

### Al-A'raf [7:54]

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى  
الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ  
مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draws the night as a veil over the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!

### MUHAMMAD HUSAIN TABA TABAI (AR)

*Indeed your Lord is Allah who created the seven heavens and the earth in six days and then He rose over the throne. He brings the night as a cover over the day, seeking it rapidly and [He created] the sun, the moon, the stars subject to His command. His is the creation and commandment. Blessed be Allah the Lord of the universe [mankind, Jinns and all others that exist].*

These verses are connected with the previous ones that explain the evil of polytheism, that take them towards eternal damnation. These verses repeat the same message explaining the causes and details about God being the sole controller of all that exists and that it is the imperative duty of all beings to be thankful to Him. They deal with two basic principles of the Oneness of God.

Firstly, God is the entity who created the worlds in the best of form and they are all closely interlinked. He is the sole Lord of all that exists.

Secondly, God is the one who created sustenance for all creatures for He created all that is edible together with others in a delicate balance of ecology. This in itself is the proof that there is no other God but Him.

*“He is the Lord who created the seven heavens and the earth in six days.”*

This verse confirms the verse of Surah Ha-Mim Sajdah [verse 4] “Allah; it is who created the heavens and the earth and all that is in between in six days.” This verse further says, “and then He took control over the throne. He brings the night as a cover over the day and created the sun, moon and the stars subject to His command.” The word “Istawa’ means to take control over something and is sometimes used to denote equality e.g. Zayd and Umar are equals “Istawa Zayd wa Umar”. The word “La Yastaun” in the Qur’an has the same connotation.

- Arsh means the king's throne and is sometimes used in the sense of kingdom.
- Raghīb says that "Arsh" means something that is a station and its plural is "Arush". "Arshatal Kareem" the overhead leaves of the vine is like its roof and throne, a station.
- Arsh is also used in the sense of the platform on which the women sits when riding a camel. "Arshatal Karam" means "I have put a canopy over the well."
- The court and the throne of the Sultan are called Arsh because of its elevation.
- The Arsh of God is something that is beyond human comprehension and He knows its name only.
- The meaning taken by the majority sect is not correct because, if thoughts can perceive it then it can be replicated.
- God is far elevated for our imaginations to ever reach Him.
- He says, "*Indeed God keeps the heavens and the earth from disintegrating, for no one can preserve them if they disintegrate but God.*"

It is an age-old tradition that men have always assigned a special status to the rulers and the station made for them is separate from that of the others. This practice continues even today. In due course people have assigned special chairs or thrones for their rulers and have named it as "Arsh". It was the highest elevated station for the chair of the ruler far above those of inferior ranks. This was done so that the controlling authority, the ruler or the sultan could be recognized from his elevated sitting position. This was also to make the people attentive and obedient to the ruler who sat on this throne issuing edicts and laws.

To understand this we have to visualize a kingdom where people have accumulated due to natural and economical causes. Here, they collectively exist fulfilling their tasks according to their collective existence. They exist as one unit in thought and actions for they often exist with their disturbed ideas and actions. This is to combine into a unit people with diverse ideologies and actions. If this is not done and no individual action supports the collective existence then that society will disintegrate.

This is the reason that we perceive in developed societies a delegation of responsibilities on different individuals controlled by one authoritative chair or organization. These chairs of authority and organizations are also divided into various greater departments and their control is also with a single authority. This delegation of authority is in an upward moving graph so that the workings of the employees of different sub-sections are responsible to a single authority. This is the person known as the greatest authority or the chairman.

The order issued by this supreme person reaches the lower most individual and this is how he issues orders for every new assignment. In case of political administration these orders accumulate into one book known as the constitution. So, all the orders in a political system gather around different chairs or authorities and they in turn are responsible to the supreme ruler. In the reverse form, the implementation of the orders throughout the society is below the station of the supreme ruler, for it goes down to the commonest individual, but it is the requirement and ideas of the common people that is reflected in those orders.

We have given this example so that people realize the system of authority created by God. When we look closer we find that it is similar to that of the social order or system, and emanates from the requirements of the creations and is based on similar causes and reasons.

- The universe, despite its material status has a culminating point for all causes and desires.
- This point is the Arsh.
- We will soon discuss the ways and means of God for its arrangement for He says, “ He has the keys to the unknown.”
- The words “ He rose over the Throne” hints at His rule as the King and none great or small escape His attention.
- He perfects all things, great or small, and fulfills the needs of all aspirants in the heavens.
- Verse 3 of Surah Yunus states, “(He) is firmly established over the throne disposing the affairs of all things.”

*“Then He covers the day with the night and the day invokes the night quickly,”* this tells us the entire story. The reality is the night and the daylight is produced from the burning sun. This day covers the night that is darkness and that covers nearly half the portion of the earth in an entire day. Since the light of the sun on earth is always on the move so the darkness of the night too is moving to cover the day.

God says, *“God has made the sun, moon and the stars subservient to His will.”* For they act according to it in total obedience. All the verses describe the words *“And He sat over His throne”* and most of them speak of things that prove the control and authority of God over all creations.

