

The Rational Mind and the Abstract Mind

*In Rational Deduction There Is Inadequacy, and in Abstraction
There Is Attainment*

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العقلُ القَيَّاسُ وَالْعَقْلُ الْمُجَرَّدُ: فِي الْقِيَاسِ قُصُورٌ، وَفِي التَّجْرِيدِ وَصُولٌ

This has been the affliction of the mind since its inception. For the greater part of the mind is rational; it measures, it quantifies, and from this it moves to conclusions and results. Everything, to it, is organized into dualities of similars or dualities of opposites. If a word is orphaned, the mind is lost in the labyrinths of conjecture and guesswork. You see the single word perpetually wandering amidst the crowd of dualities, searching for its partner – be it a similar or an opposite. Should it find its sought-after match and become part of an existential pair, the mind is put at ease and finds rest. However, if the word's orphanhood is confirmed, the mind, in despair, casts it into the category of heresy, where the cutters of oblivion slowly work upon it.

And when a word proves resistant to the rational mind, he imposes upon it meanings foreign to its essence. The mind believes he is being generous to the word, yet he burdens it with more intended meanings and synonyms than it can bear. He drags it into the world of relativity and variables where he himself resides. He tethers it to mountains of illusion and rocks of uncertainty that block the horizon. With this, the word remains groaning under the weight of what it has been laden with, and the rational mind remains far from the beautiful intent of the word, for he has burdened it so. The days turn, miserly for them both: neither does the word find peace, nor does the mind gain the original meaning.

Yet, some minds succeed in breaking free. They ride imagination as a wing, soaring with the word into magical realms. They pierce the delicate horizon between the

conditional, material world and the generous, immaterial worlds. They discover universes beyond universes and wade into seas with neither foam nor water. This is the abstract mind, which has freed itself from the weight of matter and launched into spaces that have no laws. It is the abstract mind that has liberated the word from the clay of the earth and the field of gravity. So, it flies free and beautiful, and it follows, an enamored, passionate lover. It becomes the empowered leader, and he becomes the lover, will-less and enthralled.

And the word wields its enchantment over the abstract mind, and his submission becomes a resounding gain. It casts its perfume upon the shoulders of the breeze as a guide, and the mind grasps the scented tail of the ether, inspired and guided. It scatters its roses like magic on boundless paths, and the mind gathers its dewy offerings, reaping and savoring. The demons of men and jinn distract it from reaching the beautiful goal, yet the infatuated one refuses anything but the inevitability of arrival as his prize. And in the end, after great reinforcement and long resistance, the abstract mind attains from the word the ultimate purpose. He receives from it generous hospitality, and he is granted a gracious welcome.

For there, in the word's ethereal world, where no restraint hinders and no veil exists, the word shines and is revealed in the most beautiful radiance of manifestation. It casts off all the heavy marginalia imposed upon it by a rational mind of presumptuous intent. It strips away the multitude of meanings foreign to it and dons a single meaning that is its sufficiency. It was created for one specific, particular intent, and the rest are intruders. The meaning is singular for whoever desires it purely for themselves, while the countless semblances of non-meanings are beyond enumeration. The rational mind busied itself with abundance, so it remained with what is less than meaning and was often led astray. The abstract mind reaped the singularity of meaning, thus rejoicing greatly in its gain and its abundant harvest. So blessed is the abstract mind in its victory and its station, and wretched is the rational mind with the abundance of falsehood from the harvest of its tools.

The Approach Differed, and thus the Visions Differed Profoundly:

Nothing is more beautifully eloquent than the verses of the Noble Remembrance (the Qur'an), and nothing is more abundant in meanings. The words are arranged in

melodic phrases of utmost sweetness, and meanings flow in endless waterfalls of light for all eternity. The lightest and easiest of them float on the surface, while the weightiest meanings are hidden within the folds of the beautiful melody. So, the thirsty from every kind and color come, filling their baskets with sweet water, satiating themselves with majestic light and profound knowledge. Each draws what their cupped hands can hold and stores for their own solace what their receptacles allow. And everyone becomes content with their share, deluded, thinking themselves the favored one with abundant fortune and portion. Only a few minds quickly perceive the metaphors of the discourse and the artfulness of the expression, and they refuse anything but to plunge into the deep abyss, searching for the hidden pearl and the shells.

