***Dr. Ammar Yaseen Mansour***

***Quranic Revelations****"The creation of the heavens and the earth is greater than the creation of mankind"* *(Quran 40:57)****In Aims and Significations***

[*To read the original Arabic version of this article, click here*](https://doi.org/10.5281/zenodo.17161786)*: (*[***DOI***](https://doi.org/10.5281/zenodo.17161786))[***مُكَاشَفَاتٌ قُرْآنِيَّةٌ: "خَلْقُ السَّمَاوَاتِ وَالأَرْضِ أَكبَرُ مِنْ خَلْقِ النَّاسِ".. في المرَامي والدَّلالاتِ***](https://drive.google.com/open?id=1m38m-iAq4ZpeCUf177vyI_9ece1bcJC1)

*Creatures of various kinds, both apparent and hidden. They fill our world with beauty and miracle. The enormous ones are astonishing in whole and in detail, and so are the minute ones in action and function. Beginning with you, O human, and ending with this vast space of suns and moons, the evidence of miraculous power pours forth, abundant and fertile.*

*Who do you think you are in this universe, O ungrateful one?! A grain of wheat in the baskets of the threshing floor? Nay, you are smaller. A grain of sand in the barren deserts? Nay, you are frailer. A droplet of water in a roaring sea? Nay, you are weaker. A spark of insight gleaming in the world of existence? Now you are correct.*

*The wonder of creation was manifested in you and through you, O hasty one! From clay, from sticky mud, you began. And from a drop of a despised fluid, you grew. Then from a clinging clot that became a chewed lump, you were fashioned and differentiated. And from a soul wherein there is no confession, you were honored nobly, and thus you were exalted. And from a babbler, to a crier, to a mumbling elder, you progressed. And from where you arose, to dust is your destiny while you live.*

***Be, and it is***

*Whether the time of occurrence was long or short, the Divine Will happens in existence without impossibility. For Allah, Glorified and Exalted, is ever effective in what He wills. And the Divine statement is clear and explicit in this matter. Here, the possibility of the Divine will not being realized is absolutely negated. The question that remains is about the time of the realization of the Divine wills, and the identity of the realizers of the Divine wills.*

*'Be, and it is'... The first is a will, and the second is the act of realizing a will. Between the command of a will and the act of its realization, time stretches out and existence dwells. As for the will, it is a vision. And the vision is an idea. An idea has no age and no place, and in this, all ideas are equal. The will to create the heavens and the earth is like the will to create man; there is no difference between them in the computer of time and effort.*

*As for the realization of the will, it is an act. And an act consumes time and colonizes space. Thus, the realization of the will to create the heavens and the earth differs from the realization of the will to create man. The realization of wills into existential reality is the product of actions. And actions are measured by time and witnessed by existence. And whoever has time as their measure and existence as their measurer, differs in themselves and is distinguished.*

*Suppose the Creator obligated Himself in the matter of the will and also in the act of its realization; the command and the act would become one and the same. For Allah, His power encompasses all things. Then, the act of creating the heavens and the earth would not be distinguished from the creation of man in reality and existence. For Allah, Glorified and Exalted, is the Willer and He is the Realizer of what He wills.*

*However, since the Divine statement is explicit about the existence of that disparity in the act of creation between the creation of the heavens and the earth on one hand and the creation of man on the other, this is due to the fact that the realizers of the Creator's wills are Allah's creatures, not Allah Himself. And the creatures, no matter how high their status, are inferior to Allah in capability and power. They have their governing laws that regulate their work, from which they do not deviate. They also have their own inherent inertia, in love with time, working at the pace of its seconds.*

***The Prime Matter***

*Allah, Glorified and Exalted, began His creation with the Prime Matter, the smallest of creatures that we know in our time; like the atom or its smaller components, such as electron, or proton, or neutron, as I prefer. And He taught them their laws governing their conduct and becoming. He endowed them with the intelligence and ability to carry such existential burdens. How could it be otherwise, for they are the favored ones, the first fruit of creation!*

*All matter realizes the purpose of its existence, and realizes instinctively its subjective and objective properties. It also realizes the size of its responsibilities in this existence. It is always meant to realize the wills of Allah, its Creator. The wills descend upon it as a command of work, obligatory to achieve and execute.*

*And once the vision within the Creator's will crystallizes into form, the Prime Matter is mobilized to realize it into existence. It starts from its moment, building bridges between itself, establishing a dialogue. It sets the work plan and the details of implementation. The laws are strict, for the wills are divine. And the project is of tremendous difficulty and precision; the project of creating the heavens and the earth and the project of creating man. There is no room for error here.*

***Six Days, A Time of Inertia***

*Allah, Glorified and Exalted, created the heavens and the earth and what is between them in six cosmic days, and then established Himself on the Throne of Majesty and Power. And a cosmic day is like a thousand years of what people count, and sometimes it is like fifty thousand years. And perhaps, the Divine day was like fifty million years of what my soul whispers to me, so I do not deny it the calculation. Six cosmic days, or six thousand years, or three hundred thousand years, or three hundred million earthly years—all are times of inherent inertia and functional shortcoming. And shortcoming and inertia never belong to a Creator; rather, they are necessary attributes of a creature.*

*Six cosmic days—had Allah willed, the will to create the heavens and the earth and what is between them would have occurred in its moment. Then thought would calm, and time would fall silent in awe of the Divine will. And the matter in which we delve would be settled; for the matter of the will and the act of its realization would be by an infallible, capable powerful being. No command is repelled from Him, and no response is too difficult for Him. However, Allah willed for His first creatures, the Prime Matter, the beautiful execution and a virtuous realization of those wills. And He willed it for us, we humans, to be an enigma of creation that stirs thought and engages minds throughout the ages and eras.*

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