

RECOGNIZING THE GREATNESS OF THE CREATOR: THE EDUCATIONAL MESSAGE OF SURAH AL-MULK VERSES 1-5

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ABSTRACT

This study discusses the educational messages contained in Surah Al-Mulk verses 1–5, focusing on introducing the greatness of Allah as the Creator. The research employs a library research method with a content analysis approach by examining the Qur'an, several Qur'anic commentaries, including Tafsir Ibn Kathir, Tafsir Al-Munir by Wahbah Az-Zuhaili, Tafsir Al-Misbah by M. Quraish Shihab, Tafsir Al-Qurtubi, and Tafsir Al-Jalalayn, as well as Hadith and other relevant scholarly sources. The findings show that Surah Al-Mulk verses 1-5 contain many educational values that are important to apply in everyday life. These verses teach that Allah has absolute authority over the entire universe, encouraging people to strengthen their faith and trust in Him. In addition, life and death are described as part of a process of education and a test so that human beings strive to perform their best deeds rather than merely increasing the number of their deeds. The surah also encourages people to observe the order and harmony of the universe as evidence of Allah's greatness, while fostering critical thinking, curiosity, and gratitude. These values serve as an important foundation for Islamic education because they help shape learners who possess strong faith, good character, responsibility, and the ability to learn from every aspect of Allah's creation. Therefore, Surah Al-Mulk verses 1-5 can serve as one of the foundations for developing Islamic education that not only enhances knowledge but also builds character and strengthens the spiritual awareness of learners.

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INTRODUCTION

Al-Qur'an is the main source of Islamic teachings that contains guidance for humans in various aspects of life, both related to faith, worship, morals, and the relationship between humans and the universe. One of the main themes discussed in the Qur'an is about the power of Allah SWT as the Creator, Sustainer, and Regulator of all creatures. The understanding of God's power has a very important role in shaping the faith of a Muslim, because through this understanding man can realize his own limitations and at the same time acknowledge the greatness and majesty of Allah SWT. (Suharto et al., 2022, p. 960)

The concept of God's power in the Qur'an is not only explained through commands and prohibitions , but also through various natural phenomena , the creation of humans , the alternation of life and death , and the regularity of the universe . All these phenomena are real evidence that God has absolute and unlimited power . In the Islamic perspective , God's authority does not only include the creation of creatures , but also includes the arrangement , preservation , and determination of all events that occur in the universe . Therefore , the study of God's power becomes one of the important themes in the study of the interpretation of the Qur'an, especially in an effort to strengthen the understanding of faith and increase the spiritual awareness of Muslims .

One of the surahs that clearly explains the power of God is Surah Al-Mulk. This surah consisting of thirty verses includes the Makkiyah surah which emphasizes aspects of faith , especially regarding the oneness of God, His power over the whole world , life after death , and the consequences that people will receive based on their deeds . In the first five verses of Surah Al-Mulk, God affirms that the entire kingdom is in His grasp , He created life and death as a test for humans , and created the heavens and the universe with perfection that does not contain the slightest flaw . The content of these verses shows how extensive God's power is over all of His creation . From this verse it can also be understood the value of education in the form of the importance of instilling faith in God, getting used to gratitude , and encouraging people to think and learn from each of His creations so that the knowledge they possess can be practiced in everyday life .

The interpretation of the scholars of Surah Al-Mulk verses 1–5 shows a strong emphasis on the absoluteness of God's power . In Tafsir Al-Misbah, M. Quraish Shihab explains that these verses describe the greatness of God who has the entire kingdom and regulates everything with full wisdom . Meanwhile , Wahbah Az- Zuhaili in Tafsir Al-Munir emphasizes that God's power encompasses all creatures without limits, both in the heavens and on earth . Similar explanations are also found in Tafsir Ibn Kathir, Tafsir Jalalain , and Tafsir Al- Qurtubi which emphasize that the creation of life , death , and the universe is a clear proof of the greatness and perfection of God's power .

In the midst of the rapid development of science and technology , human beings are often fascinated by their abilities and achievements to the point that they have the potential to forget the fact that all these abilities come from Allah SWT. This condition makes the study of God's power more and more relevant to do , as an effort to remind people that all life , power , and phenomena of the universe are under His will and arrangement . A true understanding of the concept of God's power is expected to foster an attitude of humility , gratitude , dependence on God , as well as awareness of human responsibilities as servants and caliphs on earth .

