothers, creation after creation, within three dark nesses. That is Allah, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?”¹¹

Surāh Al-Mulk explain that those who reject the warning of Prophet ﷺ will be companions of Hellfire. This surah deals with the glorification of Allah and describes the creation of death, life, heaven and stars in a beautiful manner and amazing manner. It elaborates the rewards for

believer and a terrifying punishment for the disbelievers. As Allah said in this verse.

أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ

"Can there be doubt about Allah, Creator of the heavens and earth?"¹²

The dreadful penalties of disbelief are also mentioned in surah. Emphasis is made on the fact that the Creator is aware of hidden secret of men, those who adopt such conduct and so righteous deeds will deserve forgiveness and a reward from Allah in the Hereafter. As Allah says

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ
لِّأُولِي الْأَلْبَابِ

"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"¹³

In Surāh Al-Mulk, Allah ordered human beings to ponder over His creations especially in the sky. Man will get exhaust but can't find any mistake in it. The perfection of nature and in its creation shows the greatness of Allah.

Benefits of Surāh Al-Mulk

Surah Mulk has a lot of importance and benefits according to number of traditions of Holy Prophet ﷺ. Surāh Al-Mulk intercedes for a person, who read it till he will be forgiven. Hadrrat Abu Hurayrah (RA) narrates that the Holy Prophet ﷺ said,

“There is a Surah in the book of Allah it is but thirty passages which intercedes for a man on the day of judgment so that he taken out of the fire and entered into paradise; it is Surah the Blessed.¹⁴

In another hadith, Abu Hurairah reported that the Prophet ﷺ said,

“Verily there is the surah in the Holy Quran which has 30 ayahs. It has interceded for a person till he was forgiven. That surah is Tabarakallazee-Biyadihil-Mulk¹⁵

If a person used to read Surāh Al-Mulk, then it will protect him from the torment of grave. As the narration of Ibn Abas (RA) is as follows

Ibn Abbas (RA) narrated “One of the companions of Prophet ﷺ put up a tent upon a grave; he recited Surāh Al-Mulk until its completion. Then he went to Prophet ﷺ and said, “O Messenger of Allah ﷺ I erected my tent without realizing that it was upon a grave. So I realized there was a person in it. I recited Surāh Al-Mulk until its completion .”So the Prophet ﷺ said: “It is prevention; it is a salvation delivering from the punishment of the grave.”¹⁶

The Holy Prophet ﷺ love to recite it before going to sleep. Jabir said it was the custom of the Prophet ﷺ not to go to sleep until he had read Tabarakallazee-Biyadihil-Mulk and Alif-Laam-Meem-Tanzeel.¹⁷ This surah will plead its reciter until it will cause him to enter into heaven. It is desire of Holy Prophet ﷺ that this surah should be in the heart of every Muslim. Surah Mulk crystallizes that domains, kingdoms and other form of control by man over man and others are mainly trusts. Man is no more than a trustee accountable before Allah for the manner in which he discharges and executes the role reposed on him.

Literature Review

There has been immense literature on exegesis of Holy Qurān in both classical and contemporary literature. Abdur Raheem As-Saranbi in his book **Surāh Al-Mulk** has given the explanation of Surāh Al-Mulk in a very precise and comprehensive way combining both classical and contemporary exegesis. S.V. Ahmed Ali in **Victory News Magazine** has elaborated the term Mulk as a wide and comprehensive expression that covers all that is matter and energy. All of which are under the universal authority of the Owner and Lord of the world. Mankind has been educated that Allah is the owner of this universe and the supreme authority, far beyond false claims of so many gods or deities and the kingdom only belongs to Allah.

Modern Approaches to Exegesis of the Holy Qurān is very helpful book of exegesis. This book traces the development of Quranic exegesis from its development era in the twenty first century hijri until the modern era. It is a comparative debate of the primary approaches to Quranic exegesis. It also discusses the requirements for an exegete and approaches to exegeses which are considered objectionable.