And so as not to prolong this for you, I will present two of these Qur'anic texts. I will demonstrate how the rational mind (which I often refer to as the First) and the abstract mind (which is specifically denoted by the term the Second) can differentiate from one another in plumbing the depths and uncovering buried meanings.

In the first example, you will find a similarity in the conclusions even though the reading differs between a rational mind and an abstract one. Both will arrive at the same result, but each in its own way. With the First, the meaning is completed, and the divine intent reaches the recipient's mind smoothly and beautifully, without doubt or lethargy. With the Second, in addition to the certain pleasure, we discover a greater quantity of meanings. These are meanings where explicit verbal declaration is absent, alluded to by the narrative flow of the sentences and the metaphor of the expression, which adds depth and grandeur to the divine narrative.

As for the second example, the chasm and difference in inference between the two readings will be vast. The rational (mind) will seek to constrain the meaning to the measure of the words, while the abstract (mind) will use the very tools of rationality to arrive at what is farther and deeper. For the abstract mind succeeds in soaring far even with the tools of the rational mind – so ponder this!

Example One:

Allah the Almighty says:

And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith]. So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that set." And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray." And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah. (Qur'an 6:75-79)

The Rational Mind sees in Abraham the Prophet of God, the father of prophets and messengers. The Abstract Mind sees in him the universal human; he is the human of yesterday, the human of the present, and the human of the future as well. He is me and you, and he is all the listeners and readers throughout time. For both minds – the rational and the abstract – the divine discourse presents proofs and evidence pointing to the oneness of the Creator, in addition to the inevitability of the existence of the Almighty, Glorified and Exalted be He.

This presentation is a narration of humanity's long journey in search of its Creator, its Originator, in a world where it is fragile and vulnerable. It is a narration that highlights humanity's innate need for belief and religion. For ever since humanity became aware of itself, and realized the weakness of its stratagems and the inadequacy of its tools for survival in a world of intense changes and challenges, it has launched itself fervently searching for support in the world of metaphysics.

All of this is an expressive, condensed prelude to the immense narrative to come, and nothing is more ample. It makes the recipient eager and awestruck, awaiting the explanation of the statement and the continuation of the story. A narrative that the First (rational mind) sees as constrained by the text's literalism, and that the Second (abstract mind) sees as liberated by the implications of meaning and the symbolism of expression.

And despite the difference in approach and reading between the First and the Second, the core narrative appears to the First as beautifully recounted and significant, while also serving the purpose of the subject matter. To the Second, it appears as a vibrant canvas of colors and light, brimming with meanings and alluding to what is broader and sweeter than the mere text of a tale or pure narrativity.

In the Opening of the Verses Lies the Detailed Story, and within their Conclusive Segments Hide the Ultimate Purposes

1. In the Opening of the Verses Lies the Detailed Story:

*So when the night covered him [with darkness], he saw a star.
He said, "This is my lord." But when it set, he said, "I like not those
that set."*

The night is not spared from differing interpretations and divergent inferences between the rational and abstract minds. To the First (Rational Mind), it is the night, the sibling of day in the duality of night and day. To the Second (Abstract Mind), it is the darkness of the soul when it buckles under the weight of burdens and the crowding of existential anxiety. The common denominator between these two readings is a thick blackness that veils and obscures landmarks. For the First, these are physical landmarks of water and earth, mountains and valleys, land and sky... For the Second, the landmarks are broader realms of philosophical visions and existential ideas that disturb sleep and reopen old wounds, unsettling moments of peace and tranquility.

They are also united by a frantic longing and a relentless pursuit for light that dispels the darkness and sweeps the desolation from these vistas and those souls. It is a light that scatters joy and tranquility into eyes thirsty for illumination... for the First. And it is a light that establishes an urgent existential answer in souls refined by passionate yearning, souls that have been, and continue to be, seeking truth and dreaming of liberation and deliverance... for the Second.

