13379 - His is the creation and the commandment

the question

What is the meaning of the aayah (interpretation of the meaning), “Surely, His is the creation and commandment” [al-A’raaf 7:54]

Detailed answer

Praise be to Allah.

Allah has created all things, including the heavens and the earth, and everything that is between them and in them; He has created the heavens one above the other and the earth as a wide expanse; He has created the shining planets and stars, the firm mountains, all kinds of minerals and trees, beneficial water, various kinds of animals, the ever-renewing wind, the mighty angels, mankind, the jinn, birds, animals, inanimate objects and plants:

“This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created

[Luqmaan 31:11 – interpretation of the meaning]

These great creations point to the greatness of the Creator; their large number points to the power of the Creator; their colours and types point to the ability of the Creator. The variety of the things they do and the benefits they bring points to the wisdom of the Creator and how He is protecting and controlling them. This points to the life of the Creator, His knowledge, power and strength, and that He is:

“Allah! Laa ilaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyoom (the Ever Living, the One Who sustains and protects all that exists)”

[al-Baqarah 2:255 – interpretation of the meaning]

He is our Lord Who knows all things, Who has dominion over all things and Who created all things:

“Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over (Istawaa) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of the ‘Aalameen (mankind, jinn and all that exists)!”

[al-A’raaf 7:54 – interpretation of the meaning]

Glory be to Him. His are the Most Beautiful names and the most sublime attributes. Whatever He wills happens, and whatever He does not will does not happen. Nothing is beyond His control on earth or in the heavens:

“Verily, His Command, when He intends a thing, is only that He says to it, ‘Be!’ and it is!”

[Yaa-Seen 36:82 – interpretation of the meaning]

Our Lord is Able to do all things; He creates whatever He wills, however He wills:

“Allah has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allah creates what He wills. Verily, Allah is Able to do all things”

[al-Noor 24:54 – interpretation of the meaning]

Our Lord is Powerful and Almighty:

“He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein”

[Luqmaan 31:10 – interpretation of the meaning]

Our Lord knows all things:

“Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), — nor of five but He is their sixth (with His Knowledge), — nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allah is the All-Knower of everything”

[al-Mujaadilah 58:7 – interpretation of the meaning]

Our Lord is the One Who has created us and created our provision:

“O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? Laa ilaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?”

[Faatir 35:3 – interpretation of the meaning]

Our Lord is Subtle, Well-Aware:

“O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place)”

[Luqmaan 31:16 – interpretation of the meaning]

Our Lord is All-Knowing, Able to do all things:

“To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things”

[al-Shoora 42:49-50 – interpretation of the meaning]

Our Lord is Most Generous, Most Kind:

“Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, so Blessed be Allah, the Lord of the ‘Aalameen (mankind, jinn and all that exists)”

[Ghaafir 40:64 – interpretation of the meaning]

Our Lord is All-Wise, All-Knowing:

“And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushoor (i.e. getting up and going about here and there for daily work, after one’s sleep at night or like resurrection after one’s death).

And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky,

That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created”

[al-Furqaan 25:47-49 – interpretation of the meaning]

Our Lord is the One Who created all of mankind from a single soul:

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women

[al-Nisaa’ 4:1 – interpretation of the meaning]

Our Lord is Powerful and Able to do all things:

“Verily, Allah grasps the heavens and the earth lest they should move away from their places, and

if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft Forgiving

[Faatir 35:41 – interpretation of the meaning]

Our Lord created all things:

“Allah is the Creator of all things, and He is the Wakeel (Trustee, Disposer of affairs, Guardian) over all things

[al-Zumar 39:62 – interpretation of the meaning]

Our Lord encompasses all things:

“And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever Encompassing all things

[al-Nisa’ 4:126 – interpretation of the meaning]

The decision of all things rests with Allah:

“The decision of the matter, before and after (these events) is only with Allah

[al-Room 30:4]

The control of all things is in the hand of Allah:

“And to Allah belongs the Ghayb (Unseen) of the heavens and the earth, and to Him return all affairs (for decision)”

[Hood 11:123 – interpretation of the meaning]

Allah has commanded us to worship none but Him, and to refer for judgement to none but Him:

“The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him

[Yoosuf 12:40 – interpretation of the meaning]

