

SURAH AS A STORY



Surah Al-Mulk

The Sovereignty

The complete journey — the thirty ayahs that plead for their reciter —
told the way a loving elder shares it with a child



Surah No. 67 • 30 Ayahs • Meccan

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The Surah at a Glance

*Tabaarakal-lazee biyadihil-mulku wa huwa 'alaa
kulli shay'in qadeer*

1. Blessed is He in whose Hand is the dominion, and He
is over all things Able —

*Allazee khalaqal-mawta wal-hayaata
liyabluwakum ayyukum ahsanu 'amalaa*

2. who created death and life to test you as to which of
you is best in deed.

Fajir-'il-basara hal taraa min futoor

3. So return your gaze — do you see any flaw?

*Wa qaaloo law kunnaa nasma'u aw na'qilu maa
kunnaa fee as-haabis-sa'eer*

10. And they will say: if only we had listened or
reasoned, we would not be among the companions of the
Blaze.

*Huwal-lazee ja'ala lakumul-arda zaloolan
famshoo fee manaakibihaa wa kuloo mir-rizqih*

15. It is He who made the earth tame for you — so walk
among its slopes and eat of His provision.

*Qul ara'aytum in asbaha maaa'ukum ghawran
famany-ya'teekum bimaaa'im-ma'een*



30. Say: have you considered — if your water were to sink away, who then could bring you flowing water?

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari — free on nooraniilm.com (Read & Recite section).

The Surah That Argues For You

Beta, before we walk through this surah, know its rank — because it will change how you treat it for the rest of your life.

The Prophet ﷺ said that there is a surah in the Quran of THIRTY AYAHS which INTERCEDED for its companion until he was forgiven. And it is 'Tabarakal-lazi bi-yadihil-mulk'. The early Muslims called it AL-MANI'AH — the Preventer, the Protector — and narrations describe it defending its reciter in the grave, standing between him and the punishment. Ibn Abbas (radiyallahu anhum) called it 'al-Munjiyah' — the Rescuer.

And the Prophet ﷺ, we are told, would not sleep at night until he had recited Tabarak and Alif-Lam-Meem



Tanzeel (Surah As-Sajdah).

Beta, think about what that means practically. Ten minutes tonight — thirty ayahs — and you send an advocate ahead of you to the loneliest place a human will ever lie. Whatever else you make a habit of, make this one. And do not recite it as a charm you do not understand; recite it as a friend you know — which is why we are going to walk through all thirty ayahs together now.

Whose Hand Holds Everything

'TABARAKAL-LAZI BI-YADIHIL-MULK — Blessed, exalted, abundant in good is He in whose HAND is the MULK — all dominion, all kingdom, all control — WA HUWA 'ALA KULLI SHAY'IN QADEER — and He is over all things Able.'

Beta, the first ayah hands you the master key to reality. Everything people fear and everything people chase — jobs, health, governments, exam results, the behaviour of other human beings — all of it sits in ONE Hand. The



moment a heart truly settles on this, its fear list shortens dramatically.

'Tabaraka' comes from barakah — increase, abundance, permanence. So the surah opens by declaring: all good flows from Him, and it never runs dry.

And then, immediately, the second ayah tells you why YOU exist — one of the most complete answers to life's biggest question in all of scripture: 'ALLAZI KHALAQAL-MAWTA WAL-HAYATA LI-YABLUWAKUM AYYUKUM AHSANU 'AMALA — who created DEATH and LIFE to TEST you as to which of you is BEST in deed.'

Beta, two things here deserve a whole night of thought. FIRST: death is mentioned BEFORE life. Death is not an accident that interrupts life; it is a designed creation, and it is placed first because the exam only makes sense to someone who remembers it ends. A student who forgets the paper will be collected does not study.



SECOND: the test is 'AHSANU 'AMALA' — BEST in deed. Not MOST in deed. Fudayl ibn 'Iyad, when asked what 'best' means here, said: the deed that is most SINCERE and most CORRECT — sincere means done for Allah alone, and correct means done according to the Sunnah. Beta, this single ayah destroys two illusions at once: the illusion of the show-off who does much for people to see, and the illusion of the enthusiastic worshipper who invents his own methods. Quality, not quantity. One sajdah with a present heart outweighs a hundred hurried ones.

And then — as always in this surah — mercy immediately follows majesty: 'And He is the Almighty (Al-'Azeez), the FORGIVING (Al-Ghafoor).' Beta, feel it: right after telling you life is a test, He introduces Himself as the One who forgives. He knows we will slip. The examiner is also the Forgiver.