When darkness seals all its earthly portals, the eye instinctively turns to the sky, searching for light there in the deep heights. So it is with the restless soul: if paths to salvation are severed and streams of knowledge run dry for it, it searches the libraries of the mind and piles of visions for an ascension to safety. For the seeing eye finds no reassurance without light as its witness, and the insightful soul finds no solace without the mind and its intellectual outputs as its companion.

And in a night whose moon is absent, the brilliant star glimmers, and its beam becomes sweet. It flows, radiant and beautiful, soothing an eye and gladdening a heart. Abraham's weary heart clung passionately to this radiant apparition, and his mind became engrossed with it. He found it lofty and powerful, conquering darkness, consoling souls. He found it beautiful and great in its distance and station, so he seated it upon the plush cushion of his heart. He magnified its status and sanctified its presence. Then he went further than that, proclaiming it a crowned king upon the throne of majesty and power, making it his god... so says the First.

And in the thick of painful worries and anxiety, in an overwhelming nebula of existential questions, stood the human, burdened by the clay of reality and the inadequacy of self, groping for salvation. Watching for a glimmer that shines here, or a path, an ascent, that launches him far and high over there. He stood pondering the components of existence, summoning them from the storehouse of thought, examining them one after another. One would grant him a moment's pause, only for its sister to entice him, "Come hither." Then it happened that he stumbled upon a third, the most enchanting and impactful of its sisters upon the mind and heart. So, he tarried long in its dominion and the sanctuary of its majesty for a great while, crowning it his god... replies the Second.

And when he saw the moon rising, he said, "This is my lord."

But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

But how can a distant star hold its ground when the near neighbor, the moon, rises over the night of existence? The stars are eclipsed and hidden, or they circle around it with the reverence of followers, forming a coronet of narcissus and jasmine. They

offer obedience, compelled by necessity, to the one whose light has blazed forth and conquered the realms. All around it, their light has waned, so they choose stillness – whether as a truce or because they are compelled, broken.

And the Prophet Abraham loved light from his youth, sought it as a young man and in his maturity, and had not yet wearied. He was dismayed by the sight of his worshipped star defeated, casting its light brokenly before the might of the more beautiful moon. "A god never loses a battle of light," the ingenuous boy kept reasoning within himself. "For the strong only cedes the banner to the greater and stronger, and the majestic only bows to the noblest and most glorious."

As for the Abstract Mind, it sees in the setting of the star the decline of one belief, and in the nascent moon the rise of another, stronger and brighter. He had lived with his old belief for a long stretch of time. He tested it in days of tribulation, and it often failed him. He gave it the majority of his attention and many of his actions, yet it always left him orphaned in the battle for survival, without ammunition. He coexisted with it long and often, until the joy of union and the ecstasy of meeting faded for him. He learned the limits of its strength when the beam of his power grew long, so he moved on to others, searching... inferring.

For human perception – both sensory and cognitive – is in constant, unceasing evolution. He experienced life, tested the elements of existence, and learned their properties. What once sparked his curiosity in times past has today become submissive to his fingertips, easy to reach and gentle to approach. Undoubtedly, he one day stumbled upon an idea, a belief that retained its mystery and power. So, he discarded the old and committed himself to the new as a willing servant, offering generous devotion.

Then when he saw the sun rising, he said, 'This is my lord; this is greater.'

But when it set, he said, 'O my people, indeed I am free from what you associate with Allah.'

And the sun rises, and with it rises clear speech. The doubt that had resided in the soul for a while recedes. With the first ray of light, life awakens, bathing in the water of the ancient stream. It combs its hair into a waterfall of light, of gold and silk. The

flowers rise from yesterday's slumber, absorbing the sun's warmth, inhaling the cool morning breeze. And the bees, stirred by the pangs of passion for a ray of light, wander about kissing the moist mouths of flowers. Colors have revived, and movement and moving things have roused from a long slumber.

