

Assalamoalaikum, Hello everyone,

Thank you for joining today's session on **Surah Al-Mulk: A Nightly Shield**.

Surah Al-Mulk is a short, powerful chapter of the Holy Quran that speaks about God's absolute kingship, human dependence, the Hereafter, and the mercy of **Ar-Rahman (The Most Merciful)**, even when He is described as **Al-Malik (The Absolute King)**.

In today's session we will learn about this chapter of Quran, its virtues, key themes and the key take aways, insha'Allah.

1. Introduction: Where Surah Al-Mulk Sits in the Qur'an

Surah Al-Mulk is the 67th chapter of the Quran.¹ The Arabic word for chapter is **Surah**.² This Surah contains 30 verses; the Arabic word for verse is **ayah** (plural: ayat).³

The Quran is divided into 30 equal portions. Each portion is called a Juz'.⁴ Surah Al-Mulk is at the very beginning of the 29th Juz'.⁵ This Juz' contains many short, intense Surahs that focus on the Hereafter and the majesty of God.⁶ Placing Al-Mulk at the head of this Juz' sets the tone: it opens with authority, argument, and awe.⁷

Surah Al-Mulk is also a complete, self-contained argument.⁸ From the first ayah to the last, it builds one coherent case about who owns the universe, why we exist, and what happens after we die.⁹

2. Names and Classical Virtues of Surah Al-Mulk

Arabic words often carry multiple shades of meaning, so one Surah can have more than one traditional name.

- **Al-Mulk** – “The Dominion” or “The Kingdom,” from the opening phrase “Blessed is He in whose hand is the dominion.”¹⁰
- **Tabarak** – from the first word “Tabaraka” (“Blessed is He”).¹¹
- Some scholars also refer to it as **Al-Mani'ah** – “the Preventer / Protector,” because of hadith that speak about it protecting from the punishment of the grave.¹²
- It is sometimes described as **Al-Munjiyah** – “the Rescuer / Deliverer,” because it intercedes for its companion until he is forgiven.¹³

Hadith about its Virtues (with brief explanation)

Hadith is a recorded saying or action of the Prophet Muhammad ﷺ

¹ [quran](https://quran.com/surah/67/info)

² [en.wikishia](https://en.wikishia.net/view/Sura_al-Mulk)

³ [quran](https://quran.com/surah/67/info)

⁴ [en.wikishia](https://en.wikishia.net/view/Sura_al-Mulk)

⁵ [quran](https://quran.com/surah/67/info)

⁶ [en.wikishia](https://en.wikishia.net/view/Sura_al-Mulk)

⁷ [quran](https://quran.com/surah/67/info)

⁸ [quran](https://quran.com/surah/67/info)

⁹ [en.wikishia](https://en.wikishia.net/view/Sura_al-Mulk)

¹⁰ [en.wikishia](https://en.wikishia.net/view/Sura_al-Mulk)

¹¹ [en.wikishia](https://en.wikishia.net/view/Sura_al-Mulk)

¹² [myislam](https://myislam.org/virtues-of-surah-mulk/)

¹³ [madinahquranacademy](https://madinahquranacademy.com/reward-of-reciting-surat-ul-mulk-is-not-same-as-just-listening-to-it/)

1. A Surah that intercedes until forgiveness

The Prophet Muhammad ﷺ said about a chapter of the Qur'an with 30 verses that begins with "Tabaarak alladhi bi yadihi l-mulk":

"It is the defender, it is the deliverer – it delivers from the punishment of the grave." [Jami' at-Tirmidhi 2890]¹⁴

This means: if a person keeps close to this Surah—reciting it, reflecting on it—it will argue on their behalf and protect them in the grave.

2. Protection from the punishment of the grave

The Arabic word Sahabi means Companion. A Sahabi is someone who met the Prophet ﷺ as a believer and died as a believer.

'Abdullah ibn Mas'ud (may Allah be pleased with him), a sahabi, said:

"Whoever recites 'Tabaarak alladhi bi yadihi l-mulk...' every night, Allah will protect him by it from the torment of the grave. At the time of the Messenger of Allah ﷺ we used to call it **al-Mani'ah** (the Preventer). It is a Surah in the Book of Allah; whoever recites it every night has done very well"¹⁵

This shows a consistent, nightly relationship with this Surah carries a special protection.

