

بسم الله الرحمن الرحيم

Series of Questions Addressed to Eminent Scholar Ata Bin Khalil Abu Al-Rashtah
Ameer of Hizb ut Tahrir Through His Facebook “Fiqhi” Page

Answer to Question

Creation, Meaning Bringing Something Into Existence From Nothing

To: Mahmoud Sanqart

(Translated)

Question:

بسم الله الرحمن الرحيم

Our honourable Shiekh, I greet you with the greetings of Islam,

Assalam Alaikum Wa Rahmatullah Wa Barakatuh

I ask Allah to protect and support you, to grant you victory soon, and to restore to the Ummah its glory, dignity, and unity, lost a century ago... Our esteemed Sheikh, in the book **“Islamic Verdict (Shariah Rulings) on: Cloning...”** by Sheikh Abdul Qadeem Zaloum, may Allah have mercy on him, on page two, it states:

[The concise laws and precise system confirm the obligatory existence of the Creator, who is the Organizer, Perfector, Almighty, and All Wise. Allah (swt) says: ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ **“And We created everything according to a precise measure”** [Al-Qamar: 49] Allah (swt) says: ﴿وَخَلَقَ كُلَّ شَيْءٍ فَقْدَرَهُ تَقْدِيرًا﴾ **“He has created everything and has measured it exactly according to its due measurements”** [Al-Furqan: 2]. This means that He (swt) created everything in a precise manner, and made it such that it is equipped to fulfil its needs. It was a creation made with wisdom, and with exact measure. It was not a creation without measured determination. This creation was made out of nothing, because creation (khalq) is making things of nothing, and not made from what already exists. Making something out of existing matters is not considered an act of creation.” **End Quote.**

He (may Allah have mercy on him) limited the concept of creation to bringing something into existence from nothing, but by examining many verses in the Book of Allah (swt), such as His saying: ﴿خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾ **“...created humans from a clinging clot”** [Al-‘Alaq: 2]. And His (swt) saying: ﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِّنْ طِينٍ﴾ **“And indeed, We created humankind from an extract of clay”** [Al-Mu'minun: 12]. And His (swt) saying: ﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ﴾ **“He created humankind from ‘sounding’ clay like pottery”** [Ar-Rahman: 14] And His (swt) saying: ﴿وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ﴾ **“...and created jinn from a ‘smokeless’ flame of fire”** [Ar-Rahman: 15]. And other verses in which Allah (swt) mentions creation from what already exists—is creation exclusively bringing something into existence from nothing? And how can this concept be reconciled with the content of the verses that mention creation from what already exists?

I hope you can clarify this for me, and may Allah reward you the best of reward.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh, May Allah bless you for your kind prayer, and we pray for you with the good.

1- Creation has multiple meanings in the language. It comes with the meaning of bringing into existence from nothing, and inventing something without a previous example. It comes with the meaning of estimation, and it comes with the meaning of making. It is stated in Lisan al-Arab: [(Khalq “Creation”). And among the attributes of Allah (swt) are the Creator (Al-Khaliq) and the Originator (Khalaq) ... **And creation in the language of the Arabs is**

inventing something according to an example that has not been preceded. And everything that Allah created, He originated without a previous example. Indeed, to Him belongs the creation and the command. Blessed is Allah, the best of creators. Abu Bakr ibn al-Anbari said: The word “Khalq (creation)” in Arabic has two meanings. One **is bringing something into existence according to a pre-existing model, and the other is** precise measurement (Taqdeer), **Allah created something, meaning He brought it into being after it did not exist.** And His Almighty saying: ﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خُلُقًا مِّنْ بَعْدِ خَلْقٍ فِي ظِلْمَاتٍ ثَلَاثَ﴾

“He creates you in the wombs of your mothers, creation after creation, in three darknesses,” [Az-Zumar: 6] means He creates you as sperm, then as a clot, then as a lump of flesh, then as bones, then He clothes the bones with flesh, then He shapes you and breathes the soul into you. That is the meaning of “creation after creation, in three darknesses”: in the womb, the uterus, and the placenta. It has also been said that it refers to the loins, the uterus, and the womb. **[End quote]**

Creation is: bringing into existence **(all things after they did not exist),** and it is: Taqdeer (precise measurement), and it is: **(inventing something according to a model that has not been preceded)**

The intended meaning is determined by context and evidence indicated.

