The Qur’an

# Outline

1. *Opening:* What is the Qur’an? How is it defined? (From the 25th Word)
2. *Reading Circle*
	1. Wisdom of the All-Wise Qur’an (From the 12th Word)
	2. Perfect order (From the 13th Word)
	3. Universal principles behind veils (From the 20th Word)
	4. Qur’anic view and miraculousness in its repetitions (From the 19th Word and 16th Flash)

# Opening: *What is the Qur’an?*

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

THE QUR'AN is

1. the pre-eternal translator of the mighty Book of the **universe**
2. the post-eternal interpreter of the various tongues reciting the verses of **creation**,
3. the commentator of the book of the worlds of **the seen and the unseen**,
4. the revealer of the treasures of the **Divine Names** hidden in the heavens and on the earth,
5. the key to the truths concealed beneath the **lines of events**,
6. the clear interpreter of the **Divine Essence**, **Attributes**, **Names**, and functions.
7. A book of **prayer**, and a book of **wisdom**, and a book of **worship**, and a book of **command**, and a **book of thought**.
8. The Qur’an is a revealed Scripture which comprises in **summary of the Books** of all the prophets, whose times were all different, and the works of all the purified scholars, whose paths are all different.

**The Qur'an has four fundamental aims:**

**Divine Unity** *(Tawhid)*

**Prophethood** *(Nübüvvet)*

**Afterlife** *(Haşir)*

**Integrity**

*(İbadet ve Adalet)*

**Qur’an**

# Reading Circle A: *Wisdom of the All-Wise Qur’an*



*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.]

1. **Universe: The mysteries beneath the veil of the decorations vs decorations themselves.**

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.*

1. **Personal Life: Self-sufficient seeker of God’s virtue vs self-centered seeker of benefit.**

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.

1. **Social Life: Force/benefits/conflict vs Truth/virtue/assistance**

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'.

1. **Divine Scriptures: Partial manifestation of a particular name vs that of the greatest level of every Name**

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)*
* *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)*
* *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. (32:28)*
* *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 of God. (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.*

# Reading Circle B: *Perfect Order*

*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.

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 (39:67)* and, *He has subjected the sun and the moon (13:2)*

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.

* TAKE AWAY POINTS:
	+ *Each independent verse has an eye which looks to most of the other verses, and a face turned towards them. (Similar to the parts of a tree, or starts in the heavens.)*
	+ *A perfect order within the apparent lack of order.*
	+ *Verses in the Qur’an interpret and reinforce each other.*

 

* DRILL:
	+ Can you think of any other systems with a magnitude of multiple parts with a single system image? (Such as a brain with billions of neurons, the Internet/Cloud, … etc)
	+ Can you find the relation between 4:68-69 and 1:6?
	+ What are the 4 major aims of the Qur’an?
* PRAYER*: 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!*

# Reading Circle C: *Universal principles behind veils*

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

*And when We told the angels: Prostrate before Adam, they prostrate, except Iblis (2:34)*

*God commands that you sacrifice a cow (2:67)*

*And yet after all this your hearts hardened and became like rocks or even harder (2:74)*

1. **Universal principles behind veils: Teaching of the names 🡪 Beings subjugated to man**

In the All-Wise Qur'an are numerous minor events behind which are concealed universal principles, and which are shown as the tips of general laws. For example,

*He taught Adam the Names, all of them. (2:31)*

This is the **'teaching of the Names,'** which was a miracle of Adam before the angels because of his ability to be vicegerent of the earth, and was a minor event. But it forms the tip of a universal principle which is as follows: it was the teaching, due to man's comprehensive disposition, of countless sciences, and numerous all-embracing branches of knowledge about the universe, and extensive learning about the Creator's attributes and qualities, which afforded man superiority over not only the angels but also the heavens and earth and mountains in the question of the bearing of the Supreme Trust. And like the Qur'an states that through his comprehensive disposition, man is spiritual vicegerent of the earth, so the minor event in the Unseen of the angels prostrating before Adam and Satan not prostrating is the tip of a broad and universal observed principle; these hint at an extensive truth which is as follows:

