



QiST: Journal of Quran and Tafseer Studies

ISSN (Online): 2828-2779

Received: 12-03-2024, Revised: 15-04-2024

Accepted: 30-04-2024, Published: 06-05-2024

DOI: 10.23917/qist.v3i2.4525

Exploring Consciousness Through the Qur'an: A Philosophical Inquiry

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Abstract

This paper delves into the concept of consciousness as explored through the Qur'an, presenting a comprehensive philosophical inquiry into Islamic perspectives on the mind, self-awareness, and the nature of human understanding. Employing a hermeneutic approach to interpret Qur'anic verses, the study highlights the unique contributions of Islamic thought to the global discourse on consciousness. By juxtaposing Qur'anic teachings with contemporary philosophical and scientific theories of consciousness, this inquiry sheds light on the interplay between divine wisdom and human intellect in understanding the essence of consciousness. The research adopts a multidisciplinary methodology, integrating insights from Islamic theology, philosophy, psychology, and cognitive science to explore the Qur'anic conceptualization of consciousness. The analysis reveals that the Qur'an offers profound insights into the nature of consciousness, emphasizing its multifaceted dimensions, including self-awareness, perception, intentionality, and the soul's journey. Furthermore, the paper discusses the implications of the Qur'anic perspective on consciousness for ethical behavior, personal identity, and the pursuit of knowledge. It argues that the Qur'an advocates for a holistic understanding of consciousness that encompasses both physical and spiritual dimensions, encouraging a harmonious balance between material and transcendental aspects of human existence. The study concludes that exploring consciousness through the Qur'an enriches the philosophical inquiry into the nature of the mind and provides valuable ethical and spiritual insights. This interdisciplinary exploration contributes to bridging the gap between religious wisdom and contemporary scientific understanding, offering a nuanced perspective on one of human existence's most profound and complex phenomena.

Keywords: *Quran tafsir; Islam; Theology; Consciousness; Enlightenment.*

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Introduction

The Qur'an is written in the language of metaphors and symbolism. Many scholars throughout history have attempted to understand the Qur'an and given various interpretations². However, all of those interpretations have heavily relied upon rigid theological and intellectual reasoning, which has never been helpful in spiritualizing readers³. I believe that the Qur'an has not been understood to date and that its essential message has remained undeciphered⁴. All of the interpretations so far have been purely theological and intellectual which have not been satisfactory to the modern readers⁵. I also believe that the message of the Qur'an is straightforward and direct and has been very directly stated in the language of metaphors⁶. There are several verses in the Qur'an for example verse 4 surah *Zukhruf* which clearly says this Book has been revealed in Arabic so that you may contemplate about it⁷. The word Arabic means simple/plain⁸. I will try to explain what has been revealed to my heart by the Divine regarding the Holy Quran that will help you to decode or decipher the original meaning of the Abstract Letters or *Huruf maqta* which is the key to understanding the essential message of the Qur'an which is singularity or oneness.

Method

To conduct research under the title "Exploring Consciousness Through the Qur'an: A Philosophical Inquiry" using a qualitative method, researchers need to design a thorough and multidimensional approach. The qualitative method is particularly suitable for this type of research as it enables a deep

² S Ally, "Opposition to Word-Breaking in the Practice of Qur'an Commentary in Eighth/Fourteenth- and Ninth/Fifteenth-Century Mamlūk Cairo," *Journal of Qur'anic Studies* 25, no. 1 (2023): 1-35, <https://doi.org/10.3366/jqs.2023.0528>.

³ R Iqbal, M Azrifah Azmi Murad, and A Ashraf, "Quantitative Assessment of Concept Maps for Conceptualizing Domain Ontologies: A Case of Quran," *Pertanika Journal of Science and Technology* 28, no. 1 (2020): 179-92.

⁴ Syamsul Hidayat, "The Qoranic View of the World's Religions Study of the Indonesia Ministry of Religious Affairs' Al-Quran Dan Tafsirnya and M. Quraish Shihab's Tafsir Al-Mishbâh," *Revista de Gestão Social e Ambiental* 17, no. 5 (June 2023): e03534, <https://doi.org/10.24857/rgsa.v17n5-010>.

⁵ Azam Rejali and Sayyed Hossain Vaezi, "Education and Conduct Based on Holy Quran's Approach," *Mediterranean Journal of Social Sciences* 5, no. 20 (2014): 1277-84, <https://doi.org/10.5901/mjss.2014.v5n20p1277>.

⁶ Ferhat KOCA, "Musa Carullah Bigiyef ve İslam Kongreleri (1926-1931)," *Hitit İlahiyat Dergisi* 21, no. 1 (June 2022): 33-80, <https://doi.org/10.14395/hid.1074248>.

⁷ Andri Nirwana, Syamsul Hidayat, and Suharjianto Suharjianto, "أصول التفسير وقواعده عند تفسير عبد الله بن عباس," *Jurnal Online Studi Al-Qur'an* 16, no. 2 (July 30, 2020): 137-64, <https://doi.org/10.21009/JSQ.016.2.02>.

⁸ Adnane Mokrani, "Religions in Al-Ḥarāllī's Sufi Hermeneutics: An Apolemical Understanding of the Qur'an," *Religions* 14, no. 11 (November 2023): 1381, <https://doi.org/10.3390/rel14111381>.

exploration of texts, contexts, and subjective experiences related to consciousness from the Qur'an's perspective. Here are the steps that can be followed:

Literature Review: Conduct a comprehensive literature review on consciousness within the disciplines of philosophy, psychology, and Islamic studies. Identify and analyze interpretations and thoughts related to consciousness in classical and contemporary Islamic sources.

Hermeneutic Approach: Utilize a hermeneutic approach to understand and interpret verses of the Qur'an related to consciousness. This approach emphasizes the interpretation of texts within their historical, cultural, and social contexts⁹. Examine Qur'anic verses that discuss desires, the soul, intellect, and heart as elements related to consciousness.

In-depth Interviews: Conduct in-depth interviews with scholars, Muslim intellectuals, and exegetes to gain a broader understanding of the interpretation of verses related to consciousness¹⁰. Use snowball sampling techniques to identify and recruit relevant participants.

Thematic Analysis: Apply thematic analysis to the data collected from interviews and texts to identify, analyze, and report patterns (themes) in the data. Categorize findings based on major themes such as the understanding of consciousness, the relationship between consciousness and spirituality, and the ethical and practical implications of such understanding¹¹.

Case Studies: Use case studies to explore how the concept of consciousness according to the Qur'an is applied and experienced in the daily lives of Muslims¹². Analyze how understanding consciousness affects behavior, moral decisions, and the search for life's meaning¹³.

⁹ Andri Nirwana et al., "SOSIALISASI DAN KONSOLIDASI PROGRAM REMAJA MASJID /REMAS TERHADAP TRANSFORMASI AKHLAK REMAJA," *MONSU'ANI TANO Jurnal Pengabdian Masyarakat* 3, no. 1 (June 8, 2020), <https://doi.org/10.32529/tano.v3i1.480>.

¹⁰ Andri Nirwana, "DA'WAH IN THE QUR'AN (THEMATIC TAFSIR)," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 4, no. 2 (December 16, 2019): 307–29, <https://doi.org/10.32505/at-tibyan.v4i2.1350>.

¹¹ Abd. Wahid et al., "UTILIZING ZUHD HADITHS FOR UPPER-CLASS CRIME PREVENTION," *Jurnal Ilmiah Islam Futura* 23, no. 2 (August 4, 2023): 263, <https://doi.org/10.22373/jiif.v23i2.17353>.

¹² Andri Nirwana et al., "Kajian Kritik Pada Bentuk Dan Pengaruh Positif Al-Dakhil Dalam Tafsir Jalalain Tentang Kisah Nabi Musa Dan Khidir," *AL QUDS : Jurnal Studi Alquran Dan Hadis* 5, no. 2 (November 2, 2021): 717, <https://doi.org/10.29240/alquds.v5i2.2774>.

¹³ Abd. Wahid, Dewi Putri Erdina, and M Mahmudulhassan, "STUDY OF THE PRACTICE OF READING SURAH AL-ISRA VERSES 79-82 AT DUHA TIME AT HIDAYATUL ISLAMIYAH PESANTREN," *QiST: Journal of Quran and Tafseer Studies* 1, no. 3 (December 19, 2022): 290–306, <https://doi.org/10.23917/qist.v1i3.2766>.

Validation of Findings: Validate findings through triangulation, comparing the results of text analysis, interviews, and case studies to ensure the credibility and reliability of the research.

Reflection and Interpretation: Perform deep reflection on the findings and interpret them in the context of contemporary philosophical and psychological theories on consciousness. Discuss how the Qur'an's understanding of consciousness can dialogue with and enrich modern philosophical and psychological thought¹⁴. This qualitative method allows for an in-depth exploration of the concept of consciousness in the Qur'an¹⁵, providing new insights and enriching interdisciplinary discourse on consciousness.

Result and Discussion

The Abstract Letters

There are fourteen Abstract (or Abbreviated, Broken, Disjointed) Letters in the Qur'an which are known to Muslims as Hurūf al-Maqta, which appear at the beginning of twenty-nine chapters, or sūrahs, throughout the Qur'an¹⁶. In the history of the Qur'an, various scholars have put forward theories about the possible meanings of the Letters, but all have been too abstract and intellectual. Allamah Tabataba'i in his *Mujma-al-bayān* mentions eighteen different interpretations from various sources.

In the 1980's an Egyptian American named Rashad Khalifa found, with the help of a computer, that the number nineteen is a common denominator within the twenty-nine Sūrahs. However, since Khalifa's discovery is mathematical, it does not help to uncover the meaning of the Abstract Letters and does not help to spiritualize the reader¹⁷.

¹⁴ Ira Saputra Milsih, Widia Fitri, and Mowafg Abrahem Masuwd, "THE TERM AL-HADID IN CLASSICAL AND CONTEMPORARY INTERPRETATION (COMPARATIVE STUDY OF THE QUR'AN & ITS TAFSEER AND TAFSIR MAFATIH AL GHAIB)," *QiST: Journal of Quran and Tafseer Studies* 1, no. 3 (December 19, 2022): 343-79, <https://doi.org/10.23917/qist.v1i3.2058>.

