

and peace, said, ‘On the Day of Reckoning, everyone who had broken a covenant will have a flag on his back. It will be raised higher according to the degree of his breach. Behold, there is no greater sin than the sin of a ruler who breaks his covenant with the Muslim masses’ (Muslim, *kitāb al-jihād wa-l-siyar, bāb taḥrīm al-ghadr*). Commenting on this hadith, Abū Zakariyyā Yaḥyā b. Sharaf al-Nawawī (d. 676/1277), says, ‘This is so because the treachery of the ruler harms a multitude of people’ (*Sharḥ*).

Bibliography

- ‘Abd al-Bāqī. *Mu‘jam*.
 Abū Ḥayyān. *Baḥr*.
 Abū-l-Su‘ūd. *Irshād*.
 Abū ‘Ubayda. *Majāz al-Qur’ān*.
 Bayḍawī. *Tafsīr*.
 Bukhārī. *Ṣaḥīḥ*.
 Fayrūzābādī. *Baṣā‘ir*.
 Ibn ‘Abbās, ‘Abdullāh. *Tamwīr al-miqbās min tafsīr Ibn ‘Abbās*. Collected by Majd al-Dīn Abū Ṭāhir Muḥammad b. Ya‘qūb al-Fayrūzābādī; Beirut: Dār al-Kutub al-‘Ilmiyya, n.d.
 Ibn ‘Abd al-Salām, ‘Abd al-‘Azīz ‘Izz al-Dīn, known as Sulṭān al-‘ulamā’. *Tafsīr al-‘Izz b. ‘Abd al-Salām*. 1st ed., Beirut Dār Ibn Ḥazm, 1416/1996.
 Ibn Abī Ḥātim. *Tafsīr*.
 Ibn Abī Zamanīn, Muḥammad b. ‘Abdullāh b. ‘Isā Abū ‘Abdullāh. *Tafsīr al-Qur’ān al-‘Azīz*. 1st ed., Cairo: al-Fārūq al-Ḥadītha, 1423/2002.
 Ibn ‘Ādil. *Lubāb*.
 Ibn ‘Ajība Aḥmad b. Muḥammad b. al-Mahdī al-Fāsī. *Al-Baḥr al-madīd fī tafsīr al-Qur’ān al-majīd*. Cairo: edited by Ḥasan ‘Abbās Zakīyy, 1419/1998.
 Ibn al-‘Arabī. *Aḥkām al-Qur’ān*.
 Ibn ‘Āshūr. *Tafsīr*.
 Ibn ‘Aṭīyya. *Muḥarrar*.
 Ibn al-Jawzī. *Zād*.
 _____. *Nuzhat*.
 Ibn Kathīr. *Tafsīr*.
 Ibn Manzūr. *Lisān*.
 Ibn al-Mundhir. *Tafsīr*.
 Ibn Hishām. *Sīra*.
 Jawharī. *Ṣiḥāḥ*.
 Jaṣṣāṣ. *Aḥkām*.
 al-Khāzin, ‘Alī b. Muḥammad b. Ibrāhīm b. ‘Umar ‘Alā’ al-Dīn Abū-l-Ḥasan. *Lubāb al-ta’wīl fī ma‘ānī al-tanzīl*. 1st ed., Beirut: Dār al-Kutub al-‘Ilmiyya, 1415/1994.
 Makkī. *Hidāya*.

