(Many men have reached the level of perfection, but none among women have reached this level except Asiyah -- Fir’awn’s wife, Maryam--the daughter of ‘Imran, and Khadijah--the daughter of Khuyaylid. And no doubt, the superiority of `A’ishah to other women is like the superiority of Tharid to other meals.) In my book, Al-Bidayah wan-Nihayah, I have mentioned these Hadiths using their various chains of narration in relating the story of Prophet `Isa and his mother Maryam, peace be upon them, all praise be to Allah. This is the end of the Tafsir of Surat At-Tahrim, all thanks and praise are due to Allah.

The Tafsir of Surat Al-Mulk

(Chapter - 67)

Which was revealed in Makkah

The Virtues of Surat Al-Mulk

Imam Ahmad recorded from Abu Hurayrah that Allah’s Messenger said,

«إنَّ سُوْرَةَ فِي الْقُرْآنِ تَلَقَّيْنَ أَيْةً شَفَعَتْ لِصَاحِبَهَا حَتَّى غَفَرَ لَهُ:
(تَبَارَكَ الَّذِي بَيَّدِي المُلْكُ)»

(Verily, there is a chapter in the Qur'an which contains thirty Ayat that will intercede on behalf of its reciter until he is forgiven. (It is): (Blessed be He in Whose Hand is the dominion.)) This Hadith was collected by At-Tirmidhi and the four Sunan Compilers. At-Tirmidhi said concerning it, "This is a Hasan Hadith." At-Tabarani and Al-Hafiz Ad-Diya’ Al-Maqdisi both recorded from Anas that the Messenger of Allah said,

«سُوْرَةً فِي الْقُرْآنِ خَلَصَتْ عَنِ صَاحِبَهَا حَتَّى أَدْخَلَهَا الْجَنَّةَ:
(تَبَارَكَ الَّذِي بَيَّدِي المُلْكُ)»

(There is a chapter of the Qur’an that will argue on behalf of its reciter until it causes him to enter into Paradise. (It is): (Blessed be He in Whose Hand is the dominion.))

(بَسْمُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.
Glorification of Allah and mentioning the Creation of Death, Life, the Heavens and the Stars

Allah the Exalted glorifies His Noble Self and informs that the dominion is in His Hand. This means that He deals with all of His creatures however He wishes and there is none who can reverse His decree. He is not questioned concerning what He does because of His force, His wisdom and His justice. For this reason Allah says,

(1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.) (2. Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving;) (3. Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts) (4. Then look again and yet again, your sight will return to you Khasi', and worn out.) (5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin, and have prepared for them the torment of the blazing Fire.)
(Who has created death and life) Those who say that death is an existing creation use this Ayah as a proof because it is something that has been created. This Ayah means that He brought creation into existence from nothing in order to test the creatures. He examines them to see which of them will be best in deeds. This is similar to Allah's statement,

(کیفْ تَکُفُّرُونَ باللهِ وَکُنْتُمْ أَمْوَنًا فَأَحْیِیکُمْ)

(How can you disbelieve in Allah Seeing that you were dead and He gave you life.) (2:28) In this Ayah Allah named the first stage, which is non-existence, "death." Then he named the origin or beginning of existence, "life." This is why Allah says,

(ثَمَّ يَمِینُكُمْ ثَمَّ يُحْیِیکُمْ)

(Then He will give death, then again will bring you to life (on the Day of Resurrection)) (2:28). Concerning Allah's statement,

(لِيَبْلُوْكُمْ أَيُّمَ أَحْسَنَ عَمَالًا)

(He may test you which of you is best in deed.) it means best in deeds. This is as Muhammad bin 'Ajlan said. It should be noted that Allah did not say "which of you does the most deeds." Allah then says,

(وَهُوَ الْعَزِيزُ الْعَفْوُرُ)

(And He is the Almighty, the Oft-Forgiving.) This means that He is the Almighty, the Most Great, the Most Powerful and the Most Honorable. However, along with this He is Most Forgiving to whoever turns to Him in repentance and seeks His pardon after having disobeyed Him and opposed His commandment. Even though Allah is Almighty, He also forgives, shows mercy, pardons and excuses. Then Allah says,

