

The Six Days of the Creation

Question: "Say: Is it that ye disbelieve in Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds. He made therein Rawasy (stabilizers) from above and bestowed blessings in it, and gave due measure therein the sustenance, in four Days, for those who question.

And then He established it until to the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience."

"And so He completed them as seven skies in two Days, and He inspired to each sky its command. And We adorned the sky of the world with lamps, and protected it. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge." [Qu'ran Surat Fussilat (41):9-12]

Why was the period of creating the earth and its sustenance four days, while the creation of the skies was two days since the skies are greater?

Answer: In the Name of Allah the Abundantly Merciful and Intensely Merciful

Praise due to Allah the Lord of the Worlds and Peace be upon Muhammed and the family of Muhammed, the Imams and the Mahdis

The Most High said: "Say: Is it that ye disbelieve in Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds."

He created the earth in a day and created its sustenance in a day, so the earth and what is within it from the non-living things in one day and what is on the earth from the living things (plants and animals) in one day.

And the Most High said: "He made therein Rawasy (stabilizers) from above and bestowed blessings in it, and gave due measure therein the sustenance, in four Days, for those who question"

"He made therein Rawasy (stabilizers) from above" And they are the mountains and they are included within the first day in the world of the bodies, meaning they (the mountains) manifested on (the earth) from above (meaning from the sky), or else what appears from the earth meaning mountains being above it, are a lot less than what is

sunk inside the interior of the earth, so more than 2/3 of the mountain is sunk inside the interior of the earth. And that is why they were called (Rawasi/stabilizers) meaning they are the reason for (Irsa) stabilizing the earth. So, it is as if they are the pegs of the earth to make it firm.

"And the mountains are its pegs" [Surat An-Naba (78):7] , meaning to make firm the surface of the earth and preventing it from movement with the movement of the interior of the earth which is continuous and the Most High said: "Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do." [Surat An-Naml (27):88]. Meaning it moves but with the movement of the earth, so it prevents the surface of the earth from imbalance and detachment from the interior of the earth, so the movement of the earth becomes balanced.

"And bestowed blessings within it": It is the water, the blessings descending from the sky and it is from the first day in the world of the bodies: "If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds." [Surat Al-A'raf (7):96]

"and gave due measure therein the sustenance, in four Days, for those who question.": In this world of the bodies are two days: A day of the earth and water, and the day of the living (plants and animals).

And His saying the Most High: "four days"; because the Rawasi (stabilizers) are from this world of the bodies; they are the appearance of the complete sky, and they are the stabilizers of the universe.

And the saying of the Most High: "From above" meaning that the sky manifested within it.

"And bestowed blessings with it": And the blessings in this world of the bodies are: Water, and it is the appearance of the blessings of the six skies, and the blessings is the knowledge in the sky.

So these two commands: "And made therein stabilizers from above" and "blessed within it" they are both two days for the seventh complete sky and the 6 ideal skies.

"And then He established it until to the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience."

“And so He completed them until the seven skies in two Days, and He inspired to each sky its command.

And We adorned the sky of the world with lamps, and protected it. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge”

"And so He completed them until the seven skies in two Days" And it is the seventh complete sky, and the six ideal skies are lower than it and the sky of the bodies (the earth in the broader meaning whereby it includes the sun and planets).

He created the seventh in one day, and the Malakoot (6 skies) in one day, and the sky of the bodies in one day, and inspired for each sky its command in one day.

In one day, inspired the command in the seventh sky and in one day inspired the command in the Malakootya (6 skies) and on one day inspired the command in the Mulk (ownership).

Meaning that the (skies and the earths) were completed in two days: a day for creation, a day for the command.

"And we designed the sky of the world (Dunya)with lamps and a protection":

And this follows to the first day of the earth; because the sky of the world (Dunya) is divided into two skies and they are: (the first ideal sky) and the (sky of the world(Dunya) Jismanya [the bodies]), so they are one sky from one direction; by the engagement of the first sky with the world of the bodies (AlJismani), an engagement of direct management.

And two skies: because the first: Is the Malakoot (sky possessor) of the bodies, so both of them are expressed as the sky of the world; because the first sky is the Malakoot (sky possessor) of the bodies, and they are completely connected.

So, the souls are in the first sky and while they manage the bodies of the sky of the world, you don't see a detachment between the soul of the human and his body! And at the same time: you don't see the difference between the soul of the human and his body!

From what has been presented, you will know that the **six days** are:

The seventh sky was created in **one day**, and its sustenance (command) in **one day**.