- Māturīdī. *Ta’wīlāt*.
 Māwardī. *Nukat*.
 Muqātil. *Tafsīr*.
 Muslim. *Ṣaḥīḥ*.
 Nasafī. *Tafsīr*.
 Nawawī. *Sharḥ Muslim*.
 Rāzī. *Tafsīr*.
 al-Qarāfī, Abū-l-‘Abbas Aḥmad b. Idrīs al-Ṣanhājī. *Al-Furūq, Anwār al-Burūq fī anwā’ al-Furūq*. 1st edition, Beirut: Dār al-Kutub al-‘Ilmiyya, 1418/1998.
 Qurṭubī. *Tafsīr*.
 Qushayrī. *Tafsīr*.
 Rāghīb. *Mufradāt*.
 Samarqandī. *Baḥr*.
 Sam‘ānī. *Tafsīr*.
 Ṣan‘ānī. *Tafsīr*.
 Tirmidhī. *Sunan*.
 Tustarī. *Tafsīr*.
 Yaḥyā b. Saljām, Ibn Abī Tha‘laba, al-Taymī, al-Baṣrī. *Tafsīr Yaḥyā b. Salām*. 1st ed., Beirut: Dār al-Kutub al-‘Ilmiyya, 1425/2004.
 Zajjāj. *Ma‘ānī*.
 Zamakhsharī. *Kashshāf*.
 Zayd b. ‘Alī. *Tafsīr gharīb al-Qur’ān*. Beirut: Dār al-Wa’y al-Islāmī, n.d.

See also: ĀDAM, UPON HIM PEACE; AḤMAD, UPON HIM PEACE; ALLIANCE AND TREATY; BELIEVER(S); BLESSINGS, BOUNTIES AND FAVORS OF ALLAH; CALF OF THE CHILDREN OF ISRĀ’ĪL; CALLING TO ALLAH; CHILDREN OF ISRĀ’ĪL; CHRISTIANITY; CONTENTMENT; CONVEYING THE MESSAGE; CREATION; CURSE; DAY OF RECKONING; DISCIPLES OF ‘ĪSĀ; ḤANĪF AND ḤUNAFĀ’; HEART; AL-INJĪL; ‘ĪSĀ, UPON HIM PEACE; INNATE NATURE; LAWFUL AND UNLAWFUL; AL-MAJŪS; MARRIAGE AND DIVORCE; NIGHT JOURNEY AND ASCENSION; PARADISE; PEOPLE OF THE BOOK; PLEDGE; PROMISES AND THREATS; TAWḤĪD; TORAH; AL-ṬŪR; UMMA; YAḤYĀ, UPON HIM PEACE; YA‘QŪB, UPON HIM PEACE; ZAKARIYYĀ, UPON HIM PEACE.

MUZAFFAR IQBAL

CREATION

KHALQ, TAKWĪN

This article comprises the following sections: i. Definitions and Usage; ii. The Most Beautiful Names of Allah and Creation; iii. Sovereignty; Divine Purpose, Knowledge, Harmony, Wisdom, Power, and Sovereignty in Creation; iv. Difference between *khalq* and *amr*; v. *kun*

fa-yakūn: modalities of creation; vi. Kalām and Philosophical Traditions; vii. Duration; viii. As Proof of the Existence of God; ix. Hierarchy; x. Sustenance; xi. Creation and Contemplation; xii. Recreation; xiii. Bibliography.

Definitions and Usage

Creation is one of the major themes of the Qurʾān. It is thematically linked to the tripartite fundamentals of its message: (i) Unicity of Allah Most High (*al-tawḥīd*, *q.v.*), the Creator of the heavens and the earth and all that exists between them (see ALLAH MOST HIGH); (ii) Prophethood (*al-nubuwwa*, *q.v.*); and (iii) Resurrection (*al-maʿād*)—the final return to Him through His recreation after extinction (see RESURRECTION; DAY OF RECKONING; for the tripartite fundamentals of the Qurʾān, see Ghazālī, *Jawāhar, faṣl al-thānī*; Rāzī, *sub Q 6:91*, 141).

The Qurʾān uses terms derived from eleven roots to denote creation. The most frequently used term is *khalq* (root *kh-l-q*), which was defined by the great Iraqi linguist Abū Bakr al-Anbārī (271-328/884-940), quoted by Muḥammad b. Aḥmad b. al-Azharī (282-370/895-981), as having two aspects in the language of the Arabs: “bringing something into existence on a pattern that has never existed before (*inshāʿ*) and proportioning (*taqḍīr*)” (Azharī; for similar definitions see: Ibn Manẓūr, *Fayrūzābādī*; Zabīdī).