Based on the description , this research aims to study the concept of God's power in Surah Al-Mulk verses 1-5 by studying the interpretations of classical and contemporary commentators . This study is focused on three main aspects , namely God's absolute power over the entire kingdom , God's power in determining life and death , and His power in creating and regulating the universe . Through this study it is hoped that a more comprehensive understanding of the meaning of God's power as well as its relevance in strengthening the faith and spiritual life of Muslims today can be obtained .

RESEARCH METHOD

This research uses a library research method with a qualitative descriptive approach . Research data is obtained from relevant written sources , such as the Quran, books of interpretation, hadith , books , scientific journals , and other literature related to the study of QS. Al-Mulk verses 1–5. The focus of this research is to analyze the concept of God's power which includes absolute power over the kingdom , the destiny of life and death , and the creation of the universe. In the analysis process , the author uses the thematic interpretation method (*maudhu'i*) by collecting related verses and hadiths , then studying them based on the interpretation of scholars such as in Tafsir Al-Misbah, Tafsir Al-Munir, Tafsir Ibnu Kathir, Tafsir Jalalain , and Tafsir Al-Qurtubi.

The research process is done by collecting various references related to Surah Al-Mulk verses 1-5, then reading , understanding , and comparing the interpretations of each book to find the educational values contained in it . After that , the data was analyzed by grouping the discussion into several themes , such as monotheistic education , moral education , and reflective education towards God's creation . From the results of the analysis, conclusions were then drawn about the educational messages that can be applied in everyday life , especially in shaping the character , faith , and way of thinking of students in accordance with the purpose of Islamic education .

RESULTS

Monotheistic Education Through the Understanding of God's Absolute Power (QS Al-Mulk 1-2)

" Glory be to Allah, the Lord of the kingdom , and He has power over all things ." (QS. Al-Mulk 67: Verse 1). (Ministry of Religion RI, 2010, p. 562)

QS. Al-Mulk verse 1 explains that Allah is the only Ruler of the entire universe and controller of all affairs . This verse begins with the Word of God, " *Tabaraka alladzī biyadihil mulk* " , showing His majesty and perfection , so that all human life is under God's arrangement . If linked to monotheistic education , this verse teaches that students need to know God as the possessor of absolute power . Such understanding can foster faith , gratitude , humility , and the awareness that the knowledge and abilities possessed are a trust from God that must be used well . Thus , monotheistic education in QS . Al-Mulk verse 1 not only strengthens confidence in God , but also forms a responsible character and makes God a guide in everyday life . (Syaripah & Permana , 2022, pp. 156–159)

In Tafsir Al-Misbah , the word *tabāraka* is understood as a description of God who is the Most Great, the Most High, the Most Holy , and has a continuous overflow of goodness . This meaning shows that God has unlimited perfection and there is nothing that can equal Him . Meanwhile , Tafsir Al-Munir explains that *tabāraka* shows the peak of God's majesty and perfection , which affirms that He is the Being who has the highest position above all creatures. The two interpretations have in common that the word *tabāraka* describes the absolute greatness of God , only Al-Misbah emphasizes the aspect of His blessings and abundance of grace , while Al-Munir emphasizes the glory and majesty of God's essence .

The phrase " *biyadihil mulk* " (in His hands are all kingdoms) shows that all power is in the hands of God. The word *yad* (hand) when leaning on God is not understood physically , but

means power , ownership , and control . God is the owner of all kingdoms , both in heaven and on earth , and has absolute authority to regulate everything . He gives power to whom He wills and takes it away whenever He wants . This is in accordance with the word of God in QS. Ali 'Imran [3]: 26, that God gives the kingdom to whom He wills and removes the kingdom from whom He wills .