Tadabur-e-Qurān is a tafsīr of the Quran by Amin Ahsan Islahi based on the concept of thematic and structural coherence. Amin Ahsan Aslahi has elaborated each verse and word, the context of the discourse and parallels of the Holy Quran in such a manner that no doubt remains. **The Meaning of Qurān** is a comprehensive and contemporary tafseer of Holy Quran by Abu Al Ala Modudi. He stated that the word Al-Mulk used in the first verse of Surah imply dominion

over everything that exists in this world. **Tafsir-e-Mazhari** is a classical exegesis of Holy Qurān by Qazi Muhammad Thanullah. Tafseer-e-Mazhari is very simple and straightforward exegeses. It consists of seven huge volumes. Mulana Saeed Abdul-Daim Jalali has done its Urdu translation.

Tafseer Quran Al-Azeem is recognized as one of the most authentic classical tafseer by Ibn Kathir. He has divided Surāh Al-Mulk in different themes. Then he demonstrated the explanation of every verse one by one. He has quoted Quranic verses, traditions of Holy Prophet ﷺ sayings of companions and opinion of other eminent scholars in the elaboration of Surāh Al-Mulk. **Mariful Qurān** is detailed exegeses of the Holy Qurān by Mufti Muhammad Shafi, which explain the correct message of the last divine book with all the relevant material in a genuine manner. In Mariful Qurān ageists adopt a simple narrative style.

Tafseer-e-Jalalain is recognized as one of the most famous exegeses of the Qurān due to its simple style and its conciseness. It is concise explanation of Holy Qurān as ageists described Surāh Al-Mulk in a very brief manner. It is easy to understand and read it because of its short length. Tafseer Ibn-e-Abbas is a classical and brief commentary of Holy Quran by famous companion of Holy Prophetﷺ, Abdullah Ibn-e-Abbas. **Tafseer Roh-ul Biyān** is very complicated and comprehensive exegeses of Holy Qurān by Allama Muhammad Ismail

Haqqi. This tafsīr is a combination of scholarly and mystical explanation.

In the Shades of Quran is comprehensive contemporary tafsīr of Holy Quran. Sayyid Qutub has elaborated the verses of Surāh Al-Mulk in detail. He highlighted the point that Surāh Al-Mulk seeks to formulate a new concept of the world and its relation with Allah. He stressed on the fact that man's mind is free to perceive Allah's will when he admit that Allah is dominant. **Tafsir-e-Usmāni** is another famous exegeses of Holy Qurān among contemporary tafasīrs by a great theologian, a great orator, a great saint, Allama Shabir Ahmad Usmani. Allama Shabir Ahmad Usmāni in his Tafsīr-e-Usmāni has given a brief analysis of Surāh Al-Mulk. It is unsophisticated exegeses of Holy Qurān. In this tafsīr Allama Shabir Ahmad Usmāni has drawn the essence of thirteen of fourteen famous tafasīr. He quoted various traditions of Holy Prophet ﷺ in his tafasīr.

Mukamal-Biyaan-ul-Qurān by Mulana Ashraf Ali Thanawi is very useful and recognized tafsīr of Holy Qurān. It is a brief and concise explanation of Surāh Al-Mulk. Mulana Thanawi's profound information and insight in the Holy Qurān is reflected in his Urdu translation of the meanings of the Qurān. It consists of twelve volumes. It is succinct elaboration of Surah Mulk. **Urwat-ul-Wusqā** by Abdul Karim Asari is also brief and concise information of Holy Qurān. Zia-ul-Qurān is renowned and well known tafsīr of Holy Qurān by Peer Muhammad

Karam Shah. He has given a comprehensive interpretation of Surāh Al-Mulk.

Ahkam-ul-Quran by Allama Abu Bakr Ahmad Bin Ali Razi Al-Jasas is classical tafseer of Holy Quran. It is very beneficial and useful because exegeists has elaborated all incidents related to Surāh Al-Mulk.

Sahih Bukhari is most famous and recognized hadith book by Muhammad Bin Ismaeel Bin Abraham Bin Al-Mughira al Bukhari. Imam Bukhari has quoted only authentic traditions of Holy Prophet ﷺ. He has classified hadith according to themes of different chapters. The second significant and well-known hadith book is Sahih Muslim by Imam Muslim. He also quoted only authentic traditions of Holy Prophet ﷺ in his book. In Sahih Muslim, Imam Muslim has divided hadith and made chapters of hadith according to the themes. These two books are known as Sahihhain.