Abū al-Ḥusayn al-Qāsim b. Muḥammad b. al-Mufaḍḍal al-Rāghib al-Aṣfahānī (d. ca.502/1108) provides an insightful explanation of the term *al-khalq* and one of its specific usages:

Its original meaning is *al-taqḍīr al-mustaqīm* (“proper proportioning”); it is also used to denote the creation of a thing that had no previous existence or precedent (*fī ibdāʿ al-shayʿ min ghayr aṣl wa lā ihtidhāʿ*): [Allah Most High] said, *He created (khalaqa) the heavens and the earth (Q 6:1)*, that is, He brought them into being from nothing (*abdaʿ ahumā*), and the proof for this is His saying, *He is the existentiator (badiʿ) of the heavens and the earth (Q 2:117)*. *Khalq* can also be used, however, for bringing something into existence from another thing (*ʿijād al-shayʿ min shayʿ*), as in [the verses]: *He created you from a single soul (Q 4:1)*; *He created man from a drop of fluid (Q 16:4)*; *We created man from an essence of clay (Q 23:12)*; and *He created the jinn from smokeless fire (Q 55:12)*. The act of *creatio ex nihilo* (creation out of nothing, *al-ibdāʿ*), is only for Allah Most High and He has made this difference clear in Q 16:17, *Is He Who creates like one who*

creates not? Will you not, then, reflect? The ability to create a thing from another thing can be given to others by Allah Most High, as in His saying to ʿĪsā, *and how you did create out of clay the shape of a bird, by My Leave (Q 5:110)*... And if it is said that His saying, *So blessed is Allah, the best of creators (aḥsan al-khāliqīn) (Q 23:14)*, implies that others can be creators besides Him, then one answer is that here *aḥsan al-khāliqīn* stands for *aḥsan al-muqaddirīn* (the best of those who proportion), and a second response is that the verse refers to the belief of the polytheists, who believed that there are creators other than Allah; and even according to their beliefs, Allah is the best of those who create. (*Mufradāt, sub kh-l-q*)

Thus creation, when attributed to other than Allah Most High, is always understood in the sense of proportioning or shaping of a thing from an existing thing as in the above example, which is further clarified in reference to Q 3:49 where Prophet ʿĪsā (*q.v.*), upon him peace, says to the Children of Isrāʾīl (*q.v.*), *I will create for you out of clay (annī akhluqu lakum min al-ṭīnī) the likeness of a bird; then I will breathe into it, and it will be a bird by the leave of Allah*. “It does not mean that he is going to produce something that has not existed before; rather, birds lived before him, whereas, Allah Most High brings something into existence (*aḥdathahu*) which did not exist previously” (Ibn Sida; Ibn Manẓūr). Similarly, *khalq* in Q 29:17, *You only serve, apart from Allah, idols and you create (wa takhluqūna ifkan) a calumny*, does not mean they created a calumny, rather, it means “you give shape to a lie” (*tuqaddirūna kadhiban*) (Ibn Manẓūr). *Al-Khāliq* is only used for Allah Most High, because “*al-Khāliq* and *al-Khallāq* are Attributes of Allah Most High” (Azharī; see BEAUTIFUL NAMES OF ALLAH).

Eight derivatives of the root *kh-l-q* appear 261 times in the Qurʾān: 184 times as the Form I verb *khalaqa*; twice (Q 15:86, 36:81) as the intensive noun *khallāq*, both times as *khallāqu-l-ʿalīm* (“the Supreme Knowing Creator”) referring to Allah Most High; as the noun *khalāq* (“share”) six times (Q 2:102, 200; 3:77; 9:69x3); as *khuluq* (“moral character”) twice (Q 26:137; 68:4); as the noun *khulq* (“creation”) 52 times; as the active participle *khāliq* 12 times (Q 6:102; 13:16; 15:28; 23:14; 35:3; 37:125; 38:71; 39:62; 40:62; 52:35; 56:59; 59:24), always referring to Allah Most High; as the passive participle *mukhallaq* (“formed, shaped”, twice (Q 22:5x2); and as the Form VIII verbal noun *ikhhtilāq* (“a fabrication”, Q 38:7).

Ten other roots have direct bearing on the theme