And our prophet Abraham clings to the shade of an ancient walnut tree. In his right hand, he holds a slender stick, drawing on the earth's surface the outline of a temple for his new god. For the god of yesterday did not withstand the contest, so it has retired into its ancient sanctuary. The star-guards were scattered by the beam of light, effaced by the cosmic sun. The deity has been enthroned in the sky of existence as a sun, unchallenged in its sovereignty by any celestial body. So, the least we can do is raise high monuments for it, as destinations for the intending seekers from among humanity's partners. We sanctify its majesty within them, and it bestows upon us light and warmth for as long as we remain on this stricken, so-called earth... so says the Rational Mind.

As for the Abstract Mind, it saw in the sun a new philosophy that overwhelmed and subsumed all previous ideas and beliefs before it. The human mind has ceaselessly been replacing philosophies and ideas, adopting new ones that are stronger and deeper. Like a snowball sliding down the formidable turns of time, this human's perceptions have grown. In the fire of experience and tribulation, his consciousness has matured, and his sensory and aesthetic taste has been refined. And with every awakening of the spirit and leap of thought, he has been removing icons from the shelf of sanctity and raising up others. Exactly as trees continually change their garments every spring, this human has changed beliefs like garments.

***Indeed, I have turned my face toward He who created the heavens
and the earth, inclining toward truth, and I am not of those who associate
others with Allah.***

Though the Rational Mind and the Abstract Mind followed two different paths, they finally converged at the finish line where the divine intent resides. For Abraham, the human, from the moment he became aware of his own self, he recognized the flaw in the equation of existence. He is one side, and existence in its entirety and vastness

is the other. How can the scale ever balance? There must, therefore, be a factor of control and correction for this equation of existence – this human never ceased to say. A factor that constitutes the third dimension in the triangle of existence, a factor that serves as the guarantee against annihilation in a battle where he is the certain loser.

And from that day, the mind has been feverishly searching for a support for this existence. It raises up a god and casts down a god, without settling on a single belief or conviction. The brilliant star seemed to him a god at a time when the mind was still a child crawling. The deity then became a luminous moon and a burning sun in subsequent eras, as the mind matured and thought strengthened. Until his journey finally ended with Tawhid (monotheism) and with surrendering to the inability of the intellect to comprehend the Sacred.

For the Sacred exists, evidenced by the existence of humanity and by this formidable existence. It is an existence, but unlike any other existence. It is the origin of time, yet the computer of time is incapable of perceiving it. It is the origin of place, yet no space can encompass Its being. It is in every place, and It is also in no place. It is an existence with no name, yet all names are Its names... Abraham, the human, never ceased repeating within his innermost self.

2. And within their Conclusive Segments Hide the Ultimate Purposes:

Just as the rational and abstract minds differed in interpreting the opening of the verses, they differed even more in reading their conclusive segments. And if the First (Rational Mind) sees in them nothing more than the continuation of the narrative, the Second (Abstract Mind) sees in them the very essence of the narrative and the ultimate purpose of every story. Meaning cannot stand without them, and the lessons and ultimate purposes cannot be extracted except through them. The opening verses are, to their depths, introductions, just as rain clouds are heralds of abundant good.

And if you are in doubt of what I say, skeptical, then here below I will present the evidence and proofs. I will elucidate the narrative of the abstract mind regarding the conclusive segments of the verses. I will uncover what the context of the words has

alluded to, and what the conclusive segments have brimmed with – the noble ultimate purposes and conclusions.

So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that set."

Initially, the intellect took on the task of uncovering the Sacred. It elevates one sacred thing and discards another, all while the intellect remains steadfast in its stubbornness, confident in its skills and abilities to investigate and infer. It imagined the Sacred to be like itself – material – and like materials, something that can be dissected and physically grasped. It thought It resided in the elements of existence, where its own abode and life are. So, it searched for It in stone and tree, in the stationary and the moving, and it never tired. It launched forth fervently, engaging with existent beings, sanctifying them for a time, only to quickly cast them aside after learning their attributes and properties.

Disappointments and failures of hope repeat themselves, yet the intellect remains deluded about its capabilities, proud of its tools. It scours the corners for its sacred ideal without relenting, and despite its constant failure, it does not despair. It accuses its imagined sacred objects, one after another. And it always absolves itself of any shortcoming, shielding itself from all those accusations. For if it fails with this sacred object, the next one is undoubtedly of great station, impervious to time. "The brilliant star set only because the luminous moon has shone in the pitch-black darkness of night. It displaced the small one from the throne of hearts, colonizing souls, and has settled in its place, honored. And I do not think the moon will do the same, for its radiance will not dim as long as we live, nor do I see it departing from the sky of our days..." This human never ceased to distract his soul thus.

