

ALLAH MOST HIGH

CREATION

أَلْحَمْدُ لِلَّهِ الَّذِي جَعَلَ نِعْمَتِهِ فِي رِيَاضِ جَنَّاتِ الْمُقَرَّبِينَ وَ حَصَّ بِهَذِهِ الْفَضِيلَةِ مِنْ عِبَادِهِ
الْمُتَفَكِّرِينَ، وَجَعَلَ التَّفَكُّرَ فِي مَصْنُوعَاتِهِ وَسِيْلَةً لِرِسْوٰخِ الْيَقِيْنِ فِي قُلُوبِ عِبَادِهِ
الْمُسْتَبْصِرِينَ، اسْتَدْلُوا عَلَيْهِ - سُبْحَانَهُ وَ تَعَالَى - بِصُنْعَتِهِ، فَعَلِمُوهُ، وَتَحَقَّقُوا أَنْ لَا إِلَهَ إِلَّا
هُوَ. فَوَحِّدْهُ، وَشَاهِدُوا عَظَمَتَهُ وَجَلَالَهُ، فَتَزَهَّهُ، فَهُوَ الْقَائِمُ بِالْقِسْطِ فِي جَمِيعِ الْأَحْوَالِ وَهُمْ
الشُّهَدَاءُ عَلَى ذَلِكَ بِالنَّظَرِ وَالْإِسْتِدْلَالِ، فَعَلِمُوا أَنَّهُ حَلِيمٌ قَادِرٌ عَلِيمٌ.

اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ، وَأَرِنَا الْبَاطِلَ بَاطِلًا وَوَقِّقْنَا لِاجْتِنَابِهِ، وَلَا تَجْعَلْهُ مُلْتَبَسًا
عَلَيْنَا فَضِلًّا، وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

اللَّهُمَّ انْفَعْنَا بِمَا عَلَّمْتَنَا وَعَلِّمْنَا مَا يَنْفَعُنَا وَزِدْنَا عِلْمًا

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ
مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

قال الله عز وجل:

{ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ (190) الَّذِينَ
يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا
خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (191) [آل عمران: 190 - 191]

في حصر مقاصد القرآن ونفائسه

سِرُّ الْقُرْآنِ، وَلُبَّابُهُ الْأَصْفَى، وَمَقْصَدُهُ الْأَقْصَى، دَعَا وَهُوَ الْعِبَادِ إِلَى الْجَبِّ الْأَعْلَى، رَبِّ الْآخِرَةِ وَالْأُولَى، خَالِقِ السَّمَاوَاتِ الْعُلَى، وَالْأَرْضِينَ السُّلْفَى، وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى، فَلِذَلِكَ انْحَصَرَتْ سُورَةُ الْقُرْآنِ وَأَيَّاتُهُ فِي سِتَّةِ أَنْوَاعٍ: -ثَلَاثَةٌ مِنْهَا: هِيَ السُّوَابِقُ وَالْأَصُولُ الْمُهَيَّمَةُ. -وِثَلَاثَةٌ: هِيَ الرَّوَادِفُ وَالتَّوَابِعُ الْمَغْنِيَّةُ الْمَتَمَّةُ.

أما الثلاثة المهمة فهي:

(1) تعريف المدعو إليه.

(2) وتعريف الصراط المستقيم الذي تجب ملازمته في السلوك إليه.

(3) وتعريف الحال عند الوصول إليه.

جواهر القرآن

2 points from the last class

We mentioned some of the wonders of creation from *al-hikmah fi Makhlūqāti-l-Allāh*: Individual organs, but collectively...