Jami Tirmizi is written by Abu Esa Muhammad Ibn Esa Al-Tirzimi is also very famous and come in the category of Sehih-e-Sitā. He has done a tremendous job. Sunan Abu Dawūd is also familiar hadith book by Hafiz Sulamin Bin Ashath Abu Dawūd. He has given the traditions of Holy Prophet ﷺ related to merits and benefits of Surāh Al-Mulk in Jami Tirmizi. Ali ibn Ahmad al-Wahidi in his article **Asbab-e-Nazool** has described reason of revelation of Surah Mulk in very effective manner. Different style and methods of classical and contemporary exegeses are discussed by Hussain Ayad in his article **Quranic Approach to Exegesis**

Qurānic Exgesis of Tafsir Bil Māthūr, an article by Shuhaimi Bin Haji Ishak, is also an important article in which writer discussed the importance of Tafsir bil-Māthūr. He has given a brief analysis of those exeges which came in the category of Tafsir bil-Mathūr. Mullana Muhammad Owais Saroor in his book **Hunderd incidents of life of Hazrat Abdullah Ibn-e-Abbas** has highlighted several aspects of life of Abdullah Ibn-e-Abbas. He has given a comprehensive biography of Abdullah Ibn-e-Abbas and describes the introduction of Tafseer Ibn-e-Abbas. Zaharudin Bin Nawawi in his **article Shyeikh Mufti Taqi Usmāni and His Scholarly Contribution towards the Interpretation of the Holy Qurān** has elaborated some important aspects of biography of Mufti Taqi Usmani and a brief introduction to his tafseer Marif-ul-Qurān. He has given a complete analysis of the life of Mufti Taqi Usmāni. The relation of Surāh Al-Mulk with previous Surahs has been discussed by Abdul Nasir Jangda in his article **Surāh Al-Mulk, A Miricle Dream Tafsīr**.

Badmas Lanre Yusuf in his book **Sayyid Qutub: A Study of His Tafseer** has discussed a comprehensive biography of Sayyid Qutb and characteristics of his tafsīr *In the Shades of Qurān*. He has shared very important and significant information about the life of Sayyid Qutb. Abu Ameenah Bilal Philips in his book **Usool-at-Tafsir** has given an introduction of style and method of Tafseer-e-Jalalain, Tafseer ibn-e-Kathīr and Tafsīr Ibn-e-Abbas. It is very important book because Abu

Ameenah Bilal Philips has given very important information related to different some classical and contemporary exegesis of Holy Qurān.

Thematic Approach To Quran Exegesis M.H. Tabatba is also a significant article in which writer reported that the first exegetes were a few companions of Holy Prophet ﷺ , Abdulah Ibn-e-Abbas.

Theological approaches to Qurānic exegesis by Hussain Abdul Rauf is very momentous book. In which he discussed different school of exegesis. He specially emphasize on schools of linguistic exegesis and comparative-contrastive exegesis.

Critical Analysis of Surāh Al-Mulk in Classical Exegeses

In this research Surah Mulk has been elaborated by different renowned classical exegeses of the Holy Qurān. The research has been conducted to highlight the difference in explanation of Surāh Al-Mulk between classical and contemporary exegeses and critically analyze them.

Tafsir-e-Jalalain

Tafseer-e-Jalalain is recognized as one of the most famous exegeses of the Qurān today due to its simple style and its conciseness.¹⁸ It is to the point explanation of Holy Qurān. Exegetists have given the explanation of Surāh Al-Mulk in a very epigrammatic manner. Exegetists didn't code any Quranic verse or hadith of Holy Prophet ﷺ in the description of Surāh Al-Mulk. Exegetists didn't add any mystical views in this exegesis. It is a brief but lucid ideally suited to be

reference of first recourse for a student of Holy Quran and a brilliantly succinct outline of the mainstream exegetic tradition.¹⁹

Exegetists didn't give any description related to reason of revelation, virtues and subject matter of Surāh Al-Mulk in Tafseer-e-Jalalain. They directly started explanation of Surah Mulk without giving the translation of Surāh Al-Mulk. They didn't quote any opinion of companions and eminent commentators in the elaboration of Surāh Al-Mulk. It is straightforward and uncomplicated tafsir of Holy Quran and it is by far the shortest and easiest to understand. It seems that it is only the paraphrase of Surāh Al-Mulk but actually it is elaboration of Surah Mulk. But mufisirīn didn't give any description about its name that from where it has been taken.