Through mentioning the angels' obedience and submission before the person of Adam, and Satan's pride and refusal, the Qur'an makes understood that **most of the physical beings** in the universe and their **non-physical representatives** and appointed beings **are subjugated to man**, and that man's senses are predisposed and amenable to benefiting from all of them. And pointing out what a fearsome enemy and serious obstacle in the path of man's progress are evil matter and its representatives and indwelling evil spirits, which corrupt his nature and drive him down wrong paths, the Qur'an of Miraculous Exposition, while speaking of a minor matter with Adam (Peace be upon him), converses in elevated fashion with the whole universe and all mankind.

1. **Universal principles behind veils: Sacrifice of a cow 🡪 Destruction of idolatry**

Although the Land of Egypt is a part of the Greater Sahara Desert, through the blessing of the Nile, it has become like an extremely fertile arable field. Such a blessed heavenly place being found adjacent to the hellish Sahara has made its agriculture highly sought after by its people and has so fixed it in their characters that for them it has become sacred, and the cow and the bull, the means of agriculture, have also become sacred, and even objects of worship. The people of Egypt of that time considered the cow and bull to be so holy they worshipped them. Thus, it is understood from the question of 'the Calf that the Children of Israel of that time, who grew up in Egypt, had come to have a share of that custom.

Thus, the All-Wise Qur'an makes understood through the sacrifice of a cow that through his messengership, Moses excised and destroyed the concept of cow-worship, which had become a part of that nation's character and worked in their very natures.

Thus, through this minor incident, it expounds with an elevated miraculousness a universal principle which is essential instruction in wisdom for everyone at all times.

Making an analogy with this, you may understand that certain minor incidents in the Qur’an which are mentioned in the form of historical events, are the tips of universal  principles. Even, in *Lemeat*, in the section on the Miraculousness of the Qur’an, taking the seven  sentences of the Story of Moses, which is  mentioned and repeated in many Suras, we have explained  how each part of those particular sentences comprises an important universal principle. If you wish, you may refer to that treatise.

1. **Universal principles behind veils: Water may gush from rocks 🡪 Hardened hearts can be softened**

*And yet, after all this your hearts hardened and became like rocks, or even harder: for, behold, there are rocks from which streams gush forth; and, behold, there are some from which, when they are cleft, water issues; and there are some that fall down for awe of God. And God is not unmindful of what you do. (2:74)*

While reading the above verse, the Whisperer said: *“What meaning is there in discussing and explaining as though they were the most important and significant of matters, certain natural states of rocks which are commonplace and everyone knows about? How is it fitting, and what need is there?”*

In the face of this suggestion, the following point was imparted to me from the effulgence of the Qur'an:

Yes, it is fitting and there is need for it. And it is so fitting and there is a meaning so significant and truth so enormous and necessary that only through the Qur'an's miraculous conciseness and guiding grace has it been simplified to a degree, and summarized. Yes, conciseness, one foundation of the Qur'an's miraculousness, and guiding grace and fitting instruction, which are one light of its guidance, require that in the face of ordinary people, who form the majority of those whom the **Qur'an addresses, universal truths and profound and general principles are shown in familiar and particular forms**, and that, due to their simple minds, only the tips of vast truths are shown, and in a simple form, and, moreover, that the Divine disposals, which are wondrous and extraordinary beneath the veil of the commonplace and under the earth, are shown briefly. Thus, it is due to this mystery that the All-Wise Qur'an says the following with the above verse:

O Children of Israel and Sons of Adam! What has happened to you that your hearts have become harder and more lifeless than stone? For do you not see that those extremely hard, lifeless, huge rocks formed in vast strata under the earth are so obedient and subjugated before the Divine commands and so soft and tractable under the dominical works that to whatever degree the Divine disposals occur without resistance in the formation of trees in the air, orderly water channels and veins, like the circulation of blood in veins, occur with the same ease and order and with perfect wisdom in those hard, deaf rocks under the earth.[[1]](#footnote-1) And like the way the branches of trees and plants spread in the air with ease encountering no obstacles, the delicate veins of roots spread with the same ease in the rocks under the earth. The Qur'an indicates this and teaches an extensive truth with the verse, and thus by allusion says the following to the hard-hearted:

O Children of Israel and Sons of Adam! What sort of heart do you bear within your weakness and impotence so that with its hardness it resists the command of such a One? Whereas how perfectly and obediently the huge strata of hard rocks carry out their delicate duties in the darkness before His commands. They display no disobedience. Indeed, those rocks act as treasurers for the water of life and other means of life of all the living creatures above the earth, and are the means for their division and distribution. They do this with such wisdom and justice that they are soft like wax or air in the hand of power of the All-Wise One of Glory; offering no resistance, they prostrate before His mighty power. For just like well-ordered creatures and wise and gracious Divine disposals occur on top of the earth, which we observe, the same occur beneath it. Indeed, Divine wisdom and favor are manifest there in a more wondrous and strange way in regard to wisdom and order. See how like wax those hard, unfeeling mighty rocks display a softness towards the creational commands, and how they offer no resistance or hardness to the delicate waters, the fine roots, and silken veins, which are Divine officials. As though like a lover, the rock's heart melts at the touch of those delicate, beautiful things, and becomes earth in their path.

And, through,

*And, behold, there are some that fall down for awe of God,*

the Qur'an shows the tip of a vast truth which is like this: like in the event of 'Moses asking for the vision of God' and the famous mountain crumbling at the Divine manifestation and the rocks being scattered, through the manifestations of Divine glory in the form of earthquakes and the mountains shaking, most of which are like great monoliths formed of solidified liquid, and certain other geological occurrences — through such awesome manifestations of glory, the rocks fall from the high summits of the mountains and are broken up. Some of these crumble and being transformed into earth, become the source of plants. Others remain as rocks, and rolling down to the valleys and plains, are scattered. They serve many purposes in the works of the earth's inhabitants; by being utilized in their houses for example, and prostrating in submission before Divine wisdom and power for certain hidden instances of wisdom and benefits, they take on the form of being at the command of the principles of Divine wisdom. The evidence that their leaving their high places out of awe, choosing lower places in humble fashion, and being the means of those significant benefits, and that they are neither futile, nor acting of their own accord, nor are objects of chance, but that within the disorder, through the wise disposals of One All-Wise and All-Powerful they are within a wise order not apparent to the superficial eye — the evidence for this are the purposes and benefits attached to the rocks, and the perfect order and fine art of the shirts adorned and embossed with the jewels of fruits and flowers with which the bodies of the mountains down which they roll are clothed. These testify in a decisive fashion which cannot be doubted.

Thus, you have seen how valuable these three parts of the verse are from the point of view of wisdom. Now see the Qur'an's subtle manner of exposition and miraculous eloquence. See how it shows through the three famous and observed events in the three parts of the verse, the tips of the above-mentioned extensive and important truths, and through recalling three further events, which are a warning lesson, it offers subtle guidance; its restrains in a way that cannot be resisted.

For example, in **the second part** of the verse, it says:

*And, behold, there are some from which, when they are cleft, water issues;*

By alluding through this sentence to the rock which split with perfect eagerness under the Staff of Moses (Peace be upon him) and poured forth twelve streams from twelve sources, it imparts the following meaning: O Children of Israel! **Great rocks become soft and crumble before a single miracle of Moses (PUH)**. They shed tears in floods, pouring forth out of either awe or joy. **How is it you are so unfair you are obstinate** in the face of all Moses' miracles, and not weeping, your eyes are lifeless and your hearts, hard?

And in the third part, it says:

*And, behold, there are some that fall down for awe of God.*

Through calling to mind with this part the famous event of the **huge mountain crumbling and being scattered out of awe at the manifestation of Divine glory**, which occurred on Mount Sinai at the supplications of Moses (Peace be upon him), and the rocks rolling down all round out again in awe, it teaches this meaning: O people of Moses (PUH)! **How is it you do not fear God** when the mountains which are composed of rocks are crushed and scattered out of awe of Him? Although you know that Moses climbed Mount Sinai above you in order to receive the Covenant, and that on his seeking the vision of God, the mountain crumbled, and you saw it, how is it you are so bold you do not tremble out of fear of God, and you make your hearts hard and unfeeling?