¹⁵ Andri Arungga Sweta et al., "THE URGENCY OF SIYAQ (INTERPRETATION OF THE WORD AL-INS AND BASYAR PERSPECTIVE OF AR-RAGHIB AL-ASHFAHANI) IN KITAB AL-MUFRODAT FI GHARIB AL-QUR'AN," *QiST: Journal of Quran and Tafseer Studies* 1, no. 3 (December 19, 2022): 329-42, <https://doi.org/10.23917/qist.v1i3.2221>.

¹⁶ A A Hameed, "The Methodology of Tafsir Al-Mubsir Li-Nur Al-Quran: The Only Complete Exegesis Written by a Woman (Naila Hashim Sabri)," *AlBayan* 14, no. 1 (2016): 30-50, <https://doi.org/10.1163/22321969-12340030>.

¹⁷ A Hashim et al., "Investigating Effective Teaching Strategy for Tafseer of Quran: An Empirical Study," *Journal of Critical Reviews* 7, no. 2 (2020): 712-17, <https://doi.org/10.31838/jcr.07.02.131>.

‘Abd al-‘Alī Bazārgān, in his book, *Hurūf Al-Maqta’*, quotes a saying of Imām ‘Alī (mentioned by Allamah Tabataba’ī) that, “For every book, there is a synopsis and the synopsis of the Qur’an is the broken Letters.”

This saying of Imām ‘Alī is a very precise description of the Abstract Letters. I will try to present a theory about the meaning of the Abstract Letters that is very similar to the above quotation¹⁸. I know exactly what Imām ‘Alī’s words mean. I believe that the meaning of those fourteen Abstract/Disjointed Letters has been stated in the Qur’an in the very chapters in which they appear and that they all have one very profound and spiritual meaning that can make a significant difference in the study of the Qur’an¹⁹. It can also be a very effective spiritual knowledge that can make a person profoundly spiritual.

In addition to understanding the Abstract Letters, there are several verses regarding the waking, dreaming, and deep sleep states, which will support the theory of the Abstract Letters.

The fourteen Abstract Letters are:

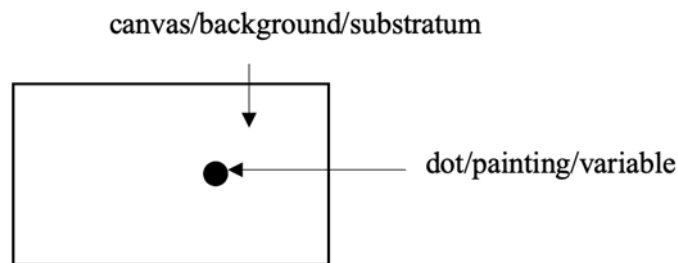
1. الم Alif-Lām-Mīm
2. الر Alif-Lām-Rā
3. المر Alif-Lām-Mīm-Rā
4. حم Hā-Mīm
5. طسم Tā-Sīn-Mīm
6. طس Tā-Sīn
7. المص Alif-Lām-Mīm-Sād
8. كهيعص Kāf-Hā-Yā-‘Ayn-Sād
9. عسق ‘Ayn-Sīn-Qāf
10. يس Yā-Sīn
11. ص Sād
12. ق Qāf
13. طه Tā-hā
14. ن Nūn

¹⁸ Shinta Nurani, Luthfi Maulana, and Anidah Robani, “QUR’ANIC RECEPTION THROUGH NUZULUL QUR’AN COMMEMORATION TRADITION AS A SYMBOL OF COMMUNITY UNIFYING IDENTITY,” *QiST: Journal of Quran and Tafseer Studies* 1, no. 3 (December 19, 2022): 277–89, <https://doi.org/10.23917/qist.v1i3.2233>.

¹⁹ R Ghadimi et al., “The Role of Nutrition in Educational and Spiritual Development of Human Beings: Quranic Perspective,” *Journal of Babol University of Medical Sciences* 15, no. SUPPL.1 (2013): 34–39.

These fourteen Abstract Letters appear in twenty-nine surāhs throughout the Qur'an. They always appear at the beginning of a particular sūrah and are counted as the first verse.

The alphabet of a language is the necessary basis for reading and writing. If there were no alphabet, there would neither be reading nor writing in human culture. Alphabets are the very background or substratum of speech and meaning, just like a canvas is the background of a painting²⁰. The canvas that is the background/substratum is constant and changeless whilst the painting may vary. Similarly, alphabets are constant and changeless whilst the words, speech, and meaning are variable and subject to change. To demonstrate this philosophy, consider a canvas/sheet/paper like the one below.



Picture. 1

The background must be constant and changeless for the dot to be able to appear on the canvas; otherwise, the dot won't be able to appear on the canvas. So, the dot is variable and subject to change. Although this analogy is not perfect, it can help in simplifying the concept I am trying to explain as part of a very subtle and fine philosophy: the philosophy of Consciousness.

Consciousness is constant, changeless, and pervasive. The experience of Consciousness is the most beautiful and the most subtle of all spiritual experiences there is. It is impossible to explain what Consciousness is, as it is. All of the explanations I am giving here are very far from the real thing. One has to experience – and by experience, I mean seeing with open eyes, just as you see the world with your eyes in broad daylight; only then will you appreciate the subtlety of Consciousness. However, we have to use this defective language with our limited intellects to explain the unlimited and the infinite to people who have not experienced it yet and who are eager to at least understand it intellectually – which can help one to begin to experience this auspicious Consciousness.

²⁰ A Abdussalam et al., "Exegetical Translation of the Qur'an: An Action Research on Prospective Islamic Teachers in Indonesia," *Indonesian Journal of Applied Linguistics* 11, no. 2 (2021): 254–68, <https://doi.org/10.17509/ijal.v11i2.34691>.

The Sūrah's in which the fourteen Abstract Letters appear are:

Abstract Letters	Sūrah	No	
الم	Alif-Lām-Mīm	Baqara	2
		‘Imrān	3
		‘Ankabūt	29
		Rūm	30
		Luqmān	31
		Sajda	32
		الر	Alif-Lām-Rā
Hūd	11		
Yūsuf	12		
Ra‘d	13		
Ibrāhīm	14		
Hijr	15		
حم	Hā-Mīm	Ghafar	40
		Fusilat	41
		Shūrā	42
		Zukhruf	43
		Dukhān	44
		Jāthiya	45
		Ahqāf	46
طسم	Tā-Sīn-Mīm	Shu‘arā	26
		Qasas	28
كهيعص	Kāf-Hā-Yaā-‘Ayn-Sād	Maryam	19
عسق	‘Ayn-Sīn-Qāf	Shūrā	26
طس	Tā-Sīn	Naml	27
المص	Alif-Lām-Mīm-Sād	A‘rāf	7
يس	Yā-Sīn	Yā-Sīn	36
ص	Sād	Sād	38
ق	Qāf	Qāf	50
طه	Tā-hā	Tāhā	20
ن	Nūn	Qalam	68

Throughout the Qur’an where the Abstract Letters appear, the Arabic word “al-Kitāb” (the Book) always follows.

I believe that the Qur'an uses the word, "al Kitāb" as a metaphor for a background/substratum just as it was explained above that the canvas of a painting is a constant, changeless, and pervasive background/substratum. "al-Kitāb" does not mean "the Book" as commonly believe. Because at the time when the verses of the Qur'an were revealed to the Prophet Muhammad (pbuh), the Qur'an was not in the form of a book. I strongly believe from my very intimate and personal experience of actually seeing Consciousness with my own very eyes that, Consciousness is constant, changeless, and pervasive²¹. I believe that the Qur'an uses the word, "al-Kitāb" as a metaphor for the ever-present Consciousness as the constant, changeless and pervasive substratum—just as space-time (a misnomer for Consciousness) is the constant, changeless, and pervasive background of the universe.

Consciousness is the very stuff of matter. The nature of Consciousness is White Light, the most sublime and the most auspicious light. White Light is the light of all lights and that light is you²². This is human nature. After realizing this White Light, one becomes eternally peaceful, and permanently and profoundly happy.

The fourteen Abstract Letters are immediately followed by the Arabic word, "al-Kitāb" –suggesting, I believe, that the meaning of the fourteen Abstract Letters is "al-Kitāb". The Qur'an, therefore, uses "al-Kitāb" as a metaphor for the meaning of the fourteen Abstract Letters. Just like a book is made of alphabetical letters and those letters are the substratum of the words, sentences, paragraphs and ultimately the whole book. Similarly, the fourteen Abstract Letters are the substratum of the Qur'an. The alphabets/letters are the truth as the constant, changeless and pervasive background, the words, commentaries and the book are like the world, the senses and the mind subject to change.

But what is the meaning of "al-Kitāb"? Its meaning can be understood from verses 12 and 30 in Sūrah Maryam (19) and verse 1 in Sūrah Kawthar (108). I believe the meaning of the fourteen Abstract Letters is "al-Kitāb" used as a metaphor for the Truth/Consciousness.

²¹ Anisa Nurfauziah, Eni Zulaiha, and Nazar Fadli, "THE CAUSES OF PROS AND CONS IN DIVIDING INHERITANCE TWO TO ONE BY USING THE PERSPECTIVE OF JUSTICE PRINCIPLE TAFSEER," *QiST: Journal of Quran and Tafseer Studies* 2, no. 1 (February 2, 2023): 88–101, <https://doi.org/10.23917/qist.v2i1.1299>.

²² Abdurrahman Abulmajid, "QUR'ANIC STUDIES IN CONFRONTING ORIENTALIST CONFLICTS STUDYING THE QUR'ANIC TREATMENT IN THE STORY OF ABRAHAM (PEACE BE UPON HIM) TO REFUTE SOME ORIENTALIST ALLEGATIONS," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (March 14, 2023): 134–62, <https://doi.org/10.23917/qist.v2i2.1708>.

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا (١٢)

“O Yahya! Firmly grasp the Book!’ And We gave him wisdom in childhood.”

Clearly, in this verse “al-Kitāb” does not literally mean “the Book.” Rather, it is used a metaphor for divine Wisdom, which is the source of the philosophy of Consciousness. Here, God is telling Yahyā (John) to firmly grasp or understand this philosophy and take it seriously by following it. The word, “wisdom (hukm) in childhood” mean that Yahyā had some very profound spiritual visions or experiences of divine Reality which enlightened him and, therefore those visions and experiences are the “perfect wisdom.” In sum, he was not given a physical book and “al-Kitāb” does not mean a book in the literal sense of the word.

Sūrah Maryam (19), verse 30:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣٠)

(Jesus) said, “I am a servant of God, He gave me the Book and appointed me a prophet.”

