# Wisdom of the All-Wise Qur'an- Part I[[1]](#footnote-1)

*In the Name of God, the Merciful, the Compassionate.*

*And he who has been given wisdom has been given great good (2:269)*

 [This Word consists of a brief comparison between the sacred wisdom of the All-Wise Qur'an and the wisdom of philosophy and science, and a concise summary of the instruction and training which Qur'anic wisdom gives to man in his personal life and social life, and an indication of the Qur'an's superiority to other Divine words, and to all speech. There are Four Principles in this Word.]

# First Principle: Qur’anic wisdom vs. that of philosophy

Look through the telescope of the following story which is in the form of a comparison, and see the differences between Qur'anic wisdom and that of philosophy and science:

One time, a renowned Ruler who was both religious and a fine craftsman wanted to write the All-Wise Qur'an in a script worthy of the sacredness in its meaning and the miraculousness in its words, so that its marvel-displaying stature would be arrayed in wondrous apparel. The artist-King therefore wrote the Qur'an in a truly wonderful fashion. He used all his precious jewels in its writing. In order to indicate the great variety of its truths, he wrote some of its embodied letters in diamonds and emeralds, and some in rubies and agate, and other sorts in brilliants and coral, while others he inscribed with silver and gold. He adorned and decorated it in such a way that everyone, those who knew how to read and those who did not, were full of admiration and astonishment when they beheld it. Especially in the view of the people of truth, since the outer beauty was an indication of the brilliant beauty and striking adornment in its meaning, it became a truly precious antique.

Then the Ruler showed the artistically wrought and bejeweled Qur'an to a European philosopher and to a Muslim scholar. In order to test them and for reward, he commanded them: *“Each of you write a work about the wisdom and purposes of this!”* First the philosopher, then the scholar composed a book about it. However, the philosopher's book discussed only the decorations of the letters and their relationships and conditions, and the properties of the jewels, and described them. It did not touch on their meaning at all, for the European had no knowledge of the Arabic script. He did not even know that the embellished Qur'an was a book, a written piece, expressing a meaning. He rather looked on it as an ornamented antique. He did not know any Arabic, but he was a very good engineer, and he described things very aptly, and he was a skillful chemist, and an ingenious jeweler. So this man wrote his work according to those crafts.

As for the Muslim scholar, when he looked at the Qur'an, he understood that it was the Perspicuous Book, the All-Wise Qur'an. This truth-loving person neither attached importance to the external adornments, nor busied himself with the ornamented letters. He became preoccupied with something that was a million times higher, more elevated, more subtle, more noble, more beneficial, and more comprehensive than the matters with which the other man had busied himself. For discussing the sacred truths and lights of the mysteries beneath the veil of the decorations, he wrote a truly fine commentary. Then the two of them took their works and presented them to the Illustrious Ruler. The Ruler first took the philosopher's work. He looked at it and saw that the self-centered and nature-worshipping man had worked very hard, but had written nothing of true wisdom. He had understood nothing of its meaning. Indeed, he had confused it and been disrespectful towards it, and ill-mannered even. For supposing that source of truths, the Qur'an, to be meaningless decoration, he had insulted it as being valueless in regard to meaning. So the Wise Ruler hit him over the head with his work and expelled him from his presence.

Then he looked at the work of the other, the truth-loving, scrupulous scholar, and saw that it was an extremely fine and beneficial commentary, a most wise composition full of guidance. *“Congratulations! May God bless you!”*, he said. Thus, wisdom is this and they call those who possess it knowledgeable and wise. As for the other man, he was a craftsman who had exceeded his mark. Then in reward for the scholar's work, he commanded that in return for each letter ten gold pieces should be given him from his inexhaustible treasury.

