Linguistic Research in the Holy Quran.
Vol. 14, No. 2, 2025
pp. 1-18
Research Paper

# The Semantics of "Malakūt" in the Holy Quran: A Study Based on Co-occurrence and Substitution Relationships

**Zohre Akhavan Moghadam*[1], Robabe Azizi[2]**
[1] Associate professor of the University of Science of Quran, Tehran, Iran
akhavan.mo@quran.ac.ir
[2] Master of degree of the University of Science of Quran, Tehran, Iran
ro.azizi1992@gmail.com

**Abstract**
An examination of interpretations by various scholars regarding the nature of "*Malakūt*" reveals a primary focus on linguistic semantics, with the phrase "Intensity in Dominion" being the most prominent expression of its meaning. However, a mere linguistic definition fails to convey the complete essence of "*Malakūt*." This descriptive-analytical study investigates the semantics of "*Malakūt*" by analyzing its paradigmatic and syntagmatic relationships. Research indicates that the word "Mulk" in the Quran, within its syntagmatic relationships, signifies kingship, encompassing creation, the management of affairs, intercession on the Day of Judgment, and governance on the Day of Resurrection, all subject to God's will. God grants and withdraws the power of kingship and sovereignty to and from humans, providing believing individuals with the necessary authority when bestowing sovereignty upon them. "Throne" is identified as a synonym for divine sovereignty, possessing these same characteristics. The word "*Malakūt*," being etymologically related to "Mulk," is associated with concepts such as power, management, glorification, and governance. Furthermore, its connection with the roots "N Ẓ R," "R ʾ Y," and "A M R" suggests varying levels of understanding regarding the realms of *Malakūt*. A significant observation from the context and associations of "Mulk" and "*Malakūt*" is that they represent two distinct worlds. The realm of Mulk is perceptible to the eye, and God delegates aspects of it to humans, with everything operating under the system of cause and effect. In contrast, the realm of *Malakūt* possesses a non-material essence exclusive to God, where divine will alone is sufficient for existence, without the necessity of a cause-and-effect system. Humanity's interaction with this realm is limited to its observation, a privilege reserved solely for God's saints and prophets.

**Keywords:** *Malakūt,* Mulk, Associative Relationships, Substitution.

## 1. Introduction

The comprehension of words within a sentence is crucial, as their precise meaning is often discernible only through their relationships with other components of the discourse. The contemporary field of semantics explores this linguistic dimension. This discipline aims to unveil meaning within the "Textual" context, where the foundations of interconnected and intricate relationships among its elements are established, thus forming a cohesive whole within which the semantic processes of words and phrases take shape (Shayiri, 2002, p. 6). The word "*Malakūt*" appears four times in the

2821-0735 © The Author (s). Published by University of Isfahan
This is an open access article under the CC- BY 4.0 License (Creative Commons Attribution-NonCommercial 4.0 International License).
https://doi.org/10.22108/nrgs.2025.136064.1838

Quran, while "*Mulk*" appears 48 times; 30 of these instances refer specifically to God, and 18 refer to humans. In the interpretations of both sects and in lexicons, "*Malakūt*" is understood to mean "Intensity in *Mulk*," and "*Mulk*" denotes authority, sovereignty, and the management of affairs. However, the contextual usage of verses and the words accompanying "*Malakūt*" convey a meaning that transcends mere "Intensity in *Mulk*," indicating that a sole reliance on the lexical meaning is insufficient to express the true reality and dimensions of "*Malakūt*". Therefore, this article employs a descriptive-analytical approach to semantically interpret "*Mulk*" and "*Malakūt*" in relation to paradigmatic and syntagmatic relationships, as well as to analyze commentators' perspectives on the meaning of "*Malakūt*."

## 2. Research Background

While no specific research on the term "*Mulk*" has been conducted, several studies address "*Malakūt*." Nikdel's (2012) *Comparative Study of the Concept of God's Malakūt in Abrahamic Religions* examines the concept of *Malakūt* in Judaism, Christianity, and Islam. Additionally, articles have explored the concept of *Malakūt* in the Quran and the Bible (Parcham, 2015), the nature of *Malakūt* from the perspective of Quranic verses, narrations, and commentators (Abbasi & Bahrami, 2016), and the views of mystical interpreters on *Malakūt* (Kian Mehr et al., 2017). Although "*Malakūt*" has been analyzed from Quranic, narrative, and commentary viewpoints, a semantic approach has not been adopted in any previous research. Consequently, the present study investigates the paradigmatic and syntagmatic relationships of "*Mulk*" and "*Malakūt*" and analyzes the commentators' perspectives and methodologies in deriving the meaning of "*Malakūt.*"

## 3. Theoretical Framework

Semantics is the discipline that describes linguistic phenomena within a systemic framework (Safavi, 2008, p. 27). Its objective is to uncover meaning within the "Text," where the interdependent and closely knit components establish their foundational relationships, thereby forming a coherent whole within which the semantic processes of words and phrases materialize (Shayiri, 2002, p. 6). Within this field, the semantic field holds significant importance, categorizing words that share a common feature into a unified semantic domain (Izutsu, 1981, p. 97).

Every text comprises words and phrases that form its structure and the relationships among these structures are examined along two axes: substitution and collocation. Collocation refers to the arrangement of words within a structure alongside each other, describing the combination of adjacent words in a verbal chain (Beyraviş, 1995, p. 30). The significance of analyzing co-occurrence relationships within a structure lies in the fact that understanding the words that co-occur with a particular word, and those that can substitute for it, facilitates a precise study of that word's meaning. The co-occurrence relationship between two words, termed a semantic pair, manifests in three forms: complementary, intensifying, and contrastive.

Complementary relationships are a type of semantic relationship based on the syntactic structure between two words, such as "Subject and Predicate," "Verb and Subject," "Verb and Object," and "Possessor and Possessed". An intensifying relationship exists between two concepts that share a common semantic component and mutually reinforce each other semantically. Semantic contrast denotes a relationship between two concepts that possess a shared semantic component but contradict each other, functioning to weaken and negate one another (Salman Nijad, 2012, p. 23).

The substitution relationship pertains to units chosen to replace each other, thereby creating a new unit at the same level (Safavi, 2008, p. 28). In essence, beyond the overt relationships among the components of an expression, each component also maintains a relationship with other components that are not present in that specific connection. In this context, the presence of one component precludes the presence of others. Therefore, the relationship of each message component with other components of its grammatical category that can mutually replace each other and alter the sentence's meaning is termed a substitution relationship (Bagheri, 1999, pp. 42-43). Thus, within a verbal chain, two relationships are established: horizontal (syntagmatic-combinatorial) and vertical (paradigmatic-selective), linking the words and meanings of the chain with words and

meanings that can replace them (Sharifi, 2015, pp. 197-199).

## 4. Discussion

Prior to delving into the main discussion, the linguistic meanings of the key terms will be presented.

### 4.1. Basic Concepts

#### 4.1.1. *Mulk* in Language

The root (M L K) signifies strength and capability in something (Ibn Fāris, 1983, vol. 5, p. 352; Muṣṭafawī, 2008, vol. 11, p. 175). "*Mulk*" denotes a king and ruler who possess governance and grandeur (Farāhīdī, 1988, vol. 5, p. 380; Ibn Manẓūr, 1993, vol. 10, p. 492). In Quranic usage, it also refers to governance and the administration of affairs, as in the verse: "To Allah belongs the kingdom of the heavens and the earth, and Allah has power over all things" (Āli ʻImrān: 189) (Qarashī, 1992, vol. 6, p. 273). Hence, *Mulk* signifies one who is capable, the owner, and powerful over all matters (Ḥimyarī, 1999, vol. 9, p. 63).

#### 4.1.2. *Malakūt* in Language

The word "*Malakūt*" is derived from "*Mulk*," meaning property, possessions, and livestock (Ibn Manẓūr, 1993, vol. 10, p. 492; Farāhīdī, 1988, vol. 8, p. 380), or the ability to control things (Ibn Fāris, 1983, vol. 5, p. 351). It also refers to water a traveler carries, as its possession grants control over affairs (Ibn Fāris, 1983, vol. 5, p. 352), and the power to dispose of and manage affairs (Ṭabāṭabā'ī, 1996, vol. 7, p. 241). The infinitive "*Malakūt*" from "*Mulk*" is analogous to "*al-Rahabūt*" from "*al-Rahbah*". When it is said that the "*Malakūt* of Iraq belongs to so-and-so," it implies that their kingship and influence are dominant there (Ibn Manẓūr, 1993, vol. 10, p. 492). The addition of "*Wāw*" and "*Ṭā'*" serves to emphasize and intensify the meaning (Ṭurayḥī, 1375 SH, vol. 5, p. 291).

### 4.2. Quranic Frequency of the Root "m-l-k"

The root (M L K) appears 206 times in the Quran, across 63 surahs and 191 verses. In its noun forms, "*Malik*" appears 15 times, "*Malak*" 16 times, "*Mulk*" 48 times, "*Malā'ikah*" 71 times, "*Malakūt*" four times, "Malakayn" two times, "Mālik" two times, "Mālikūn" once, and "Mulūk," "Mamlūk," and "Malīk" each appear once. In its verb forms, "Malakāt" appears 15 times, "Yamlikūn" 10 times, "Yamliku" eight times, "Amliku" five times, "Tamliku" three times, "Tamlikūn" two times, and "Malaktum" once.