Look Again — and Again



Then Allah invites us to inspect His work — and issues a challenge that has stood unbeaten for fourteen centuries: 'He who created SEVEN HEAVENS in layers. MA TARA FEE KHALQIR-RAHMANI MIN TAFAWUT — you do not see in the creation of AR-RAHMAN any INCONSISTENCY. FARJI'IL-BASARA — so RETURN your gaze: HAL TARA MIN FUTUOR — do you see any FLAW, any crack? THUMMA-RJI'IL-BASARA KARRATAYN — then return your gaze AGAIN and AGAIN: YANQALIB ILAYKAL-BASARU KHASI'AN WA HUWA HASEER — your sight will come back to you HUMBLLED, and it will be WEARY.'

Beta, notice which Name He uses here: AR-RAHMAN. The creation of the Most Merciful — because this vast, flawless machinery of skies was built for the benefit of creatures who did not ask for it.

And notice what the ayah does: it does not say 'believe there is no flaw.' It says LOOK. Then look AGAIN. Then again. It invites inspection — twice, thrice, endlessly. And the guaranteed result: the eye returns exhausted,



having found no crack. Beta, humanity has since built telescopes that peer across billions of light years, and the report is exactly as this ayah predicted: order upon order, law upon law, precision upon precision. The searching eye comes back tired and humbled — and the humble eye is the one that finally sees.

'And We have certainly beautified the nearest heaven with LAMPS' — masabeeh, lamps, He calls the stars. Beauty, beta, and not only function: your Lord decorated the ceiling of the world.

If Only We Had Listened, or Reasoned

The surah then opens the gate of the Fire and — this is the extraordinary part — lets us hear its people speak.

'When they are thrown into it, they hear from it a horrible inhaling while it BOILS UP, almost bursting with RAGE. Every time a group is thrown in, its KEEPERS ask them: A LAM YA'TIKUM NAZEER — did no WARNER come to you?'



And their answer, beta — recorded for our benefit, so we never have to give it: 'BALA, QAD JA'ANA NAZEER — YES, a warner DID come to us — but we DENIED, and said: Allah has not sent down anything; you are in nothing but great error.'

And then the confession that every one of us should tape to our heart: 'WA QALOO LAW KUNNA NASMA'U AW NA'QILU MA KUNNA FEE AS-HABIS-SA'EER — and they will say: IF ONLY WE HAD LISTENED, OR REASONED, we would not be among the companions of the Blaze.'

Beta, stop here. In one short sentence, the people of the Fire diagnose their own disease — and it is not that they were poor, or unlucky, or born in the wrong century. Two tools were available to them and they used neither: SAM' — a listening ear that accepts a reminder; and 'AQL — a reasoning mind that thinks a matter through to its end.



That is all it takes, beta. A person either listens to those who know, or he thinks for himself with an honest mind. The one who does neither — who dismisses reminders as boring and never sits with his own thoughts — walks into ruin with two unused instruments in his pocket. So ask yourself tonight: when a reminder comes to me, do I listen? And when I make a decision, do I actually reason it out to its final destination?

Then, in contrast, the ayah that has comforted secret worshippers for centuries: 'Indeed, those who FEAR their Lord BIL-GHAYB — unseen, in private — for them is FORGIVENESS and a GREAT REWARD. And whether you conceal your speech or publicise it — indeed, He is Knowing of what is within the chests. A LA YA'LAMU MAN KHALAQ — does He not know those whom He created? WA HUWAL-LATEEFUL-KHABEER — and He is the Subtle, the Acquainted.' Beta, what a proof: the Manufacturer knows His product, down to the whispers inside it.



Walk the Earth — But Do Not Feel Safe

Then the surah brings us down to the ground beneath our feet: 'HUWAL-LAZI JA'ALA LAKUMUL-ARDA ZALLOOLAN — it is He who made the earth TAME for you — FAMSHOO FEE MANAKIBIHA WA KULOO MIN RIZQIH — so WALK among its slopes and EAT of His provision — WA ILAYHIN-NUSHOOR — and to Him is the resurrection.'

'Zalool', beta, is the word used for a tamed, docile camel that kneels so a child can climb on. This roaring planet, spinning at enormous speed, wrapped in storms and oceans and molten rock — Allah tamed it and made it kneel for you, so you could plant, build, travel and sleep on its back. And He does not say 'sit and wait for rizq' — He says WALK, in its manakib, its shoulders and paths. Effort with trust, beta — the same lesson as the bird that leaves its nest.

And then two shaking questions to break the illusion of permanent safety: 'Do you feel SECURE that He who is



above would not cause the earth to SWALLOW you — and suddenly it is shaking? Or do you feel secure that He would not send against you a storm of stones?'

Beta, we live on a floor that could open, under a sky that could rain, in a body that could stop — and yet we feel casually 'safe' in disobedience. The surah is not trying to terrify us; it is trying to wake us. The believer's safety is not in the ground's stability; it is in his Lord's protection.

'And how many nations before them denied — and HOW WAS MY REJECTION?' Beta, that ayah is history in five words: go and see how it ended for them.