Exegetists have mentioned the reason of revelation of only one verse of this Surāh Al-Mulk. When idolaters said one to another that converse secretly so that Allah will not listen, on that occasion verse thirteen was revealed of Surah Mulk which says that Allah even know the secret of the hearts. However some concepts in Surāh Al-Mulk are difficult to understand for a lay man because exegetists elucidate every verse of Surāh Al-Mulk in a summarizing manner. There are some meanings and aspects in Surāh Al-Mulk, which remain untouched. Exegetists didn't highlight grammar or Arabic language in Tafsir-e-Jalalain.

Tafsir Ibn-Kathir

It is familiar and well known exegesis of Holy Qurān and is one of the most authentic among classical tafasir.²⁰ It is basically the summary of Tafseer Al-Tabri. Ibn-e-Kathir talk about the virtues of Suāh Al-Mulk as described in Hadith of Holy Prophet ﷺ. He didn't emphasize on reason of revelation and subject matter of Surāh Al-Mulk. Ibn-e-Kathir follows the principles of Quranic explanation as elucidated by his teacher Ibn-e-Taymiyyāh.²¹

Ibn-e-Kathir classified verses of Surāh Al-Mulk according to miscellaneous themes. Then he elaborated the details of every verse one by one. He has quoted Qurānic verses, traditions of the Holy Prophet ﷺ, and sayings of companions and opinion of other eminent scholars in the amplification of this Surah. He has quoted several times the opinion of most eminent commentator like Abdullah Ibn-e-Abbas (RA). Ibn-e-Kathir divulges each and every aspect of Surāh Al-Mulk. He has divided Surāh Al-Mulk in ten diverse themes. This tafseer is neither short nor long. It is of medium span. He has given preference to elaborate Surāh Al-Mulk according to verses, hadith and sayings of well-known scholar rather than his own opinion. Ibn-e-Kathir proposed the outline the principles of the Quranic exegesis the suitable progression that should be followed in explicating exact passage.²²

So the exegesis of Surāh Al-Mulk is full of Quranic verses, hadith and opinions of other renowned commentators. Ibn-e-Kathir has also

clarified the meaning of certain words in Surāh Al-Mulk. But he didn't talk about its name that from where it has been taken. This work is outline of Tabari and is considered to stand in the same exegetical category called tafsir bil-Mathūr. His work is full of carefully selectors, orders and evaluates substance from traditions corpus and view of past commentators.²³

Tafsīr Ibn-e-Abbās

It is succinct commentary of Holy Quran²⁴ by Abdullah Ibn-e-Abbas (RA).²⁵ M.H. Tabatba in Tafsīr al-Mizan stated that the first exegetes were few companions of Holy Prophet ﷺ like Ibn-e-Abbas (RA).²⁶ Exegetists didn't highlight the reason of revelation of all verses nor did he elaborate the virtues or benefits of Surah Mulk. He quoted Quranic verses and hadith of Holy Prophet ﷺ in this exegesis but didn't quote any hadith of Holy Prophet ﷺ in the elaboration of Surāh Al-Mulk. He didn't discuss any view of eminent scholar or commentator of Holy Quran. There are no mystical views in his tafsīr nor did he focus on Arabic language. However he used some similes as hell is compared with donkey. Like donkey, Hell will roar when disbelievers enter into it. He compares death with white lamb and life with horse. He didn't give any description about its name that from where it has been taken. Ibn-e-Abbas didn't quote any verse of Holy Qurān in the description of Surāh Al-Mulk. In one verse of Surāh Al-Mulk the right and wrong path have been mentioned so according to Abdullah Ibn-e-Abbās (RA)

right path means the way of Prophet ﷺ and wrong path means the way of Abu Jahal. In some verses the the residents of Makkah are addressed as explained by Abdullah Ibn-e-Abbās (RA). It is very concise and brief description of Surāh Al-Mulk.

