

Al-Qasas (28:68)

Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah. and far is He above the partners they ascribe (to Him)!

MUHAMMAD HUSAIN TABA TABAI (AR)

And your lord creates whatever He wills and chooses. It is not they that choose, Praised is God and highly exalted is He above what they associate with him.

The word “khalaq” means to create and it is God who does all as He says in verse 62 of Surah Zumur, “Allah is the creator of all things and He alone is the guardian of everything.

There is no one but God who can thus create out of nothing. Everything created is His doing. If anything is regarded to being close to Him then the attributes of that thing will also revert to God. Nothing created ever affects Him. That which is not created by Him does not revert to Him and its existence will be of no effect. There is nothing that will not revert to God. Verse 21 of Surah Yusuf says, “Allah has full power and control over His affairs.” And verse 41 of Surah Ra’ad says, ‘Allah judges and there is none to put back His judgment.’”

When He is the reason behind everything and He is the creator who does everything out of His own free will whether to create or not. This is the reason why the verse says, “He wills and chooses.” God has created mankind as an independent being and has instilled goodness in him. It is up to man to do good and be close to God or to do evil and be responsible for it because God is the fountainhead of everything good. He has instilled goodness in man and made him independent in nature but the all controlling power is God. Though man has the power to do what he will but at times he is helpless to do so and this is why God says, “it is not that they choose”. The 3rd verse of Surah Ahzab too means the same.

Next is the glorification of God who has no partners and partners here means the polytheism they revert to by making and worshipping idols as His partners. The word “Rabbik” points to the Messenger and confirms; this is the proof of his infallibility. What it means that no one has the right to accept or reject the laws laid down by God.

Ibn Abbas narrates in Durre Manthur that Haris bin A'mir Ibn Nofil used to say, *If we accept guidance from someone then he must be of own kind.* Tafsir Qummi says that this choice is about Imam and people have no right to elect one.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

Creation and legislation is by Allah's will alone and man has no choice in either of these fields.

Those who claim that the question of supreme authority in Islam, meaning khilafat, is to be decided by human choice are mistaken.