If you have understood the comparison, now look and see the reality:

The ornamented Qur'an is this artistically fashioned universe, and the Ruler is the Pre-Eternal All-Wise One. As for the two men, one —the European— represents philosophy and its philosophers, and the other, the Qur'an and its students. Yes, the All-Wise Qur'an is a most elevated expounder, a most eloquent translator of the Mighty Qur'an of the Universe. Yes, it is the Criterion which instructs man and the jinn concerning the signs of creation inscribed by the pen of power on the pages of the universe and on the leaves of time. It regards beings, each of which is a meaningful letter, as bearing the meaning of another, that is, it looks at them on account of their Maker. It says, *“How beautifully they have been made! How exquisitely they point to their Maker's beauty!”,* thus show the universe's true beauty. But the philosophy they call natural philosophy or science has plunged into the decorations of the letters of beings and into their relationships, and has become bewildered; it has confused the way of reality. While the letters of this mighty book should be looked at as bearing the meaning of another, that is, on account of God, they have not done this; they have looked at beings as signifying themselves. That is, they have looked at beings on account of beings, and have discussed them in that way. Instead of saying, *“How beautifully they have been made,”* they say *“How beautiful they are,”* and have made them ugly. In doing this they have insulted the universe, and made it complain about them. Indeed*, philosophy without religion is a sophistry divorced from reality and an insult to the universe.*

# Second Principle: Personal life

A comparison between the moral training the wisdom of the All-Wise Qur'an gives to personal life and what philosophy and science teach:

The sincere student of philosophy is a pharaoh, but he is a contemptible pharaoh who worships the basest thing for the sake of benefit; he recognizes everything from which he can profit as his 'Lord'. And that irreligious student is obstinate and refractory, but he is wretched together with his obstinacy and accepts endless abasement for the sake of one pleasure. And he is abject together with his recalcitrance and shows his abasement by kissing the feet of satanic individuals for the sake of some base benefit. And that irreligious student is conceited and domineering, but since he can find no point of support in his heart, he is an utterly impotent blustering tyrant. And that student is a self-centered seeker of benefit whose aim and endeavor is to gratify his animal appetites; a crafty egotist who seeks his personal interests within certain nationalist interests.

However, the sincere student of Qur'anic wisdom is a servant, but he does not stoop to worship even the greatest of creatures; he is an esteemed slave who does not take a supreme benefit like Paradise as the aim of his worship. And its student is humble; he is righteous and mild, yet outside the limits of his Maker's leave, he would not voluntarily lower and abase himself before anything other than his Maker. And he is weak and in want, and he knows his weakness and poverty, but he is self-sufficient due to the wealth which his All-Generous Lord has stored up for him in the hereafter, and he is strong since he relies on his Master's infinite power. And he acts and strives only for God's sake, for God's pleasure, and for virtue.

Thus, the training the two give may be understood from the comparison of the two students.

# Third Principle: Social life

The training philosophy and science and Qur'anic wisdom give to **human social life is this**:

Philosophy accepts 'force' as its point of support in the life of society. It considers its aim to be 'benefits'. The principle of its life it recognizes to be 'conflict'. It holds the bond between communities to be 'racialism and negative nationalism'. Its fruits are 'gratifying the appetites of the soul and increasing human needs'. However, the mark of force is 'aggression'. The mark of benefit —since they are insufficient for every desire— is 'jostling and tussling'. While the mark of conflict is 'strife'. And the mark of racialism — since it is nourished by devouring others— is 'aggression'. It is for these reasons that it has negated the happiness of mankind.

As for the Qur'anic wisdom, its point of support is 'truth' instead of force. It takes 'virtue and God's pleasure' as its aims in place of benefits. It takes the principle of 'mutual assistance' as the principle of life in place of the principle of conflict. And it takes 'the ties of religion, class, and country' to be the ties bonding communities. Its aim is to form a barrier against the lusts of the soul, urge the spirit to sublime matters, satisfy the high emotions, and urging man to the human perfections, make him a true human being. And the mark of 'the truth' is accord. The mark of virtue is 'solidarity'. The mark of mutual assistance is 'hastening to assist one another'. The mark of religion is 'brotherhood' and 'attraction'. And the mark of reining in and tethering the soul and leaving the spirit free and urging it towards perfections is 'happiness in this world and the next'.