Tafseer Rūh-ul Biān

It is very complicated and comprehensive exegeses of Holy Quran by Allama Muhammad Ismail Haqqi. He has divided Surāh Al-Mulk into two portions and then elaborated it by quoting the Quranic verses, traditions of the Holy Prophet ﷺ, views of eminent scholars as well as mystical opinions. This tafsīr is a combination of scholarly and mystical explanation. It is not easily understandable by everyone because of its complicated language. He has also given the answers of questions which may be asked by people in his era. It is an analytical exegesis because exegetist has explained each and every word of Surāh Al-Mulk but in a manner that language is not clear to everyone. He has discussed the benefits and lessons one can learn from it from the verses of Surāh Al-Mulk .It is an obscure explanation of Surāh Al-Mulk.²⁷

Critical Analysis of Surāh Al-Mulk in Contemporary

Exegeses

Different well-known and prominent contemporary exegeses have also been used in this research. Critical analysis of contemporary exegeses

further leads towards the result of research. So the main points of critical analysis are as follows.

In the Shades of Qurān

In the Shades of Quran is widespread and comprehensive exegeses of Holy Qurān. In this tafseer, Syed Qutub has given concise analysis on the subjects mentioned in Surāh Al-Mulk and described its significance with reference to Qurānic verses. However Sayyid Qutub didn't mention the merits or reason of revelation of Surah Mulk. He highlighted the aspect that Surāh Al-Mulk seeks to formulate a new concept of the world and its relation with Allah. Exgetists stressed on the fact that man's mind is free to perceive Allah's will when he admits that Allah is dominant. Allah created life and death in order to prove His complete dominion over the universe. According to exgetists astronomical theories didn't apply on the verses of Surāh Al-Mulk because these theories change with the passage of time.²⁸

Allah challenged humans to detect any fault in the creation of the universe in Surāh Al-Mulk. According to Sayyid Qutub, appreciating the beauty of the nature is the closet way to realize Creators own beauty. In this tafsīr In the Shades of Qurān exegetist didn't add anything from his own opinion but only refers to those points which Qurān states. In Tafsīr bil-Mathūr, one of the most important books of exegesis is In the Shades of Quran.²⁹

Sayyid Qutub also made his exegeses discernible from others through his systematic and careful exposition of the link between the beginning of a surah and its conclusion.³⁰ He has quoted some verses of Holy Quran in order to understand the correct meaning of the verses. Sayyid Qutub also mentioned traditions of the Holy prophet ﷺ as Hadīth is the primary source of tafsīr. He describes some scientific facts about sight, hearing and seeing, in order to have a better understanding. But he didn't quote any opinion of companions of Holy Prophet ﷺ, or any other scholar. He used symbolic language while doing tafseer of Surāh Al-Mulk. Sayyid Qutub made a connection between the verses of Surah Mulk as he related verse twelve to the verse two of Surāh Al-Mulk. He stressed upon the fact that Allah is familiar even with the secrets of the hearts. Allah ﷻ has given warning to unbelievers in Surāh Al-Mulk. According to exegetist on the one hand this surah instilling fears in the hearts and on the other hand it gives them chance to review their situations. Sayyid Qutub has detailed the variety of subjects and themes within the surah which are employed to describe on this one central idea.³¹

The Meaning of the Qurān

Sayyid Abul Ala Maududi in his exegesis *The Meaning of the Quran* discussed name, period of revelation, theme and subject matter of Surāh Al-Mulk. It is analytical tafseer in which exegetists analyze each and every word of verse. Sayyid Abul Ala Maududi quoted few verses

of Holy Quran but has given references to several verses of Holy Quran. According to him, in this surah this point is raised again and again that this world is a trial. Exegetists has quoted traditions of Holy Prophet ﷺ in order to give a better understanding. Sayyid Abul Ala Maududi not highlighted opinion of companions or the other sayings of scholars. He didn't illustrate virtues and importance of Surāh Al-Mulk but spoke more directly about Qurānic interpretations and although these words are of a very general nature, they may assist to recognize his work.³²