*Then when he saw the moon rising, he said, 'This is my lord.'
But when it set, he said, 'Unless my Lord guides me, I will surely be among
the people gone astray.'*

But the matter did not settle well for the human after the setting of his precious moon. The morning sun spread its rays, wiping the eyelid of the sky, enveloping the

earth in light and joy. And in the hidden corners, the god of yesterday hid, just as its vigilant stars had hidden. And with this, the failure to uncover the Sacred repeated for the thousandth time. The loss became resounding, too difficult to erase, too heavy to lift.

Then, anxiety began to creep into the human's mind – and how far removed it will be from him once it takes hold, establishes its foundations, and settles in. For constant failure undoubtedly indicates flawed tools and a futile approach; the intellect never ceased to debate the soul, arguing with it. These illusions keep falling, one after another. We lavish them with gifts and cushions, yet they betray us. We fortify the fringes for them as a temple, only for them to leave us bewildered at the first turn and depart. These are not the qualities of the Sacred, nor are those sacred actions; this human kept telling his soul.

Belatedly, the intellect felt the inadequacy of its tools to perceive the Sacred. It had sought It long and hard, but each time, its share was failure. And failure – nothing but failure – will be the harvest of its coming days if the Sacred deliberately conceals Itself and intentionally withholds. "If only my hope towards It would be heard, and my supplication for near disclosure would be raised to Its Majesty. Then bestow the virtues of unveiling, and grant, at last, the overflow of knowledge and the bliss of grace;" this human cried out, pleading and humbling himself.

*Then when he saw the sun rising, he said, 'This is my lord; this is greater.'
But when it set, he said, 'O my people, indeed I am free from what you
associate with Allah.'*

With each doctrinal experience, the intellect arrived at important philosophical conclusions, for the intellect is evolutionary by nature, and this is one of its most beautiful qualities. Initially, the intellect prided itself on its ability to uncover and often exaggerated it. It was deluded by its skills in revealing the Sacred, believing It existed in the material world where it itself resides. It searched for It in the tree, in the stone, in the fire when the flame is strong. It searched for It in the distant star, the luminous moon, and the burning sun, yet the Sacred always eluded its pursuit. For the sun eclipses the faint light of the moon, just as the moon extinguishes the

radiance of the distant star. And everything becomes a dark celestial body once the intellect is ignited by the light of a new thought.

After experiencing the inadequacy of its tools and becoming certain of the failure of old research methods, the intellect turned to the spirit for counsel. Belatedly, it realized the futility of treading the same paths to achieve goals other than those. It also understood that the third dimension of existence is unlike anything they claim. It immerses itself in the depth of Its light, but how can it comprehend Its very essence? All insights point to It, yet the senses fail to reach It. Every moving and stationary thing evidences It, yet the intellect remains perplexed, orbiting around It but never alighting upon It.

The intellect realized the futility of framing and moved from restriction to abstraction. It recognized the limitation of sight and employed insight, traveling far and high. It cast aside its ancient tools and clung solely to the primordial nature. It surrendered the reins to the spirit, which carried it on ascending currents of submission, transporting it from one plane to another until it reached the Lote Tree of the Ultimate Boundary, where purpose and desire reside.

There, names dissolve and forms are consumed, and in the ether, the flow of musk blends with the fragrance of ambergris. The spirit slumbers on the melody of eternity, content and at peace, and the intellect enjoys the completeness of revelation and the certainty of unveiling.

***Indeed, I have turned my face toward He who created the heavens
and the earth, inclining toward truth, and I am not of those who associate
others with Allah.***

The intellect believed in the oneness of the Sacred, so it stripped all those semblances of sanctity. And before that, it believed in the inability of matter to comprehend That which has no matter, and the inability of rational deduction to fathom That which has no limit. For the intellect is woven from matter, and thought is an edifice whose layers are made from the rock of reality and the sand of days. Thus, the intellect cannot fully grasp the meaning, for the meaning has no parallel in existence nor any

opposite. Nor can it encompass the attributes, for at the threshold of the throne of majesty, all those dualities and opposites have melted away.