3. Intercession until forgiveness

Another narration mentions:

"There is a Surah of the Qur'an, thirty verses long, which will intercede for a man until he is forgiven. It is the Surah 'Tabaarak alladhi bi yadihi l-mulk...'" [At-Tirmidhi, graded hasan]¹⁶

Here, **intercession** means the Surah will plead for the person before Allah until their sins are forgiven.

3. Time and Place of Revelation

Surah Al-Mulk is a **Makkan** Surah.¹⁷ **Makkan** means it was revealed in **Makkah** before the Prophet's migration (Hijrah) to **Madinah**.¹⁸

In the order of revelation, it is around the 76th–77th Surah to be revealed.¹⁹

The Makkan period was a time of intense struggle. Muslims were a small, persecuted minority in a city dominated by the powerful tribe of Quraysh.²⁰

¹⁴ [sunnah](https://sunnah.com/tirmidhi:2890)

¹⁵ [An-Nasa'i; graded hasan by Al-Albani] [myislam](https://myislam.org/virtues-of-surah-mulk/)

¹⁶ [madinahquranacademy](https://madinahquranacademy.com/reward-of-reciting-surat-ul-mulk-is-not-same-as-just-listening-to-it/)

¹⁷ [missionislam](https://www.missionislam.com/quran/revelationorder.htm)

¹⁸ [missionislam](https://www.missionislam.com/quran/revelationorder.htm)

¹⁹ [missionislam](https://www.missionislam.com/quran/revelationorder.htm)

²⁰ [missionislam](https://www.missionislam.com/quran/revelationorder.htm)

The Quranic focus in this period was to build the foundation of faith (‘**aqidah** – Islamic creed).²¹

Makkan Surahs often emphasize:

- **Tawhid** – the absolute Oneness of God, with no partners.
- **Evidence from creation** – the heavens, the earth, our bodies, and history as signs of a Creator.
- **The Hereafter** – Resurrection, Judgment, Heaven, and Hell.
- **Powerful, rhythmic language** – short to medium verses that hit the heart and mind.

Surah Al-Mulk is a classic Makkan Surah in this sense.²²

It is bold, uncompromising, and speaks directly to a proud, skeptical society.

4. Purpose and Context of Revelation

There is no single, fully authenticated report that says: “This Surah was revealed because of one specific incident.”²³ Instead, its “occasion of revelation” is the whole atmosphere of rejection in Makkah.²⁴

The Surah responds to the main beliefs of the Quraysh:

1. Denial of Resurrection

They found it impossible that after becoming dust and bones, they would be brought back to life.²⁵

Surah Al-Mulk responds: the One who created life and death in the first place certainly has the power to bring you back again.²⁶

Surah Al-Mulk powerfully reminds us of death—not just as an end, but as a transition—and how reciting it benefits us across life's stages.

Surah Al-Mulk also centers on a profound Quranic insight: **life and death as a test** (67:2).²⁷

In Islam, we experience two kinds of “death”:ⁱ

- **Short-term death (al-mawt al-qasir)**: Our physical death, which ends worldly life and begins the **barzakh** (intermediate realm between death and Resurrection). This is the “sting” of death we all face.²⁸

- **Long-term death (al-mawt al-‘azim)**: The greater death on the Day of Judgment, when the trumpet is blown, and all are resurrected for final accounting.²⁹

We experience time differently in these states.
Our worldly time feels linear and long.

²¹ [missionislam](<https://www.missionislam.com/quran/revelationorder.htm>)

²² [quran](<https://quran.com/surah/67/info>)

²³ [en.wikishia](https://en.wikishia.net/view/Sura_al-Mulk)

²⁴ [missionislam](<https://www.missionislam.com/quran/revelationorder.htm>)

²⁵ [quran](<https://quran.com/surah/67/info>)

²⁶ [quran](<https://quran.com/surah/67/info>)

²⁷ [quran](<https://quran.com/en/67:2/tafsirs/en-tafsir-maarif-ul-quran>)

²⁸ [youtube](<https://www.youtube.com/watch?v=8bj-oJsODRk>)

²⁹ [surahalmulk](<https://surahalmulk.net/death-and-life-in-surah-mulk/>)

But in the barzakh and Hereafter, time is not as we know it—eternity feels immediate, and every moment weighs infinitely.³⁰

Some scholars, like **Ibn Arabi**ⁱⁱⁱ in **Fusus al-Hikam**, suggest the Day of Judgment is an ongoing reality.³¹ Every soul stands before God continuously through divine self-revelation (**tajalli**).³²

In this sense, the “Day” is now—we live it moment by moment as our deeds are judged.

