

The Names related to the creation.

1. The CREATOR (*AL-KHALIQ*) الخالق
2. The MAKER (*AL-BARI*) الباري
3. The BESTOWER of Forms (*AL-MUSSAWIR*) المصور

We can also add the following derived names

Al-Khalaq الخلاق, Ahsan Al-Khalqeen أحسن الخالقين

- If the Name or adjective Creator comes by itself, then it means the three names combined, i.e. it will mean The Fashioner, The Designer, The Form Maker and the Creator.
- The three Names combined mentioned in the Quran once at the end of Surah Al-Hashir.
- If the three Names come combined, then each one means the following:
  - Al-Khaliq (الخالق)
  - (الخالق) has the plan of creation. He is The Designer.
  - The verb to create means to create without having any substance to create and without having a prototype or a model.
  - The Khaliq is not like our inventions that we do. Any times we create or make something will always have two problems that disqualify it from Allah's (خلق) Khaliq.
    1. We use the material Allah gave us. We can't make anything from nothing. We can transform materials from one form to another.
    2. We need a prototype. We need to make versions
- Create from nothing. We transform matter from one shape to another. But Allah creates from zero. The Greek philosopher Lucretius (لوكريشس) did not believe in the Name of Allah Al-Khaliq so he said, "nothing comes from nothing". "Nothing brought Forth by any supernatural power out of nothing".
- No one can truly create, i.e. from nothing, except Allah.

Al-Bari'a الباري

- Unlike Al-Khaliq and Al-Mosawer, the Name Al-Bari's cannot be used to name anyone.
- The one who execute the creation, i.e. bring out the creation (plan) from nothing to reality.
- It also has another meaning that comes from the verb (برأ) Bara'a, which is different or disassociate. It means that he created the same creation but each one is different, such as us and our DNA. We all are humans, but it is miraculously that we all different. Billions of humans that are the same but different at the same time. Even twins are different.

- The healing (برأ المريض), i.e. the creation can heal itself. When we make something, if it is broken, it needs someone to fix it. Allah's creation heals itself.

#### Al-Mosawer (المصور)

- Al-Mosawer is the shape giver, or fashioner. Allah gave us the best form and he fashioned us.
- Look at all of these shapes, whales, elephants, animals, snakes, alligators, turtles, ... etc. The diversity of the shapes is from Allah. In science fiction movies, the human mind uses shapes that are from this world. We can't imagine the shapes of other creations.
- Some of the creation crawling like snakes, some are walking on two feet, some are walking on four, Allah creates as he wishes to create.
- The name Ahsano Al-Khaliqeen, the Best of Creators occurred twice in the Quran.

#### Allah is Khalaq (الخالق)

- It means that Allah continues to create nonstop, i.e. super Khaliq.
- It occurred two times in the Quran.
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Surah	Surah Num	Ayah Num	Ayah
الحجر	15	86	إِنَّ رَبَّكَ هُوَ <b>الْخَالِقُ</b> الْعَلِيمُ
يس	36	81	أُولَئِكَ الَّذِينَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ <b>الْخَالِقُ</b> الْعَلِيمُ

- Allah creation is infinite, it doesn't begin and it doesn't end. Because his nature is Al-Kahliq. So, he keeps creating nonstop. From negative infinity to positive infinity.

The verb or description create by itself.

- When the verb, the noun or the description of create comes by itself, then it includes all three names combined.
- The verb (... ع، ص، ع) Khalaqa x, y, z... mentioned in the Quran 80 times.
- The description Khaliq (خالق) occurred seven times in the Quran.

السورة	رقم السورة	رقم الآية	الآية
الأنعام	6	102	ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ <b>خَالِقُ</b> كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ
الرعد	13	16	قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهُ الْخَلْقِ عَلَيْهِمْ قُلِ اللَّهُ <b>خَالِقُ</b> كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

الحجر	15	28	وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ
فاطر	35	3	يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَزِدُّكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآئِنِّي تُؤْفِكُونَ
ص	38	71	إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ
الزمر	39	62	اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ
غافر	40	62	ذَلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَآئِنِّي تُؤْفِكُونَ

- The first thing Allah created is the divine pen. Then Allah said to the pen write. So, the pen wrote everything that would happen to the day of judgment.
- Quran: And among his miracles and signs of existence is the creation of heavens and earth.
- Quran: Among his miracles and signs of existence is he created for you spouses that you feel at home with. Just imagine life with no spouses. There will be no families.
- Quran: Allah said that he creates what he wishes to create, he gives only boys to some, only girls to some and boys and girls to others, and he makes whom he wishes without children. Allah decides how many kids and what genders.
- Allah created many things that we can't see. The most magnificent creation of Allah is his thrown that we can't even imagine.
- He created what we don't know.
- Allah did create for vane or gaming. There is a purpose behind the creation.
- Al-Khaliq protects you from Al-Makhloq
- No obedience to Makhloq if it leads to disobedience of Al-Khaliq
- The derived name (أحسن الخالقين) Ahsano Al-Khaliqeen, the Best of Creators occurred twice in the Quran. The name Creator can be assigned to humans as well. So Allah is the Best Creator.

Surah	Surah Number	Ayah Number	Ayah Text
المؤمنون	23	14	ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكُ اللَّهُ أَحْسَنَ الْخَالِقِينَ
الصفافات	37	125	أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ

- The derived name (خالق كل شيء) was mentioned in the Quran four times. It comes with the meaning that worship the Creator of everything. Who else can provide to you except the creator of everything.