And, in **the first part**, it says:

*For, behold, there are rocks from which streams gush forth;*

Through recalling with this part rivers like the **blessed Nile** and the **Tigris** and **Euphrates**, which gush up out of mountains, the Qur'an makes understood the miraculous fashion rocks receive the creational commands and are subjugated to them. It infers the following meaning to vigilant hearts: *it is certainly not possible that the mountains could be the actual source of such mighty rivers*. For let us suppose the water was cut completely and the mountains each became a conical reservoir, they would only persist a few months before losing the balance to the swift and abundant flow of those large rivers. And the rain, which penetrates only about a meter into the earth, would not be sufficient income for that high expenditure. This means that the springs of these rivers are not something ordinary and natural arising from chance, but that the All-Glorious Creator makes them flow forth from an unseen treasury in truly marvelous fashion.

Thus, alluding to this mystery and stating this meaning, it is narrated in a Hadith: *“Each of those three rivers is a drop from Paradise which continuously issues forth from Paradise, as a result of which they are sources of abundance.”* And in another it is said: *“The source of these three rivers is from Paradise.”* The truth of these narrations is this: since physical causes are not capable of producing their abundant flow, their sources must be in an unseen world and must arise from a treasury of mercy; the equilibrium between their incomings and outgoings is maintained in this way.

Thus, through inferring this meaning, the All-Wise Qur'an gives the following instruction: O Children of Israel and Sons of Adam! **With your hardness of heart**, unfeelingness, and heedlessness **you disobey** and close your eyes to the commands and light of knowledge of the Pre-Eternal Sun, **One so Glorious that He makes flow forth from the mouths of common, lifeless rocks mighty rivers like the blessed Nile**[[2]](#footnote-2), which transforms Egypt into a paradise and produces witnesses to His unity for the universe's heart and earth's mind as eloquent as the force, appearance, and abundant flow of those mighty rivers, and makes them flow to the hearts and minds of jinn and men.

**How is it that while some unfeeling,** lifeless rocks manifest the miracles of His power in such wondrous fashion, showing the All-Glorious Creator as the sunlight shows the sun, you are blind before the light of His knowledge, and do not see it?

**So see what eloquence has been clothed on these three truths, and note carefully the eloquent guidance. What hardness of heart can withstand without melting the heat of this eloquent guidance?**

If you have understood this from the beginning to here, behold one flash of the All-Wise Qur'an's miraculous guidance, and offer thanks to Almighty God!

* TAKE AWAY POINTS:
	+ *Universal principles are concealed behind numerous minor events in the Qur’an.*
	+ *Teaching the Names to Adam 🡪 Most of the physical beings in the universe and their non-physical representatives and appointed beings are subjugated to man.*
	+ *Sacrifice of the cow 🡪 Destruction of idolatry*
	+ *Water may gush from rocks 🡪 Hardened hearts can be softened*
* DRILL:
	+ Please find some other minor events from the Qur’an that actually conceal universal principles?
* PRAYER:
	+ *Glory be unto to You! We have no knowledge save that which You have taught us; indeed, You are All-Knowing, All-Wise**, (2:32)*
	+ *O God! Grant us understanding of the mysteries of the Qur'an as You love and is pleasing to You, and grant us success in the service of it. Amen. Through Your Mercy, O Most Merciful of the Merciful!*
	+ *O God! Grant blessings and peace to the one to whom the All-Wise* *Qur'an was revealed, and to all his Family and Companions.*

# Reading Circle D: *Qur’anic view and miraculousness in its repetitions*

1. **Qur’anic View**

If you ask: *“Why does the All-Wise Qur'an not speak of beings in the same way as philosophy and science? It leaves some matters in brief form, and some it speaks of in a simple and superficial way that is easy for the general view, does not wound general feelings, and does not weary or tax the minds of ordinary people. Why is this?”*