2. Polytheism (Shirk)

Shirk means associating partners with God: worshipping idols, saints, or forces as if they share in His power. The Quraysh worshipped many idols, claiming they were intermediaries to a high god.³³

Surah Al-Mulk points to the harmony and perfection of the universe and asks: can such a flawless system come from many competing gods?³⁴

3. Mockery of the Prophet’s warnings

They mocked the Prophet ﷺ, asking: “So when will this punishment come, if you are truthful?”³⁵

The Surah replies with warnings of sudden punishment in this world and certain punishment in the Hereafter.³⁶

Because of this, Surah Al-Mulk functions like a **creedal manifesto**. It is a divine **hujjah** (proof) meant to arm believers with a clear intellectual and spiritual case.

It helps them stand firm in faith and confidently challenge a flawed worldview.

5. Stylistic Signature: A Surah That Cross-Examines You

Surah Al-Mulk has a very strong “personality.”

It sounds like a mighty King’s lawyer, or a cosmic interrogator, standing in court.

Its main tool is the **rhetorical question**.

It does not only tell you what is true; it asks questions that you cannot answer without admitting the truth.

Examples include (paraphrased):

- “Do you see any flaw?” (v. 3) — after describing the layered heavens.
- “Who is this that can be an army for you, to help you, other than the Most Merciful?” (v. 20).
- “Who is it that provides for you if He withholds His provision?” (v. 21).
- “Is one who crawls face-down more guided, or one who walks upright on a straight path?” (v. 22).

³⁰ [reddit](https://www.reddit.com/r/progressive_islam/comments/1kvk2ys/how_do_you_view_the_day_of_judgement/)

³¹ [reddit](https://www.reddit.com/r/progressive_islam/comments/1kvk2ys/how_do_you_view_the_day_of_judgement/)

³² [reddit](https://www.reddit.com/r/progressive_islam/comments/1kvk2ys/how_do_you_view_the_day_of_judgement/)

³³ [en.wikishia](https://en.wikishia.net/view/Sura_al-Mulk)

³⁴ [quran](<https://quran.com/surah/67/info>)

³⁵ [quran](<https://quran.com/surah/67/info>)

³⁶ [quran](<https://quran.com/surah/67/info>)

- “Say, ‘Have you considered...?’” (vv. 28, 30).

This repeated questioning makes the Surah interactive.
You cannot simply “listen and move on”; you feel as if you are on the witness stand.
Your beliefs, habits, and assumptions are being cross-examined.

The tone is majestic and bracing, not soft and sentimental.³⁷
It wants to wake you up, intellectually and spiritually.

6. The Linguistic Beauty and Sound of the Surah

For Muslims, the Quran is the literal word of God in Arabic.
Its language is part of the miracle.

Rhythm and Rhyme

Surah Al-Mulk has a strong, steady rhythm.
Its verses are of moderate length—long enough to be meaningful, short enough to be punchy.
Many verses end with strong sounds: “-īr,” “-ūr,” “-ār,” “-āb,” creating a powerful rhyme pattern (this is called **fawasil**).
Words like **Qadīr** (All-Powerful), **Ghafūr** (All-Forgiving), **Basīr** (All-Seeing), **Nushūr** (Resurrection) create a memorable cadence.

Sound Reflecting Meaning

The Surah uses sounds that match what it describes.
When it speaks about Hell inhaling and boiling, it uses words with harsh, heavy letters that sound like breathing and boiling.
When it describes the gaze returning “humbled and worn out,” the Arabic words have a softer, sighing quality that feels like exhausted eyes.

The constant rhetorical questions also create a percussive rhythm—like hammer blows on the conscience.

To really feel this, let’s listen to a skilled **Qari** (Quran reciter) recite Surah Al-Mulk, and notice how the sound alone conveys authority and awe. As you listen, please allow the first ayah the first verse to fill you with awe, and let the last ayah fill you with humility and gratitude.

7. Structural Genius: Three Main Movements

You can present the Surah like a perfectly constructed sermon or legal argument.