He has given detail about the reason of revelation of some verses. He highlighted specific reason of revelation of verse number twenty nine of Surāh Al-Mulk. It was revealed when Holy Prophet ﷺ started preaching Islam and enemies started doing charms on Prophet ﷺ. According to Sayyid Abul Ala Maududi the aim of creating this world is to check humans that which of them is best in deeds. It is easily understandable tafsīr. Sayyid Abul Ala Maududi has explained each verse of this Surāh Al-Mulk in detail and has given the elaboration of some verses word to word.

Marif-ul-Qurān

Marif-ul-Qurān is a detailed exegesis of the Holy Qurān which explains the correct message of the last divine book with all the relevant material in a genuine manner. In Marif-ul-Qurān, exegetists adopt a simple narrative style. Several verses are provided in the

original Arabic with their literal translation in Urdu, followed by subject-wise discussion on almost every important issue. This narrative technique is repeated until the end. Marif-ul-Quran tries to answer the contemporary questions and issues in a logical and scholarly manner while doing exegesis of Surāh Al-Mulk.

Mufti Shafi Usmani didn't mention any detail about the reason or period of revelation of Surāh Al-Mulk but highlighted the virtues and benefits of this Surāh Al-Mulk. He didn't elaborate the reason of revelation of Surāh Al-Mulk. He has used Quranic verses, traditions of the Holy Prophet ﷺ, Tafsīr Al-Qurtabi, Tafsīr Al-Mazhari, Tafsīr Ibn e Kathīr etc as sources of his exegeses. He also quoted the opinion of leading commentators like Abdullah Ibn Abbās (RA). While doing this tafsīr, Mufti Shafi Usmani goes beyond the apparent meaning of the verse. He tried to explore the inner meaning of the verses of Holy Qurān. But he didn't explain the verses of same theme like from verse seven to fourteen, he didn't explain them.

Tadabur-e-Qurān

Tadabur-e-Qurān is also a comprehensive exegesis of Holy Qurān by Amin Ahsan Aslahi. Exgetist has given a brief analysis of surahs of seventh group as Surāh Al-Mulk is the first surah of the last and seventh group of Holy Quran. First exegetists discussed the main themes of surāhs of seventh group and then he explained the central theme of Surāh Al-Mulk. He quoted other Quranic verses in order to clear the

meaning of Surah Mulk. He didn't mention any hadith of Holy Prophet ﷺ or opinion of any companions. In this exegesis, exegetists describe the reason of revelation some verses of Surāh Al-Mulk. The word "death" comes before life because death precedes life shows everything has come into being from nothingness. In verse five of Surāh Al-Mulk, Allah **gave** the example of lowest heaven because its wonders can be easily observed. Amin Ahsan Aslahi also used similes in the explanation of Surāh Al-Mulk as in verse seven, he used simile of hungry lion for Hell. When unbelievers enter into the Hell, it will roar like a lion. And in another verse he said that man is like lice wondering here and there. He also elaborated the implied meaning of some verses of Surāh Al-Mulk.

Amin Ahsan Aslahi has given description of verses and word in the light of the language of the Arabs, the context of the discourse and parallels of the Holy Quran in such a manner that no doubt may remain. He has also given the answers of questions from the mischief of the Orientalists, the Jews and extremist Shiites.³³ The text of each individual surah does indeed have one central idea to which the whole surah is devoted and that the variety of subjects and themes within the surah are employed to explain on this one central idea, among them Amin Ahsan Islahi came.³⁴ Both classical and contemporary exegesis of Holy Quran represents a coherent and internally consistent body of literature.³⁵