# Fourth Principle

If you want to understand the Qur'an's superiority among all the Divine scriptures and its supremacy over all speech and writings, then consider the following two comparisons:

**The First:** A king has two forms of speech, two forms of address. One is to speak on his private telephone with a common subject concerning some minor matter, some private need. The other, under the title of sublime sovereignty, supreme vicegerent, and universal rulership, is to speak with an envoy or high official for the purpose of making known and promulgating his commands, to make an utterance through an elevated decree proclaiming his majesty.

**The Second:** One man holds the mirror he is holding up to the sun. He receives light containing the seven colors according to the capacity of the mirror. He becomes connected to the sun through that relation and converses with it, and if he directs the light-filled mirror towards his dark house or his garden covered by a roof, he will benefit, not in relation to the sun's value, but in accordance with the capacity of the mirror. Another man, however, opens up broad windows out of his house or out of the roof over his garden. He opens up ways to the sun in the sky. He converses with the perpetual light of the actual sun and speaks with it, and says in gratitude through the tongue of his disposition: *“O you beauty of the world who gilds the face of the earth with your light and makes the faces of the flowers smile! O beauty of the skies, fine sun! You have furnished my little house and garden with light and heat the same as you have them.”* Whereas the man with the mirror cannot say that. The reflection and works of the sun under that restriction are limited; they are in accordance with the restriction. Look at the Qur'an through the telescope of these two comparisons and see its miraculousness and understand its sacredness.

The Qur'an says: *“If all the trees on the land were to become pens and all the seas ink, and if they were to write the words of Almighty God, they would never come to the end of them.”* Now, the reason the Qur'an has been given the highest rank among the infinite words of God is this: the Qur'an has come from the Greatest Divine Name and from the greatest level of every Name. It is God's Word in respect of His being Sustainer of All the Worlds; it is His decree through His title of God of All Beings; an address in regard to His being Creator of the Heavens and the Earth; a conversation in regard to absolute dominicality; a pre-eternal address on account of universal Divine sovereignty; a note-book of the favors of the Most Merciful One from the point of view of His all-embracing, comprehensive mercy; a collection of communications at the beginnings of which are sometimes ciphers related to the sublime majesty of the Godhead; a wisdom-scattering holy scripture which, descending from the reaches of the Greatest Name, looks to and inspects the all-comprehensive domain of the Supreme Throne. It is for these reasons that the title of Word of God has been given with complete worthiness to the Qur'an.

In respect to the other Divine Words, they are speech which has become evident through a particular regard, a minor title, through the partial manifestation of a particular Name; through a particular dominicality, special sovereignty, a private mercy. Their degrees vary in regard to particularity and universality. Most inspiration is of this sort, but its degrees vary greatly. For example, the most particular and simple is the inspiration of the animals. Then there is the inspiration of the ordinary people; then the inspiration of ordinary angels; then the inspiration of the saints, then the inspiration of the higher angels. Thus, it is for this reason that a saint who offers supplications directly without means by the telephone of the heart says: *“My heart tells me news of my Sustainer.”* He does not say, *“It tells me of the Sustainer of All the Worlds.”* And he says: *“My heart is the mirror, the throne, of my Sustainer.”* He does not say, *“It is the throne of the Sustainer of All the Worlds.”* For he can manifest the address to the extent of its capacity and to the degree nearly seventy thousand veils have been raised. Thus, however much higher and more elevated is the decree of a king promulgated in respect of his supreme sovereignty than the insignificant speech of a common man, and however much more abundantly the effulgence of the sun in the sky may be benefited from than the manifestation of its reflection in the mirror, and however greater is its superiority, to that degree the Qur'an of Mighty Stature is superior to all other speech and all other books.