Systems

Brother Osman's Question

Stars fading, dying,

Law of conservation of mass

Einstein, general relativity, $E=mc^2$

Special relativity

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (113) وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (114) وَلِلَّهِ الْمَشْرِقُ

وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (115) وَقَالُوا اتَّخَذَ اللَّهُ
وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَانِتُونَ (116) بَدِيعُ
السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (117) وَقَالَ
الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ
قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ (118) إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ
بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ (119)

CREATION THEME AND ITS LINKS WITH NAMES AND ATTRIBUTES

11 ROOTS, 8 OF THEM ASMĀ' AL-ḤUSNĀ

Root	Total/relevant	Āyāt	
i. <i>khā lām qāf</i> (خ ل ق)	261		
ii. <i>bā dāl hamza</i> (ب د أ)	13/15	<p><i>Verb (form I) - to begin, to originate</i></p> <p>(7:29:15) <i>bada-akum</i> وَاذْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ</p> <p>(10:4:8) <i>yabda-u</i> إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ</p> <p>(10:34:6) <i>yabda-u</i> قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ</p> <p>(10:34:12) <i>yabda-u</i> قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَتَىٰ تُؤَفِّكُونَ</p> <p>(21:104:8) <i>badanā</i> كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ</p> <p>(27:64:2) <i>yabda-u</i> أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنْ السَّمَاءِ وَالْأَرْضِ</p> <p>(29:20:7) <i>bada-a</i> قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ</p> <p>(30:11:2) <i>yabda-u</i> اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ</p> <p>(30:27:3) <i>yabda-u</i> وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ</p> <p>(32:7:6) <i>wabada-a</i> الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ</p> <p><i>Verb (form IV) - to originate</i></p> <p>(29:19:4) <i>yub'di-u</i> أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ</p> <p>(34:49:5) <i>yub'di-u</i> قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلَ وَمَا يُعِيدُ</p> <p>(85:13:3) <i>yub'di-u</i> إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ</p>	
iii. <i>bā dāl 'ayn</i> (ب د ع)	2/4	<p><i>Noun</i></p> <p>(2:117:1) <i>badī'u</i> بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ</p> <p>(6:101:1) <i>badī'u</i> بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ أَتَىٰ يَكُونُ لَهُ وَلَدٌ</p>	
iv. <i>bā rā hamza</i> (ب ر أ)	3/31	<p><i>Active participle</i></p> <p>(1) <i>Noun</i></p>	

		<p>(2:54:13) <i>bāri-</i> إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَادِكُمْ الْعِجْلَ فَتُوبُوا <i>ikum</i> إِلَىٰ بَارئِكُمْ</p> <p>(2:54:20) <i>bāri-</i> فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارئِكُمْ <i>ikum</i></p> <p>(2) Adjective</p> <p>(59:24:4) <i>l-bāri-</i> هُوَ اللَّهُ الْخَالِقُ الْبَارئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ <i>u</i> الْحُسْنَىٰ</p> <p><i>Passive participle (form II)</i></p>	
v. <i>nūn shīm</i> <i>hamza</i> (ن ش أ)	28	<p><i>Verb (form IV) - to produce, to raise</i></p> <p>(6:6:27) <i>wa-</i> فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا <i>anshanā</i> <u>and We raised</u> آخِرِينَ</p> <p>(6:98:3) <i>ansha-(has)</i> وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرًّا <i>akum</i> <u>produced you</u> وَمُسْتَوْدَعًا</p> <p>(6:133:14) <i>ansha-</i> كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ <i>akum</i> <u>He raised you</u> آخِرِينَ</p> <p>(6:141:3) <i>ansha-a</i> وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ <u>produced</u> مَعْرُوشَاتٍ وَعَجِيرٍ مَعْرُوشَاتٍ</p> <p>(11:61:15) <i>ansha-</i> هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ <i>akum</i> <u>produced you</u> وَاسْتَعْمَرَكُمْ فِيهَا</p> <p>(13:12:7) هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ <i>wayunshi-u</i> <u>and brings up</u> خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ</p> <p>(21:11:7) وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ <i>anshanā</i> <u>wa-and We produced</u> ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا</p> <p>(23:14:15) آخِرِينَ <i>anshanāhu</i> <u>We produce it</u> ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ</p> <p>(23:19:1) فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ <i>anshanā</i> <u>fa-Then We produced</u> فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَابٍ</p>	