(الَّذِی خَلْقَ سَبْعَ سَمَوَاتٍ طَیَابًا)

(Who has created the seven heavens one above the other;) meaning stacked one on top of the other. Are they connected to each other, meaning that they are in elevated ascension, some of them being stacked above others, or separated with space between them? There are two views concerning this, and the most correct opinion seems to be the latter as is proven in the Hadith of Isra' (the Prophet's Night Journey) and other narrations. Concerning Allah's statement,

(مَا تَرَى فِی خَلْقِ الرَّحْمَنِ مِنْ تَقْوِیتٍ)

(you can see no fault in the creation of the Most Gracious.) means, it (the creation) is done in a flawless manner, and these are connected with each other so as to forms a straight level, having no disunion, conflict, inconsistency, deficiency, flaw or defect. This is the reason that Allah says,
(Then look again. Can you see any rifts) meaning, look at the sky and pay close attention to it. Do you see any flaw, deficiency, defect or rifts in it Ibn `Abbas, Mujahid, Ad-Dahhak, Ath-Thawri and others said concerning Allah's statement,

(Then look again. Can you see any rifts) that it means cracks. As-Suddi said that,

(Can you see any rifts) means any tears. Qatadah said,

(Can you see any rifts) means, `do you see any defects O Son of Adam (mankind)' In reference to Allah's statement,

(Then look again and yet again,) Qatadah said, "It means (look) twice."

(your sight will return to you Khasi') Ibn `Abbas said that Khasi' means humiliated. Mujahid and Qatadah both said that it means despised.

(and worn out.) Ibn `Abbas said that this means it will be exhausted. Mujahid, Qatadah and As-Suddi all said that it means broken down fatigue that comes from weakness. Thus, the Ayah means that if you continuously looked, no matter how much you look, your sight will return to you.

(Khasi') due to the inability to see any flaw or defect (in Allah's creation).

(W وهو حسير)
(and worn out.) meaning, exhausted and broken down feebleness due to the great amount of repeated looking without being able to detect any deficiency. Then, after Allah negated any deficiency in the creation of the heavens, He explains their perfection and beauty. He says,

وَلَقَدْ زَيَّنَّا السَّمَاءَ الْدُّنْيَا بِمَصْبِيحٍ

(And indeed We have adorned the nearest heaven with lamps.) This refers to the stars which have been placed in the heavens, some moving and some stationary. In Allah's statement,

وَجَعَلْنَاهَا رَجُومًا لِلشَّيَـٰطِينِ

(and We have made them (as) missiles to drive away the Shayatin,) The pronoun 'them' in His statement, "and We have made them" is the same type of statement as the stars being referred to as lamps. This does not mean that they are actually missiles, because the stars in the sky are not thrown. Rather, it is the meteors beneath them that are thrown and they are taken from the stars. And Allah knows best. Concerning Allah's statement,

وَأُعْتَدَّنَّا لَهُمْ عَذَابٌ السَّعِيرِ

(and We have prepared for them the torment of the blazing Fire.) means, 'We have made this disgrace for the devils in this life and We have prepared for them the torment of the blazing Fire in the Hereafter.' This is as Allah said in the beginning of Surat As-Saffat,

إِنَّا زَيَّنَّا السَّمَاءَ الْدُّنْيَا بِزَينَةِ الْكَوْكَبِ - وَحَفَظَـا

من كل شَيْطَٰنٍ مَّارِدٍ - لَا يَسْمَعُونَ إِلَى الْمَلَائِكَةِ

الاَعْلَى وَيَقْتُلُونَ من كُلّ جَانِبٍ - دُحْورًا وَلَهُمْ

عَذَابٌ وَاصِبٌ - إِلَّآ مِنْ خَطْفٍ الخَطْفَةِ قَاتِبَةُ

شَهَابٌ نَّاقِبٍ

(Verily, We have adorned the nearest heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are peleled from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.) 37:6-7( Qatadah said, "These stars were only created for three purposes: Allah created them as adornment for the heaven (sky), as missiles for the devils and as signs for navigation. Therefore, whoever seeks to interpret any other meanings for them other than these, then verily he has spoken with his own opinion, he has lost his portion and burdened himself with that which he has no knowledge of." Ibn Jarir and Ibn Abi Hatim both recorded this statement.)
(6. And for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.) (7. When they are cast therein, they will hear its Shahiq while it is simmering.) (8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you") (9. They will say: "Yes, indeed a warner did come to us, but we rejected him and said: 'Allah never sent down anything; you are only in great error.'") (10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!") (11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!)