According to the Qur’an, ‘Īsā (Jesus) said this when he was still a baby in the cradle, so clearly, God did not give him a physical book. He could not have even held a physical book, known as the Gospel, in his hand at that age²³. So again, “al-Kitāb” is used as a metaphor for Heavenly Wisdom or Consciousness which is direct experience of the White Light.

Sūrah Kawthar (108), verse 1:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (١)

“We gave you the River (in Paradise) called ‘Abundant Goodness’ (Kawthar)!”

The word, “al-kawthar” means “the abundance” and it also means “spontaneous”. This verse states that God granted the Prophet Muhammad (pbuh) the future reward of a special place in Paradise. But rather than interpreting it literally, as the name of a river, lake, or fountain-spring in Paradise, I interpret it as the everlasting spontaneous Consciousness. Accordingly, this

²³ Rahmat IR. Limbong et al., “A FAIR LEADER PERSPECTIVE BUYA HAMKA (REVIEW OF THE WORD ‘ULIL AMRI IN SURAH AN NISA: 59),” *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (April 26, 2023): 220–37, <https://doi.org/10.23917/qist.v2i2.1308>.

verse is saying that “We gave you the infinitely “flowing water” of divine Wisdom,” or Consciousness, the source of pure and abundant Wisdom²⁴. This verse too uses “Al-Kawthar” as a metaphor for spontaneous Consciousness.

Rumi says:

The other intelligence is the gift of God: its fountain is in the midst of the soul. When the water of (God-given) knowledge gushes from the breast, it does not come fetid nor old nor yellow; And if its way of flow be blocked, what harm? For it gushes continually from the inner-house. The acquired intellect is like the conduits which run into a house from the streets: When their water-way is blocked, they become desperate, Seek the spring from within yourself! (Masnavi, Book 4: 1964-1968, translated by Nicholson)

Now let us examine the first case of Abstract Letters in the Qur'an, in the beginning two verses of Sūrah Baqara (2):

Sūrah Baqara (2), verse 2:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ . فِيْهِ . هُدًى لِّلْمُتَّقِيْنَ (٢)

“This is the Book which is beyond doubt; is guidance for the God-conscious ones!”

As can be seen, the Letters, Alif-Lām-Mīm are followed by the word, “al-Kitāb.” The emphasis of verse 2 is on a book that is beyond doubt. However, all books are subject to doubt, including the Qur'an – as it contains many verses that state that non-believers doubt the verses of the Qur'an and do not believe in its truth. But this verse calls it, “the book which is beyond doubt”. I believe “the book that is beyond doubt” is Consciousness—because one cannot doubt Consciousness. For example, if you are awake and conscious of being awake, do you doubt that you are awake and conscious at that moment? Of course not. Only those who have witnessed Consciousness are mindful of this “Kitāb” or Consciousness.

²⁴ Abdul Rohman et al., “CHALLENGING THE INTERPRETATION OF THE VERSE ON HIJAB BY M. QURAI SHIHAB: A CRITICAL ANALYSIS REVIEW,” *QiST: Journal of Quran and Tafseer Studies* 3, no. 2 (March 20, 2024): 192–215, <https://doi.org/10.23917/qist.v3i2.4046>.

Substrata

The following verses where the Abstract letters are stated are immediately followed by “al-Kitab”, which I believe is a metaphor for the eternal, constant, changeless, pervasive, and indivisible substrata of time, space, the senses, and the mind. However, there are other verses in which the word *Lawh* (tablet) and *Raq* (parchment) have been used as metaphors for the eternal background.

Sūrah A’rāf (7), verse 2:

كِتَابٌ أَنْزَلِ إِلَيْكَ... (٢)

“Alif-Lām-Mīm-Sād. A book sent down to you...”

Sūrah Jāthiya (45), verse 2:

تَنْزِيلُ الْكِتَابِ (٢)

“Hā-Mīm. The revelation of the Book...”

Sūrah Ahqāf (46), verse 2:

تَنْزِيلُ الْكِتَابِ ... (٢)

“Hā-Mīm. The revelation of the Book...”

Sūrah Ibrāhīm (14), verse 2:

... (٢) كِتَابٌ أَنْزَلْنَاهُ

“Alif-Lām-Rā. A Book We have sent down to you...”

Sūrah Hijr (15), verse 2:

(تِلْكَ آيَاتُ الْكِتَابِ ... ٢١)

“Alif-Lām-Rā. These are the signs of a Book...”

Sūrah Mu’min (40), verse 2:

تَنْزِيلُ الْكِتَابِ ... (٢)

“Hā-Mīm. The revelation of the Book...”

Sūrah Zukhraf (43), verse 2:

وَالْكِتَابِ الْمُبِينِ... (٢)

“Hā-Mīm. By the clear Book...”

Sūrah Dukhān (44), verse 2:

وَالْكِتَابِ الْمُبِينِ ... (٢)

“Hā-Mīm. By the clear Book...”

Sūrah Qasas (28), verse 2:

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (٢)

“Tā-Sīn-Mīm. These are the signs of the clear Book...”

Sūrah Shu‘arā (26), verse 2:

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (٢)

“Tā-Sīn-Mīm. These are the signs of the clear Book...”

Sūrah Tūr (52), verses 2-3:

وَكِتَابٍ مَسْطُورٍ ﴿٢﴾ فِي رَقٍّ مَّنْشُورٍ (٣)

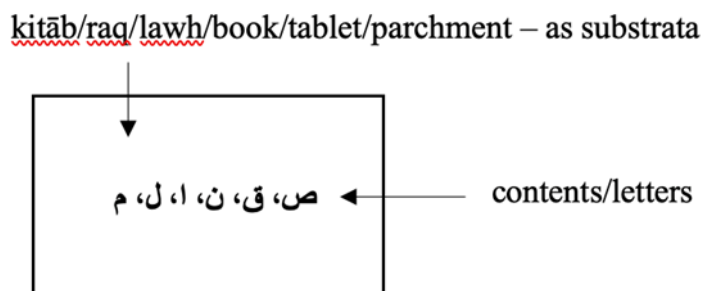
“Tā-Sīn-Mīm. By a Book inscribed on parchment [raq] outspread...”

Sūrah Burūj (85), verse 22:

فِي لَوْحٍ مَّحْفُوظٍ (٢٢)

“...upon a Tablet [lawh] preserved.”

I believe the Qur’an here uses the words, “al-kitāb” (book), “raq” (parchment), “lawh” (tablet), and “qur’ān’ (recitation/spiritual wisdom”) as metaphors for Consciousness. Now we will analyze what those metaphors mean. Imagine a sheet or a blank page with some letters or words on it.



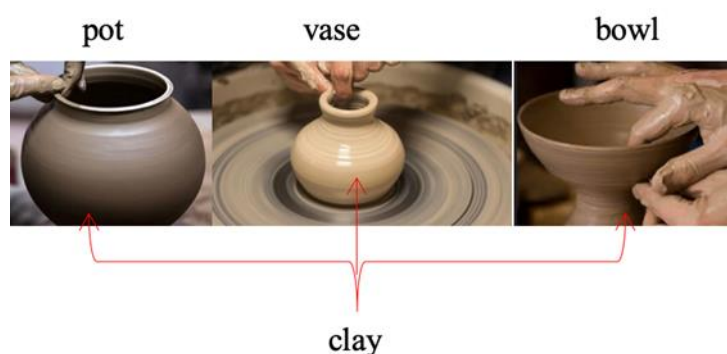
Picture. 2

The sheet is a substratum to the contents or letters on it. The substratum is more durable than the contents or letters. The substratum is the cause and the contents are the effect. The substratum is changeless, constant, permanent, and pervasive. Just as the sheet is a substratum/background, the Abstract Letters or al-Kitab is the background. The Truth/Consciousness is the constant, changeless, pervasive and indivisible background of the whole world, the senses and the mind. In Sūrah Burūj (85) verse 22, the constancy, changelessness and indivisibility/wholeness of Truth/Consciousness is described as “a preserved Tablet” – a very accurate description, since Consciousness is an eternally changeless substratum for space and time, the senses and the mind. The metaphor lawh (tablet) has been used in the Torah by Moses. When Moses came back from his 40 nights meeting with the Lord, he is said to have come down with a tablet (lawh). I believe Moses also used the metaphor tablet to describe the philosophy he brought. People should not take literally that Moses came down with a tablet made of rock or wood, or a stone slate on which the ten commandments were written. Firstly Moses was illiterate he didn’t know how to write, he was stutter and could not speak properly and lastly he didn’t need to write it on a sheet or tablet for himself. He gave the ten commandments in his speech and people wrote down for themselves.

In fact, when you look carefully and closely at the letters on a page, the letters are actually the page itself. The alphabets/letters are the truth/background like the sheet/tablet is the background/substratum, the world, the senses and the mind are the commentaries thereof. In other words the page manifests itself as the words and letters that it contains²⁵. This is the very nature of the relationship between Consciousness and time and space. Just like

²⁵ Al Faiz Muhammad Rabbany Tarman, Arifah Cahyo Andini Suparmun, and Isral Naska, “PROGRESSIVE INTERPRETATION OF THE QUR’AN IN TAFSIR AT-TANWIR: MUHAMMADIYAH’S COLLECTIVE IDENTITY ON ENVIRONMENTAL ISSUES,” *QiST: Journal of Quran and Tafseer Studies* 3, no. 2 (March 15, 2024), <https://doi.org/10.23917/qist.v3i2.3717>.

the letters existing on the page, similarly, time and space exist in Consciousness. Just like the letters are nothing but the page, similarly, time and space are nothing but Consciousness. This philosophy of Consciousness is very beautifully expressed in the “Words of Witnessing” [kalāmu ‘sh-shahāda]–“there is no divinity except God” [lā ilāha ‘illā ‘llāh]. There is nothing but Allah! – meaning that everything that exists is only Allah/White Light/Consciousness! None is, only Allah/White Light/Consciousness is, which is constant, changeless, pervasive and whole. This is using the Allah/White Light as the eternal background/substrata of the world, the senses and the mind.