### 4.3. Collocational Relationships in the Verses of "*Mulk*" and "*Malakūt*"

As noted, linguists define "*Mulk*" as kingship and "*Malakūt*" as intensified kingship or the power to dispose of affairs. This section will explore this meaning within the context of collocational relationships.

#### 4.3.1. Examining Collocational Relationships in Verses Containing "Divine Mulk" and "Human Mulk (Dominion)"

Given that the word "Dominion" (*Mulk*) is used in the Quran for both God and humans, both categories will be examined.

##### 4.3.1.1. Collocational Relationships in Verses Containing "Divine Mulk"

The word "Dominion" (*Mulk*) exhibits collocational relationships with roots signifying "Glorification," "Lordship," "Creation," "Thing," "Power," "Intercession," and roots related to the establishment of divine justice.

###### 4.3.1.1.1. The Roots Related to Glorification

The primary co-occurrence of "Dominion" belongs to roots pertaining to praise, namely "B R K," "S B Ḥ," and "Ḥ M D."

The first type of roots related to praise is "B R K." God states in Surah *al-Furqān*, verses 1-2: "Blessed is He who has sent down the Criterion upon His servant... belongs the kingdom of the heavens and the earth..." The root "B R K" denotes the permanence and stability of something, from which branches are created (Ibn Fāris, 1983, vol. 1, p. 227; Muṣṭafawī, 2008, vol. 1, p. 279). The infinitive "*Barakah*" signifies abundant grace and goodness in something (Ibn Manẓūr, 1993, vol. 1, p. 395; Rāghib Iṣfahānī, 1991, p. 119), and when it appears in the *Tafā'ul* form from the root "*Barakah*," it means the permanence of goodness in all things. The form "*Tabārak*" conveys exaggeration in meaning, in addition to being a simile noun; this form is rarely applied to anything other than God (Ṭabāṭabā'ī, 1996, vol. 15, p. 173; Ibn ʻAṭīyyah Andalusī, 2001, vol. 4, p. 199; Thaʻlabī, 1422 AH, vol. 7, p. 122). Grammatically, the subject of "*Tabārak*" is

"*Alladhī*" with its relative clause; the second "*Alladhī*" functions as a substitute for the first, where "The substitute is in the intention of omitting the substituted". The verb-subject relationship between "*Mulk*" and "*Tabārak*" signifies that only a being of absolute goodness, devoid of weakness or poverty, possesses the ability to own the heavens and the earth and bestow goodness upon His servants (ʻAlwān, 1427 AH, vol. 3, p. 1577; Darwīsh, 1415 AH, vol. 6, p. 665).

The second type involves the root "s-b-h" in the forms "*Yusabbiḥu*" and "*Sabbaḥa*." God states: "Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things." (al-Taghābun: 1) The root "S B Ḥ" indicates two meanings: Firstly, it pertains to worship, with its infinitive being "*Tasbīḥ*," meaning to declare God free from any evil or imperfection. Secondly, it relates to effort and striving, signifying swimming in water and moving in the air, with its infinitive being "*al-Sibāḥah*" (Ibn Fāris, 1983, vol. 3, p. 126; Ibn Manẓūr, 1993, vol. 2, p. 471). The original root "S B Ḥ" fundamentally means movement on the path of truth without the slightest weakness or deviation (Muṣṭafawī, 2008, vol. 5, p. 216). The intended meaning here is *Tasbīḥ* in the form of remembrance and prayer, although worship and *Tasbīḥ* inherently include movement towards and on the path of truth. According to commentators, the infinitive "Tasbīḥ" means to glorify, which entails negating from God anything implying imperfection, need, or incompatibility with His perfect being, and affirming that God Almighty is free from such attributes and actions, thus deserving all praise (Ṭabāṭabāʾī, 1996, vol. 19, p. 144; Makarem Shirazi, 1995, vol. 23, p. 295).

The third type expressing divine praise is the root "Ḥ M D". The root "Ḥ M D" means praise, definition, and commendation (Muṣṭafawī, 2008, vol. 2, p. 327; Qarashī, 1992, vol. 2, p. 172), and the infinitive "Taḥmīd" means praising God for possessing all true perfections in His essence, attributes, and actions (Mohammadi Reyshahri, Difference between *Taḥmīd* and *Tasbīḥ*). In other words, "*Subḥān Allāh*" represents the glorification of God by negating negative attributes, while "*Alḥamdulillāh*" signifies the praise of God for His perfect attributes. Based on the co-occurrence relationships in Surah *al-Taghābun*, verse 1, in the phrase [*Yusabbiḥu lillāhi*], "*lillāhi*" is related to "*Yusabbiḥu*," and the pronoun "*Hu*" in "*Lahū al-Mulku*" refers back to "Allah" in the phrase [*Yusabbiḥu lillāhi*]. Furthermore, the phrase "*Lahū al-Ḥamdu*" is conjoined with "*Lahū al-Mulku*" by the letter "*Wāw*," and "*al-ʻAṭfu fī Nīyyati Takrāri al-ʻĀmil*" (conjunction implies repetition of the governing word). This co-occurrence thus demonstrates that praise is exclusive to the One to whom sovereignty and praise solely belong. Additionally, the initial "Lam" in "*Lahū al-Mulku*" and "*Lahū al-Ḥamdu*" signifies the exclusivity of sovereignty and praise for God within the [predicate + subject] structure. Therefore, true sovereignty and dominion belong to God because He is the creator and sustainer of all things. Praise is similarly exclusive to Him, as all divine blessings originate from God, rendering Him worthy of praise and glorification (Fakhr Rāzī, 1420 AH, vol. 31, p. 551).

#### 4.3.1.1.2. The Root "*Kh L Q*"

The second co-occurrence of the word "*Mulk*" is the root "*Kh L Q*." For God, this root means creating and bringing a being into existence without any prior example, as in the verse: "He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination" (al-Furqān: 2) (Ibn Manẓūr, 1993, vol. 10, p. 85; Ḥusaynī Zabīdī, 1993, vol. 13, p. 120). When describing humans, it signifies the gathering and perfecting of something's parts: "And when you would create from clay the form of a bird, with My leave," (al-Māʾidah: 110) (Rāghib Iṣfahānī, 1991, p. 296).

An examination of the co-occurrence relationship between "*Kh L Q*" and "*Mulk*" reveals that "*Kh L Q*" possesses several characteristics: "Firstly, based on the verse: "To Him belongs dominion, and to Him belongs [all] praise... It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is seeing. He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination,"

(al-Taghābun: 1-3), after the creation of humankind, some become disbelievers and others believers (Ṭabāṭabā'ī, 1996, vol. 19, p. 295), implying that without creation, dominion and sovereignty would be meaningless. Secondly, the creation of the heavens and the earth is in truth. The root "Ḥ Q Q" denotes the firmness and stability of a thing and its opposition to falsehood (Ibn Fāris, 1983, vol. 2, p. 15; Qarashī, 1992, vol. 2, p. 158), because the creation of the heavens and the earth has a purpose and is neither false nor futile (Ṭabāṭabā'ī, 1996, vol. 19, p. 295). Thirdly, the creation of death and life serves to test and try humans: "Blessed be He in whose hand is the kingdom... who created death and life that He might examine which of you is best in deeds." (Al-Mulk: 1-2) The literal meaning of "Life" refers to something possessing consciousness and will, while "death" signifies the absence of that state. In the Quranic view, "Death" is a divine creation by which a person transitions from one stage to another upon dying, whereas for those who deny the resurrection, it implies annihilation (Ṭabāṭabā'ī, 1996, vol. 19, p. 349). Fourthly, God created seven heavens without any disparity: "who created the seven heavens, one above the other. You cannot see any inconsistency in the creation of the Most Merciful." (Al-Mulk: 3) The word "Difference" derives from the root "*Fawt*," meaning the distinction between two things in characteristics and deviation or exceeding limits, which causes increase and decrease (Ālūsī, 1994, vol. 15, p. 8; Thaʿlabī, 1422 AH, vol. 9, p. 356). The indefiniteness of "Difference" in a negative context signifies generality, implying that the divine plan throughout the universe is interconnected like a chain, where no part hinders another from achieving its goal or causes the loss of the quality needed to reach its objective (Ṭabāṭabā'ī, 1996, vol. 19, p. 588). Fifthly, everything is precisely decreed: "He belongs the sovereignty of the heavens and the earth... and He created everything and determined it in a precise measure." (Al-Furqān: 2) *Imam Mūsā ibn Jaʿfar* (AS) clarified the meaning of this verse: "Nothing comes into existence except that God wills, decrees, and approves it. I asked, "What is the meaning of "*Shā'a*"?" He said: "It is the beginning." I said, "What is the meaning of "Qadar"?" He said: "Creating something with a specific measure." I said, "What is the meaning of "Qaḍā"?" He said: "When the divine decree is related to a thing, nothing can turn it back" (ʿArūsī Ḥuwayzī, 1415 AH, vol. 5, p. 247). Therefore, the juxtaposition of the root "*Kh L Q*" with "*Mulk*" signifies that the being who is the ruler and dominant over all affairs possesses power in the creation of all beings from nothing, purposefully and precisely "*Bil Ḥaqq*," with the ability to create life and death to test the deeds of servants ("Who created death and life that he might examine which of you is best in deeds"), without any discrimination or injustice ("You cannot see any inconsistency in the creation of the Most Merciful"), and with a specific measure and decree ("He has created each thing and determined it with [precise] determination").