	(23:31:2) <i>anshanā</i>	We produced	ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ
	(23:42:2) <i>anshanā</i>	We produced	ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ
	(23:78:3) <i>ansha-a</i>	produced	وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
	(28:45:2) <i>anshanā</i>	[We] produced	وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ
	(29:20:11) <i>yunshi-u</i>	will produce	ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ
	(36:79:4) <i>ansha-</i> <i>ahā</i>	produced them	قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ
	(53:32:16) <i>ansha-</i> <i>akum</i>	He produced you	هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ
	(56:35:2) <i>anshanāhunna</i>	[We] have produced them	إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً
	(56:61:5) <i>wanunshi-akum</i>	and produce you	عَلَى أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ
	(56:72:2) <i>anshatum</i>	who produced	أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ
	(67:23:4) <i>ansha-</i> <i>akum</i>	produced you	قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
		<i>Noun</i>	
	(29:20:12) <i>nashata</i>	<i>l-</i> the creation	ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ
	(53:47:3) <i>nashata</i>	<i>l-(is) the bringing</i> forth	وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَةَ
	(56:62:3) <i>nashata</i>	<i>l-</i> the creation	وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَى فَلَوْلَا تَذَكَّرُونَ

		<p><i>Active participle</i></p> <p>(73:6:2) <i>nāshi-(the) ata rising</i> إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيَالًا</p> <p><i>Verbal noun (form IV)</i></p> <p>(56:35:3) <i>inshāan(into) a creation</i> إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً</p> <p><i>Active participle (form IV)</i></p> <p>(56:72:6) <i>l-(are) the Producers</i> أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ</p> <p><i>Passive participle (form IV)</i></p> <p>(55:24:3) <i>l-elevated</i> وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ</p> <p><i>See Also</i></p>	
<p>vi. <i>fā ṭā rā</i> (ف ط ر)</p>	20	<p><i>Verb (form I) - to create</i></p> <p>(6:79:5) <i>faṭara created</i> إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ تَكَادَ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ قَالُوا لَنْ نُؤْتِرَكَ عَلٰى مَا جَاءَنَا مِنْ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا قَالَ بَلْ رُبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ تَكَادَ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ</p> <p>(11:51:11) <i>faṭaranī created me</i></p> <p>(17:51:12) <i>faṭarakum created you</i></p> <p>(19:90:3) <i>yatafaṭṭarna get torn</i></p> <p>(20:72:10) <i>faṭaranā created us</i></p> <p>(21:56:8) <i>faṭarahunna created them</i></p> <p>(30:30:8) <i>faṭara He has created</i></p> <p>(36:22:6) <i>faṭaranī created me</i></p> <p>(42:5:3) <i>yatafaṭṭarna break up</i></p> <p>(43:27:3) <i>faṭaranī created me</i></p>	

		<p>Verb (form VII) - to be cleft asunder (82:1:3) <i>infatarat(is) cleft asunder</i> إِذَا السَّمَاءُ انْفَطَرَتْ</p> <p>Noun (30:30:5) فَطَرَتِ اللَّهُ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ <i>fi'rata</i> <u>Nature</u></p> <p>Noun (67:3:18) فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ <i>fulūrin</i> <u>flaw</u></p> <p>Active participle (6:14:6) <i>fāṭiri</i> <u>Creator</u> قُلْ أَعْيَرَ اللَّهُ اتَّخَذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ</p> <p>(12:101:10) <i>fāṭira</i> <u>Creator</u> فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ</p> <p>(14:10:6) <i>fāṭiri</i> <u>(the) Creator</u> قَالَتْ رُسُلُهُمْ أَلِي اللَّهِ شَكُّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ</p> <p>(35:1:3) <i>fāṭiri</i> <u>Originator</u> الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا</p> <p>(39:46:3) <i>fāṭira</i> <u>Creator</u> قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ</p> <p>(42:11:1) <i>fāṭiru</i> <u>(The) Creator</u> فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا</p> <p>Active participle (form VII) (73:18:2) <i>munfaṭirun</i> <u>(will) break apart</u> السَّمَاءُ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا</p>	
vii. <i>qāf dāl rā</i> (ق د ر)	132		
viii. <i>sīn wāw yā</i> (س و ي)	83		
ix. <i>jīm, ʿain lām</i> (ج ع ل)	346		
x. <i>kāf waw nūn</i> (ك و ن)	1390		