Surah	Surah Number	Ayah Number	Ayah
الأَنْعَام	6	102	<u>ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ</u>
الرَّعْد	13	16	<u>قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ</u>
الزَّمْر	39	62	<u>اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ</u>
غَافِر	40	62	<u>ذَلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ قَائِلٌ نُوْفِكُونَ</u>

- Is there a Khaliq other than Allah. Allah asking rhetorical question. Is there is another Khaliq in heaven and earth that would provide you everything you need.
- Allah's Khaliq (خلق الله) doesn't take any effort. We have to harvest the natural product, we have to tinker with it, we have to think, we have to try it, it takes us effort to create something.
- All what Allah needs to do is to say exist and it will exist. No one can match that.
- Allah creates what he wishes, in whatever form he wishes. No one can dictate to Allah how to create, who to create and what fashion to creating.
- Allah Said that He created everything from water. It is the origin of creation.
- It is very easy for Allah to create. A pagan guy brought a dead bone and squished it in his hand and it turn into small pieces. Then he said "Mohamed, can your Lord bring back this bone to life". Allah replied with the following Ayat from Surat Yasin (36:78-82). Allah is saying that "and he gave us an example, and said who can bring this dead bone back to life. Say the one who created it the first time can bring back alive. The one who turn green trees to fire wood so that you can have fire. Isn't true that the one who created heavens and earth can create similar to them again. Say yes and he is the knowledgeable creator. If he wants to create, he would say be and it will be."
- Surat Yasin (36:78-82)  
**{78} وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ**  
And he makes comparisons for Us, and forgets his own (origin and) Creation: he says, "Who can give life to (dry) bones and decomposed ones (at that)?"  
**{79} قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ**

Say, "He will give them life Who created them for the first time! for He is well-versed in every kind of creation!

**{80} الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ**

"The same Who produces for you fire out of the green tree, when behold! ye kindle therewith (your own fires)!

**{81} أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ**

"Is not He Who created the heavens and the earth able to create the like thereof? "Yea, indeed! for He is the Creator Supreme of skill and knowledge (infinite)!

**{82} إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ**

Verily, when He intends a thing, His Command is, "Be", and it is!

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### **Another explanation:**

- (1) The CREATOR (*AL-KHALIQ*)
- (2) The MAKER (*AL-BARI*)
- (3) The BESTOWER of Forms (*AL-MUSSAWIR*)

Anything that is created from non-existence to existence needs planning and evaluation, then creation, then shape-formation. **Allah** is the CREATOR as far as planning and evaluation are concerned, He is the MAKER Who brings to existence and He is the BESTOWER of Forms Who gives a definite form to the created being so that it exactly suits the aim of its creation.

Divine attributes are either related to the Divine Acts or to the Exalted Self of **Allah**; examples of the former kind of attributes are (the CREATOR, the MAKER and the BESTOWER of Forms). The accuracy and exactitude of **Allah**'s Creating Power cannot be perceived except by contemplating the universe as an entity then as fragmented sections and minute details.

The entire universe can be compared to a body composed of organs co-existing to attain a certain function; these organs are the heavens, the stars and the earth with all that they contain. All these things are organized in such an exact way that any defect in organization or management will lead to the total collapse of the whole universe. Therefore, the first thing they need is planning and evaluation, then the making from non-existence, then the shape-formation, that is, arrangement of the parts, their forms and the links that bind all things together.

As the universe with its great parts needs the system of creation, making, and shape-formation, then the most minute parts need them as well; for example

the ant, the bee, and even the atom with the exact linkage between the nucleus and its particles.

The form of things, their general appearance, the construction of the different parts, the linkage between these parts, the need of the whole to its fractions and the mutual relationship between one fraction and another are scenes that can be conspicuously observed in the celestial bodies and the terrestrial creatures: the animal, the plant, and the human being not to mention earth and its constituents. If we explore matters carefully, we will find that knowledge is but an image of that which is known in one's mentality; learning is the conveyance of the acknowledged from the instructor's mind to the receiver's mentality and this is the Divine Act of the BESTOWER of Forms Who endows the human being with memory and imagination.

These attributes, as aforementioned, pertain to Divine Acts; some people said that Allah has been described as the CREATOR before He created anything; others said that He cannot be described as the CREATOR before creation because He had been existing while nothing existed. The most acceptable viewpoint is that the attribute derives existence from the existence of the Exalted Self and this had been taking place since eternity, for Allah had been the CREATOR even before He created. The attribute had been deriving existence from His Existence, so when He created He created in accord with this attribute and He does create what He likes for He is the CREATOR, the MAKER and the BESTOWER of Forms eternally and permanently.

Someone may ask: how would He be described as the CREATOR before He created the universe? We would say that water quenches thirst and this is the potential action of water before you drink it, so when you drink water it really quenches your thirst; hence it bears the ability of quenching thirst when it is in a jar, then on drinking it your thirst is really quenched. Furthermore, the sword is sharp and cutting even when it is sheathed; so when you use it, its sharp and cutting quality is proved. Similarly, a grain of weed is, from one aspect, a tree, because if it is thrown on a piece of land a tree will emerge, then the quality of the grain of weed is proved.