*The intellect believed in the oneness of the Sacred, so it cast off all those names from It, retaining only one name that holds a meaning sufficient to provide solace. It called upon It by this name when the Sacred became impossible to grasp by any other name or form. It called upon It by this name when it became certain of the correctness of the indication and the precision of the reference. It called It *Al-Fāṭir* (the Originator), and without being the Originator, It would not have answered its call.*

He is Al-Fāṭir because He originated all creatures and did not deprive anyone of an innate nature. He is Al-Fāṭir because He is the source of every innate nature, and the ultimate purpose of every sound primordial disposition. All creation, in their waking and sleeping, operate through systems and programming based on their innate nature. And all creation, through their innate nature, find their salvation as an ascent of light and a beacon of guidance. If creatures surrender to their authentic innate nature, they are saved, and their hope, whether immediate or ultimate, will not be in vain. But if they lose their innate nature, they are lost, and with it, they lose the paths of the earth and the ways of the heavens. All the most beautiful names point to Him, yet Al-Fāṭir remains the most beautiful in excellence and the purest in indication. God's creatures call upon Him by these names, and Abraham, the human, chose Al-Fāṭir as the name for his Sacred and found it sufficient.

The Result: The Vision

Millions of years have passed with the intellect searching for the meaning of the third dimension of existence, and this Qur'an has condensed them into three clear verses. Millions of relics and archaeological finds have been unearthed and then deciphered, yet in three short sentences came immense tidings... came the clear exposition. Millions of minds have spent themselves probing humanity's doctrinal history, yet the most generous in description and the most definitive in exposition is the firm Book, the noble Qur'an.

From one setting entity to another, Abraham, the human, transferred his object of worship, until he finally settled upon the Originator of the heavens and the earth. All names point to Him, all insights lead to Him, yet for so long the meaning

remained obscured amidst the clutter of visions and abundant illusions. With every awakening of the spirit and stirring of thought, a symbol falls away and an illusion dissipates – yet the intellect has not yet reached its salvation and security. It measured its sacred ideal by its own measure and went astray; it desired it to match its desires, wishes, and whims, so it wandered far in misguidance and never arrived. Only when it cast aside its ruler and tools, and surrendered the reins of the soul and intellect to the primordial nature, did it find guidance... It drank from the sweet water of meaning, and in the light of great revelation it still wades.

Example Two:

Allah the Almighty says:

***His command is only when He intends a thing that He says to it,
"Be," and it is. (Qur'an 36:82)***

The Rational Mind sees the command as having already become reality, while the second letter of its verb remains within the realm of will and has not yet been uttered. How could the action be delayed when the Commander is Omnipotent, whose command cannot be repelled? In the blink of an eye, the action occurs; there is no delay or postponement when the matter is referred to the Almighty. This is a deduction that holds the possibility of being correct, though the Abstract Mind holds a different, novel opinion.

The Abstract Mind also agrees that the divine will is a command that must be executed, thus aligning with the Rational Mind in essence. However, the Abstract Mind leaves the timing of the realization of these divine wills to the future and coming time, and herein lies its great disagreement with the Rational Mind.

If the divine will is in the imperative verb (Be!), then the manifestation of the wills occurs after the (and) of the future as seen in the English version (and it is). Had the Creator intended immediate execution, He would have omitted the (and) of the future and mandated the response to the command in the present tense, so (It is!) would have replaced the verb (and it shall be). No phrasing would be more suitable for immediacy and instant execution than (Be! It is!) – and eloquence is an art in

which the Noble Qur'an specializes, knowing its intricacies and all its rules... the Abstract Mind adds, continuing to elaborate from its free perspective.

If this were not the case, then what is the Rational Mind's explanation for His declaration, Glorified and Exalted be He:

***And the heaven We constructed with strength, and indeed,
We are [its] expander. (Qur'an 51:47)***

"Hands" are tools of action, and tools only belong to an active agent. An agent does not act without actions. Actions are efforts that consume time and energy due to an inherent inadequacy in tools, regardless of their craftsmanship and perfection. If divine wills were self-executing instantly, they would not need all those hands and tools for their command to become reality.

