

## Section 7: Allah's only is the Creation and the Command

Creation belongs only to Allah and Allah's alone is the command – The Resurrection of mankind

### Surah Al-'A'raf, Verse 54

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ  
يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ  
الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

54. ***"Verily your Lord is Allah, Who created the heavens and the earth in six Days; then He mounted the Throne (of authority). He covers the day with the night which pursues it urgently and (He created) the sun and the moon and the stars submissive to His command. Be it known! (that) His are the creation and the command. Blessed is Allah, the Lord of the worlds."***

***"Verily your Lord is Allah, Who created the heavens and the earth in six Days....."***

The reason why Allah says that He has created the heavens and the earth in six days is that creating something after something else in order mostly indicates that its creator is knowing and wise, and directs that thing upon the requirement of wisdom.

Or, its reason is for the sake that He teaches deliberation and accuracy in affairs to His servants.

***"... then He mounted the Throne (of authority). ..."***

This phrase metaphorically points to the absolute encompassment of Allah, and His domination, upon the management of the affairs of the heavens and the earth after their creation. However, after the

creation of heavens and the earth He held the reins of leading them. This statement means that not only creation belongs to Him, but also running and leading the world of existence are with Him.

This meaning is an answer to those who think the world needs the Lord only in creation, and not in permanence and continuation of the existence.

**"... He covers the day with the night which pursues it urgently....."**

When the verse says that the night urgently pursues the day, it means the night comes after the day and follows it; like that something pursues another thing with the purpose of demanding it.

**"... and (He created) the sun and the moon and the stars submissive to His command....."**

This phrase means that the Lord is He Who has created the sun and the moon and the stars while all of them are rotating according to His device.

As if, the sun, the moon and the stars are commissioned to this rotation.

**"... Be it known! (that) His are the creation and the command. ..."**

It is the Lord who has created all things and runs them according to His Will; i.e. both creation, and its device and management are under His control.

**"... Blessed is Allah, the Lord of the worlds."**

The Lord eternally remains in His infinite Glory of Lordship, and He is the Creator and Possessor of the worlds, as well as a source of blessing for them.

Next to mentioning the statement of the creation of the heavens and the earth, the night and the day, the sun, the moon and the stars, and the device of the world of existence, this phrase, in fact, is a kind of praising the Holy rank of Allah which has been stated as an instruction to His servants.

## **Surah Al-'A'raf, Verse 55**

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

**55. "Call on your Lord humbly and secretly verily He does not like the transgressors."**

### **The Conditions of Supplication**

Through clear reasons, the previous verse proved this fact that it is only Allah (S.w.T.) Who is deserved of being worshipped. Next to that, in this verse, the Qur'an instructs that supplication and calling to Him,

which is the soul and essence of worship, should be performed before Allah. At first, it says:

**"Call on your Lord humbly and secretly...."**

This instruction in the verse, which says to call on the Lord 'secretly', is for that this action may be performed far from any dissimulation so that it becomes nearer to sincerity. It must be done with concentration of contemplation, and attention.

And, at the end of the verse, it says:

**"... verily He does not like the transgressors."**

This phrase has a vast meaning which includes any transgression, irrespective of shouting aloud when supplicating, or acting hypocritically, or inclining to other than Allah in supplication.

## **Surah Al-'A'raf, Verse 56**

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ  
مِّنَ الْمُحْسِنِينَ

**56. "And do not make mischief in the earth after its improvement and call on Him in fear and hope; surely the mercy of Allah is nigh to the good-doers."**

The previous verse referred to the relation of the servants of Allah with their Lord, and here, the relation of people is pointed out.

Between the previous verse and this verse, there has come the phrase: **"And do not make mischief in the earth ..."** in order to point out that oral supplication should be accompanied with practical effort for the social improvement. Then, offering a bare supplication by tongue and making mischief in practice, is not effective.

This verse and the former-one have pointed to the conditions of the perfection of supplication, before Allah (S.w.T.), as well as its rites and the necessary circumstances of its acceptance. Some of them are as follows:

A supplication is better to be accompanied with humiliation.

A supplication should be done hidden and aloof from any hypocrisy and dissimulation.

It must be performed with both fear and hope, and without violating the boundaries of truth.

There must not be any form of making mischief in it.

***"And do not make mischief in the earth ..."***

## **Explanations**

1. An improved society may be exposed to danger:

***"...after its improvement ..."***

2. Those revolutionists who want to reform are not free from applying gnosis, supplication, and close communion.

***"... and call on Him in fear and hope....."***

3. If there be not- a moderate fear and hope in supplication, it will tend towards mischief.

4. A believer should always be between the states of fear and hope. This moderation is called 'goodness' by Allah. Goodness is a preparation and cause of receiving the mercy of Allah.

Therefore, without having goodness, the expectation of a person for receiving the mercy of Allah is undue. The verse says:

***"... surely the mercy of Allah is nigh to the good-doers."***

## **Surah Al-'A'raf, Verse 57**

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ

***57. "And it is He Who sends the winds as good tidings heralding His mercy, till when they carry the heavy-laden clouds, We drive them to a dead land, and therewith We send down water, and with it We bring forth fruits of every kind. Thus shall We bring forth the dead, so that you might remember."***

In former verses, the words were upon theology. In this verse, Resurrection is referred to. In the discussions of concerning each of 'origin' and 'end', they have been reasoned through natural affairs and the order of creation.

Nature, of course, with all the elaboration and order that it has, is under the authority and Will of Allah,

and it must not cause man to become heedless of the origin of existence.

We must be careful not to lose ourselves when we are dealing with scientific formulas and material laws. The movement of winds, the descent of different rains, and the growth of plants are certainly performed with the device of Allah (S.w.T.).

***"And it is He Who sends the winds as good tidings heralding His mercy, till when they carry the heavy-laden clouds, We drive them to a dead land, and therewith We send down water, and with it We bring forth fruits of every kind..."***

The deniers of Resurrection have no proof. They only consider it far away.

The examples of life are found in nature. Gathering the atoms of a pear, an apple, and a pomegranate, which are scattered in the soil, is like the gathering of the atoms of the dead. These examples are sufficient to remove that consideration of theirs.

The verse says:

***"... Thus shall We bring forth the dead so that you might remember."***

Death does not happen in the sense of perfect non-existence, but it is a change of state. The same as the dead land (in the winter) does not mean the lack of land.

## **Surah Al-'A'raf, Verse 58**

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ  
الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ

***58. "And the good land -its vegetation comes forth (in abundance) by the leave of its Lord while that which is bad springs up nothing but (something useless) scantily. Thus do We repeat the Signs for a people who give thanks."***

The verses of the Qur'an are like the rains of mercy. When they are recited unto the receptive persons, they bring acknowledgement, love, faith and effort afterward. But they do not increase anything in the unbelievers save obstinacy and enmity. The Qur'an says:

***"And we send down (stage by stage) of the Qur'an that which is a healing and a mercy to those who believe, but it adds not to the unjust but perdition."***<sup>1</sup>

Yet, it should be said that, the family nobility, is one of the factors of heritage and personality.

***"And the good land -its vegetation comes forth (in abundance) ..."***

For this reason, only the descent of the rain of mercy is not enough, but the fitness and eligibility of the place, and also the leave of Allah, are necessary.

***".. by the leave of its Lord...."***

The Qur'an is the source of guidance and statement for all, but only the pious ones, and those who are thankful, can enjoy its contents.

***".. while that which is bad springs up nothing but (something useless) scantily. Thus do We repeat the Signs for a people who give thanks."***

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1. Surah Al-'Isra', No. 17, Verse 82

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