Movement I (verses 1–5): Declaration of Divine Majesty

- **Thesis (v. 1):** “Blessed is He in whose hand is the dominion, and He is over all things competent.” One short ayah: God owns everything and controls everything.

³⁷ [en.wikishia](https://en.wikishia.net/view/Sura_al-Mulk)

- **Purpose of creation (v. 2):** He created death and life “to test you as to which of you is best in deeds.” Life is an exam in quality of action, not length of life or amount of wealth.

Exhibit A (vv. 3–5): The flawless heavens: “You will not see in the creation of the Most Merciful any inconsistency... So look again... then return your gaze twice again...”

The listener is challenged to search for any flaw.

Movement II (verses 6–22): Consequences and Proofs

- **Fate of disbelievers (vv. 6–11):** A vivid description of Hell, with dialogue between its keepers and its inhabitants, who admit they rejected the messengers.
- **Reward of believers (v. 12):** Forgiveness and a great reward for those who fear their Lord “in the unseen.”
- **Argument from knowledge and earthly signs (vv. 13–22):**
God knows what we hide and what we reveal.
The earth could swallow you if He willed.
Birds fly only because He holds them up.
Your senses—hearing, sight, intellect—are gifts, yet many are ungrateful.

Movement III (verses 23–30): Final Challenge and Personalization

- **Inevitable return (vv. 23–27):** You were created by Him, you will be returned to Him, whether you like it or not.
- **Closing questions (vv. 28–30):** If your water sinks into the ground, “who will bring you flowing water?”

The grand cosmic argument now lands in your own kitchen tap.
This structure speaks to mind, heart, and conscience all at once.

8. Opening and Closing: From “He is King” to “You are Powerless”

The Surah opens and closes with a perfect “ring.”

- **Opening (v. 1):** “Blessed is He in whose hand is the dominion, and He is over all things competent.”

It is a third-person, majestic declaration: *He* holds all power.

- **Closing (v. 30):** “Say, ‘Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?’”

It is now a direct, second-person question: *you* are utterly dependent.

The journey is from “He is **Qadīr** (All-Powerful)” to “you are in complete **‘ajz** (incapacity).”
The vastness of Al-Mulk (Dominion) ends in the cup of water in your hand.

9. Shifts in Voice and Tone: How the Surah Keeps You Awake

Surah Al-Mulk uses deliberate shifts in voice:

- From **majestic declaration**: “Blessed is He...” (third person).
- To **direct challenge**: “So look again; do you see any flaw?” (second person).

It moves:

- From **objective description of Hell** (they will hear it inhaling, it almost bursts with rage)
- To **dramatic dialogue** between the angels and the people of Hell (“Did there not come to you a warner?”).

It contrasts:

- Our attempts to hide our speech with
- God’s perfect knowledge: “And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.”

It also swings between **warning** and **comfort**:

- Threats of the earth swallowing us or stones raining from the sky.
- Calming images of birds upheld by **Ar-Rahman**, and promises of forgiveness for those who fear Him in the unseen.

This is divine pedagogy.

The Surah treats us as thinking beings, feeling beings, and moral decision-makers.

10. Themes: What the Surah Argues for

You can frame the Surah’s main themes as a series of interconnected points.

1. God’s absolute dominion (Al-Mulk)

He owns everything, controls everything, and nothing limits Him.

2. Purpose of life and death

Our existence is a test to see who is “best in deeds,” not “most in deeds.”

Quality, sincerity, and obedience matter more than sheer quantity.

3. Perfection of creation

The layered heavens and the order of the universe serve as a primary proof of the Creator’s power and wisdom.

4. Punishment for denial

Hell is described with sound, heat, and regret to show the cost of ignoring the truth.

5. Reward for unseen faith

Those who fear their Lord without seeing Him receive forgiveness and a great reward.

6. God's complete knowledge

He knows what is hidden and what is open, because the Creator must know His creation fully.

7. Proofs from the earth and daily life

The stable earth, our ability to walk upon it, our provision, and the birds in the sky are all signs.

8. Failure of false gods

The Surah asks: who besides God can protect you? Who besides Him can provide for you? The answer is: no one

9. Our dependence on basic blessings

Water—the simplest thing we take for granted—is used as the final, unanswerable sign of our dependence.

11. The Golden Thread: Ar-Rahman in a Surah of Kingship

The Surah's central theme is **Mulk** – dominion, kingship, authority.