Since the matter is settled, and it is clear that the construction of the heaven is an action of hands and skill, the requirement of the divine declaration is that those hands belong to the builders entrusted with constructing the heaven; and these are creatures from the soldiers of the Most Merciful, some of whom we know and some we do not. They are, I presume, the primal matter, the firstlings of creation; those who vigilantly oversee the execution of divine wills and are diligent in doing so.

And what does the Rational Mind also say about His statement, Exalted be He:

***The creation of the heavens and earth is greater than the creation of
mankind, but most of the people do not know. (Qur'an 40:57)***

There is no disparity in creation for the Creator, who is of immense power and perfect attributes. Disparity occurs and becomes certain when the realization of divine wills becomes the specialty of His creatures... says the Abstract Mind. The creation of the heavens and the earth is far greater than your creation, O human, as the Knower of the unseen has explicitly declared. With such a divine declaration, immediacy is logically and practically negated regarding the timing of the realization of divine wills.

God's creatures consume time in their actions due to an inherent inadequacy in their essence and an original limitation in their capacity. Thus, every action has its share from the clock of time. It increases or decreases depending on the size and magnitude

of this action. If divine wills were self-executing and instantaneous, all actions would be equal in their time of occurrence and the energy required... the Abstract Mind continues its discourse, then adds further.

The most clear and indicative divine declaration remains His saying, Exalted be He:
And We created the heavens and the earth and what is between them in six days, and no weariness touched Us. (Qur'an 50:38)

The Speaker is the Creator, the Originator, the Fashioner – Glorified are His beautiful names. The divine day is of immense duration, long, while our day is short in span and feeble. After all this, does the matter require from me or you lengthy explanations or detailed elaborations?!

Therefore, divine wills remain supreme commands that must be realized and executed, according to both the Rational and Abstract Minds. However, the actions that realize those wills are attributed to God, the Absolutely Powerful, according to the First (Rational Mind), and to those lesser than Him in power and attributes according to the Second (Abstract Mind). Thus, the realization of divine wills is an action executed immediately, as affirmed by the First, and delayed and gradual, as stated by the Second.

The Essence of the Discourse

Humankind has long been graced with the virtues of two minds: one that measures and a second that deviates from measurement. The second has often initiated a dream, and the first has efficiently striven to realize and build the second's dream. Whenever the second sketches the contours of a distant horizon, you see the first mobilizing multitudes toward that horizon. And when the second launches a disc into space, the first hits it with a precise arrow from its quiver. The second incessantly pushes the ceilings of dreams farther and higher, launching discs into the void, never ceasing to launch more. The first never tires of hunting the second's discs, nor does it weary in striving to reach the new ceiling. Thus, the two actions complement each other in service of a creature whom the Creator has often described as stubbornly ungrateful.

Yes, partners in existence! Humankind could never have tread upon the surface of our nearest neighbor (the moon) without a rational mind that manufactures machinery and melts iron. Nor could it have breached the boundaries of a burning sun without calculation and the action of a formidable computer. Without the rational mind, humanity would never have established a king's throne, nor built for itself that ancient glory. For without stone, structures cannot soar, and without numbers, there can be no multitude.

But how could humanity attain a dream without a dream and a dreamer possessed? How could it hit a target when the target is folded within the unseen, not yet manifest? The eye cannot spot a horizon that the insight of a discerning knower has not first apprehended. The soul cannot climb an ascent that the spirit of a wandering lover has not already explored. For in the primordial origin, the moon was the love of an infatuated, enamored soul, just as the sun agitated the heart of a worshipper, inflaming his passions. And much later came those who worked to realize the dream of the sleepless pioneers, paving the way for the dream's possibility.

So do not despair, partner in existence, over a mind that has strayed and diverged from the free flock. And do not cast away in anger a spirit that has wandered into paths previously unknown. For perhaps the innovation carries the rain for a barren land, just as the stray one may guide the flock to a sure salvation.

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