Picture. 3

The pot, vase and bowl are manifestations of the clay. The pot, vase and bowl are clay, but there is no pot, vase and bowl in the clay, except the clay itself. There are no pot, vase and bowl outside, beside or in addition to the clay. It is possible to say there is no pot, vase and bowl in reality. The pot, vase and bowl are illusions – shapes that appear to the eyes, but do not exist in reality. There is only and only through and through clay in reality. Similarly, the world, the sense and the mind are Consciousness/White Light. They are not outside, beside or in addition to the White Light/Consciousness. The world, the senses and the mind exist in the White Light, as the pot, vase and bowl exist in clay. The pot, vase and bowl are nothing but the clay. Likewise, the world, the senses and the mind are nothing but the White Light²⁶. The pot, the vase and the bowl are illusions – the wrong superimpositions upon the clay which is the only reality. Likewise, the world, the sense and the mind are illusions – the wrong superimpositions upon the White Light, which is the only reality. There are no pot, vase and bowl in the clay, but pure clay itself. Similarly, there are no world, senses and the mind in the White Light, but pure White Light itself.

²⁶ Ali Albashir Mohammed Alhaj, “TRANSLATING AYAHS ALEUDUL العُدُول IN THE QURANIC CONTEXTS: AN INTERDISCIPLINARY JURISPRUDENTIAL LINGUISTIC STUDY,” *QiST: Journal of Quran and Tafseer Studies* 3, no. 2 (March 18, 2024): 171-91, <https://doi.org/10.23917/qist.v3i2.3542>.

Constant, Changeless, Pervasive Substrata

Qur'an uses words such as mahfuz (safe) Surah Buruj (85) verse 22 and hafiz (preserver) Sūrah Qāf (50) verse 4 to describe the "al-Kitab" /background being constant, changeless, pervasive and indivisible. Specially verse 4 in surah Zukhrif (43) describes the eternal substrata as "om-al-kitab laduna" meaning the substrata is the source of knowledge and is eternal and constant. Verse 7 in Surah Ali-Imran (3) describes the "om-al-kitab" as "muh-kamat" meaning fixed/constant/changeless. I believe this verse 4 refers to the 14 Disjointed/Abstract Letters as being the metaphor for the eternal/changeless/motionless/constant/pervasive substrata/White Light.

Several other verses uses the word "hakim" which means wisdom to describe the substrata as being the source of wisdom. This source of spiritual wisdom is only the Consciousness. Similarly, surah Taha (20) verse 2 also describes this substrata as the Qur'an. The description "Qu'an" is another metaphor/name for al-kitab which I believe is the Consciousness only. In that verse in surah Taha it says we gave you this knowledge.

Sūrah Ali-Imran (3), verse 7:

(٧) هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ ...

"He is the One who has revealed to you O Prophet the Book, of which some verses are precise (constant) - they [those] are the fountain of the Book [wisdom]..."

Sūrah Luqmān (31), verse 2:

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ (٢)

"Alif-Lām-Mīm. These are the signs of the wise Book..."

Sūrah Sajda (32)verse 2:

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ (٢)

"Alif-Lām-Mīm. The revelation of the Book in which there is no doubt..."

Sūrah Yūnus (10), verse 2:

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ (٢)

"Alif-Lām-Rā. These are the signs of the wise Book."

Sūrah Hūd (11), verse 2:

الرِّكَابُ أَحْكَمْتُ آيَاتُهُ... (٢)

“Alif-Lām-Rā. A Book whose signs have been determined...”

Sūrah Fussilāt (41), verse 3:

كُتِبَ فَصِّلَتْ آيَاتُهُ قُرْءَانًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ (٣)

“It is a Book whose verses are perfectly explained – a Qur’an in Arabic for people who understand.”

Sūrah Rād (13), verse 1:

الْمَرْثَلِكُ آيَاتِ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

“Alif-Lam-Mim-Ra. These are the verses of the Book...”

Sūrah Ya-Sin (36), verse 2:

وَالْقُرْءَانَ الْحَكِيمِ

“By the Qur’an, rich in Wisdom!”

Sūrah Zukhrāf (43), verse 4:

وَإِنَّهُ فِي أُمَّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ

“Certainly, We have made it a Qur’an in Arabic (meaning a simple language) so that perhaps you will contemplate about it.”

Each of one these Sūrahs begins with an Abstract Letter, followed by “al-Kitāb”; which is then described as being wise, devoid of doubt, and determined (or distinctly spelled out and fundamental). Specially the verse 2 in Surah Hud, the al-Kitāb which is the metaphor for Consciousness describes the al-Kitāb/substrata as determined which is the same as constant and changeless. I believe the Qur’an by determined means the al-Kitāb which is the metaphor for Consciousness is describing the Consciousness as being constant, changeless, and indivisible.

In verse 4 Surah Zukhrāf the “Om-al-kitab laduna” is another metaphor for the substrata. By that description, I believe the Qur’an is describing the

attributes of the eternal substrata as the source and the substrata of the world, the senses and the mind being constant, changeless, pervasive, and indivisible.

What is that thing that is constant, changeless, pervasive, and indivisible/whole? A book cannot be constant, changeless or pervasive. It has to be Consciousness, which is, in fact, by its very nature constant, changeless, pervasive, and whole. The whole universe is in constant change experienced within Consciousness. However, Consciousness itself is constant, changeless, and pervasive or it would not have been possible for the world to even exist. Verses 2 - 5 in Surah Jathiyah fully describes the al-kitab as being the substrata of the world, the senses, and the mind. Verse 4 especially clearly describes the common denominator between us humans and other living creatures. That common denominator I believe is Consciousness in humans and all the creatures and the world.

Sūrah Jathiyāh (45), verses 2 - 5:

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ (٢)

“The revelation of this Book is from Allah - the Almighty, All-Wise.”

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ (٣)

“Surely in the creation of the heavens and the earth are signs for the believers.”

وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ (٤)

“And in your own creation, and whatever living beings He dispersed, are signs for people of sure faith.”

وَآخْتَلَفَ اللَّيْلُ وَالنَّهَارُ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ

الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (٥)

“And in the alternation of the day and the night, the provision sent down from the skies by Allah - reviving the earth after its death - and the shifting of the winds are signs for people of contemplation.”

Verse 5 describes that there are signs of the al-kitab (in verse 2) the eternal substrata in the coming and going of day and night. Also, this verse describes that al-kitab/substrata revive the world by night sleep and rest.

Sūrah Qāf (50), verse (4):

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ ۝ (٤)

“We certainly know what the earth consumes of them after their death and with is a well-preserved Book.”

This above verse clearly describes the al-kitab or the substrata as “hafiz” meaning preserved which is the same as constant, changeless, and pervasive. Consciousness is the substratum of time and space, which is constant, changeless, and pervasive. However, when you witness Consciousness, all these changes and motions in time and space come from and are caused by Consciousness itself. Consciousness is constant, and yet it moves and produces motion—and that motion is itself Consciousness as well. This cannot be measured with our limited intellect. We have to see Consciousness with our own eyes to understand this highly complex and fundamental truth about ourselves.

Self-Luminous Substrata

The following verses in which the Abstract letter is stated describe the al-Kitab or the metaphor for the background/substrata by the word “mubin” meaning luminous or self-evident and “majid” meaning glorious or luminous. The descriptions “Mubin” and “majid” I believe the Qur’an describes the substrata as being self-luminous and that glorious al-kitab/substrata is the Consciousness because having seen the Consciousness it is self-luminous/self-evident. It does not require another aid or an external aid/light to reveal it. It is self-revealing.

Sūrah Yūsuf (12), verse 2:

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (٢)

“Alif-Lām-Rā. These are signs of the clear Book...”

Sūrah Ibrāhīm (14), verse 2:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ (٢)...

“Alif-Lām-Rā. A Book that We sent down to you...”

Sūrah Hijr (15), verse 2:

تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ (٢)

“Alif-Lām-Rā. These are the signs of the Book...”

Sūrah Zukhrāf, (43), verse 2:

وَالْكِتَابِ الْمُبِينِ (٢)

“Hā-Mīm. By the clear Book...”

Sūrah Dukhān (44), verse 2:

وَالْكِتَابِ الْمُبِينِ

Hā-Mīm. By the clear Book...”

Sūrah Qasas (28), verse 2:

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

“Tā-Sīn-Mīm. These are the signs of the clear Book...”

Sūrah Shu‘arā (26) verse 2:

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

“Tā-Sīn-Mīm. These are the signs of the clear Book.”

Sūrah Nāml (27), verse (1):

طس ۚ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ (١)

“Ta-Sīn. These are the signs of the Qur’an, the clear Book.”

Sūrah Qāf (50), verse 1:

ق ۚ وَالْقُرْآنِ الْمَجِيدِ (١)

“Qāf. By the glorious Qur’an!”

The word “mubīn” means clear and evident. The word “majid” means glorious. I believe these verses that use “mubīn” and “majid” actually refer to Consciousness, which is self-luminous by its very nature. They are describing the attribute of the Consciousness/White Light which is the purest White Light, self-luminous and self-revealing. The whole universe exists in Consciousness and is understood in the self-luminous nature of Consciousness. Self-luminous means that Consciousness is self-revealing, always clearly present and visible and yet invisible; it does not require a second Consciousness to reveal it. This can only be

understood as direct witnessing of that self-luminous White Light or Consciousness.

In a very limited intellectual way, this transparency/luminosity can be explained by considering the example of space. When you see the world around you, you look at objects but ignore the space that pervades and contains the objects that you see. In a sense, space is self-evident and everything that exists in space is space itself. Space is unbreakable, uninterrupted and it pervades everything. This is an intellectual explanation that, unfortunately, does not do justice to explain the self-luminosity nature of Consciousness as the constant, changeless, permanent, pervasive, and indivisible substratum of space and time, the senses and the mind. I know this from by direct witnessing of Consciousness, which I believe in, without the slightest doubt. There is no space and time. What we call space and time or the world is entirely that self-evident White Light which is our very nature. This reality is supported by verse 35 in Sūrah Nūr (24):

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي
زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا
غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ
يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٣٥)

“God is the Light of the heavens and the earth; a likeness of His Light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- God guides to His Light whom He pleases, and God sets forth parables for men, and God is the Knower of all things.”

This verse means that the whole universe is the White Light/Consciousness. It also says that God is White Light/Consciousness. In other words, what we call matter, space, and time are actually the light of Consciousness. I believe this is true beyond the slightest shadow of a doubt, because I have witnessed this translucent, self-luminous Light in broad day light; I spoke to It and It responded back to my question. The whole universe is one self-evident, translucent, constant, changeless, and pervasive White Light. It pervades everything and fills all space so densely that there is no space and time in it; it is beyond time and space. Space and time are superimposed incorrectly by our minds upon that self-evident White Light.