But within this kingly portrait, a quieter golden thread appears: the name **Ar-Rahman** – The Most Merciful.

You might expect a Surah about power to stress only might, anger, or punishment.

Instead, key verses attribute the stability of creation and the flight of birds to **Ar-Rahman**.

For example (paraphrased):

- The birds in the sky are held up by none but the Most Merciful.
- When the disbelievers are asked: “Who is this that can be an army for you to help you other than the Most Merciful?” they have no answer.

The message is deep:

The universe is not held together by blind, cold force.

It is sustained, moment by moment, by a King whose power is **inherently merciful**.

The laws of physics, the stability of the earth, the flow of water—all are forms of **Rahmah** (mercy).

So the Surah does two things at once:

- It makes you fear the King's justice.
- It makes you run to His mercy.

12. Key Lessons and Practical Takeaways

You can summarize the moral and spiritual lessons as a “life program”:

1. Live with purpose

Life and death are a test of who is best in deeds.

This can transform your day: every action is part of an exam watched by the King.

2. Practice contemplative observation

The Surah commands: “Look again... then look again.”

Faith here is not blind; it is based on seeing the signs in nature, history, and your own life.

3. Embrace humility

From the heavens above to the water below, everything reminds us how small and dependent we are. Humility becomes the only sane response to reality.

4. Build inner integrity

The highest rank goes to those who fear their Lord “in the unseen”—when no one is watching except God.

True character is who you are in private.

5. Practice active gratitude

The Surah hints that many people enjoy blessings while being ungrateful.

Seeing every blessing as a mercy from Ar-Rahman changes your psychology from entitlement to gratitude.

I request you to revisit this Surah after this session today, take a moment to choose one of the lessons and please try to consciously live it for a day—especially the idea that “Life is a test.”

13. Surah Al-Mulk as Psychological Support in Times of Hardship

Let’s not forget that this Surah came in a time of rejection, mockery, and persecution.

The early Muslims were small, weak, and constantly under social and economic pressure.

Surah Al-Mulk gives psychological strength in several ways:

- It **reframes reality**: The Quraysh may have worldly power, but true dominion belongs only to Allah.
- It **anchors identity**: Believers are not defined by how others view them, but by how the King evaluates their deeds.
- It **normalizes struggle**: Life is supposed to be a test; difficulty is not a sign of abandonment.
- It **balances fear and hope**: It warns of Hell but also emphasizes mercy and forgiveness.

When you recite Surah Al-Mulk during personal hardship—rejection, failure, anxiety—it trains your mind to see beyond immediate circumstances, up to the One who holds all dominion.

Reciting Al-Mulk also prepares us for both short-term and long-term death, easing the journey across time’s shifts. It reminds us: death is not absence, but a new creation from Allah.

As Ibn Arabi notes, the Judgment unfolds now through constant divine unveiling—reciting Al-Mulk aligns us with that reality, making every moment purposeful.

14. The Virtue of Memorizing Qur’an (In This World and the Hereafter)

Surah Al-Mulk is a gateway into the broader project of memorizing Qur’an.

The Prophet ﷺ said:

“Whoever recites the Qur’an, learns it, and acts in accordance with it, on the Day of Resurrection his parents will be given a crown to wear whose light will be like the light of the sun, and his parents will

be given garments which far surpass everything that is found in this world. They will say, ‘Why have we been given this to wear?’ It will be said, ‘Because your child learned the Qur’an.’” [Al-Hakim; authenticated by Al-Albani]

Other authentic narrations mention that the person of Qur’an will rise in ranks in Paradise according to how much they recited and lived.

This shows that memorizing and acting upon the Qur’an is among the highest paths a believer can walk.

For this world, memorization:

- Strengthens focus and discipline.
- Provides constant inner comfort and guidance.
- Shapes character through repeated exposure to God’s words.

Surah Al-Mulk, with its 30 ayahs, is an excellent entry point into this lifelong journey.

15. Invitation: Make Surah Al-Mulk Part of Your Daily Life

Given its virtues and message, a simple, concrete invitation:

1. Recite it every night

The hadith of Ibn Mas‘ud encourages nightly recitation for protection from the grave. For those new to Islam or new to practice, this can be a powerful nightly ritual.