#### 4.3.1.1.3. Multiple Roots Indicating Lordship

Generally, the context of the "*Mulk*" verses universally affirms and proves the oneness of Lordship. However, specific instances such as "*Takwīr*," "*Taskhīr*," and "*Wulūj*" explicitly address the issue of Lordship.

The root "K W R," as one of the manifestations of Lordship in the verse: "He wraps the night over the day and wraps the day over the night... To Him belongs all sovereignty. There is no god except Him," (al-Zumar: 5-6) indicates the gathering and turning of something (Ibn Fāris, 1983, vol. 5, p. 146). The continuous turning and gathering of one part upon another is termed "*Kawr*" (Farāhīdī, 1988, vol. 5, p. 400; Rāghib Iṣfahānī, 1991, p. 729). Moreover, in both "*Kawr*" and "*Takwīr*," rotation and circularity are stipulated (Qarashī, 1992, vol. 6, p. 168). Therefore, the meaning of casting the night over the day and the day over the night is the continuous and uninterrupted succession of night and day (Ṭabrisī, 1372 SH, vol. 8, p. 762).

The second root indicating the effects of Lordship is "*S Kh R*": "He has subjected the sun and the moon, each running its course for an appointed term... To Him belongs all sovereignty. There is no god except Him." (al-Zumar: 5-6). The root "*S Kh R*" means to expel and compel something by force and coercion (Ibn Fāris, 1983, vol. 3, p. 144; Muṣṭafawī, 2008, vol. 5, p. 89). Subjection implies compelling a thing

for a specific purpose and goal through force and coercion (Rāghib Iṣfahānī, 1991, p. 402). This compulsion exists in both cosmic and legislative forms, and a consequence of this meaning is the obedience and subordination of the thing, where the master's command is executed without reward or payment. This root, in the *Taf'īl* form "Sakhkhara," denotes exaggeration (Muṣṭafawī, 2008, vol. 5, p. 91), meaning the sun and the moon are intensely subdued and subjected in obedience and submission to the master's command.

The third root is "*W L J*". In the verses: "To him belongs the kingdom of the heavens and the earth... He causes the night to enter into the day and the day to enter into the night." (al-Ḥadīd: 5-6), the root "*W L J*" means to enter (Ibn Fāris, 1983, vol. 6, p. 142; Ḥusaynī Zabīdī, 1414, vol. 3, p. 509) In the interpretation of *al-Mīzān*, "*Wulūj*" is used in two senses: first, "The entering of night into day" and "The entering of day into night" refers to the variation in the shortness and length of night and day (Ṭabāṭabā'ī, 1996, vol. 14, p. 401); and second, the "Entering" of each of night and day into the other signifies its dwelling in the place of the other (Ṭabāṭabā'ī, 1996, vol. 19, p. 147); just as conventional dominion, whether for good ("And Allah gave him kingdom and wisdom and taught him whatever He liked.") (al-Baqarah: 251) or evil ("And Pharaoh proclaimed to his people, saying, "O! My people, is not the kingdom of Egypt mine? ") (al-Zukhruf: 51), aligns with God's true ownership and by His permission, the effects of Lordship can also be observed in human beings, though they are insignificant compared to absolute divine Lordship.

#### 4.3.1.1.3. The Root "*Sh Y '*"

The fourth co-occurrence of "*Mulk*" is with the root "*Sh Y '*", where matters such as honor, humiliation, creation, and forgiveness occur when will and volition flow without any limitations. For example, in the verse: "Allah is the Light of the heavens and the earth... Allah guides to His light whom He wills," (al-Nūr: 35) the root "*Sh Y '*" in its nominal structure "*Shay'*" signifies anything that knowledge relates to and about which reports are made (Qarashī, 1992, vol. 4, p. 93). Some apply the word "*Shay'*" to both existing and non-existing things, while others restrict it to existing things (not non-existing), in which case its origin is the infinitive "Shā'a". If it describes God, it means (doer), and if it describes something other than God, it means done. In the verse "Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you" (al-An'ām: 19), it means doer, i.e., which demander and desirer is greater in terms of testimony; and in the verse "Say, "Allah is the Creator of all things" (al-Ra'd: 16), it means done and desired. The word "*Mashīyyah*," according to most theologians, means will, and according to some, it means the creation of a thing (Rāghib Iṣfahānī, 1996, p. 471). In its verbal structure, it means to want and desire something (Ibn Manẓūr, 1993, vol. 1, p. 103; Ḥusaynī Zabīdī, 1414, vol. 1, p. 185); in other words, *Mashīyyah* is something that is wanted and willed. Based on the co-occurrence of the word "*Mulk*" with the root "*S h Y '*", when the ownership of the heavens and the earth and everything between them belongs to the Divine Essence, He guides with His light whomever He wills, shows His spirit to whomever He wills, forgives whomever He wills, and punishes whomever He wills, gives dominion to whomever He wills and takes dominion from whomever He wills, and if He wills, He bestows His mercy upon a servant, and if He wills, He punishes. *Jubbā'ī* states concerning this verse: "All this is because God is the owner of mercy and punishment." (Ṭabrisī, 1372 SH, vol. 6, p. 650)

#### 4.3.1.1.5. The Root "Q D R"

The fifth co-occurrence of the word "*Mulk*" is the root "*Q D R*". The root "*Q D R*" (on the pattern of "*Fals*") indicates the existential value and price of a thing (Ibn Fāris, 1983, vol. 5, p. 62). It means power and ability, restricting something, and precise measure (Qarashī, 1992, vol. 5, p. 250). The intended meaning in the verses co-occurring with "*Mulk*" is power and ability in affairs. This word, on the pattern of the active participle (*Qādir*), means an exaggerated attribute, included among the divine names (Ibn Manẓūr, 1993, vol. 5, p. 74). "*Qādir*" is He who does whatever He wills accord the requirement of wisdom without any deficiency, and therefore it is not correct for anyone other than God to be described with it (Rāghib Iṣfahānī, 1991, p. 657). Among the verses demonstrating the co-occurrence relationship of "*Mulk*" with the root "*Q D R*" is verse 17 of Surah *al-Mā'idah*:

"Say, "Who then has any power against Allah, if He intended to destroy the Messiah, son of Mary, and his mother, and everyone on the earth altogether?" And to Allah belongs the dominion of the heavens and the earth and everything between them. He creates what He wills, and Allah is over all things competent" (al-Mā'idah: 17). The grammatical structure of the phrase "And Allah is over all things competent" in the above verse, in the form of [conjunction *Wāw* + subject + predicate complement + predicate], is conjoined to the phrase "To Allah belongs the dominion of the heavens and the earth" [proposed predicate + delayed subject] (Ṣāfī, 1418 AH, vol. 6, p. 309; ʻAlwān, 1427 AH, vol. 1, p. 502). Similarly, the mentioned structure appears with slight differences in the context of the "*Mulk*" verses and remains consistent. Therefore, the co-occurrence of "*Qādir*" with "*Mulk*" indicates that complete power and dominance over all affairs are essential qualities a ruler must possess.

**4.3.1.1.6. The Root "Sh F ʻ"**

The sixth co-occurrence of the word "*Mulk*" is the root "*Sh F ʻ*". The root "*Sh F ʻ*" means the co-occurrence and joining of something with its like (Ibn Fāris, 1983, vol. 3, p. 201; Rāghib Iṣfahānī, 1991, p. 457). The infinitive "*Shafāʻah*" means joining with another person so that that person can be their helper, and seeking intercession from them due to the higher respect and status they possess (Rāghib Iṣfahānī, 1991, p. 458). Among the verses indicating the co-occurrence relationships of the root "*Sh F ʻ*" with the word "*Mulk*" is verse 43 of Surah *al-Zumar*. On the Day of Judgment, the polytheists will bring idols with them as intercessors. The verse states: "Or have they taken intercessors besides Allah?" (al-Zumar: 43). However, these idols and statues do not possess ownership over anything, but as the Quran states: "Say, "To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. " (al-Zumar: 44). This indicates that any assumed intercession is owned by God, because He is the owner of all things, unless He permits someone to intercede, in which case that person becomes the owner of the intercession. The phrase "Unless God permits someone to intercede" shows that the polytheists, in addition to believing in the intercession of idols, also believed in the intercession of angels and Christ (peace be upon him). The verse: "...And those whom they invoke besides Him do not possess [the power of] intercession, except for those who testify to the truth and they know" (al-Zukhruf: 85-86) clarifies that although angels and Christ have permission to intercede, in this verse the words "*Mulk*" and "*Shafāʻah*" are co-occurring and excepted by the phrases: "Except for those who testify to the truth" and "And they know". According to *Allamah Ṭabāṭabā'ī*, "The Truth" refers to monotheism, and "Testifying to the Truth" is acknowledging the religion. Additionally, "Knowledge" refers to being aware of the reality of the condition of the person for whom they intend to intercede; thus, intercessors who have permission to intercede, possessing monotheism and awareness of the condition of these polytheists, will not intercede for them (Ṭabāṭabā'ī, 1996, vol. 18, p. 127). Therefore, the verse distinguishes angels, Christ, and the divine saints from other intercessors of stone and wood, stating that even though these are among your deities, they do not believe in your words and false notions because they have testified to the truth and possess knowledge. Consequently, from the co-occurrence of the word "*Mulk*" with the root "*Shafʻ*," it can be concluded that intercession is exclusive to someone who has absolute universal ownership. The exception and separation of the phrases: "Except for those who testify to the truth" and "And they know" serve to differentiate the saints and divine angels from false deities, and although their intercession is accepted, they will not do so due to their testimony to monotheism and their knowledge of the polytheists' nature.

