

The *Taskhir* of Creation and The Human Being's Relationship with the Cosmic Order

Does the *Taskhir* of Creation Mean Human Domination Over the Cosmic Order and the Universe?

When we look at the astonishing scope of creation—from the smallest particles to the vastest cosmic structures—it is natural to ask why the world was created with such order, harmony, and precision. What is the purpose of this immense diversity of beings, colors, sounds, and forms, and how is it related to humanity? Does this harmony imply that human beings are meant to rule over existence itself?

The Holy Quran repeatedly uses the expression “*sakhhara lakum*” to remind us that whatever exists in the heavens and on earth has been made available to humanity within a wise and purposeful framework. But does this “being for you” mean unrestricted control or human domination? If the concept of the *taskhir* of creation is not properly understood, it can easily lead to serious misunderstandings.

For many people, the question arises as to what billions of stars or millions of biological species have to do with our daily lives. Must they have a direct and tangible impact in order for their existence to be meaningful? This viewpoint reveals that our minds are largely confined to consumption, whereas the Holy Quran seeks to broaden the scope of understanding beyond mere material use and to reveal the connection between the outward order of the universe and the inner structure of the human being.

In the Holy Quran, *taskhir* does not mean domination, but rather the purposeful harmony of creation with the existential structure, capacities, and characteristics of the human being. The world was not created to obey humanity; instead, its structure and order are designed in such a way that human beings can, within it, pursue the path of knowledge, nurturing, growth, and servitude.

The apparent dimension of the *taskhir* of creation can be seen in tangible phenomena: water, soil, plants, animals, and natural resources. Yet its deeper layer relates to the overall harmony of the universe—from the motion of the planets and the balance of fundamental forces to the order of night and day and the change of seasons. This harmony provides a framework that makes the world intelligible to human beings, enabling them to find their proper path within it.

Alongside the outer *afaq*, a coherent order also exists within the human being. Sleep and wakefulness, memory, intellect, will, emotions, and instincts are all designed in such a way that they prepare the human being for decision-making, good judgement, and movement along the path of servitude, which is the purpose of creation. This inner harmony is part of the same system of *taskhir*.

A correct understanding of the *taskhir* of creation distances human beings from a possessive view of the world and brings them closer to recognizing their true status in the divine plan. The world is not a stage for the display of human power; rather, it is a setting in which human beings can come to know their position and choose their path.

***Taskhir* of Creation or Domination? A Proper Understanding of Humanity's Relationship with the Order of Creation**

Many people, when they hear the word *taskhir*, instinctively equate it with domination and human control over nature, as if humanity were tasked with bringing all the forces of the world under its command. However, this interpretation is not compatible with the Quranic viewpoint or with the philosophy of creation.

In the logic of the Holy Quran, the *taskhir* of creation does not mean the exercise of human will over phenomena. Rather, it means that the world has been designed and ordered in such a way that the conditions for human life, understanding, and growth are made possible. Beings move within their own orbits without being subject to human command; yet that very movement, within the framework of divine wisdom and in an indirect manner, contribute to human development and perfection.

Verses such as “And the sun runs toward its destination” [1] and “It is He who created the night and the day, and the sun and the moon; each floating in an orbit” [2] show that the order of the universe is governed by divine laws and is not dependent on human will. It is these laws that make human life and perception possible. Therefore, the *taskhir* of creation by the human being does not mean that human beings are the center of the universe or the owners of other beings. Rather, it means that the structure of the world is arranged in such a way that human beings can discover their place within it and move along the path of growth and perfection.

Opposed to *taskhir* is the concept of domination. Domination implies unilateral control and an instrumental view of the world, whereas *taskhir* reflects a two-sided relationship and an interactive process between the human being and the universe:

1. The universe, through its laws, provides the conditions for human growth.
2. Human beings, by knowing and understanding these laws, align their behavior with them.

Human power in the world is rooted in knowledge and good judgement, not in physical conquest. In this sense, human beings are in *taskhir* of creation through intellect and understanding, not through force or coercion. The more deeply human beings understand the laws of creation and the order of existence, the greater their ability to manage and benefit from it. Ultimately, the *taskhir* of creation means the harmonious movement of humanity and the universe along the path of divine wisdom. Wherever this harmony is ignored, the result is inner disorder in human life and harm to the surrounding environment.

Tangible Manifestations of *Taskhir* in *Afaq* (Universe/External World)

When we speak of the *taskhir* of creation, most people immediately think of the tangible phenomena of nature. However, *afaq* should not be understood merely as a collection of environmental elements. *Afaq* constitutes the external dimension of the very system within which human life, perception, and growth take shape.