CONCLUSION

Tafsīr is a branch of knowledge, which concern around the words of the Holy Qurān. This research is based on comparative tafasīr of Surah Mulk. This research emphasizes on methodology of classical and contemporary exegets which they applied for the interpretation of Surāh Al-Mulk. Surāh Al-Mulk has been interpreted by renowned exegetes in order to mark the difference between classical and contemporary exegetes. It has been found in this research that classical exegetes have adopted a succinct and epigrammatic manner in the interpretation of Surāh Al-Mulk. They focused more on the authentic sources like Quran, hadith of Prophet ﷺ and opinion of companions rather than opinion of other scholars. Classical exegesis tried to highlight the true meaning and essence of Surāh Al-Mulk and avoided comprehensive explanation. Some classical exegesis highlighted the significance of Surāh Al-Mulk while others directly have given the interpretation of Surāh Al-Mulk. It is also found during the research that classical exegetes didn't focus on Arabic language, scientific facts or researches and mystics view except in Tafseer Roh-ul-Biyaan. Classical exegetes are straightforward and unsophisticated. Some classical exegetes didn't spotlight the reason of revelation, theme and subject matter of Surah Mulk. While contemporary exegetes are widespread and comprehensive. They have given a vast detail in the interpretation of Surāh Al-Mulk. Contemporary exegetes focused not only in the elaboration of Surah Mulk but paid more attention on

grammar, Arabic language and scientific facts and researches. Holy Quran, hadith of Prophet ﷺ, views of other eminent scholars are the sources used by contemporary exegetes. They highlighted reason of revelation of some verses of Surāh Al-Mulk and have given references of other exegesis as well. It is discovered during the research that contemporary exegeses have focused on more in depth meaning of the verses of Surāh Al-Mulk.

End Notes

¹ Ansari, Karim Abdul. (1999). *Aurwat-ul-Vusqa*. Juzarat, Pakistan: Maktabat-ul-Asaria, p.370

² Usmani, Allama Shabir Ahmad (2003) *Tafseer-e-Usmani*. Karachi, Pakistan :Darul-Ishaat. p.2451

³ Shafi, Mufti M. (1996) *Mariful Quran*. (Mufti M. Taqi Usmani, Ed.) (M. Hasan Askari & Prof. M. Shamim, Trans.). Karachi, Pakistan: Maktaba Darul Uloom. p.420

⁴ Modudi, Abu Al Ala. (2002) *Tafheemul Quran*. (A. A. Kamal, Ed.)(Ch. M. Akbar, Trans.). Lahore, Pakistan: Islamic Publications. p.1

⁵ Al-Wahidi, Ali Ibn-e-Ahmad. (2008). *Asbab-e-Nazool*. (Meri Yusuf, Ed.) Jordan: Amman. p.174

⁶ Az-Zuhri, Peer Muhammad Karam Shah. (1995) *Zia-ul-Quran*. Lahore, Pakistan: Zia-ul-Quran publications. p.308

⁷ Aslahi, Amin Ahsan. (2003). *Tadabur-e-Quran*. Lahore: Faraan Foundation. p.420

⁸ Baalbaki, Dr. Rohi (2010). *Al Mawrid*. Beirut, Lebanon: Darel-ilmilimal. P# 1106

⁹ Modudi, Abu Al Ala. (2002). *Tafhimul Quran*. (A. A. Kamal, Ed.)(Ch. M. Akbar, Trans.). Lahore, Pakistan: Islamic Publications. P#7

¹⁰ Aslahi, Amin Ahsan. (2003). *Tadabur-e-Quran*. Lahore: Faraan Foundation. p. 422

¹¹ Al-Quran (39:6)

¹² Al-Quran (14:10)

¹³ Al-Quran (3:190)

¹⁴ Abu Dawd, Hafiz Sulamin Bin Ahath (2008). *Sunan Abu Dawd* (vol#2p.156), Chapter#1, Hadith # 1400) (Hafiz Abu Tahir Zubair Ali Zai, Eds.)(Nasiruddin Al-Khattab, Trans.), Canada, Usa: Darussalam.

¹⁵ Al-Tirzimi, Abu Esa Muhammad Ibn Esa. (2007). "Jami Tirmizi" (vol#5 p.228) Chapter#9, Hadith#2891 (Abu Khaliyal, Trans.). Darussalam.