**4.3.1.1.7. The Roots Governing the Day of Judgment**

The seventh co-occurrence of the word "*Mulk*" pertains to the topic of the Resurrection, co-occurring with the words "*Baghtatan*," "*ʻAqīm*," and "*Qahhār*". God states: "And those who disbelieve will not cease to be in doubt about it until the Hour comes upon them suddenly or there comes to them the punishment of a barren day; the sovereignty that Day will be for Allah." (Al-Ḥajj: 55-56) The word "*Baghtatan*" from the root "*B Gh T*" refers to something sudden and unexpected

without any introduction (Ibn Fāris, 1983, vol. 1, p. 272; Ibn Manẓūr, 1993, vol. 2, p. 11). Grammatically, "*Baghtatan*" is a *Maṣdar Marrah* in the position of a *Ḥāl* (circumstantial adverb), and its *Marrah* form indicates that it occurs only once (Ṣāfī, 1418 AH, vol. 17, p. 133). The word "*ʻAqīm*" from the root "*A Q M*" indicates difficulty, tightness, and severity in something (Ibn Fāris, 1983, vol. 4, p. 75), meaning something dry that has no effect (Muṣṭafawī, 2008, vol. 8, pp. 241-242). In other words, "That day being barren" signifies an unparalleled day (Ṭabrisī, 1372 SH, vol. 7, p. 146) from which no tomorrow is born to compensate for what has passed (Makarem Shirazi, 1995, vol. 14, p. 148). Additionally, the word "*ʻAqīm*" in the aforementioned verse is an adjective for "*Yawm*," and its indefiniteness intensifies the dreadfulness of that day.

The word "*Qahhār*" is another term that exhibits a co-occurrence relationship with "*Mulk*". God states: "To whom is the sovereignty this Day? To Allah, the One, the Irresistible." (Al-Ghāfir: 16) The root "*Q H R*" means to overcome and dominate something in action and execution (Muṣṭafawī, 2008, vol. 9, p. 367), and this dominance signifies the superiority of something over something else (Ibn Fāris, 1983, vol. 5, p. 35; Muṣṭafawī, 2008, vol. 9, p. 367). The word "*Qahhār*," as one of the divine attributes, means that God, the Absolutely Capable, is dominant and overpowering over all His creatures, and all of them, willingly or unwillingly, are submissive and obedient to God. Furthermore, from a grammatical perspective, in the phrase "*Liman al-Mulk*," the predicate is obligatorily placed before the subject, and in the phrase "*Lillāhil Wāḥidil Qahhāri*," the subject is omitted. Its restriction signifies the difficulty and reality of the Day of Judgment, representing the day of the manifestation of God's comprehensive and all-encompassing sovereignty and dominion over all creation (Ṭabāṭabāʾī, 1996, vol. 17, p. 319). Therefore, God's rule on the Day of Judgment is a complete reality: "The sovereignty that Day is the truth." (Al-Furqān: 26) without deficiency or inability. It is also narrated that God will say on the Day of Judgment: "I am the King, where are the kings of the earth?" (Ibn ʻĀshūr, n.d., vol. 19, p. 37)

#### 4.3.1.1.8. The Roots Related to the Establishment of Divine Justice

The eighth co-occurrence of the word "kingdom" involves issues related to the establishment of just rule. For instance, in the verse: "The kingdom that day is Allah's. He will judge between them. So those who believed and did righteous deeds will be in gardens of pleasure. But those who disbelieved and denied Our signs - those will have a humiliating punishment," (al-Ḥajj: 56-57) the words "*Yaḥkumu*," "*Āmanū*," "*Jannāt*," "*Kafarū*," and "*ʻAdhāb*" co-occur with "*Mulk*". The word "*Yaḥkumu*" is from the root "*Ḥ K M*," meaning to prevent for reform and the absence of injustice (Ibn Fāris, 1983, vol. 2, p. 91) and judgment (Ḥusaynī Zabīdī, 1414, vol. 16, p. 160). This implies that the Owner of the Day of Judgment will judge between His servants with truth and justice on that Day.

In another instance, Allah Almighty states: "The companions of Paradise, that Day, are better in abode and better in resting place... The kingdom that Day is the truth, belonging to the Most Merciful and it was a difficult day for the disbelievers." (al-Furqān: 24-27) In Surah *al-Ḥajj*, verse 56, the kingdom is attributed to "Allah," while in this verse; it is attributed to "*al-Raḥmān*". The root "*Raḥm*" indicates tenderness, compassion, and kindness (Ibn Fāris, 1983, vol. 2, p. 498). The word "*al-Raḥmān*" is a special divine attribute possessed by no one but Him. According to some linguists, "*Raḥmān*" is a hyperbolic form and "*Raḥīm*" is a simile, while others consider both to be hyperbolic forms, differing in that "*Raḥmān*" has a wider scope than "*Raḥīm*" (Qarashī, 1992, vol. 3, p. 73). However, regardless of whether "*Raḥmān*" is a simile or a hyperbolic form, its mercy is general and encompasses a broader scope than "*Raḥīm*". Therefore, the kingdom on the Resurrection belongs to the One whose mercy is general and encompasses all beings, even the disbelievers. However, the disbelievers' perception of that day as arduous is a consequence of their own deeds. The word "*ʻAsīr*" derives from the root "*ʻ S R*," meaning intensity and difficulty, the opposite of ease (Ibn Manẓūr, 1993, vol. 4, p. 563; Ibn Fāris, 1983, vol. 2, p. 249), and is used in both material and spiritual contexts (Muṣṭafawī, 2008, vol. 8, p. 151). Grammatically, "*ʻAsīr*" is an adjective of "*Yawman*" (Ṣāfī, 1418 AH, vol. 19, p. 10), and

its indefiniteness indicates the unknown nature of the difficulty, intensifying the terror of the matter. In Surah *al-Ḥajj*, verse 55, the Day of Judgment is also described with the indefinite adjective "*Yawmun ʻAqīm*". Consequently, on the Day of Judgment, divine mercy is pervasive and general, yet it remains a difficult day for the disbelievers; this difficulty arises from their own actions, as the Most Merciful does not desire difficulty for any of His servants.

The root "*J Z Y*" is another co-occurrence with the word "*Mulk*". The verse states: "To whom belongs the kingdom this Day? ... This Day shall every soul be recompensed for what it earned; no injustice this Day." (Al-Ghāfir: 16-17) The word "*Tujzā*" from the root "*J Z Y*" means recompense, and "*Jazā*" is a general term applicable to both punishment and reward, as it stands in opposition to action and suffices in terms of equality (Rāghib Iṣfahānī, 1991, p. 195; Muṣṭafawī, 2008, vol. 2, p. 98). When the verb "*Tujzā*" is transitive with the preposition "*Bā'*" or "*ʻAlā*," it means to give recompense, and when transitive with the preposition "*ʻAn*," it means to judge and command something (Ibn Manẓūr, 1993, vol. 14, p. 144). Therefore, the co-occurrence of the Owner of the Day of Judgment with [Tujzā + Kullu Nafsin + Bimā Kasabat] confirms that on that day, every person, whether believer or disbeliever will be held accountable and given recompense commensurate with what they have done.

#### 4.3.1.2. Collocational Relationships in Verses Containing "Human Mulk"

In the context of verses pertaining to human Mulk, the roots "*A T Y*," "*Sh Y ʼ*," "*Ṣ F W*," "*N Z ʻ*," "*Sh D D*" and "*W H B*" exhibit collocational relationships with the word "*Mulk*". Furthermore, within this structure, two contrasting perspectives, one of faith and one of non-faith, are observed and discussed below.

##### 4.3.1.2.1. The Root "A T Y"

The first co-occurrence of the word "Human Mulk" is the root "*A T Y*" in verse 26 of Al Imran: "Say, "O! Allah, Owner of Sovereignty, you give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, you are over all things competent. ". This verb, in its trilateral augmented form with the infinitive "*al-Ītā'*," means to give and bestow (Ibn Fāris, 1983, vol. 1, p. 50). The noble verse, clearly and explicitly, not only introduces God as the true owner of the world but also addresses the issue of God's delegation and retraction of ownership. This meaning is derived from the co-occurrence of the roots "*Sh Y ʼ*," "*A T Y*," and "*N Z ʻ*" with the word "*Mulk*". According to Allamah, God's bestowal of dominion applies to both believing and disbelieving humans, serving as a blessing for one and a punishment for the other (Ṭabāṭabāʼī, 1996, vol. 3, p. 131). All of this constitutes a divine test, as conditions do not always favor one people: "And these days [of varying conditions] We alternate among the people" (Āli ʻImrān: 2, 140). Among the verses indicating the bestowal of dominion upon wicked humans is: "Have you not considered him who argued with Abraham about his Lord because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings the sun from the east, so bring it forth from the west." (Al-Baqarah: 258) In the phrase "Whom Allah has given the kingdom," the subject of the verb "*Ātāhu*" is "Allah," and its first object pronoun is "*Hu*" (referring to Nimrod).