" Say (Muhammad), ' O Lord of power , You give power to whom You will , and You take power away from whom You will . You exalt whom You will , and You humiliate whom You will . In Your hand is all goodness . Indeed , You are Powerful over all things ." (Ministry of Religion RI , 2010, p. 53)

This meaning is also reinforced by the hadith of the Prophet ﷺ: (Narrated by Sahih al-Bukhari and Sahih Muslim)

Meaning :

" O Allah, nothing can prevent what You give , and nothing can give what You withhold . No one 's wealth or position will save him from You . "

This hadith shows that all gifts , power , favors , and decrees are under the will of God. There is no one who is able to reject His decision or take something that God has not determined for him . This is in line with QS. Al-Mulk verse 1 that the kingdom and all power is in the hands of God alone .

The word of Allah “ wa huwa ' ala kulli shai'in qadīr ” (and He is Powerful over all things) emphasizes that Allah's power encompasses all things without limits. Allah has power over everything that has existed or that has not existed as long as it is not impossible according to His will . There is nothing that can weaken Allah or hinder His decision . All of Allah's actions take place in accordance with His perfect wisdom, justice , and knowledge . (Shihab , 2002, pp. 341–343) (Zuhaili , nd, p. 36)

Thus , QS. Al-Mulk verse 1 and the hadith have the same message , namely affirming that God is the owner of absolute power over the entire universe . Everything is in His arrangement , both power , position , favor , and human life . Awareness of God's power should make people not proud of what they have , but always grateful , submissive , and aware that everything they have is only a trust from God.

The explanation contained in this verse is also reinforced by Allah SWT in another verse , namely in the Quran , Surah Al-Hadid, verse 2.

"To Him belongs the kingdom of the heavens and the earth , He gives life and death , and He is Able to do all things ." (QS. Al-Hadid 57: Verse 2) (Ministry of Religion RI, 2010, p. 537)

This verse has a close relationship with QS . Al-Mulk verse 1 because they both explain the absolute power of God over the entire universe . In QS. Al-Mulk verse 1, God explains that all kingdoms are in His grasp and there is not a single creature that has absolute power other than God. This is reaffirmed in QS . Al-Hadid verse 2 that the entire kingdom of heaven and earth belongs to God, so that everything that happens in the universe is in His arrangement and will. From this explanation it can be understood that one of the educational values that can be

instilled is monotheistic education , that is teaching students to believe that only God has the highest power . With that confidence , students will learn to always rely on God , not easily despair when faced with difficulties , and not feel the greatest when achieving success .

The power of God covers all aspects of life , including the creation of life and death . It is God who gives life to humans , and He is the one who determines death for every creature . Life is not something that happens without a purpose , but an opportunity that God gives to humans to worship , do good deeds , and carry out their responsibilities as His servants. Similarly , death is not the end of everything , but is a transition to the next life to account for all the deeds done while in the world. From here it can be seen that education in Islam does not only teach knowledge , but also creates awareness that every action has consequences . The value of responsibility , honesty , discipline , and the spirit to continue doing good is an important part that needs to be used in the lives of students from an early age .

Thus , QS. Al-Mulk verse 1 and QS. Al-Hadid verse 2 has the same message , which affirms that God is the owner of absolute power over the entire universe . Everything is in His arrangement , both power , position , favor , and human life . Awareness of God's power should make people not proud of what they have , but always grateful , submissive , and aware that everything they have is only a trust from God. The value of education that can be taken from this verse is the importance of forming a person who is humble , grateful , responsible , and able to use the knowledge and abilities he has to provide benefits to others. Thus , education not only aims to produce intelligent students , but also to form good characters , have strong faith , and be able to apply Islamic values in everyday life .

Faith Education through the Understanding of God's Power over the Destiny of Life

"He who created death and life , to test you , which of you is best in deed . And He is the Almighty, the Most Forgiving . " (Ministry of Religion of the Republic of Indonesia, 2010, p. 562)

This verse explains that one of the proofs of God's absolute power is His ability to create death and life . God not only created man , but also determined the entire course of his existence , starting from the state before life , life in this world, death , until life returns in the afterlife . In Tafsir Ibnu Katsir , the creation of death and life shows that death is something created by God, not just a meaningless absence . Man was initially in a state of non- existence , then God created him and gave him life . After living life in the world, people will experience death and then be resurrected to account for their deeds . From this explanation can be taken the value of education that life is an opportunity to continue learning , improve oneself , and multiply good deeds . The awareness that every action will be held accountable can also form an honest , responsible, and wiser attitude in living life in accordance with Islamic teachings .