Verse 35 goes on to describe the self-luminosity of this White Light by again using the metaphor of a niche in a lamp. The light in the lamp pervades the interior space within the lamp – through the glass as well as the external space around the lamp. The light of the lamp is self-luminous and is pervasive within and outside the lamp. The verse goes on further and says, “This light is neither eastern nor western.” This means that this Light is not the light of the Sun. The White Light in this verse 35 is the Light of all lights. This clear White Light is witnessed by those who are chosen by God/White Light, as per this verse. I have been blessed to have witnessed this clear White Light, which is the single most profound and life-changing spiritual experience of my life. Since then, I live in complete contentment, happiness, and peace. The White Light prompted me to ask a question in the midst of that vision, I asked, “What am I?” It responded immediately by filling my heart with certitude and clarity, meaning, “Peace, Consciousness, Bliss.”

Rumi says about this Light of Consciousness:

The Spirit is hidden (to view) because of its being so manifest and near how, having thy belly full of water, art thou dry-lipped like a jar?

How wilt thou see red and green and russet, unless before (seeing) these three (colors) thou see the light?

But since thy mind was lost (absorbed) in (perception of) the color, those colors became to thee a veil from (debarred thee from contemplating) the light

Since at night, those colors were hidden, thou sawest that thy vision of the color was (derived) from the light

There is no vision of colour without the external light: even so it is with the colour of inward phantasy

This outward (light) is (derived) from the sun and Suha, while the inward (light) is from the reflection of the beams of (Divine) Glory

The light which gives light to the eye is in truth the light of the heart: the light of the eye is produced by the light of hearts

Again, the light which gives light to the heart is the Light of God, which is pure and separate from the light of intellect and sense

At night there was no light and thou didst not see the colours; then it (the light) was made manifest by the opposite of light (by darkness)

God created pain and sorrow for the purpose that happiness might be made manifest by employing this opposite

Hidden things, then, are manifested utilizing their opposite; since God hath no opposite, he is hidden;

For the sight fell (first) on the light, then on the color: the opposite is made manifest by the opposite, like the Greeks and Ethiopians

Therefore, thou knewest light by its opposite: opposite reveals opposite in (the process of) coming forth

The Light of God hath no opposite in (all) existence, that through that opposite it should be possible to make Him manifest: (Rūmī. Masnavī, Book 1: 1120-1134, translated by Nicholson)

Sūrah An'ām (6), verse 103:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٠٣)

“Vision cannot comprehend Him, but He comprehends all vision. And He is Subtle, All-Aware.”

This verse means that He is the Al-Seeing. You also are an awareness that sees. The eyes are just a veil or a blindfold over your true nature as a seer. The eyes are not aware of seeing. Eyes are just small pieces of flesh and some nerves. It is awareness/Consciousness that is the true seer that is seeing. However, those pieces of flesh and nerves are also that White Light/Consciousness that is the seer. The source of seeing is White Light/Consciousness. You are the Seer.

Rumi says:

Besides these five (physical) senses there are five (spiritual) senses: those (latter) are like red gold, while these (physical) senses are like copper.

In the bazaar where the people of the Last Congregation (on the Day of Judgment) are (purchasers), how should they buy the copper sense like (as though it were) the sense of gold?

is bodily sense is eating the food of darkness; the spiritual sense is feeding from a Sun. (Rūmī, Masnavī, Book 2: 49-51, translated by Nicholson)

Sūrah Hadīd (57), verse 3:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٣)

“He is the First and the Last, the Outward and the Inward, and He is the Knower of all things.”

Suppose you do not know astronomy, but then you learn and know it. Where was that not knowing? And where is this knowing? Both your not knowing and knowing exist in your awareness because you were aware that you

didn't know astronomy earlier and now you know that you are aware of it. So, your knowing preceded both not knowing and knowing. Therefore, you are actually beyond the beginning and end because knowing and not knowing both have a beginning and an end. But, awareness/Consciousness/knowledge existed before, during, and after both knowing and not knowing. Therefore, awareness/Consciousness/White Light has no end and no beginning, it is beyond time and space.

This verse also says that He is the outward and the inward. This means that outward things (such as matter, space, and time) and inward things (such as mind, emotions, and desires) are entirely that Consciousness/White Light. I believe that this is the objective truth because I have experienced and witnessed the beginninglessness, endlessness, pervasiveness, and all-knowingness of the White Light/Consciousness.

Sūrah Anbiyā (21), verse 58:

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ (٥٨)

"So, he broke them into pieces – except the biggest of them – so that they might turn to it,"

This refers to the story of how Abraham broke the idols of his people and then cleverly blamed it on the biggest idol and asked the people to turn to it and question it (in vain). The meaning here is that Consciousness/White Light is not an object and cannot be objectified by viewing it as "breakable" separate entities such as matter, space, time, and mind. Because Consciousness/White Light is the ultimate subject of all things, manifest or non-manifest. Concerning Sūrah Nūr (24), verse 35 ("God is the Light of the heavens and the earth"), the White Light/Consciousness pervades the whole universe, including idols.

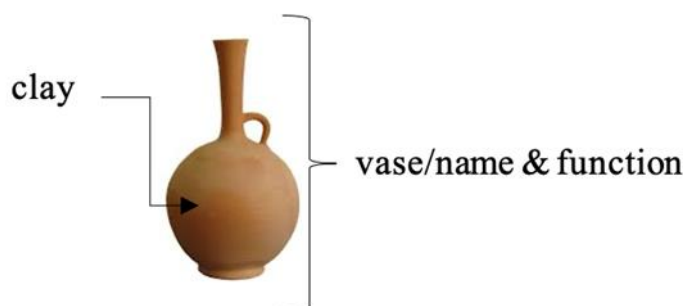
The following verse 14 from surah Rahman uses clay as a metaphor to describe human nature.

Sūrah Rahmān (27), verse 14:

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ (١٤)

"He created man from dried clay, like earthen vessels."

This should not be interpreted literally. The Qur'an uses the language of metaphor to describe a very profound concept. Consider a clay vessel:



Picture. 4

Clay is the essential substance of the vessel. The vessel is a temporary name and function which has borrowed its existence from the substance of clay. The clay is the cause, and the vessel is the effect. The clay pervades the entire vase; every inch of the vessel is clay and is nothing but the clay. The clay is the constant, changeless and pervasive substratum of the vessel.

The metaphor of vessel and clay in the above verse exemplifies the relationship between God and Human. God/Consciousness/White Light is the constant, changeless, pervasive and indivisible substratum of the human body, just like clay is the substratum of the vessel. The human body and mind are pervaded by the White Light like the vessel is pervaded through and through by the clay. The vessel is nothing but clay; similarly, the human body and mind are nothing but White Light/Consciousness. This is the most fundamental truth in the whole universe.

Sūrah An'ām (6), verses 76 - 78:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ
الْأَفْلِينَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي
رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي
هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

“When the Night grew dark upon him, he saw a star. He said, ‘This is my lord!’ But when it set, he said, ‘I do not love things that set.’ Then when he saw the moon rising, he said, ‘This is my Lord!’ But when it set, he said, ‘If my Lord does not guide me, I will surely be among the people who are astray.’ Then when he saw the sun rising he said, ‘This is my Lord!’ This is greater!’ But when it set he said, O my people! Truly I am quit of the partners you ascribe.”

This verse exemplifies, again in metaphorical language, that God/Consciousness/White Light is changeless and all-pervasive, unlike the star, moon, and sun; those denote the temporality of the material world that is in constant change and motion. This is the reality: the White Light is the substratum of the universe; has to be constant, changeless, and pervasive for the universe to exist.

Sūrah Ahzāb (33), verse 72:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (٧٢)

Truly, we offered the Trust to the heavens and the earth and the mountains, and they refused to bear it, and were wary of it; yet man bore it; truly he has proved himself an ignorant wrong-doer."

This verse has been interpreted variously by many scholars. I believe that the "Trust" mentioned in this verse is actually the Subjectivity of God/White Light/Consciousness that has been granted to human beings. And I believe that the White Light/Consciousness is the ultimate subject of all beings. The most obvious manifestation of this subjectivity is the human mind and intellect.

Rumi says:

*This thorn-eating body is a camel, a Mustafa-child is riding on the back of this camel.
O camel, on the back, is a bale of roses, of whose breeze a hundred gardens rose in you.
Thy inclination is toward thorn bushes and sand: I wonder what roses thou wilt pick from worthless thorns.
O thou who in this search hast roamed from one quarter to another, how many times wilt thou say, "Where, where is this rose garden?" (Rūmī, Masnavī, Book 1: 1966-1969, translated by Nicholson)*

Waking, Dreaming, and Sleep

There are several verses in the Qur'an regarding, waking, dreaming, and deep sleep which are very important in understanding the very nature of the eternal substrata or Consciousness/White Light²⁷.

It is universally accepted that our waking hours exist in the waking world. But this is wrong. The waking world exists in the waking state. It comes with the coming/start of the waking and disappears with the end of waking because when you fall to sleep, the world you see in the waking disappears and comes back when you wake up. Therefore, the waking world/time and space exist in the waking state. Similarly, the dream world exist in the dream state, because when it comes with and in the dream and ends with the end of the dream. Also there is no link between the waking and the dream states. The one ego in the waking state is different from the one ego that appears in the dream. In the waking state we may be unhealthy or sick, but in the dream we may appear perfectly healthy and happy. Say you dreamed a knife cut your finger and you immediately wake up²⁸. When you wake up you don't find your finger cut. Why is that so? This is because the one whose finger was cut by knife in the dream, is not the one who is now awake. If it was you, then your finger should have been cut when you wake up. You that dreamed your finger cut is stuck in the dream world and never makes into the waking world. You in the waking is stuck in the waking state and never makes into the dream state. There is no connection between the waking world and the so-called dream world. The waking world exist in the waking, it comes and go with the waking and the so-called dream world exist in the dream, it comes and goes with the dream. However, when you call your experience a dream after you wake up. When you are having the dream, you don't know you are dreaming because it is not a dream, it is a waking state just like the waking state now.