Verse 247 of *al-Baqarah* also indicates the bestowal of dominion upon believing humans. The verse states: "And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than he, and he has not been given ample wealth?" He said, "Indeed, Allah has chosen him over you and has increased him in knowledge and stature. And Allah gives His sovereignty to which He wills. And Allah is all-Encompassing [in favor] and knowing.". Within the context of these verses, two perspectives emerge: "A false one suggesting dominion belongs to those of prophetic lineage and wealth, and a true one asserting that dominion belongs to whomever God wills. In response to the first view, God states: "Allah grants His sovereignty to whom He wills, and Allah is all-encompassing, all-knowing". Indeed, from a divine perspective, God's will is

the primary factor for the bestowal of dominion; wealth, possessions, and superior lineage are not the criteria. Instead, when a human is chosen for rulership, God equips them with the "Book," "Wisdom," "Knowledge," "Power," etc., as stated in the verse: "...and Allah gave him kingship and wisdom and taught him from that which He willed..."
(al-Baqarah: 251). The co-occurrence of "*Mulk*" with such tools as the Book and wisdom is also found in verses *al-Nisā'*: 54, *Yūsuf*: 104, *al-Baqarah*: 247, and *Ṣād*: 20. These co-occurrence relationships are observed in verses concerning the bestowal of dominion upon believing humans like David, Solomon, and Saul, but are not mentioned in the case of wicked humans such as Nimrod and Pharaoh.

**4.3.1.2.1. The Root "Ṣ F W"**

The second co-occurrence of the word "*Mulk*" is with the root "*Ṣ F W*". In the verse: "And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than he, and he has not been given the abundance of wealth?" He said, "Indeed, Allah has chosen him over you and increased him in knowledge and physical strength... " (Āli ʻImrān: 2, 247), although the co-occurrence of "*Mulk*" with the root "*Ṣ F W*" occurs only once, this root holds significant power in the context of delegating authority from a president to a vice president, both semantically and in terms of executive management. Semantically, the root "*Ṣ F W*" means purity and freedom from any doubt, being the opposite of darkness and turbidity (Ibn Fāris, 1983, vol. 3, p. 292; Ḥusaynī Zabīdī, 1414, vol. 19, p. 601). The infinitive "*Iṣṭafā'*" means choosing something due to its degree of purity (Rāghib Iṣfahānī, 1991, p. 488). In terms of executive management, when the verb "*Iṣṭafāhu*" is transitive with the preposition "*ʿAlā*," it implies that Saul's good and worthy qualities caused his superiority over others, and these qualifications were absent in others (Ṭabāṭabā'ī, 1996, vol. 3, p. 165). Indeed, in the phrase "Indeed, Allah has chosen him over you," several important points emerge: First, the verb "*Iṣṭafāhu*" is emphasized by the nominal sentence and the emphatic particle "*Inna*." Second, Saul's strength was enhanced in terms of knowledge and physical prowess. Third, "*Ītā'*" and "*Iṣṭafā'*" are conditioned by divine will. And fourth, all these matters stem from God's infinite knowledge. Therefore, when a president chooses an individual as a vice president, it is primarily due to the qualifications observed in them, after which executive privileges are granted; all this is due to the president's will and decision, which in turn are based on their complete knowledge and executive power.

**4.3.1.2.3. The Root "Sh Y '"**

The third co-occurring word with "*Mulk*" is the root "*Sh Y '*". This root appears in both the divine *Mulk* and human *Mulk* contexts. The root "*Sh Y '*" in its noun form means anything that knowledge pertains to and about which information is conveyed. In its verbal form, "*Shā'a Yashā'u Mashī'ah*" means to desire and intend something. For example, in the divine *Mulk* section, Surah *al-Mā'idah*, verse 40, states: "Since the *Mulk* and sovereignty of the heavens and the earth belong to God, then matters such as punishment, forgiveness, guidance, and creation are all according to divine will." Rationally, will is only relevant when a person possesses complete choice and ownership over having or not having something; this is also mentioned in the human *Mulk* section. The verse states: "And Allah gives His *Mulk* to whom He wills, and Allah is all-encompassing, all-knowing." (Al-Baqarah: 247) *Mulk* belongs solely to God, and no one has a share in it except for the amount God has bestowed upon each person. Even in such cases, although He has granted ownership, He remains the ultimate owner, as understood from the addition of the pronoun "*Hu*" in the word "*Mulkahū*," and He disposes of affairs as He wills (Ṭabāṭabā'ī, 1996, vol. 2, p. 286). Of course, Almighty God, through His absolute knowledge of the heavens, the earth, and the entire universe, discerns what is good and bad for humans (Faḍlullāh, 1419, Vol. 8, p. 350).

**4.3.1.2.4. The Root "Sh D D"**

The fourth co-occurring word with "*Mulk*" is the root "*Sh D D*." The verse states: "And We strengthened his kingdom and gave him wisdom and decisive speech." (Ṣād: 20) The root "*Sh D D*" signifies the firm binding of something with strength and solidity,

contrasting with weakness and softness (Qarashī, 1992, vol. 4, p. 10; Ibn Manẓūr, 1993, vol. 3, p. 232). The word "*Shadadnā*" is a general term denoting strengthening from every aspect (Andalusī, 2001, vol. 4, p. 497), for example, strengthening in terms of awe, victory, increased numbers and equipment, and abundant blessings. Narrations also mention that 4000 people protected the land of Prophet David Day and night (Ālūsī, 1415, Vol. 12, p. 169).

**4.3.1.2.5. The Root "W H B"**

The fifth co-occurrence of the word "*Mulk*" is with the root "*W H B*," which differs from other roots associated with human *Mulk*. The verse states: "He said, "My Lord, forgive me and grant me a kingdom that should not belong to anyone after me..." (Ṣād: 35). The word "*Hibah*" means to give and bestow one's property and wealth to another without any expectation, difficulty, or specific purpose (Rāghib Iṣfahānī, 1991, p. 884; Ḥusaynī Zabīdī, 1414, vol. 2, p. 477). In previous roots, "*Ītā'*" and "*Naz'*" were performed by God, but here, although the "*Hibah*" originates from God, the request is made by Solomon, indicating that prayer and request are permissible even for significant matters like kingship. A crucial point is that he repents and seeks forgiveness before making the request, thereby preparing the way for his prayer (Qara'ati, 2004, vol. 8, p. 108). According to verses 30-40 of Surah Sad, Solomon's reign was one of history's greatest governments. In his supplication, he requests a *Mulk* that no one else would be worthy of. By answering this prayer, God not only grants him dominion over the earth and humans but also control over the winds, the servitude of devils and jinn, the extraction of the most precious marine and mineral stones, the construction of massive buildings beyond human capability and power, and so on (Qummī, 1984, vol. 2, p. 237). This unique bestowal occurred only for him and was not granted to other believing or polytheistic humans.

**4.3.1.2.6. The Root "*N Z ʻ*"**

The final co-occurrence of the word "*Mulk*" is with the root "*N Z ʻ*". It is a self-evident truth that the Absolute possesses the ability to bestow and retract *Mulk*: "Say, "O Allah, Owner of Sovereignty, you give sovereignty to whom You will and You take sovereignty from whom You will." (Āli ʻImrān: 26) The root "*N Z ʻ*" means to uproot and absorb from the very root (Ibn Fāris, 1983, vol. 5, p. 415; Rāghib Iṣfahānī, 1991, p. 798), such that no trace remains, similar to "The ruler removed his agent from his place and position" (Muṣṭafawī, 2008, vol. 12, p. 86), or drawing the bow from the middle, or removing friendship and enmity from the heart. A search in the Quranic verses reveals that the root "*N Z ʻ*," when addressing humans in phrases like: "And you would have disputed in the matter," (al-Anfāl: 43) signifies dispute and contention. However, when God is the doer of the verb, it means to completely remove and take away: "You take the sovereignty from whom You will," (Āli ʻImrān: 26) especially when this root is accompanied by the word "*Tashā'*". In Quranic thought, the reason for retracting *Mulk* from humans is due to their actions, as indicated by the verse: "Indeed, Allah does not change the condition of a people until they change what is in themselves..." (al-Raʻd: 11). Therefore, the will associated with "*Mulk*" and "*Tanziʻu*" in Surah *Āli ʻImrān*, verse 26, is contingent upon the performance of the people, especially rulers and kings. For example, in the tyrannical system of Pharaoh, his blasphemous thinking was the cause of his rebellion and destruction: "And Pharaoh called out among his people, saying, "O! My people, is not the sovereignty of Egypt mine..." (al-Zukhruf: 51-53). Pharaoh, in his pride and arrogance, considered the *Mulk* of Egypt to belong to him; his rule, control over the lands, and emphasis on the "Nile River" as the source of life for the people of Egypt deceived him into believing that a king must possess abundant wealth and have angels serving him (Ṭabāṭabā'ī, 1996, vol. 18, p. 110; Makarem Shirazi, 1995, vol. 21, p. 85). This blasphemous thinking led God to retract *Mulk* from him, and when God wills to retract *Mulk* from someone, He executes it completely and flawlessly (al-Shuʻarā': 57-59).