The Description of Hell and Those Who will enter into it

Allah the Exalted says,

وَلَّذِينَ كَفَرُواْ بِرَبِّهِمْ عَذَابَ جَهَنْمَ وَبِنَسَ المَصِيرَ (6. And for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.)
(When they are cast therein, they will hear its shahiq) Ibn Jarir said, "This means the sound of shouting."

(وَهِيَ نَفْوُرُ)

(while it is simmering.) Ath-Thawri said, "It will boil them just as a small number of seeds are boiled in a lot of water." Then Allah says,

(تَكَادُ تَمْيَزُ مِنَ الْغَيْظِ)

(It almost bursts up with fury.) meaning, some parts of it almost break apart from other parts due to the severity of its rage and anger with them.

(تَكَادُ تَمْيَزُ مِنَ الْغَيْظِ كَلْمَةً أَلْقَى فِيهَا فَوْجٌ سَالْهَمٌ)

(خَزَنَهَا أَلْمُ يَأْتِكُمْ نَذِيرٍ - قَالُوا بَلَى قَدْ جَآَءَنَا نَذِيرٌ فَكَذَّبُبَا وَقَلَّنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّمَا إِلَّا فِي ضَلَّالٍ كَبِيرٍ)

(Every time a group is cast therein, its keepers will ask: "Did no warner come to you" They will say: "Yes, indeed a warner did come to us, but we rejected him and said: `Allah never sent down anything; you are only in great error.") In these Ayat Allah reminds of His justice in dealing with His creatures and that He does not punish anyone until the proof has been established against them and a Messenger has been sent to them. This is similar to Allah's statement,

(وَمَا كَانَ مَعْدِيَّينَ حَتَّى نَبَعَثَ رَسُوْلاً)

(And We never punish until We have sent a Messenger.) )17:15( Allah also says,

(حَتَّى إِذَا جَآَوُوْهَا فَتَحَتَّ أَبْوَبُهَا وَقَالَ لَهُمْ خَزَنَهَا أَلْمُ يَأْتِكُمْ نَذِيرٍ مَنْ كَمْ يُتَّلَّوْنَ عَلَيْكُمْ عَآيَتَ رِيْكُمْ وَيَبْذَرُونَكُمْ لِقَآيَةَ يُوْمِكُمْ هَذَا قَالُوا بَلَى)

(وَلَكِنْ حَقَّتَ كَلِمَةُ الْعَذَابِ عَلَى الْكُفَّارِينَ)
(till when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Ayat of your Lord, and warning you of the meeting of this Day of yours? They will say: "Yes," but the Word of torment has been justified against the disbelievers!") 39:71 (Thus, they have no recourse but to blame themselves and they will feel remorseful when such remorse will be of no benefit to them. They will say,)

(لَوْ كَتَّبْنَا نَسْمَعَ أَوْ نَعْقِلُ مَا كَتَّبْنَا فِي أَصْحَٰبِ السَّعِيرِ)

(Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!) meaning, 'if we would have benefited from our intellects or listened to the truth that Allah revealed, we would not have been disbelieving in Allah and misguided about Him. But we did not have understanding to comprehend what the Messengers came with, and we did not have the intelligence to guide us to following them.' Allah then says,

(فَاعْتَرَقُوْا بِذَنْبِهِمْ فَسَحَّفَا لَأَصْحَٰبِ السَّعِيرِ)

(Then they will confess their sin. So, away with the dwellers of the blazing Fire!) Imam Ahmad recorded from Abu Al-Bakhtari At-Ta'i that he heard from one of the Companions that the Messenger of Allah said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يُعْتَدِرُوا مِنْ أَنْفُسِهِمْ»

(The people will not be destroyed until they themselves confess their guilt.)

(إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةً وَأَجْرٌ كَبِيرٌ - وَأُسِرُّوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلَىٰ بِذَاتِ الْصُدُورِ - أَلَا يَعْلَمُ مِنْ حَلَقِ وَهُوَ الْلَطِيفُ الْخَبِيرُ - هُوَ الَّذِى جَعَلَ لَكُمْ الأُرْضَ دُولًا قَامَشْوًا فِى مَنَاكِبِهِ وَكَلَّوَا مِنْ رَزْقِهِ وَإِلَيْهِ الْحُشُورُ)

(12. Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.)
(13. And whether you keep your talk secret or disclose it, verily, He is the Al-Knower of what is in the breasts.) (14. Should not He Who has created know And He is the Most Kind and
Courteous, All-Aware.) (15. He it is Who has made the earth subservient to you; so walk in the paths thereof and eat of His provision. And to Him will be the resurrection.)

The Reward of those Who fear their Lord unseen

Allah informs of he who fears standing before his Lord, being frightened about matters between himself and Allah when he is not in the presence of other people. So he refrains from disobedience and he performs acts of obedience when no one sees him except Allah. Allah mentions that this person will have forgiveness and a great reward. This means that his sins will be remitted and he will be rewarded abundantly. This is similar to what has been confirmed in the Two Sahihs,

"سبعَةٌ يُظْلِلُهُمُ اللهُ تَعَالَى فِي ظَلِّ عَرْشِهِ يَوْمَ الْيَومِ «ظلَّ إِلَّا ظَلَّهُ»

(There are seven people whom Allah the Exalted will shade in the shade of His Throne on the Day when there will be no shade except its shade.) Then he mentioned that among those people are:

"دَعَّةُ امْرَأَةٌ دَاتُ مَنْصِبٍ وَجَمَالٍ قَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَاقَةٍ فَأَحْفَقَهَا حَتَّى لا تَعْلَمُ شِمَالَهُ مَا نَفَقُ يَمْيِنُهُ"

(A man who is tempted by a beautiful woman of high social status, but he says: ‘Verily, I fear Allah.’ Another person from among them is a man who gives charity and he conceals it so that his left hand does not know what his right hand spent.) Then He says, while informing that He is aware of the innermost conscience and secrets,

"وَأَسْرُوْا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصَّدْعُورِ 

(And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.) meaning, that which occurs in the hearts (ideas, thoughts, etc.).

"أَلاَّ يَعْلَمُ مِنْ خَلْقٍ 

(Should not He Who has created know) This means, ‘doesn't the Creator know’
Allah's Favor of subjugating the Earth to His Servants

Then Allah mentions His favor to His creation in subjugating the earth to them, and making it subservient to them. This is by His making it a stable abode and dwelling place. He placed in it mountains and caused water springs to gush forth from it. He fashioned pathways, and placed useful things in it and places fertile for the growth of fruit and vegetation. Allah says,

(He it is Who has made the earth subservient to you; so walk in the paths thereof) meaning, travel wherever you wish throughout its regions and frequent its countrysides and all the areas of its domain in your various journeys to seek earnings and trade. And know that your efforts will not benefit you anything unless Allah makes matters easy for you. Allah continues to say,

(and eat of His provision.) Thus, striving by using the means (to attain something) does not negate the necessity of depending upon Allah (At-Tawakkul). This is similar to what Imam Ahmad recorded from `Umar bin Al-Khattab, that he heard the Messenger of Allah say,

(If you would trust in Allah as He truly should be trusted in, He would surely provide for you as He provides for the birds. They set out in the morning with empty stomachs and return in the evening with full stomachs.) At-Tirmidhi, An-Nasa'i and Ibn Majah all recorded this Hadith. At-Tirmidhi said, "Hasan Sahih." So this confirms that the bird searches morning and evening for its sustenance while depending upon Allah. For He is the Subduer, the Controller and the One Who causes everything.