2- The context in the book on cloning is that of creation, meaning bringing something into existence from nothing. It states:

“These immense scientific developments and their applications, which were achieved through advanced technology, point to the greatness of Allah (swt), His Might, His Wisdom, and the perfection of His creation. These matters evidence that Allah (swt) is their Creator. They also indicate that they were not created by mere coincidence, because they follow a precise order and specific laws that control and regulate them. In addition, they have properties that are both appropriate to their use and the purpose of their creation. All of this shows that these matters could not have been created by chance, because coincidence does not bring about such concise laws and such a precise system. The concise laws and precise system confirm the obligatory existence of the Creator, who is the Organizer, Perfector, Almighty, and All Wise. Allah (swt) says: ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ **“And We created everything according to a precise measure”** [Al-Qamar: 49]. Allah (swt) says: ﴿وَخَلَقَ كُلَّ شَيْءٍ فَقْدَرَهُ تَقْدِيرًا﴾ **“He has created everything and has measured it exactly according to its due measurements”** [Al-Furqan: 2].

This means that He (swt) created everything in a precise manner, and made it such that it is equipped to fulfil its needs. It was a creation made with wisdom, and with exact measure. It was not a creation without measured determination. This creation was made out of nothing, because creation (Khalq) is making things of nothing, and not made from what already exists. Making something out of existing matters is not considered an act of creation.” **End Quote.**

3- The entire discussion revolves around creation in the sense of bringing something into existence from nothing, because it speaks of things not existing by chance, but having a Creator who created them, that is, brought them into existence from nothing, and established a precise system for them... even the verses cited as evidence indicate creation from nothing: ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ **“And We created everything according to a precise measure”** [Al-Qamar: 49]. Allah (swt) says: ﴿وَخَلَقَ كُلَّ شَيْءٍ فَقْدَرَهُ تَقْدِيرًا﴾ **“He has created everything and has measured it exactly according to its due measurements”** [Al-Furqan: 2].

The discussion in these noble verses is about everything. The verses state that Allah (swt) created everything, and this means that nothing exists except that it was created. That is, things did not exist, and then Allah (swt) created them, that is, He brought them into existence after they did not exist. This is because the phrase "everything" encompasses all things. His statement regarding the book "Cloning": [This creation was made out of nothing, because creation (Khalq) is making things of nothing, and not made from what already

exists. Making something out of existing matters is not considered an act of creation] is a correct and appropriate statement, especially in this context.

4- As for the verses mentioned in the question ﴿خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾ **“...created humans from a clinging clot”** [Al-'Alaq: 2] ﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ﴾ **“And indeed, We created humankind from an extract of clay”** [Al-Mu'minun: 12] ﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ﴾ **“He created humankind from 'sounding' clay like pottery”** [Ar-Rahman: 14] ﴿وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ﴾ **“...and created jinn from a 'smokeless' flame of fire”** [Ar-Rahman: 15].

These are about the stages of creation:

a- For example, the verses that speak about the creation of Adam, peace be upon him, describe the stages of his creation. He was created from dust, where Allah, the Exalted, made this dust into clay, then it became like black mud, then it became like pottery, then He breathed into him of His spirit. In the Tafseer of Al-Qurtubi, it says: [His saying, the Exalted:

(He created man) (خلق الإنسان), after He, the Exalted, mentioned the creation of the macrocosm of the heavens and the earth, and what they contain of evidence of His Oneness and power, He mentioned the creation of the microcosm, saying: (He created man) (خلق الإنسان), by the consensus of the scholars of interpretation, meaning Adam. (From pottery like clay) (من صلصال كالفخار) Pottery is dry clay that makes a sound when it is baked. It was said: It is clay mixed with sand. And it was said: It is putrid clay, from the root meaning "to putrefy," as has been mentioned in (Al-Hijr). And He said here: (From pottery like clay) (من صلصال). And He said there: (From pottery, from black mud) (من صلصال من حمأ مسنون). And He said: (Indeed, We created them from sticky clay) (إنا خلقناهم من طين لازب) He said: "Like Adam, He created him from dust." (كمثل آدم خلقه من تراب) This is consistent in meaning, because he took some of the earth's dust and kneaded it until it became clay, then it moved and became like black mud, then it moved and became like pottery].