By way of answer we say: Philosophy has strayed from the path of truth, that's why. Also, of course you have understood from previous Words and what they teach that the All-Wise Qur'an speaks of the universe in order to make known the Divine Essence, attributes, and Names. That is, it explains the meanings of the Book of the Universe to make known its Creator. That means it looks at beings, not for themselves, but for their Creator. Also, it addresses everyone. While philosophy and science look at beings for themselves, and address in particular scientists. In which case, since the All-Wise Qur'an makes beings evidences and proofs, the evidence has to be superficial so that it will be quickly understood in the general view. And since the Qur'an of Guidance addresses all classes of men, the ordinary people, which form the most numerous class, want guidance which is concise with unnecessary things beings vague, and which brings subtle things close with comparisons, and which does not change things which in their superficial view are obvious into an unnecessary or even harmful form, lest it causes them to fall into error.

For example, it says about the sun: *“The sun is a revolving lamp or lantern.”* Because it does not speak of the sun for itself and its nature, but because it is a sort of spring of an order and center of a system, and order and system are mirrors of the Maker's skill. It says:

*The sun runs its course.*

that is, the sun revolves. Through calling to mind the well-ordered disposals of Divine power in the revolutions of winter and summer, and day and night with the phrase, *The* sun *revolves,* it makes understood the Maker's tremendousness. Thus, whatever the reality of this revolving, it does not affect the order, which is woven and observed, and which is the purpose. It also says,

*And set the sun as a lamp.*

Through depicting through the word lamp the world in the form of a palace, and that the things within it are decorations, necessities, and provisions prepared for man and living beings, and that the sun also is a subjugated candleholder, it makes known the mercy and bestowal of the Creator. Now look and see what this foolish and prattling philosophy says:

“The sun is a vast burning liquid mass. It causes the planets which have been flung off from it to revolve around it. Its mass is such-and-such. It is this, it is that.” It gives to the spirit no perfection of knowledge apart from a terrible dread and fearful wonder. It does not speak of it as the Qur'an does. You may understand from this the value of the matters of philosophy, whose inside is hollow and outside, ostentatious. So do not be deceived by its glittering exterior and be disrespectful towards the most miraculous expositions of the Qur'an!

1. **The Qur’anic view (from a letter)**

My Dear, Loyal, Curious Brother, Re’fet Bey!

As for your question, about the aspect of things which looks to themselves, and the aspect which looks to their Maker (*mânâ-yi ismî* and *mânâ-yi harfî*), If when you look at the mirror, you look at it for the glass, you will intentionally see the glass; Re’fet will strike the eye secondarily, indirectly. Whereas if your purpose is to look at the mirror in order to see your blessed face, you will intentionally see lovable Re’fet. You will exclaim: *“So blessed be God, the Best of Creators!”* (23:14) The glass of the mirror will strike your eye secondarily and indirectly.

Thus, in the first instance, the glass of the mirror is *‘the meaning that looks to the thing itself,’* while Re’fet is its *‘significative meaning.’* In the second instance, the glass of the mirror is ‘the significative meaning’, that is, it is looked at not for itself but for another meaning; that is, the reflection. The reflection is ‘the meaning which looks to the thing itself.’ That is, it is included in one respect in the definition “it points to a meaning in itself.” While the mirror verifies the definition of its ‘significative meaning,’ which is “it points to the meaning of another.”

According to **the Qur’anic view**, all the beings in the universe are letters, expressing through their ‘significative meaning,’ the meaning of another. That is, they make known the names and attributes of that Other. Soulless philosophy for the most part looks in accordance with ‘the meaning which looks to the thing itself’ and deviates into the bog of nature. Convey my greetings to your study companions. I pray for the blessed innocents in your household.