(And to Him will be the resurrection.) meaning, the place of return on the Day of Judgement. Ibn `Abbas, Mujahid, As-Suddi and Qatadah all said that Manakibiha (its paths) means its outermost borders, its roads and its regions.
(16. Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake) (17. Or do you feel secure that He, Who is over the heaven, will not send against you a Hasib Then you shall know how has been My warning.) (18. And indeed those before them rejected, then how terrible was My reproach) (19. Do they not see the birds above them, spreading out their wings and folding them in None upholds them except the Most Gracious. Verily, He is the All-Seer of everything.)

How can You feel Secure against the Punishment of Allah while He is Able to seize You however He wills

This is another indication of His gentleness and His mercy with His creatures. He is able to punish them because some of them disbelieve in Him and worship others besides Him, yet He is forbearing, He pardons, and He gives respite for an appointed time without hastening. This is as He says,

(ولو يُؤاخذ الله الناس بما كسبوا ما ترك على ظهرها من دابة ولكن يُؤَخِّرهم إلى أجل مسمى فإذا جاء أجلهم فإن الله كان بعباده بصيرًا)

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allah is Ever All-Seer of His servants.) 35:45( Here Allah says,
Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake) meaning, that it would move back and forth, and be disrupted.

(Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm Then, you shall find no trustee.) 17:68( And similarly, here Allah threatens them with His statement,

(Then you shall know how has been My warning.) meaning, `how is My admonition and what will happen to those who disregard and reject it.' Then Allah says,

(And indeed those before them rejected,) meaning, from the previous nations and the old generations that have passed. Then Allah says,

(then how terrible was My reproach) meaning, `how was My rebuke of them and my punishment of them.' Meaning, it was great, severe and painful.

The flight of Birds is by the Power of Allah and it is a Proof that He sees everything small and large
Allah says,

أولم يروا إلى الطير فوقهم صفت وقبضن

(Do they not see the birds above them, spreading out their wings and folding them in) meaning, sometimes they spread their wings out in the wind (gliding) and other times they gather and spread (flapping) the wings in flight

ما يمسكهن

(None upholds them) meaning, in the air,

الراكمن

(except the Most Gracious.) meaning, Allah holds them up in the air by subjecting the air to them out of His mercy and His gentleness.

إنه بكل شيء بصيرة

(Verily, He is the Al-Seer of everything.) means, with what is beneficial and suitable for all of His creatures. This is similar to His statement,

ألم يروا إلى الطير مسحرت في جو السماه ما يمسكهن إلا الله إن في ذلك لآيت لقوم يؤمنون

(Do they not see the birds held in the midst of the sky None upholds them but Allah. Verily, in this are clear Ayat for people who believe.) 24:79

أمن هذا الدى هو جند لكم ينصركم من دون الرحمن إن الكفروان إلا في غرور - أمن هذا الدى يرزقكم إن أمسك رزقه بل جوا في علو ونفور - أمن يمشى مكببا على وجهه أهدى
No One will help You and No One can grant Sustenance except for Allah

Allah addresses the idolators who worship others besides Him, seeking help and sustenance from them. Allah rebukes them for what they believe, and He informs them that they will not attain that which they hope for. Allah says,

(أَمَّنْ هَذَا الَّذِى هُوَ جَنَّٰدُ لَكُمْ يَنصُرُكُمْ مِنْ دُونِ الرَّحْمَٰنِ) 

(Who is it besides the Most Gracious that can be an army to you to help) in meaning, there is no protector or helper for you besides Him. This is the reason that Allah says,

(إِنَّ الْكَفَّارِ ۖ إِلَّا فِي غَرْيْرٍ)
(The disbelievers are in nothing but delusion.) Then Allah says,

(أَمْنُ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رَزْقُهُ)

(Who is it that can provide for you if He should withhold His provision) meaning, who is it that can provide for you if Allah cuts off your sustenance There is no one who gives, withholds, creates, provides and helps other than Allah alone, Who has no partner. This proves that they know this, yet they still worship others besides Him. Thus, Allah says,

(بَلْ لَجُوا)

(Nay, but they continue) meaning, they persist in their transgression, lying and misguidance.