But this does not mean in any way that there is no creation from nothing. So where did the dust from which Adam, peace be upon him, was created come from? Did not Allah (swt) create it from nothing? Then how did the dust become flesh and blood? Is this not creation from nothing? Then where did life come from after Allah (swt) breathed into him of His spirit? Is not the spirit from the creation of Allah?! What came in the noble verses that speak about the creation of Adam, peace be upon him, is a description of the stages of his creation, and it is not understood from them that Adam was not created from nothing.

b- Similarly, the verses that speak of the creation of the jinn describe the stages of their creation, stating that they were created from fire, and then Allah transformed them into jinn for a reason known only to Him. In Al-Qurtubi's Tafseer, it says: ﴿وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ﴾ **“And He created the jinn from a smokeless flame of fire”** Al-Hasan said: The jinn is Iblis, who is the father of the jinn. It was also said: Al jan is one of the jinn, and the marij is the flame, according to Ibn Abbas, who said: Allah created the jinn from pure fire. And it was also narrated from him that it was created from the tongue of the fire that is at its tip when it is ablaze. Al-Layth said: “Al-Marj is a bright flame with intense heat...” Ibn Abbas said it is the flame that rises above the fire, its red, yellow, and green hues mingling together. A similar interpretation was given by Mujahid, and all these meanings are close in meaning. Al-Jawhari said in his Sihah: “And ‘Marj min nar’ is a smokeless fire from which the jinn were created.”]. **The fire from which the jinn were created was created by Allah, the Exalted, and brought into existence after it had not existed. Then He created the jinn from it and provided them with the means of life. All of this is from the actions of Allah, the Exalted, after the jinn had not existed... The fact that the creation of the jinn went through stages does not mean that Allah did not create them from nothing.**

c- Even His (swt) saying: ﴿خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾ “...created humans from a clinging clot” [Al-‘Alaq: 2]. This does not imply that Allah did not create man from nothing. The embryo originates from the sperm of the man and the egg of the woman, and Allah transformed them into flesh and bone, then breathed life into them... All of this is ultimately from Allah, the Exalted, for He is the One who brought it all into existence according to a precise system He created after it had not existed... In reality, it is creation from nothing... And what is mentioned in this noble verse: ﴿خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ﴾ “...created humans from a clinging clot” [Al-‘Alaq: 2].

And similar verses describe the stages of His creation, not the origin of His creation... Rather, other verses provide more details about the stages of His creation, such as the Allah's (swt) saying: ﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ * ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ * ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً﴾ “And indeed, We created humankind from an extract of clay * then placed each ‘human’ as a sperm-drop in a secure place * then We developed the drop into a clinging clot, then developed the clot into a lump ‘of flesh’, then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. So Blessed is Allah, the Best of Creators” [Al-Mu‘minun: 12-14].

Allah (swt) is the Creator of everything from its beginning to its end, and His words suffice in this regard: ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ “And We created everything according to a precise measure” [Al-Qamar: 49]. Allah (swt) says: ﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾ “He has created everything and has measured it exactly according to its due measurements” [Al-Furqan: 2].

Thus, if we examine the Quranic verses that speak of Allah's creation of creatures, we find that they include the idea of creation from nothingness. This is the origin of creation, and the basis of our saying about Allah (swt) that He is the Creator. It does not harm to mention in the texts that Allah created something from something else, because the first thing and the second thing are both creations of Allah. ﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾ “He has created everything and has measured it exactly according to its due measurements” [Al-Furqan: 2].

Ultimately, all creation were created by Him, the Exalted. Praise be to Allah, Lord of the Worlds.

I hope this answer is sufficient. And Allah Knows Best and is Most Wise

In conclusion, I send you my greetings and make kind dua for you.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

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The Link to the Answer from the Ameer's Facebook Page:

<https://www.facebook.com/AtaAboAlrashtah/posts/122150848347129051>