

Section 11: Allah the Creator and Knower of everything

Allah the Creator of the heavens and the earth, The Divine Unity –polytheism to be gradually wiped out – Not to abuse false gods lest the infidels might ignorantly abuse Allah.

Surah Al-'An'am, Verse 101 - 102

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

101. *"(He is the) Divisor of the heavens and the earth! How can He have a child while there is for Him no consort, and He created everything, and He is All-Knowing of all things?"*

102. *"That is Allah your Lord! there is no god but He, the Creator of everything, Therefore worship Him, for He is Guardian over all things."*

This verse answers to the superstitious beliefs. At first, it says:

"(He is the) Divisor of the heavens and the earth!"

The Qur'anic term /badi'/ means 'the producer of something new without having a precedent', That is, Allah, Glory be to Him, has brought the heavens and the earth into being without any previous substance, or design and plan.

Moreover, how is it possible that He can have a child while He has not a spouse? The verse says:

"...How can He have a child while there is for Him no consort.....?"

Basically, He does not need a spouse, and who can be His spouse when He has created all creatures?

Once more the Qur'an emphasizes the rank of Allah's creative power in respect to all existing things and all human beings, and His Scientific Omnipotence in respect to all of them, and says:

"... and He created everything, and He is All-Knowing of all things?"

After mentioning the creative power of Allah in respect to all things, and bringing the heavens and the earth into existence, and that He is Glorified to have body and bodily issues, or to have any spouse and child, and that His Scientific Omnipotence in respect to everything and all affairs, it concludes thus:

"That is Allah your Lord....."

And, since there is none to have some attributes like them, then none is eligible to be worshipped save Allah. He is both the Lord and the Creator. Therefore, only Allah (S.w.T.) can be the deity. Thus do worship Him.

The verse continues saying:

"... there is no god but He, the Creator of everything. Therefore worship Him....."

In order to cut out any hope to anything except the hope to Allah, and to eradicate any idolatry and, in general, any reliance to other than Allah, at the end of the verse it adds:

"... for He is Guardian over all things."

Surah Al-'An'am, Verse 103

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

103. "The eyes do not perceive Him, but He perceives the eyes, He is all subtle, the All-Aware."

In order to prove Allah's sovereignty and Guardianship over every thing, and to prove His difference from the whole creatures, it says:

"The eyes do not perceive Him, but He perceives the eyes...."

Allah is the bestower of kinds of blessings, and He is aware of all details and cognizant of everything. He

knows the expedients of the servants as well as their needs. Therefore, He treats them as His Grace requires.

"... He is the All-Subtle, the All-Aware"

In fact, the one who wants to be guardian, educator, and shelter of every existence should be qualified with these attributes.

Allah is not seen by the Eyes

Rational demonstrations (proofs) testify that Allah can never be seen by vision, because eyes can see only substances, or some of the qualities of substances. Then, something which is neither a substance, nor it is the quality of a substance, is never seen by vision.

In other words, if something is seen by vision, it certainly should have place, direction, and material, while He, the Exalted, is above all these things. Allah is an infinite Essence that is why He is beyond the world of material. In the world of material, everything is finite and limited.

It has been narrated from Imam Rida (as) who said:

"The objective meaning of l'absar/ (the eyes) is not the eyes of head, but it is the eye of heart, the insight."

That is, He (S.w.T.) is beyond apparition, suspicion, and imagination. He cannot be contained in any body's imagination, and none can comprehend the how ness of His Essence¹.

Surah Al-'An'am, Verse 104

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ
بِحَفِيفٍ

104. "Certainly clear proofs have come to you from your Lord. Whoever therefore sees (with insight), it is to his own gain, and whoever be blind, it is to his own loss; and am not a keeper over you."

"Certainly clear proofs have come to you from your Lord....."

The term /basa'ir/ is the plural form of /basirat/ which means some indications and guidance by which the truth will be manifested. It also means the light of the heart (mind), while /basar/ means the light of the eye. Then the phrase means that they have come to you from your Lord with the purpose of paying

attention to this matter that what is right to Allah *and* what is not.

By means of the divine revelation, there have come down some information that are considered as a light and the power of sight for your hearts (minds).

".. Whoever therefore sees (with insight), it is to his own gain, and whoever be blind, it is to his own loss;

That is, the person who looks at the Truth and believes in it, has worked for his own profit; and the one who relinquishes it, has acted toward his own loss.

It is understood from this verse that people are not obliged in doing their affairs. They are free and authorized in choosing them and performing them.

Then, the revelation commands the Prophet (S) to tell those people that he is not a protector of them to keep their deeds and to give them rewards, but he is only an admonisher, while Allah is their protector. The verse says:

"... and I am not a keeper over you."

Surah Al-'An'am, Verse 105

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوا لِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

105. "And thus do We repeat the Signs, that they may say (unto you): "You have studied" and that We may make it clear to a people who know."

In order to emphasize that the final decision for choosing the way of right and the way of wrong is upon the servants of Allah themselves, the verse says:

"And thus do We repeat the Signs..."

But a group of the opponents may oppose you and, without having any authentic evidence or research, they say that you have learnt these lessons from the Jews and the Christians, which have been taken from their revealed Books.

"... that they may say (unto you): "You have studied"..."

Yet, Our aim is that We make it manifest for those who have knowledge and understanding.

"... and that We may make it clear to a people who know."

Surah Al-'An'am, Verse 106

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

106. "Follow what is revealed to you from your Lord; there is no god but He; and turn away from the polytheists."