Say you fell to sleep at 10pm. At 10:15pm you dreamed you are in a sunny afternoon on a beautiful beach. If there was a link or relationship between the waking and the dream, you should have seen yourself in the dream on the beach at 10:15pm, but you are not. Instead, you find yourself in a sunny afternoon on

²⁷ Yuyun Yuhanida et al., "EPISTEMOLOGY OF SUFISM IN SUFI INTERPRETATION (ANALYSIS OF THE PATTERNS OF THEORETICAL (NAZHARI) AND PRACTICAL ('AMALI) SUFI EXEGESIS)," *QiST: Journal of Quran and Tafseer Studies* 3, no. 2 (March 20, 2024): 216-33, <https://doi.org/10.23917/qist.v3i2.4199>.

²⁸ Zaglul Fitriani Djalal, "TAFSIR PASE: (TELAHAH ATAS METODOLOGI TAFSIR ACEH)," *QiST: Journal of Quran and Tafseer Studies* 1, no. 1 (February 17, 2022): 92-104, <https://doi.org/10.23917/qist.v1i1.527>.

the beach. Why is this so? This is because there is no link between the waking and the dream.

The world is in the state. The waking world is in the waking state and the dream world is in the dream state. The deep sleep/the dreamless sleep is the experience of true self because there is no objects in the deep sleep. It is pure consciousness without objectifications of the mind. However, consciousness is present in the deep sleep too. Consciousness is constant, changeless and pervasive throughout the waking, dream and the deep sleep uninterruptedly. Consciousness is the background on which the waking, dreaming and the deep sleep appear and disappear. The waking, the dreaming and the deep sleep are the Self. Just like the dream state was pervaded by the consciousness and it was consciousness itself, similarly, this waking state is also pervaded by the consciousness and is consciousness itself. Human eyes are build to see the world in 3D, but it was build to see the world in 4D, we would have been able to see the pervasiveness, fullness and oneness of the Self.

Sūrah Rūm (30), verse 23:

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَسْمَعُونَ (٢٣)

“And among His signs is your sleep by night and day and your seeking His bounty. Truly in that are signs for a people who hear.”

Sūrah Jathiya (45), verse 5:

وَآخْتَلَفَ اللَّيْلُ وَالنَّهَارُ وَمَا أَنْزَلَ اللَّهُ مِنْ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا وَتَصْرِيفِ الرِّيحِ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ (٥)

“And in the alternation of the day and the night, the provision sent down from the skies by Allah – reviving the earth after its death – and the shifting of the winds are signs for people of contemplation.”

The above two verses are about sleeping and waking. In twenty-four hours, we experience three things: namely, waking, dreaming, and sleeping. The waking state cancels the dreaming and the deep sleeping states. The waking world exists in the waking state. The dreaming world exists in the dreaming state. In deep sleep, there is neither waking nor dreaming. In other words there is lack of experience of objects in the deep sleep state. However, the deep sleep is itself an experience, it is a state of objectless experience. We don't experience the existence of objects and the mind, but we experience the presence of deep sleep.

This is proof there is Consciousness in deep sleep too. Consciousness is constant, changeless, pervasive and indivisible.

Sūrah Zamar (39), verse 42:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ
عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ
(٤٢)

“God takes the soul at the moment of their death, and those who do not die [He takes] during their sleep. He withholds those for whom He has decreed death and sends forth the others till a specified term. Truly in that are signs for a people who give thought.”

This verse relates how the soul leaves the body during sleep and is sent back during awakening. It also has to do with the state of deep sleep, in which there is absence of mind and, therefore, no experience of objects – so it is similar to death. However, the state of deep sleep is an experience of Consciousness. Because after you wake up you say, “I slept well.” In that description of, “I slept,” you are describing your experience²⁹. There must be Consciousness in deep sleep, and the proof of this is the description of, “I slept,” – which is an experience of Consciousness during deep sleep. You must be awake to be aware of and to remember that you slept. In other words, you never sleep in twenty-four hours. Rather, you are always awake, on some level, because Consciousness is constant, changeless, pervasive and indivisible. Consciousness never gets tired or discontinues or stops. You are that Consciousness.

Rumi says:

With us, one must needs be a waking sleeper, that in the state of wakefulness he may dream dreams.

Thought of created things is an enemy to this sweet (waking) sleep: until his (anyone's) thought is asleep, his throat is shut.

A (mystical) bewilderment is needed to sweep (such) thought away: bewilderment devours (all) thought and recollection.

(Rūmī, Masnavi Book 3: 1114-1116, translated by Nicholson)

²⁹ Faisal Bin Husen Ismail et al., “THE PRACTICE OF READING AL-QUR’AN AMONG ISLAM YOUTHS,” *QiST: Journal of Quran and Tafseer Studies* 1, no. 2 (August 8, 2022): 105–27, <https://doi.org/10.23917/qist.v1i2.1062>.

Sūrah Yūsuf (12), verse 4:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ
لِي سَاجِدِينَ (٤)

“When Joseph said to his father, “O my father, truly I have seen [in a dream] eleven stars, and the sun and the moon. I saw them prostrating before me.”

Sūrah Yūsuf (12), verse 34:

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي
أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ
الْمُحْسِنِينَ (٣٤)

“Now two young men entered the prison with him. One of them said, ‘Truly I see myself [in a dream] pressing wine.’ The other said, ‘Truly I see myself [in a dream] carrying bread atop my head, from which the birds eat.’ ‘Inform us of its interpretation. Truly we see you as among the virtuous.’”

Sūrah Yūsuf (12), verse 43:

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ
خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ (٤٣)

“And the king said, “Verily I see [in a dream] seven fat cows being eaten by seven lean ones; and seven green heads of grain, and others dry. O notables! Give me your opinion on my vision, if you can interpret visions.”

The above three verses of Sūrah Yūsuf are very clearly about the dream state. When you dream, you don’t know that you are dreaming because you are awake in that dream. Your five senses work just they work in the waking state. Everything in the dream seems as real as it appear in the waking state.

The stars, the sun, and the moon in Joseph’s dream were just as real as they are in his waking state. The grapes, wines, making wine, and the bread-basket in the dream of Joseph’s companions were as real as grapes, wine, and bread-baskets in their waking state. The seven fat cows and the seven thin cows in the King’s dream were just as real as cows in the King’s waking state. There is

no difference between the waking and the dreaming states; they are both identical. The dream state appears in Consciousness and is an experience of Consciousness. Consciousness pervades the entire dream world, the whole dream time and space, senses and the mind. They are made of Consciousness. Similarly, the waking state is pervaded by Consciousness/White Light and the waking state world, space, time, the senses and the mind are Consciousness.

Similarly, the waking state is an experience of Consciousness and appears in Consciousness. The waking state cancels the dreaming state. You only realise that you dreamed just after you wake up and the dream only becomes a dream after you wake up. Then, that dream state vanishes and becomes unreal and non-existent. Similarly, the waking state vanishes and becomes non-existent when you fall to sleep. Dreaming and being awake are both identical experiences in Consciousness. In other words, the dreaming and waking states are yourself. They are experiences that come and go in you.

Many waking and sleeping days and nights have come and gone in you. However, you are still here because you are the constant, changeless, and pervasive substratum which is that White Light/Consciousness. How do you see the dream? With these two eyes? But these two eyes of yours are shut when you are sleeping. You see the dream with Consciousness/White Light which never sleeps, never gets tired, and never ceases being. You are that Consciousness.

Rumi says;

*Would that He had guarded this spirit as the Men of the Cave or as the Ark of Noah,
That this mind and eye and ear might be delivered from the flood of waking and
intelligence!*

Oh, enough men like the Men of the Cave are in the world, next to you this moment:

*The friend and the Cave are in singing with him; but the seal is in your eyes and ears,
what does it avail? (Rūmī, Masnavi, Book 1: 403-406, translated by Nicholson)*

Sūrah An'ām (6), verse 59:

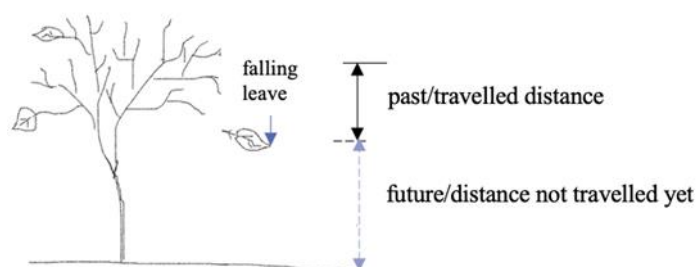
وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي (٥٩)

“And with Him are the keys of the Unseen. None knows them except Him; and He knows what is on the land and sea; no leaf falls but that He knows it; nor any seed in the dark recesses of the earth, nor anything moist or dry nor a grain

in the darkness of the earth or anything-green or dry, but that it is written in a clear Book.”

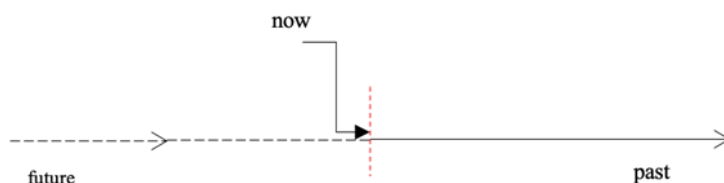
Firstly, this verse is about free will and determinism. The verse clearly states that not even a leaf moves without God’s will. There is no free will according to this verse.

The second meaning of this verse is that God/Consciousness/White Light is the subject or the doer, in nature, in the human mind, and in the human will. It is also about the nature of space and time. Consider a falling leaf like one below:



Picture. 5

Time is divided into three parts: past, present, and future. The past is the part that came before the present, the future comes after the present, and the present is defined as Now. As can be seen, the definition of past and future are based on the present or Now.



Picture 6

This definition of time and space means that time is a constantly moving object. This means that the Now is also a constantly moving object. It is such an illusory quality of time that before you can say the word, “now,” that “now” has already become a “past”. In other words, we cannot grasp or measure time because it is in constant motion; before we can actually grasp or measure it, it has already the past. If “now” does not exist, then the past and the future cannot exist either. If time is non-existent, then space cannot exist too. Where is yesterday, last night, yesterday’s sunset, or your last birthday party? You may say, “They are in my memory.” But what and where is your memory? Your memory is a tiny fraction of the billions of manifestations of one constant, changeless, and pervasive reality called Consciousness/White Light. I have seen that there is

neither time nor space. What we call past, present, future, and space are actually ourselves. If space is a thing and it exists, what is the fabric of space? Why is space so big? I believe time and space are misnomers for Consciousness/White Light. The whole of space is a single, indivisible, constant, changeless, and pervasive Consciousness/White Light.