After the Qur'an, at the second level, the Holy Books and Revealed Scriptures have superiority according to their degree. They have their share from the mystery of that superiority. If all the fine words of all men and jinn which do not issue from the Qur'an were to be gathered together, they still could not attain to the sacred rank of the Qur'an and imitate it. If you want to understand a little of how the Qur'an comes from the Greatest Name and from the greatest level of every Name, consider the universal, elevated statements of *Ayat al-Kursi* and the following verses:

*And with Him are the keys of the Unseen (6:59)*

*O God! Lord of All Dominion (3:26)*

*He draws the night as a veil over day, each seeking the other in rapid succession; He created the sun, the moon, and the stars, [all] subject to His command, (7:54)*

*O Earth, swallow up your water! And O Sky, withhold your rain! (11:44)*

*The heavens and the earth and all within them extol and glorify Him. (17:44)*

*The creation of you all and the resurrection of you all is but like that of a single soul. (31:28)*

*We did indeed offer the Trust to the heavens, and the earth, and the mountains. (33:72)The Day that We roll up the heavens like a scroll rolled up for books [completed], (21:104)*

*No just estimate have they made of God, such as is due to Him: on the Day of Judgement the whole of the earth will be but His handful (39:67)*

*Had We sent down this Qur'an on a mountain, you would indeed have seen it humble itself and cleave asunder for fear ofGod. (59:21)*

And study the Suras which begin *al-Hamdulillah,* or *Tusabbihu,* and see the rays of this mighty mystery. Look too at the openings of the *Alif. Lam. Mim.'s,* the *Alif. Lam. Ra.'s,* and the *Ha. Mim's,* and understand the Qur'an's importance in the sight of God.

If you have understood the valuable mystery of this Fourth Principle, you have understood that revelation mostly comes to the prophets by means of an angel, and inspiration is mostly without means. You will have also understood the reason why the greatest saint cannot attain to the level of a prophet. And you will have understood too the Qur'an's sublimity and its sacred grandeur and the mystery of its elevated miraculousness. So too you will have understood the mystery of the necessity of the Prophet Muhammad's Ascension, that is, that he went to the heavens, to *the furthest Lote-tree,* to *the distance of two bow-lengths,* offered supplications to the All-Glorious One, Who is *closer to him than his jugular vein,* and in the twinkling of an eye returned whence he came. Indeed, just as the Splitting of the Moon was a miracle of his messengership whereby he demonstrated his prophethood to the jinn and mankind, so the Ascension was a miracle of his worship and servitude to God whereby he demonstrated to the spirits and angels that he was God's Beloved.

*O God, grant blessings and peace to him and to his Family as befits Your mercy, and in veneration of him. Amen.*

# Wisdom of the All-Wise Qur'an- Part II[[2]](#footnote-2)

*In the Name of God, the Merciful, the Compassionate.*

*And We send down [stage by stage] in the Qur'an that which is a healing and a mercy to those who believe (17:82) \* We have not instructed [the Prophet] in poetry, nor is it meet for him (36:69)*

If you want to compare the results yielded by the wisdom of the All-Wise Qur'an and of the sciences of philosophy, and their instruction and teaching and the degrees in their knowledge, then listen carefully to the following words:

With its acute expositions, the Qur'an of Miraculous Exposition rends the veil of familiarity and the habitual cast over all the beings in the universe, which are known as ordinary things but are all extraordinary and miracles of Divine power, and reveals those astonishing wonders to conscious beings. It attracts their gazes and opens up before their minds an inexhaustible treasury of knowledge.

As for philosophy, it conceals within veils of the commonplace all the miracles of power, which are extraordinary, and passes over them in an ignorant and indifferent fashion. It only puts forward to be noted freaks, which have fallen from being extraordinary and deviated from the order of creation, and sheered away from the perfections of their true natures; it offers them to conscious beings as objects of wise instruction. For example, it says that man's creation is ordinary, despite its being a comprehensive miracle of power, and looks on it indifferently. But then with cries of astonishment, it points out as an object of instruction a person who has diverged from the perfection of creation, and has three legs or two heads.

And for example, it considers ordinary the regular sustenance of infants and young, bestowed from the treasury of mercy, which is a most delicate and general miracle of mercy, and draws a veil of ingratitude over it. Whereas, on spotting an insect under the sea which is an exception from the general order and is alone and isolated from its fellows, being fed with green sea-weed, it wants to make the fishermen weep for it, because of the Divine favor and munificence manifested on it.