¹⁶ Al-Tirzimi, Abu Esa Muhammad Ibn Esa. (2007). *Jami Tirmizi* (vol#5 p.227) Chapter#9, Hadith#2890 (Abu Khaliyal, Trans.). Darussalam.

¹⁷ Al-Tirzimi, Abu Esa Muhammad Ibn Esa.(2007).*Jami Tirmizi* (vol#5 p.228) Chapter#9, Hadith#2892(Abu Khaliyal,Trans.).Darussalam.

¹⁸ This tafseer is written by two scholars named *jadal*, the Egyptian shafai madhab scholar, Jalal-al-Din Muhammad b.Ahmad al-Mahali and his famous student Jalal al-Din Abd al-Rahman b.Abi Bakr al Sayooti. It is categorized as *Tafseer bil Mathur*.

¹⁹ *Encyclopedia of the Holy Quran*.(2000).(Dr.N.K.Singh.A.R.Agwan, Ed.).New Dehli, India:Daryaganj. p.5

²⁰ This tafseer was written by Al-Hafiz. Abu Al-Fida Imad Ad-Din Ismail bin Umar bin Kathir Al-Qurashi Al-Busrawi *Tafseer ibn Kathir*, is a classic *Sunni Islamic tafseer*.

²¹ Zarabozo, Jammal Al-Din Muhammad. (2009). *A Guide for A New Muslim*.Islam House.p.24

²² McAuliffe, Jane Dammen, (1991). *An Analysis of Classical and Modern Exegesis*. New York, USA :CambridgeUniversity Press .p.17

²³ Skreslet, Paula Youngman,(2006). *The Literature Of Islam, (Jack Ammerman, Ed)*. USA:Scarecrow.Press.Inc,p.64

²⁴ It is very renowned and a famous classical exegesis of Holy Quran by Hazrat Abdullah Ibn-e-Abbas (**RA**) was the son of Abbas, an uncle of the noble Holy Prophet ﷺ.

²⁵ *Encyclopedia of the Holy Quran*.(2000). (Dr.N.K.Singh.A.R.Agwan, Ed.).New Dehli, India: Daryaganj. p.1

²⁶ Nazmazi, Mahmood.(2010). *Thematic Approach to QuranicExegesis*. p.42
<http://www.messageofthaqalayn.com/thematic.pdf> retrieved @ 12,May 2013

²⁷ Haqi, Hazrat Allama Ismail. (2007) *Tafseer Roh ul Biyaan*.(Muhammad Qasim Jilani, Ed.)(Hazrat Allama Mufti faiz Ahmad Owaisi,,Trans.).Karachi, Pakistan: Maktaba ghosia hool sail.

²⁸ Qutub, Syed. (1997)*In The Shades of the Quran*. (Syed Maroof Shah Sheerazi, Trans.). Lahore, Pakistan: IdarahManshoorateIslami.

²⁹ Mustafa, At-Tahan.(1999) *Perfect Muslim Character*. (El-Falah Staff Members. Trans.)(Joanne Mcewan & Jeewan Chanicke, Eds.) Cairo, Egypt :El-Falah foundation.p.62

³⁰ Badmas , Lanre Yusuf.(2009) *Sayyid Qutb :A Stydy of His Tafseer*. Malaysia: Islamic book truct 607 mutiara Majestic. p.115

³¹ El-Awa, Salwa M.S.(2006) *Texual Relations in the Quran*. New York, USA :270 Madison Ave. p.1

³² *Encyclopedia of the Holy Quran*.(2000) (Dr.N.K.Singh.A.R.Agwan, Ed.). New Dehli, India: Daryaganj.p.43

³³ Aslahi, Amin Ahsan. (2004)*Tadabbur-e-Quran*. Lahore, Pakistan: Faran foundation ,p.4

³⁴ El-Awa, Salwa M.S.(2006)*Texual Relations in the Quran*. New York, USA :270 Madison Ave. p.1

³⁵ McAuliffe, Jane Dammen. (1991) *An Analysis of Classical and Modern Exegesis*. New York, USA :Cambridge University press.p.28

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