The explanation is in line with Tafsir Jalalain which explains that the meaning of "Who created death and life " can be understood as death and life in this world and in the afterlife . Life is characterized by the ability to feel and understand , while death is the opposite . Tafsir Jalalain also describes that man at the beginning of his creation comes from something that does not have life , namely nuthfah (semen), then God gives him life . This shows that only God has the power to change something that is not alive into a living being .

God's power over life and death shows that all human conditions are in His decree . No human being is capable of creating himself , determining his birth , or rejecting death when the time

has come . All the stages of life are part of God's destiny full of wisdom. This is in accordance with the word of God in QS. Al-Baqarah [2]: 28:

" How do you disobey God , when you were dead , then He brought you back to life , then He killed you , then He brought you back to life ."

Further, God explained the purpose of creating life and death , namely as a test for humans :

" To test you , which of you is better in charity . "

According to Ibn Kathir, the meaning of this verse is that Allah tests people to see who has the best deeds , not who has the most deeds . The same thing is explained in Tafsir Jalalain that what is meant by ahsanu ' amalan is the person who is most obedient to Allah. Thus , the measure of human success in the sight of Allah is not only the number of deeds , but the quality of deeds done with faith , sincerity , and obedience to Him. This meaning is reinforced by the hadith of the Prophet ﷺ: (HR. Sahih Muslim)

Meaning :

" Indeed, Allah does not look at your looks and wealth , but Allah looks at your hearts and deeds."

This hadith shows that God's assessment of people is not based on something external , but based on the quality of their faith and deeds . This is in accordance with the purpose of the creation of life and death in QS. Al-Mulk verse 2, that is to test who has the best deeds .

At the end of the verse, Allah says (Wa huwa al- 'Azīzu al- Ghafūr) "And He is the Mighty , the Forgiving . " According to Ibn Kathir (Ibn Kathir, nd, p. 237), the attribute of Al-'Aziz shows that Allah has full power to punish those who disobey , while Al - Ghafur shows that Allah forgives those who repent and return to Him . Tafsir Jalalain (Al - Mahalli & As - Suyuthi, nd , p . 1125) also explains that Allah is the Mighty in punishing those who oppose Him, but remains the Forgiving for those who ask for forgiveness and improve themselves .

Thus , QS. Al -Mulk verse 2 shows that God 's power covers all human life , from creation , life, death , to resurrection . Life and death are not events that happen without a purpose , but are part of God's decree to test who is able to do the best deeds . From this verse it can be understood the value of education that every human being needs to get used to doing good , being responsible for every action , and making the best use of life time . The awareness that all will return to God also encourages a person to be more obedient , improve morals , be diligent in doing good deeds , and always hope for His mercy and forgiveness .

Education about the Greatness of God through Reflection on the Creation of the Universe (QS Al-Mulk 3-5)

" Who has created seven heavens in layers . You will not see anything unbalanced in the creation of the Most Gracious God. So look again , do you see anything flawed ? Then repeat your look once more and once more , surely your look will return to you without finding any flaw and in a tired state . And indeed , We have adorned the near heaven with stars , and We have made it a throwing tool for the devils , and We have prepared for them the punishment of a blazing fire . " (Ministry of Religion RI, 2010, p. 562)

This verse explains one form of God's absolute power through the creation of a perfect and orderly universe . God shows that the whole world is not created by chance , but is in His rules and regulations . In Tafsir Al- Qurthubi , God 's words " khalaqa sab' a samāwātin thibāqā " explain that God created seven heavens arranged in layers , some on top of others . The arrangement shows the perfection of God's power in creating and organizing the universe . (Ratnasari & Chodijah , 2020, pp. 13–15)

The word " thibāqan " shows that the sky is created in layers and has perfect order . There is no part of God's creation that does not have purpose and wisdom. This shows that God is the Creator who has unlimited knowledge and power . The vast universe with all its regularity is a sign that all creatures are under the control and arrangement of God. Then God said :

"You will not see in the creation of the Most Gracious God anything unbalanced ."