So see the wealth and riches of the Holy Qur'an in regard to knowledge, wisdom, and knowledge of God, and the poverty and bankruptcy of philosophy regarding learning, instruction, and knowledge of the Maker! See them, and take a lesson!

It is because of this, because the All-Wise Qur'an contains infinite brilliant, elevated truths, that it is free of the fancies of poetry. Another reason the Qur'an of Miraculous Exposition is not in verse, despite the perfection of its word-order and orderedness and its expounding with its well-ordered styles the order and art of the book of the universe, is that by not entering under the restrictions of meter, each star of its verses can be a sort of center to the most of the other verses, and be a brother to them, and each can form a connecting line with the verses within the sphere encompassing it in order to be a bond in the relationships which exist between them. It is as if each independent verse has an eye which looks to most of the other verses, and a face turned towards them. Thousands of Qur'ans are present within the Qur'an, each of which it offers to followers of the different paths. As is described in the Twenty-Fifth Word, in*Sura al-Ikhlas* is a treasury of knowledge about Divine unity comprising thirty-six *Sura al-Ikhlas's,* formed of a compound of six phrases, each winged. Indeed, like with the stars in the sky which are apparently without order, each is unrestricted and as a sort of center extends a line of connection to all the stars in the area surrounding it, indicating a hidden relation between beings. It is as if, like the stars of verses, each single star has an eye which looks to all stars and a face which is turned to them. See then the perfect order within the apparent lack of order, and take a lesson! Understand one meaning of the verse,

*We have not instructed [the Prophet] in poetry, nor is it meet for him! (36:69)*

Understand also from it that the mark of poetry is to adorn insignificant and dull facts with big and shining images and fancies, and make them attractive. Whereas the truths of the Qur'an are so great, elevated, shining and brilliant, that even the greatest and most brilliant imaginings are dull and insignificant in comparison with them. Innumerable truths like the following verses testify to this. For example:

*The Day that We roll up the heavens like a scroll rolled up for hooks [completed]. (21:104) \* He draws the night as a veil over the day, each seeking the other in rapid succession. (7:54) \* It will be no more than a single blast, when lo! they will all be brought up before Us! (36:53)*

If you want to see and appreciate how, like shining stars, each of the Qur'an's verses scatters the darkness of unbelief by spreading the light of miraculousness and guidance, imagine yourself in the age of ignorance and desert of savagery where everything was enveloped in veils of lifelessness and nature amid the darkness of ignorance and heedlessness. Then suddenly from the elevated tongue of the Qur'an, you hear verses like:

*Whatever is in the heavens and earth declares the praises and glory of God, the Sovereign, the Most Holy One, the Mighty, the Wise (62:1)*

See how those dead or sleeping creatures of the world spring to life at the sound of *declares the praises and glory* in the minds of those listening, how they awake, spring up, and mention God's Names! And at the sound of,

*The seven heavens and the earth and all within them extol and glorify Him, (17:44)*

the stars in those black skies, all lifeless pieces of fire, and the wretched creatures on the face of the earth, present the following view to those listening: the sky appears as a mouth and the stars each as wisdom-displaying words and truth-uttering lights. The earth appears as a head, the land and sea as tongues, and all animals and plants as words of glorification. Otherwise you will not appreciate the fine points and pleasure at looking from this time to that. For if when you consider its verses, you see them as having scattered their light since that time, and become like universally accepted knowledge with the passage of time, and as shining with the other lights of Islam, and taking their color from the sun of the Qur'an, or if you look at them through a superficial and simple veil of familiarity, you will not truly see the darkness each verse scatters or how sweet is the recital of its miraculousness, and you will not appreciate this sort of miraculousness among its many varieties. If you want to understand one of the highest degrees of the Qur'an of Miraculous Exposition's miraculousness, listen to the following comparison:

Let us imagine an extremely strange and vast and spreading tree which is concealed beneath a veil of the unseen and hidden in a level of concealment. It is clear that there has to be a relationship, harmony, and balance between a tree and all its members like its branches, fruits, leaves, and blossom, the same as between man's members. Each of its parts takes on a form and is given a shape in accordance with the nature of the tree. So if someone appears and traces a picture on top of the veil corresponding to the members of the tree, which has never been seen, then delimits each member, and from the branches to the fruit, and the fruit to the leaves draws a form proportionately, and fills the space between its source and extremities, which are an infinite distance from one another, with drawings showing exactly the shape and form of its members, certainly no doubt will remain that the artist sees the concealed tree with an eye that penetrates and encompasses the unseen, then he depicts it.