And the six skies were created in **one day**, and their sustenance (command) in **one day**.

And the earth (and with it is the world of the bodies 'Jismani') in **one day**, and its sustenance is in **one day**.

Or the light which was created and its command in two days, and the example (Malakoot) was created in two days and the Mulk [ownership] (the bodies) and its sustenance in two days and so forth...

And you must pay attention that the first sky is the end of the sky of the world (Dunya) meaning that the sky of the world begins in this world of the bodies, and ends at the first spiritual Malakooti world (first sky), meaning that the end of it is the link of connection, and its end or the link of connection is the first sky, and in the Zyara of AlJame'a "[and the Proofs of Allah upon the people of Dunya \(world\) and the Last \(Akhira\) and the First \(Ula\)..](#)"

And in the Quran: "[And He is Allah: There is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall ye \(all\) be brought back.](#)" [Surah Al-Qasas (28):70] And the Most High: "[And ye certainly know already the first form of creation: why then do ye not celebrate His praises?](#)" [Surat Al-Waqi`ah (56):62]

And in the first is a world: The Atoms (Al-Tharr) and the Return (Raj'a), and therein are the souls, and Allah the Exalted and Mighty did not look at the world of the bodies ever since He created it, as what the Messenger of Allah pbuhap said, the focus of importance starts from the end of the world of the bodies and it is at the end of the sky of the world (Dunya) and this is the end of the first sky.

And the Most High said: "[And We have made, above you, seven tracts; and We are never unmindful of \(our\) Creation.](#)" [Surat al-Mu`minun (23):17]. And the seven tracts are: (seven skies) from the first sky to the seventh sky, and the sky of the world/bodies is not from it; because its not above us but we are in it, so it surrounds us and it is (under us and above us and at all the sides of the earth): "[They ask thee to hasten on the Punishment: and verily hellfire is encompassed with disbelievers](#)" [Surat Al-Ankabut (29):54]

And it will be clarified for you why I mentioned this verse at this place.

And this means that the skies, if they were counted by this detail, they would become eight and not seven; but the Dunya (world) Jismanya (of the bodies) is a part of the sky of the world (Dunya) from the first sky and sky of the bodies, so if the first or Dunya gets mentioned it becomes included because its part of it and it follows it.

And the sky of the bodies, at one time its counted to be the (earth), and at the other time its counted to be (the sky of the world [Dunya]); because its the mirror side from it. And in the sky of the bodies is the earth and all the seven earths; and the seventh is (Jahanam/hellfire). Likewise, Janna (heaven) is in the second sky as for the first one what exists is the (the worldly heaven) and it is the heaven of Adam; because the first as what I mentioned it is part of the sky of the world, and its Malakoot of it.

From Ali son of Ibraheem from his father from Ahmed son of Muhammed son of Abi Naser from Al Hussain son of Mayser he said: I asked Aba Abdullah pbuh about the heaven of Adam pbuh he said: "A heaven from the heavens of the Dunya (world) the sunrise appears and the moon, if it was from the heaven of the hereafter, he wouldn't have come out of it at all."

"And we have designed the sky of the world with lamps and a protection": And the lamps are the Prophets and Messengers and successors pbuh protecting those who follow them from the whispers of the satans through teachings and Divine morals that they teach the people with.

And their appearance in the sky of the bodies by planets and bright suns, how much of darkness is in the sky and how few are the stars in comparison with the dark part, like on the earth, how few are the Prophets and how much of those who fought them and turned away from them and did not give victory to them. So, always few are the Prophets and successors and ansars (supporters) those who give victory, like there are (the few stars in the sky of the bodies).

And at the end of the movement of the great orbit (meaning the arc of descension), and the start of its ascension to the direction of the hereafter, this world of the bodies will transform into Jaheem (fire) burning. So, those who chose the ornaments of the earth, their punishment will be to return to what they've chosen and sinned against Allah for it or say they'll remain within it; because it will be Jahanam from their works and actions and their oppression.

And now it has been clarified for you the occasion of this previous verse: "They ask thee to hasten on the Punishment: and verily hellfire is encompassed with disbelievers"

And during the start of the ascension of the (arc of descension), the (world of the Raj'a/Return) will start, and it is another world and another test for those who were pure in Imaan (belief) and to those who were pure in Kufr (disbelief). And the World of the Raj'a starts from the end of the 12th Mahdi's Kingdom and he is the Riser that Al Hussain pbuh emerges to.