(فِئْ عُثْوًٰ وَنُفُورٍ)

(to be in pride, and flee.) meaning, they continue in obstinance, arrogance and fleeing away from the truth. They do not listen to it nor do they follow it.

The Parable of the Disbeliever and the Believer

Then Allah says,

(الَّذِي يَمْشِي مُكْبِثًا عَلَى وَجْهِهِ أَهْدَى أَمْنَ يَمْشِي سُوِيًا عَلَى صِرْطَ مُسْتَقِيمٍ)

(Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path) This is a parable which Allah made of the believer and the disbeliever. So the condition of the disbeliever is like one who walks prone on his face. This is like a person walking bent over on his face (with his head down) instead of walking upright. This person does not know where he is going or how. Rather, he is lost, astray and confused. Is this person more guided,

(أَمْنَ يَمْشِي سُوِيًا)

(or he who walks upright) meaning, he who stands erect.

(عَلَى صِرْطَ مُسْتَقِيمٍ)

(on a straight path) meaning, this person who walks upright is on a clear path, and he is straight within himself while his path is straight as well. This is their likeness in this world, and their likeness will be the same in the Hereafter. So the believer will be gathered (on the Day of Judgement) walking upright upon the straight path and the vast and spacious Paradise will be
opened up for him. However, the disbeliever will be gathered walking down on his face to the Hellfire.

(عِسَّرُوا الَّذِينَ ظَلَّلُوا وأَزْوَجُهُمْ وَمَا كَانُوا يُعْبِدُونَ - مِنْ دُونِ اللَّهِ قَاهِدُو هُمْ إِلَى صِرْطٍ الجَهَيمِ)

(Assemble those who did wrong, together with their companions and what they used to worship instead of Allah, and lead them on to the way of flaming Fire.) (37:22,23) "Companions" here means those like them. Imam Ahmad recorded from Anas bin Malik that it was said, "O Messenger of Allah! How will the people be gathered on their faces" So the Prophet replied,

(أَلْيَسَ الَّذِي أَمْسَاهُمْ عَلَى أَرْجُلِهِمْ قَادِرًا عَلَى أَنْ يُمْشِيَهُمْ عَلَى وَجُوهِهِمْ)

(Is not He who made them to walk on their legs able to make them walk on their faces") This Hadith is also recorded in the Two Sahihs.

**Allah's Power to create and It being an Evidence of the Final Abode**

Allah says,

(قُلْ هُوَ الَّذِي أَنْشَأَكُمْ)

(Say it is He Who has created you,) meaning, He initiated your creation after you were not even a thing worth mentioning (i.e., nothing). Then He says,

(وَجَعَلَ لَكُمْ السَّمَعَ وَالْأَبْصَرَ وَالْأُفُقَةَ)

(and endowed you with hearing and seeing, and hearts.) meaning, intellects and powers of reasoning.

(قَلِيلًا مَا تَشْكُرُونَ)

(Little thanks you give.) meaning, how little you use these abilities that Allah has blessed you with to obey Him, to act according to His commandments, and avoid His prohibitions.
(Say: "It is He Who has created you on the earth...") meaning, He has spread and distributed
you all throughout the various regions and areas of the earth with your differing languages,
colors, shapes, appearances and forms.

(and to Him shall you be gathered.) meaning, you all will come together after this separation
and division. He will gather you all just as He separated you and He will bring you back again
just as He originated you. Then while informing of the disbelievers who reject the final return,
and doubt concerning its real occurrence, Allah said;

(They say: "When will this promise come to pass if you are telling the truth") meaning, `when
will this gathering after separation that you are informing us of, occur'

(Say: "The knowledge is with Allah only...") meaning, `no one knows the time of the Day of
Judgement exactly except Allah, but He has commanded me to inform you that it is real and it
will definitely occur, so beware of it.'

(and I am only a plain warner.) meaning, `I am only obligated to convey, and verily I have
performed my duty (of conveying) towards you.' Then Allah says,

(But when they will see it approaching, the faces of those who disbelieve will be sad and
grievous.) means, when the Day of Judgement begins, and the disbelievers witness it, and they
see that the matter has drawn close, because everything that is to occur will occur, even if it
takes a long time. So, when what they denied occurs, it will grieve them because they will
know what is awaiting them there (in Hell) of the worst evil. This means that it will surround
them and Allah will command what they were not able to reckon or fully comprehend to come
to them.