Allah has commanded us to obey Him and to obey His Messenger (peace and blessings of Allah be upon him):

“And obey Allah and the Messenger (Muhammad) that you may obtain mercy”

[Aal ‘Imraan 3:123 – interpretation of the meaning]

Allah enjoins good conduct and forbids us to behave in a bad way, as He says (interpretation of the meaning):

“Verily, Allah enjoins Al ‘Adl (i.e. justice and worshipping none but Allah Alone — Islamic Monotheism) and Al Ihsaan [i.e. to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahsha’ (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed”

[al-Nahl 16:90]

Allah commands us to co-operate in goodness and He forbids us all evil, as He says (interpretation of the meaning):

“Help you one another in Al Birr and At Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression

[al-Maa’idah 5:2]

Creation, commandment and sovereignty belong to Allah alone:

“To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things

[al-Maa’idah 5:120 – interpretation of the meaning]

Our hearts are created with the natural inclination (fitrah) to affirm that sovereignty and creation belong to Allah alone and to none other:

“Say: ‘Whose is the earth and whosoever is therein? If you know!’

They will say: ‘It is Allah’s!’ Say: ‘Will you not then remember?’

Say: ‘Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?’

They will say: ‘Allah.’ Say: ‘Will you not then fear Allah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?’

Say: ‘In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector (i.e. if Allah saves anyone, none can punish or harm him; and if Allah punishes or harms anyone, none can save him), if you know?’

They will say: ‘(All that belongs) to Allah.’ Say: ‘How then are you deceived and turn away from the truth?’

Nay, but We have brought them the truth (Islamic Monotheism), and verily, they (disbelievers) are liars”

[al-Mu’minoon 23:84-90 – interpretation of the meaning]

O mankind, will you not respond?

“Say (to the disbelievers): “Tell me, if Allah took away your hearing and your sight, and sealed up your hearts, who is there — an ilaah (a god) other than Allah who could restore them to you?”

[al-An’aam 6:46 – interpretation of the meaning]

Will you not understand?

“Say (O Muhammad): ‘Tell me! If Allah made the night continuous for you till the Day of Resurrection, which ilaah (a god) besides Allah could bring you light? Will you not then hear?’

Say (O Muhammad): ‘Tell me! If Allah made the day continuous for you till the Day of Resurrection, which ilaah (a god) besides Allah could bring you night wherein you rest? Will you not then see?’”

[al-Qasas 28:71-72 – interpretation of the meaning]

Will you not think?

“Then tell Me (about) the (human) semen that you emit.

Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?”

[al-Waaqi’ah 56:58-59 – interpretation of the meaning]

Will you not see?

“Then tell Me about the seed that you sow in the ground.

Is it you that make it grow, or are We the Grower?”

[al-Waaq’iah 56:63-64 – interpretation of the meaning]

Will you not understand?

“Then tell Me about the water that you drink.

Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down?

If We willed, We verily, could make it salt (and undrinkable); why then do you not give thanks (to Allah)?

Then tell Me about the fire which you kindle.

Is it you who made the tree thereof to grow, or are We the Grower?

We have made it a Reminder (of the Hell fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).

Then glorify with praises the Name of your Lord, the Most Great”

[al-Waaqi’ah 56:68-74 interpretation of the meaning]

Will you not realize? Who has subjugated the night and the day, the sun, moon, planets and stars? It is Allah alone, as He says (interpretation of the meaning):

“And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand

[al-Nahl 16:12]

Since Allah is the One Who creates, and He is the One Who provides, and He is the One Who controls all things, and He is the One Who knows all things, then He is the only One Who deserves to be worshipped, because He is Ever-Living, Self-Sustaining, the Creator, Provider, All-Knowing, All-Powerful, and anyone besides Him is incapable and weak, unable to create or provide, with no power of bringing benefit or causing harm:

“And Allah knows what you conceal and what you reveal.

Those whom they (Al Mushrikoon) invoke besides Allah have not created anything, but are themselves created.

(They are) dead, not alive; and they know not when they will be raised up.

Your Ilaah (God) is One Ilaah (God Allah, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allah), and

they are proud”

[al-Nahl 16:19-22 – interpretation of the meaning]