**4.3.2. Examining Collocational Relationships in Verses Containing "*Malakūt*"**

The collocational phrases of "Divine Mulk" are also present, with minor variations, within the context of "*Malakūt*" verses. Consequently, the following section will address the roots that

distinguish and differentiate "*Mulk*" from "*Malakūt.*"

#### 4.3.2.1. The Root "N Ẓ R"

The root "*N Ẓ R*" is among the verbal roots found in the context of the verses referring to the Kingdom (*Malakūt*). The verse states: "Have they not looked into the kingdom of the heavens and the earth and whatever Allah has created and that perhaps their term has already approached? So, in what statement after it will they believe?" (Al-Aʿrāf: 185) The root "*N Ẓ R*" initially means looking with the eye, which later expanded to include other meanings such as pausing and thinking (Ibn Fāris, 1983, vol. 5, p. 444). In another definition, this root signifies directing both the outward and inward eye to perceive and comprehend something, with the ultimate purpose being contemplation and investigation, leading to knowledge and understanding acquired after inquiry (Rāghib Iṣfahānī, 1991, p. 812). According to Rāghib, "*Naẓara*" among Sunnis means seeing with the physical eye, while among Shias, it denotes insight or seeing with the eye of reason (Rāghib Iṣfahānī, 1991, p. 813).

In one classification, the root "*Naẓara*" carries five meanings:

1) Looking with the physical eye ("And when a surah is revealed, some of them look at others" (al-Tawbah: 127));

2) Contemplation and precision ("Have they not looked into the kingdom of the heavens and the earth..." (al-Aʿrāf: 185));

3) Awaiting mercy ("And Allah will not speak to them or look at them on the Day of Resurrection" (Āli ʿImrān: 77));

4) Waiting ("And these wait not but one cry" (Ṣād: 15));

5) Granting respite and delaying ("He said, "Grant me respite until the Day they are resurrected" (al-Aʿrāf: 14)) (Ibn Manẓūr, 1993, vol. 5, p. 215; Qarashī, 1992, vol. 7, p. 81). Furthermore, when the verb "*Naẓara*" is transitive with the preposition "*Ilā*," it means observing with the physical eye, and when transitive with "*Fī*," it means thinking and contemplating with the heart (Ibn Manẓūr, 1993, vol. 5, p. 217). However, this view by *Ibn Manẓūr* is not consistently applicable, as in verses like "Do they not look at the camels - how they were created?" (al-Ghāshīyah: 17) "*Naẓara ilā*" signifies contemplation and thinking. Similarly, in the noble verse 185 of al-Aʿrāf, looking into the kingdom of the heavens and the earth means an observation whose purpose is contemplation and reflection on divine verses and signs.

#### 4.3.2.2. The Root "R ʾ Y"

The root "*R ʾ Y*" is employed in the context of verses about the kingdom concerning Abraham. The verse states: "And thus did We show Abraham the kingdom of the heavens and the earth that he might be of those who are certain." (al-Anʿām: 75) The root "*R ʾ Y*" indicates observation and seeing with the physical eye or insight (Ibn Fāris, 1983, vol. 2, p. 472). According to *al-Taḥqīq*, this root broadly means looking by any means, whether through the physical eye, the heart, spiritual intuition, imagination, etc. (Muṣṭafawī, 2008, vol. 4, p. 16). However, when it is transitive with one object, it means seeing with the eye, and when transitive with two objects, it signifies knowledge and knowing (Ibn Manẓūr, 1993, vol. 14, p. 291; Qarashī, 1992, vol. 3, p. 34).

Prophet Abraham's observation was of the nature of perceiving how all things are attributed to and dependent on the essence of God; meaning, it was truly proven to him that all the heavens and the earth depend on God for life and death. By observing the reality of things, he attained a degree of certainty such that no doubt remained regarding the systematic nature of the world and the existence of a Creator. Reaching the state of "Certainty" (*al-Mūqinīn*) is the ultimate and highest degree that prophets can achieve in their spiritual journey. One piece of evidence indicating that a person has achieved certainty is the removal of the veil of the senses from the realities of existence, revealing, to the extent God wills, what lies behind the veil of sensible things. God states in this regard: "Nay, if you knew with the knowledge of certainty, you would surely see the Hellfire." (Al-Takathur: 6)

#### 4.3.2.3. The Root "A M R"

The root "A M R" is another significant root in the semantics of the word "*Malakūt.*" The verse states: "Indeed, His command, when He intends a thing, is only that He says to it, "Be," and it is. So exalted is He in whose hand is the dominion of all things." (Yāsīn: 82-83). The root "A M R" carries five meanings: "A matter

among matters, command and order, appearance and blessing (with a *Fatḥa* on the *Mīm*), wonder, and *al-Ma'lam*; *al-Amārah al-Maw'id*" (Ibn Fāris, 1983, vol. 1, pp. 137-139; Rāghib Iṣfahānī, 1991, pp. 88-90; Muṣṭafawī, 2008, vol. 1, p. 157). The meaning of the word "*Amr*" in the noble verse describes the divine state during creation, implying that whenever God intends to create something, His will is equivalent to the existence of that being, not that God utters a word when creating (Ṭabāṭabā'ī, 1996, vol. 17, p. 114). Thus, when God wills something, it immediately comes into being, such that there is no gap between His "Will" and the "Existence of things;" the expressions "*Amr*," "*Qawl*," and the phrase "*Kun*" all serve to explain the issue of creation and bringing into existence (Makarem Shirazi, 1995, vol. 18, p. 471). The subsequent verse, after stating this matter, praises and glorifies God, in whose hand and power rests the ownership and sovereignty of everything. Only one who possesses the true ownership of things can create a being from nothing and solely by His command. For this reason, among other meanings of "*Amr*," according to Quranic verses like "Indeed, to Him belongs the creation and the command," (al-A'rāf: 54) is innovation and the beginning of creation, which is exclusive to God. When "*Amr*" is related to something, its speed in creation is extraordinarily high, beyond our comprehension or imagination (al-Qamar: 50) (Rāghib Iṣfahānī, 1991, p. 88; Muṣṭafawī, 2008, vol. 1, p. 157). According to *Allamah Ṭabāṭabā'ī*, "*Amr*" refers to the existence of every being from the perspective that it is solely attributed to God Almighty, while "Creation" (*Khalq*) refers to the existence of the same being from the perspective that it is attributed to God Almighty through the mediation of causes and means (Ṭabāṭabā'ī, 1996, vol. 13, p. 197; Rouhani & Ma'arif, 2016, p. 156).

#### 4.3.2.4. The Root "Y D Y"

The word "*Yad*" is another instance that accompanies the word *Malakūt* in the verse "So glory be to the One in whose hand is the dominion over all things, and to Him you will be returned." (Yāsīn: 83) The word "*Yad*" means palm; its origin is from "*Yadīyun*," and its plural forms are "*Aydin*" and "*Ayādī*" (Ibn Fāris, 1983, vol. 1, p. 315). In the Holy Quran, depending on the context, this word carries meanings such as owner and possessor of something, power, strength, and force, blessing, and metaphorically, withholding and refraining (Rāghib Iṣfahānī, 1991, p. 363). In the noble verse, "*Yad*" refers to God's ownership and power, and the verse states that "Pure and exalted is God in whose hands is the dominion over all things, and everything returns to Him". In the context of the "*Mulk*" verses, the word "*Qadīr*" was also associated with "*Mulk*": "...To Him belongs the dominion, and to Him belongs all praise, and He is over all things powerful" (al-Taghābun: 1). However, there is a significant difference from verse 83 of Surah *Yāsīn*. While it states that God has dominion over all things and no one has a share or portion in this matter (Ṭabāṭabā'ī, 1996, vol. 17, p. 116), it implies that in the *Mulk* God grants to humans, humans possess a notional share for a specific period. In contrast, in *Malakūt*, which refers to God's true ownership, only true power and ownership are in God's hands, and no one has any share or portion.

### 4.3.3. Successive Relationships with "Divine Mulk"

As previously stated, God, as the ruler of all heavens and earth and everything within them, possesses characteristics such as power, will, creation, governance, intercession, judgment on the Day of Resurrection, and glorification and praise, all based on associative relationships. Furthermore, it is important to investigate whether a word in the Quran can substitute for the term "Divine Mulk." Studies reveal that the word "Throne" exhibits successive relationships with "Divine Mulk."