Al-Rāzī comments that among the unfailing (*al-muʿtamad*) Qurʾānic arguments for the existence of the Maker (*al-Ṣāniʿ*) is the creation of human beings. Citing Q 2:21 and 258, 26:78, 20:50, and 96:1-2, he writes: “These six verses show that the Most High has offered the creation of the human being as a proof for the existence of the Maker, Exalted is He. When you reflect on the Qurʾān, you discover this type of proof is extensively present” (*Tafsīr*, Muqaddima, faṣl 3, al-kalām fī majmūʿ tafsīr hadhih al-sūra). Likewise, al-Qushayrī (376-465/ca.986-ca.1073) comments that Q 56:58-59 (*Have you ever considered that [semen] which you emit? Do you create it, or are We its Creator?*) comprises a fundamental Qurʾānic argument for the existence of the Maker, because human creation—precipitated by two drops gathered together in the womb (see BODY), where they undergo various stages of division and regeneration and unite in a specific form—occurs neither through the work of the parents (who lack the requisite knowledge and capability), nor spontaneously through the sperm and ovum on their own (these being lifeless liquids without knowledge or power). This, al-Qushayrī contends, cannot but establish the existence of the Pre-Eternal Maker (*al-Ṣāniʿ al-Qadīm*), the Omniscient King, Who is the Creator (*Tafsīr*, sub Q 56:58-59).

Al-Qurṭubī (d. 671/1273) points out that Allah Most High combines evidence from creation with the injunction to reflect. For instance, the Prophet, upon him blessings and peace, is instructed to tell disbelievers: “Ponder on whatever there is in the heavens and on earth!” (Q 10:101). The Qurʾān further asks, *Have they not looked at the dominion of the heavens and the earth? (Q 7:185)—meaning the signs present in His dominion—and likewise, and within yourselves; do they not see? (Q 51:21)—meaning, “Why do they not reflect and contemplate, and so recognize that creation and change cannot be but due to a Maker?”* (*Tafsīr*, sub Q 2:164). Al-Qurṭubī, echoing the earlier articulation of

Abū al-Ḥasan al-Ash‘arī (260-324?/874-936?) (cf. *al-Luma‘* p. 17-19, see below), then reasons that, were human beings to reflect, using the intellect granted them, they would find it impossible for a human being to transform himself from a mere drop to a fully developed child, from a state of weakness to strength. Even when a man is in full health and vigor, possessing the highest degree of intellect, he cannot create even an organ for himself, or halt the aging of youth; nor can he return from his senility. Reflection on these facts, al-Qurṭubī adds, would lead one to believe in another, who produced all these changes. He then cites a maxim, that “everything that exists in the macrocosm has a parallel in the microcosm (that is, in the human body),” and the Qur’ānic verse, *Verily, We created man in the finest conformation* (Q 95:4) (*Tafsīr, sub Q 2:164*). In Q 29:61, the argument from creation encompasses the heavens and the earth, as the disbelievers are rhetorically challenged: *And were you to ask them: Who created the heavens and the earth, and constrained the sun and the moon [in their paths]? They would surely say: Allah. How, then, are they turned away?*

The insistent Qur’ānic exhortation to reflect on the creations of Allah directs the intellect (*q.v.*) to ponder in order to attain certain knowledge of Allah Most High. Citing Q 3:191 (*And who reflect on the creation of the heavens and the earth*) and Q 88:17 (*Have they not considered camels, how they have been created?*), Abū Muḥammad al-Bāqillānī (d. 403/1012) observes that the Qur’ānic verses enjoin reflection on creation, not on the Creator, for examination (*nazar*), consideration (*tafakkur*), and delineation (*takayyuf*) are all efforts directed toward created beings (*makhḷūqāt*), not the Creator (*al-Khāliq*). He then cites an aphorism (the editor, al-Kawtharī (d. 1371/1951), notes that it is not a Prophetic hadith) comparing direct consideration of Allah to gazing into the eye of the sun—the ensuing bewilderment (*ḥayra*) intensifying with each repeated glance (*al-Inṣāf* p. 28). Proximate Prophetic guidance is, however, found in a hadith:

“Reflect on the creations of Allah (*fī khalq Allāh*) and not on Allah, the Exalted and Majestic (*fī Allāh ‘azza wa jall*)” (Ibn Baṭṭa, *al-Ibānat al-kubrā* 6:86; al-Aṣḃāhānī, *al-‘Azama* 1:214; Ṭabarānī, *Mu‘jam al-awsaṭ* 6:250; Haythamī, *Majma‘* 1:81 §260; al-Bayhaqī, *al-Asmā’* 2:46 §618; al-Qārī, *Mirqāt al-mafātīh*, al-i‘tiṣām bil-Kitāb wal-Sunna; al-Sakhāwī, *al-Maqāṣid al-ḥasana* 1:261). The meaning of this report is also confirmed by the following rigorously authenticated (*ṣaḥīh*) hadith: “People will not stop asking questions until they say, ‘This is Allah, Who created creation—but who created Allah?’ Whoever finds himself in that state should [simply] say: ‘I believe in Allah’” (Muslim, *Īmān*, bayān al-waswasa fī-l-īmān wa mā yaqūluḥ man wajadahā).

That creation offers an argument for the existence of Allah is also attested in the two questions Pharaoh asked about Allah: “*Who, now, is the Sustainer of you two?*” (Q 20:49) (addressed to the Prophets Mūsā and Hārūn (*q.v.*), upon them peace) and “*What is the Lord of the worlds?*” (Q 26:23) (asked of Mūsā, upon him peace). To both questions the Prophet Mūsā responds (among other arguments) by drawing Pharaoh’s attention to the creations of Allah: He is “*the One Who made the earth a cradle for you, and threaded out in it paths for you, and sent down water from the sky*” (Q 20:53). Al-Qurṭubī explains that these answers comprise arguments for the existence of the Maker (*al-Ṣāni‘*), because in this world proofs of His existence can only be deduced from His actions (*Tafsīr*). Al-Zamakhsharī likewise says that Pharaoh’s intent was either to construe Allah Most High in the form of visible things or to enquire about His specific Reality (*‘an ḥaqīqatīh al-khāṣṣa*). If the former, then the response of Mūsā, upon him peace, worked to direct his attention to the fact that *there is nothing like unto Him* (Q 42:11) and thus that He is incomparable to anything that human beings know. If the latter, then it should be known that the Essence (*dhāt*) of Allah is beyond the scope of the intellect (*fawq fiṭr al-‘uqūl*) and is altogether inaccessible (*lā sabīl lah*), and anyone who pursues it is not a seeker of truth (*Kashshāf*, sub Q 26:23). Al-Rāzī

distinguishes the two questions, holding that the first question (Q 20:49, asking “who” (*man*)) concerned the Divine modality (*kayfiyya*) and the second question (Q 26:23, asking “what” (*mā*)) concerned the Divine quiddity (*māhiyya*) (*Tafsīr, sub Q 20:49*). Al-Rāzī further observes that this mode of argument is similar to that earlier used by Ibrāhīm, upon him peace, in his response to Nimrūd (*cf. Q 2:258*): each Prophet first argued that Allah Most High is the One who gives life and death and then mentioned the sun and the moon, the east and the west—implicitly directing their interlocutors’ attention to creation (*Tafsīr, sub Q 26:23-31*).

The first people to be addressed by the Qur’ān included (i) those who denied the existence of Allah Most High, some of whom took Time or Fate (*dahr*) to be the sole cause of change, including life and death; (ii) those who acknowledged His existence, but denied or doubted the Resurrection; and (iii) those who acknowledged His existence, but denied the Prophets (Māturīdī, *Ta’wīlāt, sub Q 35:13*; Qurṭubī, *Tafsīr, sub Q 45:24*). The pre-Islamic Arabs, according to Abū Ishāq Ibrāhīm b. ‘Abd Allāh al-Nujayrimī (d. *ca.*355/965), included those who followed the vestiges of the monotheistic Abrahamic religion (performing the Hajj (*q.v.*) and respecting the sanctity of the Sacred Precinct (*q.v.*) and the sacred months (*al-ashhur al-ḥurum*) (*q.v.*)) as well as idolaters, whether they considered their idols as gods in their own right or merely intercessors before Allah. The Qur’ānic response to notions of such idolatrous intercession is given in Q 39:3: *Is it not to Allah alone that all sincere faith (al-dīn al-khālīṣ) is due? Yet, they who take for their protectors aught beside Him [are wont to say], “we worship them for no other reason than that they bring us nearer to Allah.” Truly Allah will judge between them with regard to all wherein they differ; for Allah does not grace with His guidance any who is bent on lying, stubbornly ingrate (kadhib kuffār)*. In addition, there were those who denied religion as such, but believed that oaths by their idols determined what would befall them by way of good and evil