In just the same way, the discriminating statements of the Qur'an of Miraculous Exposition concerning the reality of contingent beings (that is, concerning the reality of the tree of creation which stretches from the beginning of the world to the farthest limits of the hereafter, and spreads from the earth to the Divine Throne and from minute particles to the sun) have preserved the proportion between the members to such a degree and have given all the members and fruits a form so suitable that all investigative scholars have declared when they have concluded their researches into its depictions: *“What wonders God has willed! How great are God's blessings!”* They have said: *“It is only you who solves and unravels the talisman of the universe and riddle of creation, O All-Wise Qur'an!”*

*And God's is the highest similitude (16:60)* —and there is no error in the comparison— let us represent the Divine Names and attributes, and dominical acts and deeds as a Tuba-tree of light, the extent of whose grandeur stretches from pre-eternity to post-eternity, and the limits of whose vastness spread through infinite, endless space, and encompass it, and the compass of whose deeds extend from,

*It is God Who splits the seed-grain and date-stone, (6:95)* and. *Comes between man and his heart (8:24)* and, *It is He Who shapes you in the wombs as He wishes (3:6)*

to,

*Who created the heavens and the earth in six days (7:54)* and, *And the heavens rolled up in His right hand* and, *He has subjected the sun and the moon (31:2)*

The All-Wise Qur'an has described that luminous reality, the truths of those Names and attributes, and acts and deeds, together with all their branches and twigs and aims and fruits in a way so harmonious, so fitting for one another, so appropriate for one another, without marring one another or spoiling the decree of one other, or their being remote from one another, that all those who have discerned the reality of things and penetrated the mysteries, and all the wise and the sage who have journeyed in the realm of the inner dimension of things, have declared: *“Glory be to God!”* in the face of that Discriminating Exposition, and have affirmed it, saying: *“How right, how conformable with reality, how fine, how worthy!”*

Take, for example, the six pillars of belief, which resemble a single branch of those two mighty trees which look to the entire sphere of contingency and sphere of necessity: it depicts all the branches and boughs of those pillars —even the farthest fruits and flowers— observing such a harmony and proportion between them, and describes them in a manner so balanced, and illustrates them a way so symmetrical that the human mind is powerless to perceive it and stands astonished at its beauty. And the proof that a beauty of proportion and perfect relation and complete balance have been preserved between the five pillars of Islam, which are like one twig of the branch of belief, down to the finest details, smallest point of conduct, furthest aims, most profound wisdom, and most insignificant fruits, is the perfect order and balance and beauty of proportion and soundness of the Greater Shari'a of Islam, which has emerged from the decisive statements, senses, indications, and allusions of the comprehensive Qur'an; they form an irrefutable and decisive proof and just witness that cannot be doubted. This means that the expositions of the Qur'an cannot be attributed to man's partial knowledge, and particularly to the knowledge of someone unlettered. They rest rather on a comprehensive knowledge and are the word of One able to see all things together and observe in one moment all truths between pre-eternity and post-eternity. The verse:

*Praise be to God, Who has revealed to His servant the Book, and has allowed no crookedness therein (18:1)*

concerns this fact.

*O God! O Revealer of the Qur'an! For the sake of the Qur'an and for the sake of the one to whom You revealed the Qur'an, illuminate our hearts and our graves with the light of belief and the Qur'an. Amen. O One from Whom help is sought!*

1. From the 12th Word, The Words, BSN [↑](#footnote-ref-1)
2. From the 13th Word, The Words, BSN [↑](#footnote-ref-2)