#### 4.3.3.1. Substitution of the Word "'Arsh" with "Divine Mulk"

The root "*' R Sh*" literally means a royal throne (Ibn Manẓūr, 1993, vol. 6, p. 313) and appears 33 times in the Quran. For example, in the verse: "Indeed, I found a woman ruling over them, and she has been given from all things, and she has a great throne," (al-Naml: 23) Hoopoe informs Prophet Solomon that a queen rules over the people in the land of Sheba, possessing everything, such as power in governing the country, strength and ability in military and civilian members, and the prosperity of the land, water, and fertility. The

noble verse refers to the royal throne as "A Great Throne," where the greatness of the throne symbolizes the abundance of blessings, power, and a grand kingdom in that land (Ṭabāṭabā'ī, 1996, vol. 15, p. 355; Makarem Shirazi, 1995, vol. 15, p. 443). After describing the splendor of the Queen of Sheba's kingdom, Hoopoe concludes by saying: "Allah - there is no deity except Him, Lord of the Great Throne." (al-Naml: 26) Hudhud's aim in this statement is that the true owner and king belongs to the One God who is the administrator of this great and magnificent world. This is also mentioned in other verses, stating that after creating the world in six days, God, like kings, established Himself upon the Throne and administered affairs. Therefore, just as the word "*Malik*" (King) indicates a king who engages in creation, administration, the use of power, will, and the matters mentioned before, the word "*ʿArsh*" in the context of its verses introduces such characteristics for God, the Owner of the Throne, which will follow:

Following the creation of the heavens and the earth, God established Himself on the Throne: "Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself on the Throne..." (al-Aʿrāf: 54 and Yūnus: 3). According to commentators, "God's establishment on the Throne" means that the entire universe belongs to God, and leaning on the Throne is a metaphor for God's sovereignty and control over the management of affairs (Ṭabāṭabā'ī, 1996, vol. 8, p. 148; Makarem Shirazi, 1995, vol. 6, p. 204). This is the same meaning that was stated for divine dominion. One of the requirements of a ruler is the planning and management of affairs, which is mentioned in conjunction with the word "Throne" in the surahs: "...then He established Himself on the Throne, managing the affair..." (Yūnus: 3, al-Aʿrāf: 54, and al-Tawbah: 119)

Another co-occurrence with the word "Throne" is intercession: "Then He established Himself on the Throne, managing the affair. There is no intercessor except after His permission. That is Allah, your Lord..." (Yūnus: 3 and al-Sajdah: 4). *Allamah Ṭabāṭabā'ī* considers the reason for mentioning intercession in the context of managing affairs and establishing on the Throne to be that intercession is one aspect of authority and managing affairs, which occurs only with God's permission (Ṭabāṭabā'ī, 1996, vol. 16, p. 245). Characteristics of glorification, blessing, and praise, as mentioned for divine dominion, are also associated in the context of the verses of the Throne, such as al-Aʿrāf: 54, al-Zumar: 75, and al-Zukhruf: 82. In Surah al-Zumar, which depicts the scene after the reckoning on the Day of Resurrection, it states: "And you will see the angels surrounding the Throne, glorifying their Lord with praise. And judgment will be passed between them in truth, and it will be said, "Praise be to Allah, Lord of the worlds." The angels form a circle around the divine Throne and revolve around it. Here, the Throne signifies the station from which divine commands and orders are issued, commands with which God manages the affairs of the world (Ṭabāṭabā'ī, 1996, vol. 17, p. 298).

### 4.4. Examining the Relationship between "*Mulk*" with the Concept of "Kingship" and "*Malakūt*" with the Concept of "Ownership"

Diverse approaches in the interpretations of both parties have led to the interpretation of the context of "*Malakūt*" verses, like other Quranic verses, from various angles. In the linguistic approach, "*Malakūt*" means "*Mulk*," functioning as a verbal noun akin to "*Tāghūt*," "*Jabarūt*," and "*Rahabūt*," emphasizing meaning compared to "Mulk". The "waw" and "ta" are added for exaggeration (Ibn ʿĀshūr, n.d., vol. 6, p. 174; Ṭabāṭabā'ī, 1996, vol. 7, p. 170). The phrase "*Malakūt* of Iraq is for so-and-so" implies that kingship and dominance over Iraq belong to that person (Ibn ʿĀshūr, n.d., vol. 6, p. 174).

Narrative interpretations consider "*Malakūt*" to be an affair through which the veil is lifted from humanity's outwardly seeing eye, enabling a realization of the world's essence and reality. Imam *Ṣādiq* (AS), commenting on verse 75 of *al-Aʿrāf*, states: "The veil was removed from the earth and the heavens such that Abraham saw everything in the earth and the heavens and their essence, as well as the angel who carries the earth and the throne; and these matters have also been revealed to the Messenger of God and the Commander of the Faithful." (Ṣāfī, 1418 AH, vol. 2, p. 132; Suyūṭī, 2002, vol. 3, p. 24)

Many mystical interpretations also construe *Malakūt* as a transcendental world, observable only through intuition. However, their understanding of this world has not always been uniform. Some have generally considered the meaning of *Malakūt* to be the spiritual and unseen world, while others have interpreted the *Malakūt* of the heavens and the earth as their reality, inner essence, divine aspect, and core, referring to their spiritual powers with which God manages the affairs of the heavens and the earth (Kian Mehr et al., 2017, p. 11).

Furthermore, in the Quran-to-Quran approach, *Allamah Ṭabāṭabā'ī* offers a distinct perspective, interpreting "*Malakūt*" as "Kun" based on the verse: "Indeed, His command, when He intends a thing, is only that He says to it, "Be," and it is" (Yāsīn: 82). This implies that God's utterance is His very act and creation. Therefore, *Malakūt* is the very existence of things due to their attribution to the Glorious God and their dependence on His essence, and it is clear that such a matter is not shareable, and it is not possible for anything else to share in it with God. In other words, "And thus did We show Abraham the *Malakūt* of the heavens and the earth" means that God showed Himself to Abraham, but through the observation of things and from the perspective of their attribution to Him (Ṭabāṭabā'ī, 1996, vol. 7, pp. 242-243).

Although "*Malakūt*," according to narrative commentators, means "Intensity in dominion," this definition requires certain preliminaries: "Firstly, based on the verse "Indeed, to Him belongs the creation and the command" (al-Aʿrāf: 54), the universe is divided into the world of "Creation" (*Khalq*) and the world of "Command" (*Amr*)." According to theological thinkers, the world has two aspects: "The earthly and the heavenly." The earthly aspect is referred to as the "World of Creation," and the heavenly aspect is referred to as the "World of Command." (Ṭabāṭabā'ī, 1996, vol. 8, p. 150; Fayḍ Kāshānī, 1994, vol. 2, p. 206; Ḥaqqī Burūsawī, n.d.: Vol. 3, p. 176) In reality, every created being possesses both the earthly and the heavenly aspect. For example, the birth of a human involves stages such as the mixing of male and female sperm, its transformation into a clot, then bone and flesh, where each stage necessitates the preceding one for completion. This gradual stage is referred to as the "World of *Mulk*." However, in verses 82-83 of *Yāsīn*, when discussing the creation of something, God's will is equivalent to the creation of that thing, and in this part, there is no tangible cause and effect for humans. This is why theological thinkers interpret verse 54 of *al-Aʿrāf* as referring to the worlds of *Mulk* and *Malakūt*.

Secondly, "Divine *Mulk*" is associated with words such as creation, will, Lordship, intercession, and absolute power and these words are also associated with "*Malakūt*," albeit with slight differences. Thirdly, eloquent sentences are used in the context of the "*Malakūt*" verses. Therefore, it can be asserted that all characteristics applicable to the world of creation or the world of "*Mulk*" are also preserved for the world of command or "*Malakūt*." The key difference is that the world of "*Mulk*" is observable, subject to time and space, and composed of abstract entities, whereas the world of "*Malakūt*," according to verses 82-83 of *Yāsīn* and related narrations, is free from gradualness, time, and space, and is only observable with divine permission (al-Anʿām: 75).

Consequently, all beings in the natural world possess two aspects: "a temporal and gradual aspect and a constant and heavenly aspect, free from gradualness, where there is no mention of time." (Makarem Shirazi, 1995, vol. 6, p. 207; Ibn ʿArabī, 2001, vol. 1, p. 387) The *Malakūt* of everything is the time that is in God's hand, meaning that every being requires two stages for creation. In one stage, all things necessitate causes and effects to come into existence in the world, and in the other stage, God's will is equivalent to their creation (Yāsīn: 82-83). "There is no creature but that He holds its forelock," (al-Hūd: 56) because the Glorious God is the active cause of everything, implying that the key and reins of every affair are in His hand (Javadi Amoli, 2018, vol. 6, p. 464).