God says, *“His is the creation and Commandment. Blessed be Allah the Lord of the worlds”*

The word “creation” here means the confirmation of ideas to create other things in exact measurements and in religious terminology it means that creation that is unique, unparalleled and unprecedented.

Sometimes, the word “Commandment” is used to denote magnanimity and sometimes for installing an order for deeds and it is possible that this may be the real meaning. It is often used to denote result of a certain system that is spread and cover the deeds of all creations. This meaning is compatible with all sections of human lives. So the term “The Commandment for mankind” denotes their existence but in a most vast sense. It is used for all creations mankind or others.

So, the commandment for all things is that which amends and develops through different and varied actions. It then states that all power rests with the supreme owner and Lord. The command for mankind means that the betterment of mankind is in God’s hands.

If someone says that the meaning of the Amr is glory and if Amr is taken to be a system, then the plural is Awamir and both refer to each other. We will answer that such instances are plenty in the dictionary and the linguists are well aware of them. Amr is a reference that is also attached to the servant or the slave as well as the friend and Lord. The same can be understood from the verses in Baqarah (275) “His case is for Allah” and verse 1 of Surah Nahl “The event ordained by Allah will come to pass.”

Verse 82 of Surah Ya Sin says, “Verily, His command, when He intends to do a thing is only that He says to it “Be” and it is!” So, when He desires something to be done, all He does is think about it and His will is done. God has thus explained His command to show that He is the Lord and creator of all things together with their attributes and through the word “Be”, He creates. He has issued decrees about their attributes and deeds and we will discuss them at a later stage. In short, we can say that the word Amr is that creation whether it is linked with the physical creation or its attributes, it is always in god’s hands. In the same way the system of existence of the creation is in His hands and not in the hands of its characteristic or attributes.

The difference between creation and command is that the former creates something that has a destiny and needs a system even though they may be attached to one another; just as the genes in semen or the merging of the female genes with that of the male genes, and then inserting something that can be eaten among the thousand conditions that each human or beast undergoes. There is totally parity between the stages of creation.

This can be discerned from the verses of the Qur’an like verse 2 of Surah Furqan that says, “ And has measured it according to its due measurement.” He created everything and measured them as in verse 50 of Surah Ta Ha that says, “ He who gave to each thing its form and nature and then guided it aright.”

On the other hand, the word Amr does not denote the reason for existence, destination, and system, and is not slow. However, creation is a slow process as God says in verse “ we created the heavens and earth in six days” and for His commandment He says in verse 50 of Surah Qamar, “ And our Commandment is but one, in the twinkling of an eye.”

This is why in the Qur’an god has attributed creation with others like in verse 110 of Surah Maidah, “ And when you made out of clay, as it were the figure of a bird, by My permission.” In verse 14 of Surah Muminun god says, “ So blessed be Allah the best of the creators.”

The Command or decree cannot be attributed to anyone else but God and God has made it an intermediary between His command and that which He desires to create.

God says, in verse “ *The sun Moon and the stars have been created through His command.*”

In verse 46 of Surah Rum, He says, “ That the ships may sail at His Command.” In verse 2 of Surah Nahl He says, “ He sends down the angels with the inspiration of His command.”

In verse 27 of Surah Anbiya He says, “ They act on His command.”

There are other similar verses that we should ponder upon that says that God has based His command on reason and cause and their manifestation. In short, the word creation and command may be deemed to have the same meaning but their connotations may be separate. So, they often merge with each other though they are mentioned separately. When they are mentioned together then creation stands for the creation of physical beings and the command will refer to the arrangements of the existence of those beings. Creation comes after the formulation of the idea or the command, for nothing can be created with specifications and so no creation is destined after its creation.

- In the words “*God creates and commands*”
- Creation has more importance than the commands for it.
- Creation refers to the physical manifestation of an idea but the
- command refers to the arrangement of the system of its existence.

When they are both separated in the beginning of the verse like “ We created the heavens and the earth.” Then this refers to material creations. Then the words “ He rose above the Throne” here, the words refer to His command about the arrangement of the creation or the Throne. Now we feel the meaning may be clear to all.

If someone objects that if the commandment is attached above the creation it is not the proof of it being incompatible, because if the attachment was the proof of incompatibility then in the verse 98 of Surah Baqarah the word Jibrael would have been incompatible declaring him not to be one among the angels, but it is not so. The verse says, " His angels, His Messengers, Jibrael"

We will reply that conjunction is not the sign of separation in every instance. In this instance, there is a separation between Jibril and the other angels because of his elevated status. God is the creator of the Alamin who bestows his grace on all His creation that live in both the Alam, so He is the Lord of the worlds.

### **MIR AHMED ALI (AR)**

Refer *Ayat Kursi*.

Aqa Mahdi Puya says:

From the lowest form of creation to the highest level of intellectual and spiritual existence, there are finite beings, but the latter control the former, and the infinite supreme being, through His omnipotence (arsh or kursi) encompasses and controls the entire mass of finite beings, low or high.

This hold and domination of the infinite over the finite is implied in the word istawa. It does not mean "Allah sitting on any throne" as some anthropomorphic schools of thought imagine. Istawa alal arsh means that the process of creation, its operation and administration belong to Allah.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

*" 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 a 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.