The Birds and the Blind Walker

Then, a sign right above your head that most people never look up at: 'A WA LAM YARAW ILAT-TAYRI FAWQAHUM SAFFATIN WA YAQBIDN — do they not see the BIRDS above them, spreading their wings and FOLDING them? MA YUMSIKUHUNNA ILLAR-RAHMAN — NOTHING holds them up except



AR-RAHMAN. INNAHU BI-KULLI SHAY'IN BASEER — indeed, He is Seeing of all things.'

Beta, watch a bird sometime — really watch it. It spreads, it folds, it glides on nothing, a small body suspended over a huge fall. Science can describe the mechanics of lift; the Quran names the One who holds. And note the Name again: AR-RAHMAN. It is His MERCY that holds the sparrow in the air — and the same Mercy holds your life, your health, your family, moment by moment. If He withdrew His holding for one instant, everything would drop.

The surah then challenges every false support people lean on: 'Who is it that could be an ARMY for you to aid you other than Ar-Rahman? The disbelievers are not but in delusion. Or who is it that could PROVIDE for you if He withheld His provision? But they have persisted in insolence and aversion.'

And then a picture of two travellers, beta — one of the most vivid images in the Quran: 'Is one who walks



FALLEN ON HIS FACE better guided — or one who walks UPRIGHT on a STRAIGHT PATH?' Picture them both: a man stumbling forward on his face, scraping along, seeing nothing but dirt — and a man walking tall on a clear road, seeing where he is going. That, beta, is the difference between a life without guidance and a life with it. And it is not a punishment invented for the next world; it is how the two lives actually FEEL in this one.

Then Allah reminds us who gave us the very tools we use to reject Him: 'Say: it is He who produced you and made for you HEARING and VISION and HEARTS — qaleelan ma tashkuroon — LITTLE are you grateful.' Beta, the ear that hears the reminder, the eye that reads it, the heart that weighs it — all three were gifts from the One being denied.

If Your Water Sank Away

As the surah closes, the deniers taunt: 'When is this promise, if you are truthful?' Allah instructs His Messenger ﷺ to answer with dignity: 'Say: the



knowledge is only with Allah, and I am only a clear warner.' And when they finally see it near, 'the faces of those who disbelieved will be distressed, and it will be said: this is that for which you used to CALL.'

Then, beta, comes a beautiful lesson in how a believer answers hatred. They used to pray for the death of the Prophet ﷺ and his followers. Allah tells him to reply: 'Say: have you considered — whether Allah DESTROYS me and those with me, or has MERCY upon us — who can protect the disbelievers from a painful punishment?' Meaning: my death or my survival is not your rescue; look to your OWN situation. And then: 'Say: He is Ar-Rahman; in Him we have believed, and upon Him we have relied — so you will come to know who is in clear error.' Beta — the reply of the truthful: no counter-abuse, just tawakkul and time.

And then, the final ayah — and what an ending. Allah could have closed thirty ayahs of sovereignty with a scene of thunder or a description of Judgement. Instead He closes with... a glass of water: 'QUL ARA'AYTUM IN



ASBAHA MA'UKUM GHAWRAN — SAY: HAVE YOU
CONSIDERED — IF YOUR WATER WERE TO SINK
AWAY INTO THE EARTH — FAMAN YA'TEEKUM
BI-MA'IN MA'EEN — THEN WHO COULD BRING YOU
FLOWING WATER?'

Beta, in the deserts of Arabia they knew exactly what that meant. But turn the tap in your own kitchen tonight and read the ayah again. Every glass of water you have ever drunk came up from a well or down from a cloud that you did not create and cannot command. If the water table sank one hundred metres tomorrow, all the wealth and technology of the world would stand helpless.

So the surah of MULK — of total dominion — ends by proving His kingship not with lightning, but with the most ordinary thing in your life. That is the genius of this surah, beta: it began with the Hand that holds all dominion, and ended in your kitchen tap. Between those two points lies everything you were ever supposed to notice.



What This Surah Teaches Us

1. Recite Al-Mulk every night before sleeping — the Prophet's ﷺ own habit, and an advocate sent ahead to your grave.
2. Everything you fear or chase is in ONE Hand — shorten your fear list accordingly.
3. The exam is 'best', not 'most': deeds that are sincere for Allah and correct upon the Sunnah — quality over quantity.
4. Keep the two saving tools sharp — a listening ear and a reasoning mind; their absence is the confession of the people of the Fire.
5. Fear Allah 'bil-ghayb', in private — the Manufacturer knows the whispers inside His product.
6. Walk the tamed earth for your rizq like the bird leaves its nest — effort in the wings, trust in the heart.
7. Never feel casually safe in disobedience — and never forget that a glass of water is a daily proof of His



kingship.

Ya Allah, in whose Hand is all dominion — make us of those who listen and reason, make our deeds best and sincere, and make Surah Al-Mulk our advocate in the grave. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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