Here, the Qur'an has defined the duty of the Prophet (S) against the quarrelsomeness, rancor, and accusations of the opponents. This holy verse implies that his duty is to follow whatever has been revealed to him (S) from the side of Allah (S.w.T.), the Lord, and that there is no deity but He.

The verse says:

"Follow what is revealed to you from your Lord; there is no god but He....."

His duty is also to be heedless toward polytheists, their undue accusations, and their vain words. It says:

"... and turn away from the polytheists."

In fact, this verse is a kind of soothing and spiritual strengthening for the Prophet (S), so that he can be ever firm in his strong determination and that he withdraws aught.

Surah Al-'An'am, Verse 107

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بَوَكِيلٍ

107. "And had Allah pleased, they would not have associated others (with Him), and We have not made you a keeper over them, nor are you over them a guardian."

This fact is confirmed again in this verse that Allah does not please to force them to believe in Truth.

"And had Allah pleased, they would not have associated others (with Him)....."

Also, the holy verse emphasizes on the same subject that was mentioned before, saying:

"... and We have not made you a keeper over them....."

As your duty is not to force them to believe, then:

"... nor are you over them a guardian."

The tones of these verses are greatly considerable from this point of view that belief in Allah and in Islam can never have the obligatory state. Hence progression in this way should be performed through the way of logic, reasoning and penetrating in the souls and minds of people.

The reason of this idea is that an obligatory belief is worthless. The important matter is that people comprehend the facts and accept them with their own authority and will.

Surah Al-'An'am, Verse 108

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ
أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

108. "And do not abuse those whom they call upon besides Allah, or they will abuse Allah in revenge without any knowledge. Thus unto every nation have We made their behavior seem fair. Then unto their Lord is their return, so He will inform them of what they used to do."

In this verse, Allah emphasizes on this meaning that idols and deities of the pagans should never be abused. This action causes the holy Essence of Allah to be abused by them, revengefully and unjustly, because of their ignorance.

As it is understood from some Islamic traditions, it happened that sometimes some of the believers, who were seriously unbecoming from the phenomenon of idolatry, used indecent language and abused the idols of the pagans.

The Qur'an explicitly prohibited that action. From the point of Islam, having modesty and observing the principles of discipline, and courtesy in speech is necessary for a believer, even if it is before the most superstitious and the worst wrong religions.

It is not possible to prevent a person from a wrong way by means of abusing him, because everybody is zealous unto his own beliefs and deeds. The verse says:

"And do not abuse those whom they call upon besides Allah, or they will abuse Allah in revenge without any knowledge....."

However, every sect or group of people think that their conduct is fair, because it is as their nature pleases, but, in the meantime, they have been introduced the Truth in order that they act accordingly and avoid the falsehood. The verse continues saying:

"... thus unto every nation have We made their behavior seem fair. Then unto their Lord is their return, so He will inform them of what they used to do."

Surah Al-'An'am, Verse 109

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لِّيُؤْمِنُوا بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ
وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

109. "And they swore by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: 'Signs are only with Allah '. And what should make you know that when it comes they will not believe? "

Once a group of pagans of the Quraysh² came to the Prophet (S) and said that he should bring some miracles like those of Moses and Jesus (as), so that they could believe in him. The Messenger of Allah (S) asked them what action he should do.

They answered him that he should change the Safa mount (located in Mecca) into gold, restore the dead to life, show them the Lord and the angels, and so on. They swore that in that case they would believe.

Gabriel came down and revealed the verse to the Messenger of Allah (S) indicating that miracles are done according to Allah's Will, not according to their desires.

Moreover, some suggestions that some ignorant people offer are sometimes opposite to human intelligence. It is not such that the world becomes the hall of exhibition and the system of existence changes with the desires of some pagans.

Gabriel brought the divine message to the Holy Prophet (S) indicating that if the Prophet (S) wished, his invitation would be accepted; but if they did not believe in Islam, all of them would be punished seriously and they would be destroyed.

So, if their desires were not performed and they were not paid attention to, they might repent and turn to the right way. Then, the Prophet (S) accepted it too, and the verse was revealed saying:

"And they swore by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: 'Signs are only with Allah '. And what should make you know that when it comes they will not believe?"

Surah Al-'An'am, Verse 110

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ

110. "And (because of pertinacities of infidels) We will turn their hearts and their sights, even as they did not believe in it the first time; and We will leave them in their contumacy wandering blindly."

Here, in this verse, Allah announces that as the retribution of their sin and their wrong conduct, He will derange their sights and their hearts. That is, Allah is cognizant of the secrets of the hearts and the treachery of eyes, and He sees their inward (state) that is opposite to their apparent (aspect).

Allah, the Exalted, knew that there was something in those hearts and eyes that was different from what they claimed. Therefore, if the prophetic miracles that they asked for were performed, they could not believe in him yet. It was similar to the condition of their former people when they did not believe in the verses that were revealed for the first time.

Therefore, they will be left to themselves so that they be entangled with their own sins and disobedience. They will sink in their meanness, and remain bewildered. Hence, as a result of their disobedience, they will be punished in the Hereafter.

"And (because of pertinacities of infidels) We will turn their hearts and their sights, even as they did not believe in it the first time; and We will leave them in their contumacy wandering blindly."

1. At-Tafsir-ul-Burhan, Vol. 1, PP. 547,548; Tafsir-us-Safi, P. 145; Tafsir. Jawami'-ul-Jami', P. 230; and Nur-uth-Thaqalayn, Vol. 1, P. 754

2. The Quraysh were the noblest tribe of Arabia, the tribe to which the holy Prophet himself (S) belonged. They had the custody of the Kabah, the central shrine of Arabia.

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