Sūrah Burūj (85), verse 3:

وَشَٰهِدٍ وَمَشْهُودٍ

“...and by the witness and the witnessed.”

When you dream about your friends, are your friends aware that you dreamed about them last night? No: they are not aware of your dream. Were your friends aware of your thoughts and were you aware of their thoughts? No; they were not aware of your thoughts and you were not aware of their thoughts. Now that you are awake, are you aware of your friends' thoughts? No. Are they aware of your thoughts? No.

When you dreamed, you and all the people and the world in your dream were real, as real as in the waking state. When you woke up, only then you realised that you had just dreamed. So, you are the only witness of your dream. Similarly, in the waking state are your friends aware of your thoughts and feelings? No. Just like in the dream, you are the only witness. And in your waking state, you are the only witness of your thoughts, mind, and feelings. Therefore, there is only one witness, which is yourself. By the word “witnessed,” the verse means that the world is an object that is witnessed, and that you are the Witness/Seer. In reality, the objective world is yourself. There is no world. There is only you who are the White Light/Consciousness.

Sūrah Tā-Hā (20), verses 19 - 21:

قَالَ أَلْقِهَا يَمُوسَىٰ (١٩)

“Said He, “Throw it, O Moses!”

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا

الأولى (٢١)

“So he threw it, and behold, it was a serpent, moving swiftly. Said He, “Take hold of it and fear not! We shall restore it to its former way.”

In these verses, the Qur'an again uses metaphorical language to explain the illusion that we humans experience in the waking state. Moses's staff represent the truth; it is a piece of wood, but it suddenly appears like a serpent to Moses and he starts running away in fear. The Lord tells him not to fear because He will return it to its original form. The staff was a piece of wood all the time and when it appeared as a snake it was an illusion. It is like when you see a piece of rope in the dark, it may appear like a snake to you and you begin to fear. But upon closer inspection you find out that it is only a piece of rope. Whilst you feared the rope, it was a rope and snake together at the same time. However, the rope was real and the snake was an illusion that was superimposed upon the rope. The rope never actually became a snake; it was always a piece of rope. Until one awakens, this world seems real like the snake that appeared real to you. When you awake up and see the wholeness and indivisibility of the universe, you will then realise that there is actually no world. It is all yourself: an indivisible and pervasive wholeness and fullness. You have been dreaming until that wakefulness. From that moment on you will live in absolute peace, equanimity, and happiness. From that moment on you will think very clearly, see things very clearly, and with all doubts gone. You are that Consciousness.

Sūrah Tā-Hā (20), verse 12:

إِنِّي أَنَا رَبُّكَ فَآخُلَعُ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢)

“Verily, I am your Lord. Take off your sandals. Truly you are in the holy valley of Tuwā.”

This “valley of Tuwā” is actually a spiritual station. When Moses saw the burning bush, he had actually reached a high spiritual station of directly seeing the White Light.

Sūrah Tā-Hā (20), verse 22:

وَأَضْمُمُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بَيَظَاءَ ۖ مِنْ غَيْرِ سُوءٍ ۖ آيَةً أُخْرَىٰ (٢٢)

“Now put your hand under your armpit, it will come forth [shining] white, without blemish, as another sign.”

These verses refer to holy Light (the burning bush and the radiant white hand). The whole universe including the mind, thoughts, and feelings are White Light. You are the most beautiful White Light! When you see yourself as you are essentially, you will lose the capacity for hatred, fear, worry, stress, loneliness, depression, greed, and desires. You are peace and you live in peace! You will

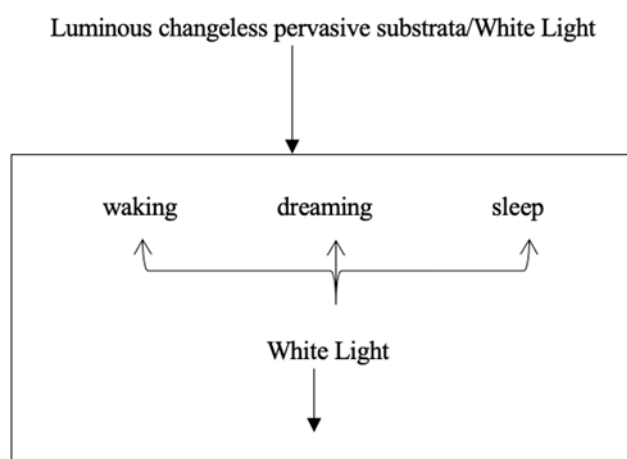
realise that you are perfect and the whole world is perfect as it is now! You don't need anything! You are fullness and perfection itself! Such fullness and perfection I had never seen before! It is the sight of all sights!

However, there is a final state, the 4th state, beyond the waking, dreaming and the deep sleep. This state is called the 4th state. It is the final state, it is that luminous, changeless and pervasive substrata of the world. The waking, the dreaming, the deep sleep, the time and space, the mind and the emotions all exist in that state. You can directly see this substrata that is the source of the world. It is the purest white light that has filled the whole space. The fullness, wholeness and pervasiveness is indivisible. Great persons such as the Prophets, Saints, Rumi, Shams, Ibn Arabi and many others had seen this wonderful bewilderment that took away their breath and mind. Rumi says;

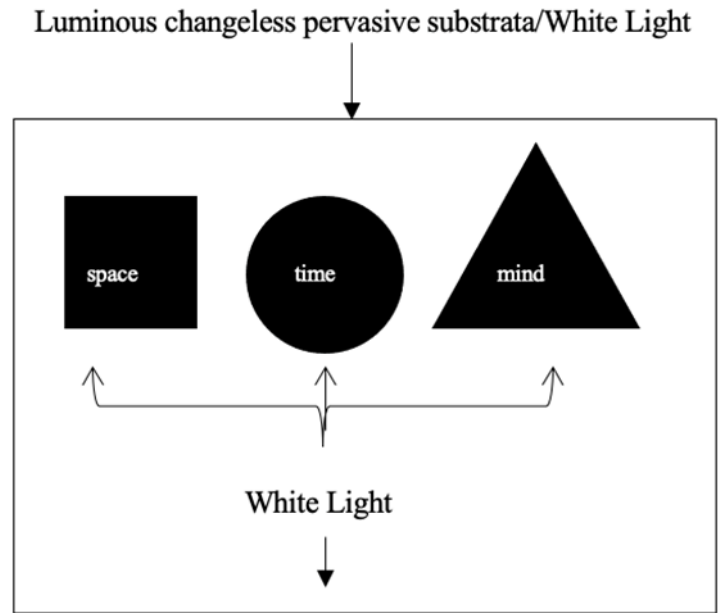
Seek a bewilderment that steals the mind

The bewilderment had eaten the mind and speech

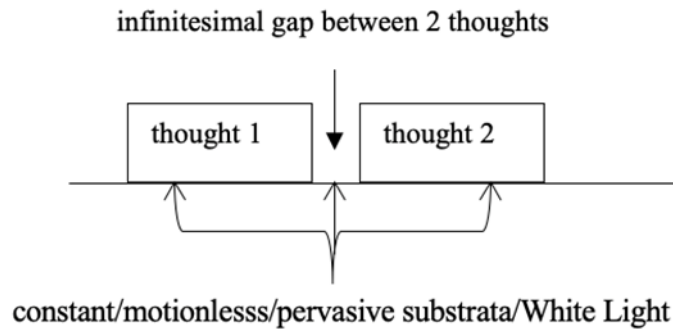
By those poems Rumi means that this bewilderment will annihilate your mind that is the source of your suffering and you will become speechless and silent. Whoever achieves this great inner silence, that one will realise he/she is the eternal peace, calm, tranquility, equanimity and happiness. When you lose your mind, you become light and pervasive like the expansive space, you become simple like a baby that never evaluates, compares and judges. Only then you will stop clinging on to the world and the hallucinations of the unaware mind. You are pure joy and happiness as you are. You will eternally abide unperturbed in your own nature.



Picture. 7



Picture. 8



Picture. 9

When you experience that state, when you directly see that White Light there is only pure awareness, peace and bliss.

There is neither time nor space, neither near nor distant, neither inside nor outside, neither front nor back, neither top nor bottom, neither I nor you, neither unity nor duality. It is beyond time and space. There is only absolute pure awareness without objects. It is perfection, indivisible wholeness, fullness, oneness beyond oneness; one without a second. There is no mathematics in there. This is human nature; peace, consciousness and bliss. You are not different from the rocks, trees, people, wind, space and time. You are all of them and yet you are none of them. You are beyond these. You are purity itself.

Rumi says:

Man hath no food but the light: the soul does not obtain nourishment from aught but that.

Little by little cut (yourself) off from the (material) foods – for these are the nutriment of an ass, not that of a free (noble) man –

So that you may become capable of (absorbing) the original nutriment and may eat habitually the dainty morsels of the light.

Tis (from) the reflexion of that light that this bread has become bread; tis (from) the overflowing of that (rational) soul that this (animal) soul has become soul.

When you eat once of the light, you will pour dust over the (material) bread and oven. (Rūmī, Masnavī, Book 4: 1955-1959)

Oneness in Qur'an

Abrahamic religions such as Judaism, Christianity and Islam are known as the monotheistic religion, meaning they believe in one God, but they have different names for that one same God. Monotheism is the main and the essential message in the Quran and there are several verses in the Quran about Oneness. However, this Oneness or monotheism is misunderstood by the followers of three religions because the follower/believers believe in the simultaneous existence of a creator or one God as well as the existence of the cosmos or the world and both are believed to be two different things. This is not monotheism. In fact, this is duality.

I believe there are several verses in the Quran that clearly describes the true monotheism and will try to analyze those verses in this chapter to reveal the pure/true monotheism. The relation between the world and the Lord is described in the Quran by the metaphor of pottery clay which we analyzed in the preceding chapters. Those verses about monotheism are also related to the preceding chapters that described the self-luminous changeless, constant, indivisible and pervasive substrata/White Light/Consciousness. The monotheism described in the Quran is not a oneness of in digit or in number nor physical. It is a oneness that is without oneness. It is one without a second. It is beyond oneness. It is peerless, peerless-ness. It is wholeness, fullness, indivisible, constant, changeless, motionless, pervasive and self-effulgent. It is beyond mind and reason. Must be seen to know it. Seeing is knowing. Seeing is belief.