1. **Miraculossness in its repetitions**

Consider the flashes of **miraculousness in its repetitions**, which are imagined to be a fault: since the Qur'an is both **a book of invocation**, and **a book of prayer**, and **a book of summons**, the repetition in it is desirable, indeed, it is essential and most eloquent. It is not as the faulty imagine. For the mark of invocation is illumination through repetition. The mark of prayer, is strengthening through repetition. The mark of command and summons is confirmation through repetition. Moreover, everyone is not capable of always reading the whole Qur'an, but mostly is able to read one Sura. Therefore, since the most important purposes of the Qur'an are included in most of the longer Suras, each is like a small Qur'an. That is to say, so that no one should be deprived, certain of its purposes like Divine Unity, the resurrection of the dead, and the story of Moses, have been repeated. Also, like bodily needs, spiritual needs also are various. Man is need of some of them each breath; like the body needs air, the spirit needs the word Hu (He). Some he is in need of each hour, like "In the Name of God." And so on. That means the repetition of verses arises from the repetition of need. And it makes the repetition in order to point out the need and awaken and incite it, and to arouse desire and appetite.

Also, **the Qur'an is a founder**. It is the basis of the Clear Religion, and the foundation of the world of Islam. It changed human social life, and is the answer to the repeated questions of its various classes. Repetition is necessary for a founder in order to establish things. Repetition is necessary to corroborate them. **Confirmation, repetition, and repeating are necessary to strengthen them**.

Also, it speaks of such mighty matters and minute truths that numerous repetitions are necessary in different forms in order to establish them in the hearts of everyone. Nevertheless, they are apparently repetitions, but in meaning each verse has numerous meanings, numerous benefits, and many aspects and levels. In each place they are mentioned for a different meaning, benefit, and purpose.

Also, the Qur'an's being unspecific and concise in certain matters to do with cosmos is a flash of miraculousness for the purpose of guidance.

*O God! Make the Qur'an healing, for* us, *the writer of this and his peers, from all ills, and a companion to us and to them in our lives and after our deaths, and in this world, and in the grave, and at the Last Judgment an intercessor, and on the Bridge a light, and from the Fire a screen and shield, and in Paradise a friend, and in all good deeds a guide and leader, through Your grace, and munificence and beneficence and mercy, O Most Munificent of the Munificent and Most Merciful of the* Merci*ful! Amen.*

*O God! Grant blessings and peace to the one to whom was revealed the All-Wise Qur'an, the Distinguisher between Truth and Falsehood, and to his Family and Companions, all of them. Amen. Amen.*

*The Enduring One, He is the Enduring One!*

*————————————————————————————————————— 🙞 🙜 —————————————————————————————————————*

*Congratulations! You’ve completed this unit.*

1. Yes, it is only fitting that the Qur'an should explain the three important duties of the rock strata, the foundation stone of the majestic travelling palace known as the earth, which are entrusted to it by the All-Glorious Creator. **Their First Duty:** Just as earth acts as a mother to plants and raises them through dominical power, so through Divine power, the rocks act as a nurse to the earth and raise it.  **Their Second Duty:** They serve the orderly circulation of waters in the body of the earth, like the circulation of the blood. **Their Third Duty**: This is to act as treasurer to the rising and continuous flow with regular balance of the springs and rivers, sources and streams. Indeed, the evidences of Divine unity which the rocks make flow with all their strength in mouthfuls in the form of the water of life, they write and sprinkle over the face of the earth. [↑](#footnote-ref-1)
2. The blessed Nile rises in the Mountains of the Moon, the main stream of the River Tigris in a cave in the district of Miiktis in the province of Van, and the main branch of the Euphrates, in the foothills of a mountain in the region of Diyadin. It is established by science that the origins of mountains are rocks solidified from liquid matter. One of the Prophet(PBUH)'s glorifications, Glory be to the One Who spread out the earth on solidified liquid is decisive evidence that the original creation of the earth was as follows: some liquid matter solidified at the Divine command and became rock. With Divine leave, the rock became earth. The word Earth (arz) in the glorification, means earth (soil). That is to say, the liquid matter was too soft to support anything, and the rock was too hard to be benefited from. Therefore, the All-Wise and Compassionate One spread the earth over the rock and made it the place of habitation for living beings. [↑](#footnote-ref-2)