Al-Islam.org
Ahlul Bayt Digital Islamic Library Project
Published on *Al-Islam.org* (https://www.al-islam.org)

Ayat no. 82-83

In the Name of Allah, the Beneficent, the Merciful
His command, when He intends anything, is only to say to it: Be, so it is. Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back. (***36:82-83***)

Man's limited ability is in the matter of discovery, not creation

In the foregoing verse, replying to the question of the deniers of Resurrection who used to say, "How a rotten and disintegrated body will be made alive again", God says, "Why God, Who created heavens and the earth will not be able to create you again?"

In this verse, He describes the reality of His power or might so that man may understand that God is above everything and everyone. Every person who lives in a certain limited place thinks that the outer world (to be faced after death) has also such limits. He is not able to understand the absolute Might and Power of Almighty God.

For obtaining agricultural produce, man needs and requires a number of things like tools, insecticides, water and ploughing materials etc. and then he must work with these tools. Look and think of every industry and you will realize that what man does is only employ and arrange the existing things. He is not creating any of them.

His abilities are limited. Even for making a wooden board he has to obtain a number of materials. Only then can he prepare a board. Thus, his ability is limited and he cannot create something from nothing. He only reconstructs the available things and that too under certain conditions.

God does not require any time to do or create something

The Might of God is such that He brings into existence, all that which did not exist.

His command, when He intends anything, is only to say to it: Be, so it is. (***36:82***)

It is the absolute Might of God that, when He desires something He merely says, 'Be' and it is there at once, within no time. This is mentioned in the Holy Quran at several places. The command is to bring into existence. The Arabic "Fa" is a conjunction. When He says, "Be", it becomes. Of course, what is meant here is not the oral command because commanding is possible only to something, which already exists to obey the command.

Amirul Mo–mineen ('a) says, "The thing, which He desires, comes into existence instantly." So "say" means desires. In Hereafter also, it is thus. As soon as He desires, the man becomes alive again once, without requiring any time, without needing any means. Man cannot do like this.

In the world of creation stages are in the subject, not in the action

Here it needs to be reminded that the action of God in creation is of two types, in the material world and in the super natural world. What is in the world of nature, matter and property, has stages. The stages are in the subject, not in the action.

God's action does not require stages. For the material world, it is necessary, as decided by God, that, for example, seed is planted. After some time it grows. Half of it remains under ground to become base and root and another half comes out of earth to turn into trunk. Again it takes time to bear fruits.

Likewise it requires four months for the embryo to develop into a human body. This is not due to any delay in God's desire. Rather, His desire is such. It is not that if God wants something it becomes or results after some time. It is His desire that material things must come into being in stages.

Surely We have created everything according to a measure. (***54:49***)

So the original creation of heavens and earth was completed in six ages or periods of time.

And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue. (***50:38***)

It was the wish of Allah that things should come out in stages and gradually. However, with regard to the world of commands it happens instantly. The palaces available to the Faithful in paradise get constructed instantly. Everything comes into being at once, merely at the will of Allah. The souls are also like that. Thus the divine will, in the case of supernatural things is such.

And Our command is but one, as the twinkling of an eye. (***54:50***)

Qiyamat also is like that. As soon as He wishes, all get up on the their feet.

Sovereignty over everything is the specialty of God

Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back. (***36:83***)

Holy and defectless is God in Whose Hands is the control of all things. “In His Hands” means in His Power. Power is mentioned as Hand by way of proverbial use. To be in hand means to be able to use. Kingship or rule on every particle among all particles is for God. The kingdom and rule of Only One God is established over all the parts and particles of the universe.

....my Lord and your Lord; there is no living creature but He holds it by its forelock... (***11:56***)

That is the rein of every affair and everyone is in His power.

Some have also said that “kingdom” means inner control; meaning the reality and real life of every being is in the powerful hands of God. His “kingdom” is forever. Every open and secret thing is under His Power. The existence and standing of everything is with God. So long as God wished the “kingdom” remains or exists. When He would wish that it should not remain existent, all and everything would vanish.

The best news for the faithful is his return to God

...and to Him you shall be brought back. (***36:83***)

The return is to God.

And Allah's is the unseen in the heavens and the earth, and to Him is returned the whole of the affair; (***11:123***)

This is mentioned at several places in Quran. For a believer this is the best of good tidings just as it is the worst and most frightening warning for the unbeliever.

O Believer! Your return is to the Most Kind and the Most Rewarding Allah. O oppressor! Your return too is to the wrathful and revenging God.

So, O believers! Come with enthusiasm and do your deeds for God, as you are to return only to Him. O

oppressors, tyrants, and despots! You also are warned. Repent over your misdeeds and compensate for the past because your return also is to Him. Do not be forgetful of God.

But, generally such admonitions do not move a proud person. Arrogance has destroyed him and he is not afraid of anything.

Source URL:
https://www.al-islam.org/heart-quran-commentary-sura-al-yasin-sayyid-abdul-husayn-dastghaib-shirazi/ayat-no-82-83#comment-0