The signs of this harmonious system are visible throughout the universe: the earth's appropriate distance from the sun, the composition of the atmosphere, the order of night and day, the change of seasons, and the interconnection of natural

elements. These are not random or insignificant occurrences; rather, they are part of a divine governance through which a world that is both habitable and intelligible for human beings has been brought into existence.

The Quran expresses this truth in a clear statement: “And He placed at your service whatever is in the heavens and whatever is on earth _ all is from Him” [3]. That is, the structure of the heavens and the earth have been formed within a purposeful framework, proportionate to human existential needs and capacities.

To gain a precise understanding of this harmonious system in relation to the structure of human existence, two levels of *taskhir* can be identified:

-Direct *Taskhir*

Phenomena that have been made available to humans and from which people can benefit by understanding their governing laws: soil, plants, livestock, water, minerals, energy resources, wind, and the seas. These are not merely tools for consumption; rather, they provide a ground for the exercise and development of human reason and will.

-Indirect *Taskhir*

Aspects of the universe over which humans have no direct control, yet without which human life would not be possible: the cosmic order, the rotation of the earth, the role of mountains in stabilizing the land [4], and even the function that certain beings—such as Satan—play in the process of human trial and choice.

Angels are also a significant part of the *taskhir* of creation. They are not beings separate from the human world; rather, they function within the structure of divine governance. Tasks such as providing sustenance and preserving lives are all

entrusted to the angels. Human beings are neither rulers nor masters over them, yet creation has been ordered in such a way that the effects of their presence and activity operate in the service of humanity, just as humans benefit from sunlight, rainfall, or the stability of the earth.

The *taskhir* of *afaq* refers to the wise harmony of the external world with the structure of human existence, capacities, and path of growth. In this way, at every level of creation—from the movement of galaxies to the blowing of a gentle breeze—conditions are provided through which human beings can know their true status and move toward perfection and elevation.

Concrete Manifestations of *Taskhir* in the Self (Inner World of the Human Being)

Just as nature has been created with order and precision, the inner structure of our existence has also been formed with exact wisdom, enabling us to choose and to distinguish between right and wrong. The body, emotions, instincts, intellect, and perceptive faculties together constitute a complex and harmonious system. This harmony goes beyond mere biological order; it provides a framework that allows us to respond appropriately, make decisions, and determine our path.

When the Holy Quran states that whatever is in the heavens and the earth has been arranged for human benefit and growth, this *taskhir* does not pertain only to *afaq* and the external world. The inner self of the human is also part of the same divine governance and has been arranged according to the same wisdom. God has created the inner faculties of the human being in such a way that we can see correctly, discern accurately, and walk the path toward perfection.

To clarify this point further, three key manifestations of inner *taskhir* can be identified:

1. Biological and Natural Dimensions

Sleep and wakefulness, feeling hungry or full, the immune system, and the functioning of bodily organs and systems play a role beyond mere survival. They are part of a divine system of formation and guidance through which we are enabled to move toward the purpose of our creation.

2. Psychological and Rational Capacities

Memory, analytical ability, distinguishing between good and evil [5], conscience, imagination, will, and choice are not merely tools of cognition. Rather, the process through which human character is formed passes through these capacities.

3. The Spiritual Dimension and the Role of the Angels

The presence of angels is not limited to the governance of the external world. Unseen assistance, inner inspiration, and guidance conveyed by angels are part of a wise network that does not abandon the human being, even in the deepest layers of inner existence.

In this lesson, we pointed out that, in the Quranic viewpoint, the *taskhir* of creation is far more than domination or the unrestricted control of humans over the universe. The world is organized according to wisdom and purpose so that human beings can live in it, learn, make judgements, and find their path toward the ultimate purpose of creation.

The manifestations of the *taskhir* of creation are evident in both the afaq and the inner selves. From the cosmic structure to the inner faculties of the human being,

all of these provide the ground for human choice and perfection. The *afaq* and the selves are not two separate worlds; rather, they are two harmonious dimensions of a single wise design through which human beings know their status and determine their path.

What is your viewpoint on the meaning of the *taskhir* of creation? Does it mainly refer to the harmony of the universe with human needs and existential structure, or does it imply a form of human domination and control over the world and nature? Please share your views on this topic with us.

References

- [1]. Quran, 36:38
- [2]. Quran, 21:33
- [3]. Quran, 45:13
- [4]. Quran, 78:7
- [5]. Quran, 91:8