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will definitely occur, so beware of it.'

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performed my duty (of conveying) towards you.' Then Allah says,
(and there will become apparent to them from Allah what they had not been reckoning. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.) (39:47,48) This is why it will be said to them in order to scold and repri-mand them,

(هَذَا الْذِّي كُنْتُم بِهِ تَدَعُونَ)

(This is what you were calling for!) meaning, that you were seeking to hasten.

(قُلْ أَرْعَيْنِمْ إِنِّي أُهْلَكَنِي اللَّهُ وَمَنْ مَعَيْنِ أَوْ رَحَمَنَا فَمَنْ يُجِيرُ الْكُفَّارَ مِنْ عَذَابٍ أَلِيمٍ - قُلْ هُوَ الرَّحْمَنُ عَمَّا يُؤْمِنُونَ وَعَلَيْهِ تَوْكَلُّونَ فَسَتَعْلَمُونَ مِنْ هَٰذَا فِي ضَلَالِ مَبِينٍ - قُلْ أَرْعَيْنِمْ إِنَّ أَصْبَحَ مَا آوِيْكُمْ غَوْرًا فَمِنْ يَأْتِيَكُمْ بِمَآءٍ مَّعِينٍ)

(28. Say: "Tell me! If Allah destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment") (29. Say: "He is the Most Gracious, in Him we believe, and upon Him we rely. So, you will come to know who it is that is in manifest error.") (30. Say: "Tell me! If (all) your water were to sink away, who then can supply you with flowing water")

The Death of the Believer will not save the Disbeliever, so let Him reflect upon His Deliverance

Allah says,

(قُلْ)

(say) `O Muhammad to these idolators who are associating partners with Allah and denying His favors,'
(Tell me! If Allah destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment) meaning, `save yourselves, for verily, there is nothing that can rescue you from Allah except repentance, turning to Him for forgiveness and returning to His religion. Your hopes that torment and exemplary punishment will strike us, will not benefit you. Whether Allah punishes us or has mercy on us, there is no escaping from Allah's punishment and painful torment that you will suffer.' Then Allah says,

(قل هُوَ الرَّحْمَنُ َعَامِنًا بِهِ وَعَليِّهِ تَوَكَّلْنَا)

(Say: "He is the Most Gracious, in Him we believe, and upon Him we rely.) meaning, `we believe in the Lord of all that exists, the Most Gracious, the Most Merciful, and upon Him we rely in all of our affairs.' This is as Allah says,

(فَاعْبَدْهُ وَتَوَكَّلْ عَلَيْهِ)

(So worship Him and rely upon Him.) (11:123) Thus, Allah continues saying,

(فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مَّيِئٍ)

(So, you will come to know who it is that is in manifest error.) meaning, `between Us and you, and to whom the final end (ultimate victory) will be for in this life and in the Hereafter.'

Reminding of Allah's Blessing by the springing of Water and the Threat of It being taken away Demonstrating how merciful He is to His creatures,

Allah says;

(قل أرَعِئْنِمْ إنْ أصْبَحَ مَاَوْكُمْ غَوْرًا)

(Say: "Tell me! If your water were to sink away...") meaning, if it were to go away, disappearing into the lowest depths of the earth, then it would not be reachable with iron axes nor strong arms. `Gha'ir' (sinking) as used here in the Ayah, is the opposite of springing forth. This is why Allah says,

(فَمَنْ يَاتِيكُمْ بِمَآءٍ مَّعْيِنٍ)
(who then can supply you with flowing water) meaning, springing forth, flowing, running upon the face of the earth. This means that no one is able to do this except Allah. So, it is merely out of His favor and His grace that He causes water to spring forth for you, and He makes it run to the various regions of the earth in an amount that is suitable for the needs of servants, be it little or abundant. So Allah's is all the praise and thanks. This is the end of the Tafsir of Surat Al-Mulk and all praise and thanks are due to Allah.