2. Memorize it gradually

Thirty ayahs can feel daunting, but if you memorize **two ayahs a day**, you can complete it in about two weeks.

- Day 1–15: Two ayahs per day.
- Repeat what you learned in every salah (prayer) to reinforce it.

3. Reflect, don’t just repeat

After memorizing an ayah, spend a minute asking: “What is this verse saying about God, about me, about reality?” Link the ayah to something concrete in your day—like the sky you see, or the glass of water you drink.

4. Use it to speak to your fears

In moments of anxiety or feeling powerless, recite Al-Mulk and remind yourself: the One who owns the dominion is also Ar-Rahman. Let that awareness calm your inner world.

16. A Gentle Closing Call

Surah Al-Mulk is more than a religious text. It is a compact, 30-verse **conversation** about:

- Who really holds power.
- Why we are here.
- What happens after we die.

- How mercy and majesty meet in the One called **Ar-Rahman**, the Most Merciful.

To truly benefit from this conversation, I invite you to our Ramadan series focusing on learning two ayahs every three days with the fourth day reserved for thematic tafseer.

We hope that memorizing and understanding this Surah will reshape how we see the sky above us, the earth beneath us, and the water in our glass. It will allow the divine words anchor our heart in the care of the King whose dominion is vast, and whose mercy is near.

ⁱ Brothers and sisters, let us reflect on the profound Islamic wisdom that sleep is a minor death—a nightly reminder of our fragility and Allah's absolute power over life and death. This truth is rooted in the Quran and Sunnah, urging us to live with purpose.

Quranic Foundation

Allah states in Surah Az-Zumar (39:42): "Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who reflect." Al-Tabari (d. 923 CE) in his Tafsir explains this as the soul (nafs or ruh) being extracted temporarily during sleep, akin to death, but returned if one's term (ajal) persists—ascending first to the lowest heaven for divine decree. Similarly, Quran 6:60 reinforces: "It is He who takes your souls by night [in sleep], and He knows what you have done by day, then He revives you therein that a specified term may be fulfilled."islamfrominside+1

Prophetic Guidance

The Prophet Muhammad (peace be upon him) called sleep "the brother of death" (reported in narrations via Ibn al-Qayyim) and taught us to pray before sleeping: "In Your name, O Allah, I die and I live" (Bukhari and Muslim). Upon waking, say: "All praise to Allah Who revived us after causing us to die, and to Him is the resurrection" (Bukhari)—mirroring the greater resurrection (nushur). He also recited Ayat al-Kursi (2:255) for protection during this soul's journey, as souls may meet in dreams or visit heavens.islamqa+1

Scholarly Insights

Ibn al-Qayyim (d. 1350 CE) in Zad al-Ma'ad details the soul rising to the lowest heaven (sama' ad-dunya), where angels present it to Allah; good souls are sent back swiftly, while decreed ones stay—echoing death's full extraction. Al-Razi (d. 1209 CE) views it as suspension of consciousness, a glimpse of the afterlife where worldly illusions fade, like awakening from a dream. Modern fatwas from IslamQA affirm this partial departure, tethered for dreams, distinguishing it from permanent death.islamweb+2

In essence, each night previews eternity: prepare with dhikr, wudu, and right action, for waking is mercy until the final call. Allahumma aj'al ma bayni yadayya khayran min khalfi, wa la taj'al khalfi sharren mimma bayni yadayya—"O Allah, make what is ahead of me better than what is behind, and forgive what lies between." Ameen. (Approx. 3 minutes at natural pace.)

ⁱⁱ Ibn al-'Arabī (1165–1240 CE), born in Murcia, Spain, was one of Islam's greatest Sufi mystics, philosophers, and poets, often called Shaykh al-Akbar ("the Greatest Master"). He traveled extensively across the Muslim world—from Andalusia to Mecca, Egypt, Anatolia, and finally settling in Damascus—where he taught, contemplated, and wrote over 350 works. His masterpieces include Al-Futūḥāt al-Makkiyyah (The Meccan Revelations), a vast spiritual encyclopedia, and Fuṣūṣ al-Ḥikam (The Bezels of Wisdom), which explores prophetic wisdom through mystical insight. Ibn 'Arabī's teachings on wahdat al-wujūd (unity of being) profoundly shaped Sufism, emphasizing how all existence reflects divine reality, though his ideas remain debated among scholars.