Surah Taha (20), verse 8:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى (٨)

“Allah – there is no God worthy of worship except Him. He has the most beautiful names.”

That above verse first states that there is only one God and then says that all the beautiful names belong to Him. By this “most beautiful names” the verse indicates devotion to God. A lover uses all the beautiful adjectives or names to describe his/her beloved. Certainly, spiritual love is the best of all loves. White Light/Consciousness is the most adorable and is most loving devotion.

Surah Taha (20), verse 14:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤)

“It is truly I. I am Allah! There is no god worthy of worship except me. So worship only Me and establish prayers for my remembrance.”

This verse is unique in the whole Quran because only in this verse God speaks directly to you/reader. Who is this “I” in this verse? Is it Allah or the Prophet who says this “I am”? I believe it is the Prophet who speaks in this verse and says “I am truly the Lord/Allah”. This means that “I” is the Lord/The God. I is the absolute pure awareness, Consciousness, White Light. By pure awareness I mean awareness without objects. This ordinary awareness we have is very basic and we see the world in plurality, we see the world in small, separate and different pieces one at a time. This multiplicity is a result of duality. All fears and suffering of the mind stem from duality.

Surah Baqara (2), verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

“Recall when your Lord said to the angels, “I am going to place a successive human authority on earth.”

This verse is one of the most famous verses of the Quran. This verse hints about the creation of Adam and Eve on earth. The accepted interpretation amongst all muslim and non-muslim scholars is that Allah/God appointed Adam or the first human as his vicegerent/agent/representative on earth. But this agency has been misunderstood because it is understood in the most crude and basic sense of the word. They have understood the “vicegerent/agent” in

the sense a King/Sultant/Government/political party has an agent/representative. This is the worst interpretation of this verse and has turned Islam into a political party so much so that since the death of the Prophet (PBUH) the muslims witnessed the emergence of the Umayyad Empire/Caliphate, succeeded by the Safavid Empire/Caliphate and in the contemporary times the Iranian Walayat-e-Faqeh established by Ayatollah Khomeini in Iran in the 20th century. Even now adays political parties sprout every now and then and claim to be the genuine representative of Islam and have proved totally disastrous. Religion is meant to be purely spiritual. The Lord is not a King/Sultant/Government nor He is a business organization to extract profit from the creation.

I believe the above verse has a spiritual meaning. The agency is in the sense that reason is the agency of intellect, in the sense that heat is the agency of fire. It is not that heat is different from fire, it is heat that is fire and fire that is heat. The two are inseparable. A fire that has no heat is not fire. Have you seen a fire without heat? No. fire and its agency heat are both one and the same. This is the meaning of agency in this verse. It is not agency of a political party or agency of a business organization.

Similar, in the light of the above definition of agency the Lord is Adam and Adam is the Lord. It is Adam that plays two roles until one realizes the Self.

Surah Baqara (2), verse 36:

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (٣٦)

“But Satan deceived them leading to their fall from the blissful state they were in and We said “descend from the heaven to the earth as enemies to each other. You will find in the earth a residence and provision for your appointed stay””

The blissful state is the unity/oneness state. The fall of Adam and Eve is a metaphor/symbolism for duality. Fall from heaven is the metaphor saying that duality is suffering and duality has turned the world/earth into a hell.

Surah Anfal (8), verse 17:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ
الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (١٧)

“It was not you who killed them, but Allah who did so. Nor was it you who threw a handful of sands at the non-believers, but it was Allah who did so, rendering the believers a great favor. Surely Allah is all hearing and all knowing.”

This verse clearly and directly says it was Allah who killed and threw rocks at the enemy. But the Prophet was in the battle and was throwing rocks. Do your hands and feet understand war and peace, war and friendship? No. they don't, they are inanimate matter just like sticks and rocks. It is you who understand the war and friendship. What is that thing that understand war, rock, enemy and throwing rock? It is Consciousness that understands. When this verse says “it wasn't you who threw rock or it wasn't you who killed..” it means it is not the body that is the subject or doer of an action. When says “it was Allah who threw rocks, who killed them..” it is meant to say that Consciousness is the subject or the doer. Indeed, Consciousness is the ultimate subject of all objects and Consciousness is one and indivisible. This is what this verse is saying.

About this verse Rumi says beautifully;

See the hidden hand and the writing pen;

the running horse and the invisible rider

See the flying arrow and the invisible bow

The bodies visible and invisible is the soul of the body

Don't break the arrow, this arrow is the king's

Throwing arrows is from the thumb of Consciousness

God said “thou didst not throw when thou threwest”: the action of God has precedence over (our) actions (Rūmī, Masnavī, Book 2: 1303 - 1306, translated by Nicholson)

Surah Baqara (2), verse 138:

صِبْغَةَ اللَّهِ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ (١٣٨)

“Attain Allah's color! What color is better than Allah's? and we worship only Him.”

“Color” is another metaphor for the mind which is the source of human identity. By saying attain Allah’s color the verse is saying get rid of your mind constructed identities and become colorless or ego-less. Indeed, Consciousness is attribute-less, colorless, translucent and self-effulgent. We all have one same identity which is that colorless, translucent and self-effulgent White Light. Regardless of how evil a person may be he/she is till that White Light in essence.

Rumi says about this verse;

Since the colorlessness became captive of color, Moses got into a fight with Moses. (Rūmī, Masnavī, Book 1: 2467, translated by Nicholson)

“colorlessness became captive of color” Rumi means our mind constructed identities being super-imposed upon our colorless/attribute-less nature/essence which is that White Light.

“Moses got into a fight with Moses” Rumi means we are all Moses. We all have one essential nature which is that auspicious White Light.

Rumi says further on;

When you attain unto the colorlessness which originally had; Moses and Pharaoh make peace. (Rūmī, Masnavī, Book 1: 2468, translated by Nicholson)

The poem is self-explanatory saying that when you know your true Self, Moses and Pharaoh will make peace, meaning they realise they are one and same and no difference in their essence. Until that Self-realization, people always see their apparent physical differences and are deceived by appearances consequently people will be at wars with each other and suffer out of fear of duality. Duality is the root cause of fear, violence, confusion and misery.

Surah Mujadilah (58), verse 7:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٧)

“Do you not see that Allah knows whatever is in the heavens and whatever is on the earth? If three people converse privately, He is the fourth. If five, He is the sixth. Whether fewer or more, he is with them wherever they may be. Then, on the day of Judgement he will inform them of what they had done. Surely Allah has perfect knowledge of all things.”

This verse clearly says God is One and IT is present everywhere, omnipresent. By saying “He is the fourth, He is the fifth, or He is the sixth..” the

verse is saying that there is only one God. What is that one God? By saying that “He has perfect knowledge of all THINGS” the verse is saying that it is Consciousness/Knowledge that is God, or knower because it is only Knowledge/known or Consciousness that knows, that understands. So, our nature is Knowledge/Knowing/Consciousness/White Light. You know THINGS, you are the knower. You are knowledge itself.

Sūrah Ahzāb (33), verse 72:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (٧٢)

Truly, we offered the Trust to the heavens and the earth and the mountains, and they refused to bear it, and were wary of it; yet man bore it; truly he has proved himself an ignorant wrong-doer.”

This verse has been interpreted variously by many scholars. I believe that the “Trust” mentioned in this verse is actually the Subjectivity of God/White Light/Consciousness that has been granted to human beings. I believe that the White Light/Consciousness is the ultimate subject of all beings. The most obvious manifestation of this subjectivity is the human mind and intellect.

Rumi says:

This thorn-eating body is a camel, a Mustafa-child is riding on the back of this camel.

O camel, on the back is a bale of roses, of whose breeze a hundred gardens rose in you.

Thy inclination is toward thorn-bushes and sand: I wonder what roses thou wilt pick from worthless thorns.

O thou who in this search hast roamed from one quarter to another, how many times wilt thou say, “where, where is this rose-garden?” (Rūmī, Masnavī, Book 1: 1966-1969, translated by Nicholson)

Conclusion

I believe the essential message of Quran is coded in the 14 disjointed letters and that essential message is a philosophy of Consciousness that is described as a oneness or unity (tawhid) and the oneness as the only fundamental essence of humans and this is a philosophy of Consciousness. This essential philosophy is coded in the 14 Disjointed/Abstract Letters because all of the 14 Abstract Letters that appear in the 29 Suras/chapters of the Qur’an are immediately followed by the word al-Kitab (book). Qur’an uses words such as Kitab (book), raq (parchment) and lawh (tablet) as metaphors to describe the Consciousness; what

Consciousness is and its relationship with the cosmos. Qur'an uses the above metaphors to say that Consciousness is the substrata/background of the cosmos, time, space and the mind. Then, Qur'an uses words such as hafiz (preserver) or mahfuz (preserved) to say that this substrata is constant/changeless/motionless/eternal. Qur'an uses words such as mubin (luminous) and majid (glorious) to describe the nature of this substrata, which is of the nature of light and this is supported by verse 35 in Surah Nur (24) and the Suras themselves as well. Quran also uses the description om-al kitab (mother of book) as a metaphor to say that this substrata is the source of cosmos. There are several verses regarding the dreaming and the sleep states and how Consciousness relates to those two. As per those verses about the dream state we saw that waking and dream are exactly identical. Waking is dreaming meaning this waking world we have taken for granted is actually a illusion. The verses regarding the sleep state proved that Consciousness is present in the sleep state as well. This proved that Consciousness is constant, changeless, pervasive and indivisible. You are the only eternal witness of your waking, dreaming and sleep. The verses in which the 14 abstract letters are stated described that Consciousness is the changeless, constant, pervasive and indivisible substrata or background of the whole waking, dreaming and deep sleep states. There are also several verses that described the unity or oneness. Those verses as well as the verses in which the 14 abstract letters are stated all regarding oneness or unity (tawhid) as a philosophy of consciousness. That omniscient, omnipotent, and omnipresent lord is actually human nature. The Prophet said "whoever knows him-Self knows the Lord". What a nearness! How near you have to be to the Lord to know yourself is to have known the Lord! This can be experienced directly in the waking state. You are of the nature of White Light! omniscient, omnipotent, omnipresent! See the Self!

Author Contributions

Sarwar Haidari: Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration, Investigation. **Lady Swears:** Writing - review & editing.

Acknowledgment

I would like to express my gratitude to Dr Ibrahim Gamard for proofreading and for his useful feedback and commentaries which I found helpful in writing this paper.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not receive any financial support.

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