(*Īmān al-‘Arab* p. 12-13). Al-Rāzī, whose exegesis contains elaborate discussions on proofs for the existence of God, divides the disbelievers whom the Qur’ān addresses (see DISBELIEF AND DOUBT; DISBELIEVERS) into six categories, and explains how the Qur’ān challenges each of these with proofs for the Oneness of God (see TAWHĪD), Prophethood (*al-nubuwwa*) (*q.v.*), and Resurrection (*al-ma‘ād*) (*q.v.*) (*Tafsīr, sub Q 2:21-22*).

Guidance (*hidāya*)

Al-Rāzī notes that the arguments most often adduced by the major Prophets are based upon creation and guidance. For instance, Ibrāhīm, upon him peace, proclaimed Allah as “*the One Who created me; He is the One Who guides me*” (Q 26:78); and Mūsā, upon him peace, replied to Pharaoh’s question (addressed to him and Hārūn, upon them peace) “*Who is your Lord?*” with: “*Our Lord is the One Who gave everything its created form (a‘tā kulla shay’in khalqah), then guided (thumma hadā)*” (Q 20:50). Likewise, the first Revelation sent to Muḥammad, upon him peace, alluded to creation (*Recite! in the name of thy Lord Who created, created man from a germ-cell!*), and was immediately followed by mention of guidance (*Recite! And your Lord is the Most Generous, Who taught by the pen*) (Q 96:3-4). A similar sequence occurs in Q 87:2-3: *He Who creates and thereupon forms; Who determines [the nature of what exists] (qaddara) and thereupon guides [it] (fa-hadā)*. Al-Rāzī glosses creation (*khalq*) as the creation of bodies and guidance (*hidāya*) as bestowing on them the powers of motion and perception. Hence their sequence in the verses above, and hence His words, *When I have formed him fully and breathed into him of My spirit* (Q 15:29)—“for forming (*taswiyya*) refers to the [bodily] frame (*al-qālib*) and the breathing of the spirit refers to the creation of [its] abilities and strengths (*ibdā‘ al-quwā*).... To embark on explaining the marvels (*‘ajā’ib*) of the Wisdom of Allah Most High in [the matters of] creation and guidance is to embark upon a sea without shore.”

After rebutting certain claims of natural determinists (*al-ṭabīʿiyya*) drawn from theories of the natural elements, al-Rāzī provides examples of the wonders of creation and guidance, including the hexagonal construction of the honeycomb and the guidance given to bugs and flies, by which they look out for themselves. His bountiful care of His creatures is not limited to creating the means upon which their survival depends, whether by way of food, drink, protective garb, or spouses, for He then guides them to the very process of benefiting from His blessings. Thus humans are guided to mine iron from mountains, draw pearls from the oceans, and concoct beneficial medicines and antidotes. This guidance is not restricted to humanity, for it is true of all mammals that they are given spouses for propagation and infants are guided to the mother's breast. Nor indeed is this guidance restricted to mammals, for it applies even to individual organs: He created the hand with a specific anatomy (*tarkīb khāṣṣ*) and then imbued it with the power to grasp; created the leg to a certain anatomy and then imbued it with the power to walk; and likewise with the eye, the ear, and all other organs. Al-Rāzī then employs a logical argument against infinite regress (*tasalsul*) and circular causation (*dawr*), framing all this as a proof for the existence of Allah Most High, because the combining of physical anatomy (*tarkīb*), power (*qurwwa*), and guidance (*hidāya*) is proof for the existence of a Maker: being a contingent possibility, it requires a capable Causer in order to be effected (*Tafsīr, sub Q 20:50*). Elsewhere, al-Rāzī explains that the Qurʾān employs this type of argument frequently, because its many wonders and singularities are also humanly observable, sufficient for the purpose, and the most cogent proofs (*Tafsīr, sub Q 87:2-3*).