According to Al- Qurthubi , the word tafāwut indicates an imbalance or deficiency . God affirms that humans will not find defects in His creation , because all creation runs according to the rules that God has set . The perfection of the order of nature is evidence that God has perfect power , because it is impossible for something in God's arrangement to have a deficiency . This meaning is reinforced by the hadith of the Messenger of Allah ﷺ: (HR. Sahih Muslim)

Meaning :

" Indeed God is beautiful and loves beauty ."

This hadith shows that beauty and order are part of the nature that God wants in His creation . The universe created with balance and beauty shows the greatness of God as the Creator . The beauty of the sky , the earth , and all creatures is not something that happens without rules , but is a sign of God's power and perfection .

Furthermore, Allah says :

"So look again and again , your sight will return to you without finding any flaw and it (your sight) will be tired ."

In Al- Qurthubi's explanation , this verse is God's command for humans to pay attention to His creation . Humans are asked to look at the sky repeatedly to find if there is any deficiency or damage . However , every time a person observes , he will not find a defect , even his gaze will return in a tired state because he is unable to find a flaw in God's creation .

This is also related to the hadith of the Prophet ﷺ: (HR. Musnad Ahmad ibn Hanbal)

It means :

" The seven heavens and the seven earths compared to Ar-Rahman's grasp are just like a small seed in the hand of one of you."

This hadith illustrates how great God's power is compared to all of His creation . Although the universe is very vast according to human eyes , everything is still in the power of God. This is in line with QS. Al-Mulk verse 3-4 that God is the Creator and Ruler of the whole world who does not have the slightest weakness .

Then God said :

"And truly , We have decorated the sky close to the stars ." (QS. Al-Mulk [67]: 5)

According to Al- Qurthubi (Al- Qurthubi , 2007, pp. 12-20) , the stars are part of the beauty of God's creation and have a function that God has set . The stars adorn the sky and show the regularity of His creation . All these creations are evidence that God created the world with a purpose and wisdom, not in vain .

Thus , QS. Al-Mulk verses 3-5 show that God's power appears through the creation of a perfect, balanced , and orderly universe . Tafsir Al- Qurthubi explains that the arrangement of the sky and all its contents is evidence of God's majesty , while the hadiths of the Prophet ﷺ reinforce that the whole world is under His authority . The perfection of God's creation should make people more aware of their limitations and acknowledge the greatness of God as the only Creator and Ruler of the entire universe . From this verse it is also seen the value of education which teaches the importance of getting used to thinking , observing , and taking lessons from each of God's creations . In this way , faith is not only born from what is learned , but also from the habit of reflecting on the signs of God's greatness around , so that a sense of gratitude , humility , and concern for taking care of nature as part of His creation grows .

CONCLUSION

Based on the results of the discussion , it can be understood that Surah Al-Mulk verses 1-5 contain many educational messages that can be applied in everyday life . These verses teach that the first step in education is to introduce God as the Creator and Ruler of the entire universe . When students understand that everything they have , from life , knowledge , to the ability they have is a gift from God , then they will grow a sense of gratitude , humility , and the awareness to use all that in a good way . From here it can be seen that education does not only aim to increase knowledge , but also to build faith so that students have a strong grip on life in the face of various situations .

Surah Al-Mulk verses 1-5 also teach that life and death are tests from God . Through this verse, students are taught to not only pursue values , performance , or success in the world, but also learn to be a better person every day . Values such as honesty , discipline , responsibility , patience , sincerity , and appreciating others become an important part of the education process. That way , education not only produces smart people , but also people who have good morals and are able to apply the knowledge they have in their daily lives . This is the main purpose of Islamic education , which is to form a balanced human being between knowledge , faith , and morals .

In addition , Surah Al-Mulk verses 3-5 also invite people to learn from the universe . The regularity of the sky and all of God's creations show that there are many lessons that can be learned if people are willing to observe and think . From here, students are trained to be curious, love learning , think critically , and be more sensitive to the environment around them . Nature is not only a place to live , but also a learning medium that can strengthen faith in God. Therefore , the educational message in Surah Al-Mulk verses 1-5 not only teaches about the greatness of God, but also invites students to become a person of faith , good manners , responsible , caring for the environment , and able to provide benefits for others through the knowledge and charity they possess .

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