"And then He established it until to the sky, and it had been (as) smoke: He said to it and to the earth: Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience."

And so He completed them as seven skies in two Days, and He inspired to each heaven its command. And We adorned the world of the sky with lamps, and protected it. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge."

And whoever assumes that the one who reads it that (Thuma/and then) refers to [Ba'dya]: meaning 'Thuma/'and then' after He created the earth and gave due measure its sustenance. and so he established until the sky.

And in reality it is not referring to that, but the meaning of (Thuma/and then) it is (Tawbeekh/rebuking) by inflecting the brief statements and especially not the creation of the earth, meaning inflecting the Tawbeekh/rebuking in the aforementioned verses,

"Is it that ye disbelieve in Him Who created the earth", so it means here: "So then isn't he the one who established it until the sky....so how can you disbelieve in him"

And pay attention that this last verse He mentioned the sky and the earth: "and it had been (as) smoke so He said to it and to the earth: "Come willingly or unwillingly!" So, if the earth was created before that, what is the meaning that He created it again "(Come willingly or unwillingly)"?! The point here is, that the clarification of the picture is at a different shape and from a different direction, whereby in the previous verses "Is it that ye disbelieve in Him Who created the earth....", detailing and a mention of the blessings that the Exalted and Mighty bestowed, and these verses: "And then He established until the sky.. " is a clarification about the condition of the creation meaning the clarification of this verse: "Verily, when He intends a thing, His Command is, "be", and it is!" [Surat Ya Sin (36):82]

And in these stages is a meaning that the creation of the seventh sky and then the six skies and then the world of the bodies must be arranged in this sequence because they rely on each other, and its impossible to create the six skies before the seventh because they (the six skies) have been created from the seventh, and its impossible to create the bodies without creating the six skies because they were created from the six skies, and especially the first one which is connected with it (meaning with the bodies), and the first is the world of the Atoms (Al Tharr) and it is the world of the Raj'a; from it we have entered into the world of the bodies after we were created in the Atoms. And we will exit out of the world of the bodies to it in the world of the Raj'a, and this is the arc of descension as it has three pillars; likewise the arc of ascension has three pillars and so that it becomes six, and they are: (the shield of David), and the shield of the Prophets and the shield of the successors.

As for the six days of the creation: They are not days, meaning periods of time; but they are stages, meaning six stages and they are significant and important. Its significance for the first stage is - that the light gets created and its command, and then the Malakoot (6 skies) and its command, and then the [world of the] bodies and their sustenance - that every stage relies on the stage that precedes it. So, these six stages are inevitable, meaning that significance for the first day (first stage) is to create the seventh sky, and in the second (the second stage) its command gets created; because its command was created from it, so its significance for it to come later by a stage and then create from it and from its command the example [Mithaal] (AlMalakoot) of the six skies until the first (and its the end of the sky of the world), and then create from Al Malakoot its command; because it was created from it, so on the third day is the Malakoot and on the fourth its command; so the Malakoot is relying on the creation of the seventh (the first day) and its command (second day), so then its inevitable to create Al Malakoot on the third day (stage) and then its command on the fourth; relying on it because it was created from it.

And likewise for the fifth and sixth, meaning he created the world of the bodies or the universe of the bodies or the earth (in the broader meaning); thus it comprises the earth that we are in and all the planets and the suns; then, create therein its sustenance; because its created from it. So, the plants were created from the earth and on it, they grow and the animals are created from the earth and on it, they live and get sustained.

And these six days or six stages are inevitable and the creation requires it by the arrangement. So, the lower needs the higher and is poor towards it and the bodies (Al Mulk/Ownership) or the World of the Shahada (where we observe and see) is poor towards the Malakoot (6 skies), and the Malakoot requires it and is poor towards the light (the complete sky) meaning, in another expression: That all of it was created in two days as what the Most High said: "And then He established until the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or

unwillingly." They said: "We do come (together), in willing obedience. "And We adorned the sky of the world with lamps and (provided it) with guard.

Such is the Decree of (Him) the Exalted in Might, Full of Knowledge."

Because He created the seventh sky and its command in two days, and the rest from it and it is the manifestation of it and the appearance of it, and what has been decreed in the seventh sky happens in the Malakoot (6 skies); and what happens in the Malakoot, happens in the Mulk and the vision that you see and that happens in the bodies, it is nothing but a command which happened in the Malakoot and after that it happened within the world of the bodies.

Ahmed Alhasan

Successor and messenger of Imam Al Mahdi

Question 175 of Allegories