Moreover, according to the context of the "*Malakūt*" verses, *Malakūt* possesses distinct levels. The first level includes ordinary people who can attain this stage through effort and perseverance in the path of God: "Have they not looked into the kingdom of the heavens and the earth..." (al-Aʿrāf: 185)

Of course, the observation of *Malakūt* for ordinary people at this level is not comparable to the observation of Prophet Abraham; rather, it signifies contemplation and reflection on the

creation of the heavens and the earth, acknowledging that beyond the system of causes and effects exists a need for a transcendent will and intention. The second level is specific to the divine prophets: "And thus did We show Abraham the kingdom of the heavens and the earth that he might be of those who are certain." (Al-An‘ām: 75) The third level is exclusive to God Almighty: "Indeed, His command, when He intends a thing, is only that He says to it, 'Be,' and it is. So exalted is He in whose hand is the kingdom of all things" (Yāsīn: 82-83). The divine *Malakūt* is based solely on will, decree, and judgment, and is free from all material characteristics; God can manifest this realm to His prophets if He wills. Therefore, although "*Malakūt*" is derived from the root "*Mulk*," the use of rhetorical styles in semantics, such as interrogation, fronting the predicate, the definite nature of the predicate, repetition in the *Malakūt* verses, and the juxtaposition of the aforementioned roots with *Malakūt*, indicates another world with different levels and a spiritual nature.

**Conclusion**

Although the word "*Malakūt*" is derived from the root "*Mulk*," it exhibits distinct differences. The word "*Mulk*" is used in the Quran for both God and humans. When the Quran refers to divine *Mulk*, it signifies a kingship that possesses the power to create, manage affairs, bestow favors, intercede, and rule on the Day of Judgment, all of which are possible under divine will. However, the Almighty God grants this *Mulk* to His servants temporarily for a known period. When He chooses someone and bestows *Mulk*, He fully empowers His servants with this characteristic, and He retracts *Mulk* from whomever He wills. All these matters occur according to divine will; even the granting of *Mulk* to oppressive individuals is done under God's will and for their testing.

Furthermore, research has shown that the word "*‘Arsh*" serves as a substitute for divine *Mulk*. One of the most common linguistic meanings of "*‘Arsh*" is a royal throne, and technically, it denotes God's seat of power and sovereignty; both usages are found in the Quran. This word, signifying the seat of power and sovereignty, is associated with terms such as divine glorification and transcendence, the creation of the heavens and the earth, the management of affairs, and God's power and rule. Therefore, in this respect, it can be concluded that the word "*‘Arsh*" is a substitute for "*Mulk*".

From a semantic perspective, the co-occurring roots with the verses of "*Mulk*" include eight categories: "S B Ḥ," "Q D R," "Kh L Q," "Sh Y ’," "Sh F ‘," topics pertaining to "Lordship," "Resurrection," and "The establishment of divine rule." All of these characteristics serve to explicate the word "*Mulk*." The word "*Malakūt*," in addition to co-occurring with the roots of "*Mulk*," is also associated with the roots "N Ẓ R," "R ’ Y," "A M R," and "Y D Y". According to context and narrations, these associations indicate distinct levels within *Malakūt*. The first level encompasses ordinary people, the second is specific to prophets, and the third is exclusive to God. The divine *Malakūt* is devoid of all material characteristics; God can reveal this aspect to His prophets if He wills. Ordinary people can also perceive the heavenly nature of the world if they contemplate the causes of existence. Indeed, all characteristics applicable to the world of "*Mulk*" are also preserved for the world of "*Amr*" or "*Malakūt*". The distinction lies in the fact that the world of "*Mulk*" is observable and exists within time and space, whereas the world of *Malakūt* is free from gradualness, time, and space (according to the context of verses 82-83 of Yāsīn and related narrations).

**References**

Abbasi, M., & Bahrami, F. (2016). What is the reality of Malakūt in the Holy Qur'an and the analysis of commentators' views? *Exegetical Studies*, 7 (28), 63-80.

Ālūsī, S. M. (1994). *Ruh al-Maani fi Tafsir al-Quran al-Azim* (A. Abdulbari Atiya, Researcher). Beirut: Dar al-Kitab al-Alamieh.

‘Atīq, A. A. (2008). *Ilm al-Ma‘ānī*. Beirut: Dar al-Nahda al-Arabiya.

Bagheri, M. (1999). *Introduction to Linguistics*. Tehran: Qatra.

Bierwisch, M. (1995). *Linguistics* (M. R. Batani, Trans.). Tehran: Aghah.

Farāhīdī, Kh. I. A. (1988). *al-‘Ayn*. Qom: Hejrat.

Fayḍ Kāshānī, M. M. (1994). *Tafsir al-Ṣāfī*. (H. Alami, Ed.). Tehran: Sadr Publications.

Ḥaqqī Brūsawī, I. (n.d.). *Tafsir Rūḥ al-Bayān*. Beirut: Dar al-Fikr.

Hāshimī, A. (2007). *Jawāhir al-Balāghah*. Qom: Dar Al-Ilm.

Ḥimyarī, N. I. S. (1999). *Shams al-'Ulūm and Dawā' Kalām al-'Arab*. Damascus: Dar al-Fikr.

Ḥusaynī, A. Q. (1984). *Fan al-Balāgah*. Beirut: Aalam al-Kutb.

Ibn ʿArabī, M. I. A. (2001). *Tafsir Ibn 'Arabī*. Beirut: Dar Ehya al-Taras al-Arabi. Ibn ʿĀshūr, M. I. T. (n.d.). *Taḥrīr and al-Tanwīr*. Beirut: Moseseh al-Tarikh.

Ibn ʿAṭīyyah Andalusī, A. I. Gh. (2001). *al-Muḥarrar al-Awjīz fī Tafsir al-Kitāb al-'Azīz* (A. S. Abdul Shafi Mohammad, Researcher). Beirut: Dar al-Kitab al-Alamiya.

Ibn Fāris, A. I. F. (1983). *Mu'jam Maqāyīs al-Lughah* (A. S. Mohammad Haroun, Researcher). Qom: Maktab al-Aelam al-Islamia.

Ibn Manẓūr, M. I. M. (1993). *Lisān al-'Arab* (J. D. Mirdamadi, Researcher). Dar al-Fikr.

Izutsu, T. H. (1981). *The Semantic Structure of Moral-Religious Concepts in the Quran* (F. Badrei, Trans.). Tehran: Qalam.

Javadi Amoli, A. (2018). *Tasnim*. Qom: Israa.

Jurjānī, A. (n.d.). *Dalā'il al-I'jāz fī 'Ilm al-Ma'ānī* (A. H. Hindawi, Researcher). Beirut: Dar al- Kitab al-Ilmiyah.

Kian Mehr, M., Razi Bhaabadi, B. B. S., & Hoshangi, L. (2017). Kingdom of Mystical Interpretations of the Holy Qur'an and Eastern Christian Mysticism. *Knowledge of Religions*, 8 (3), 7-28.

Makarem Shirazi, N. (1995). *Tafsir Nemooneh*. Tehran: Dar al-Kitab al-Islamia.

Mazandarani, M. H. (1997). *Anwār al-Balāghah* (M. A. Gholaminejad, Researcher). Tehran: Qebleh.

Miybudī, A. I. M. (1992). *Kashf al-Asrār wa 'Uddat al-Abrār* (A. A. Hekmat, Researcher). Tehran: Amir Kabir.

Mufīd, M. I. M. (1992). *al-Ifṣāḥ fil Imāmah*. (Sheikh Mufid Congress, Ed.). Qom: Shaykh Mufid Congress.

Muṣṭafawī, H. (2008). *al-Taḥqīq fī Kalimāt al-Qur'an*. Beirut: Dar al-Kitab al-Elamiya.

Nikdel, M. J. (2012). *A Comparative Study of the Idea of the Kingdom of God in Ebrahimi Religions*. Qom: Imam Khomeini Educational and Research Institute.

Qara'ati, M. (2004). *Noor Interpretation*. Tehran: Quranic Studies Center.

Qarashī, A. A. (1992). *Qāmūs Quran*. Tehran: Dar al-Kitab al-Islamia.

Qazwīnī, Kh. (n.d.). *Talkhīṣ al-Miftāḥ fī al-Ma'ānī wa al-Bayān wa al-Badī'*. Iran: Manshurat Rāzī.

Qummī, A. I. I. (1984). *Qummī Interpretation*. (T. Mousavi Jazaeri, Ed.). Qom: Dar al-Kitab.

Rāghib Iṣfahānī, H. I. M. (1991). *Mufradāt Alfāẓ Qaran Karim*. (S. A. Dawoodi, Researcher). Beirut: Dar al-Qalam - Dar al-Shamia.

Rouhani Mashhadi, F., & Ma'arif, M. (2016). The nature of the weekly heavens based on the elements of creation and order in the verses of the Qur'an. *Research on the Sciences of the Qur'an and Hadith*, 13 (2), 151-184.

Safavi, K. (2008). *Importance vs. Semantics*. Tehran: Surah Mehr.

Salman Nijad, M. (2012). *Semantic thinking in the Qur'an with three approaches: structural, etymological, and historical analysis* [Master's Thesis, University of Imam Sadiq (peace be upon him)].

Sharifi, A. (2015). *Semantics of the Qur'an in the eyes of scholars of the East*. Qom: University of Religions and Religions.

Shayiri, H. R. (2002). *Basic Semantics Modern*. Tehran: Direction.

Suyūṭī, A. (2002). *al-Durr al-Manthūr fī Tafsir al-Ma'thūr*. Qom: Murashi Najafi Library.

Ṭabāṭabā'ī, M. H. (1996). *al-Mīzān*. Qom: Seminary Teachers' Association.

Taftāzānī, M. (1999). *al-Muṭawwal*. Beirut: Dar al-Kitab al-Ilmiyah.