

THE QUR'AN

PATH TO ETERNAL LIFE

COMMENTARIES BY

SHAYKH FADHLALLA HAERI

EDITED BY SHAYKH SAADI NEIL DOUGLAS KLOTZ

TRANSLATION BY ADNAN AL ADNANI

أَنَا رَبُّكَ فَلَا خُلِعْ نَعْلَيْكَ إِنَّكَ بِالوَادِ الْمَقْرَسِ

“...I am your Lord. Remove your sandals. You are in the
sacred valley, ...” (20:12)

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FOREWORD BY

SHAYKH FADHLALLA HAERI

There are numerous challenges and quests in human life. The most powerful drive, however, is to understand and connect with that which is timeless and boundless. Part of this quest is our keen interest in the beginning of creation as well as its end. The Qur'an is the voice of truth that involves what is considered to be rational and shareable consciousness. The majesty of the Qur'an is that it addresses most of our human situation and day-to-day reality whilst connecting these with the absolute and boundless.

At the level of normal, conditioned, human consciousness, the Qur'an can help to reduce suffering and discord, but a point is reached where spiritual insights go beyond the mind and into the realm of the soul, where discernment and differentiations melt away into a zone where energy and matter are not distinguishable. For this reason, most classical scholars of Qur'an refer to this higher level as the divine domain and refrain from commenting upon or discussing it.

Our human drive towards a higher, durable understanding of the meaning and purpose of life is a persistent driving force for all people at all times. From prehistoric times, prophets and seers presented different models and descriptions of the nature of life and death relevant to their people at those times. The Qur'an is a distillation of several revelations regarding human consciousness within cultures and civilisations in South West Asia. The Qur'an encompasses the teachings of most of the Abrahamic prophets and messengers and resonates with numerous other world religions and spiritual paths.

The Qur'an presents us with an entire spectrum of realities and shows how human consciousness is propelled towards the highest accessible level of consciousness. The Qur'an connects the visible and tangible world that we experience through our senses and mind with vast unseen realities. It seamlessly connects physics, chemistry, biology, and other domains with the countless energies and lights that emanate from the original sacred *Reality*. The book presents the truth at numerous stages and levels and thus uses historical examples and stories as well as symbols, metaphors, allegories, and numerous descriptions and prescriptions to show that the universe is permeated by the primal light of *Oneness*.

The prescriptions and recommendations of the Qur'an are all there to enable the human mind to interact appropriately with all the dualities that we experience in life on earth. We naturally try to deal with what is discernible and tangible, but at all times we seek answers from beyond the limitations of the mind. Matter and energy are inseparable. Earth and heavens are within the sacred Unity. Our life of causality, rationality, discernment, and discrimination is completely energized by the power of Unity. All pluralities emanate from the *One* and point towards *Oneness*. Human nature is described as that of an animal with higher consciousness, plus a soul that contains within it the imprint of the ever-present, permanent sacred light. Human consciousness spans the entire spectrum of physical matter, with all of its earthly links through

chemistry, biology, changes in temperature, pressure, humidity, and all other factors; at the same time this consciousness is constantly in the quest of greater power, ability, knowledge and acknowledgement of the major forces that are at play in existence. The three primary forces that we are in constant connection with are: consciousness itself (from whence life arises); connections and relationships between entities as they appear, and the drive to experience continuity and timelessness. Whatever endeavours we undertake on earth enhance these three forces. Whatever occupation you have serves one or more of these forces. Indeed, we are all caught in the grip of the creator of it all.

Whatever we experience in life relates to one or two zones of our life. The basic zone is that of conditioned consciousness, including our personal life, biography, and identities. This is the normal human state. It is constantly changing, not always reliable, and is seeking the constancy and stability of the higher zone. This higher zone relates to higher consciousness and perpetual life itself. The Qur'an describes human life on earth as a temporary prelude to our return to the pool of life itself, with its own ultimate return to the origin from whence it emerged.

Every person struggles towards more reliable understanding and knowledge in order to reduce affliction, suffering, and all other lower tendencies of the animal self. Life has been evolving for millennia; however, the human challenge drives everyone towards revolution, instant awakening, and liberation from darkness. The wise person is revolutionary at heart and patiently evolutionary when it comes to creation itself, which has been going on for millennia. The Qur'an demonstrates to us how space and time are relative; for instance, the way many people have the experience that years have passed as if they were a few minutes. A thousand years as we count are like a day in *Reality*. Fifty thousand years as we count are like a day in *Reality*—it is not fixed.

The basic foundation of the Qur'an is the revelation of the map of truth, which is mainly in two sections. One has to do with higher consciousness and *Oneness*, the other with the purpose and meaning of life. Most intelligent people would conclude that day-to-day life and our concern for survival do not lead to real security, contentment, and joy. We are continuously struggling to match the diverse desires and needs of our own self as well as of other beings and situations. This perpetual struggle is within the zone of dualities between our identification with the animal self and the soul within us.

The Qur'an constantly brings in the issue of the afterlife: whatever we intend or act in this world will affect our overall preparedness to live as souls, rather than as evolving animals. The prophetic teachings emphasize the prescription that we be ready to depart from the body and mind. Most human endeavours exist to reduce mental agitation and break through our mental constructs, fears and sorrows. Prophets and enlightened beings naturally broke through the barriers of lower animal consciousness and thus experienced the joy of spiritual awakening and the treasure of the soul within.

Historically, the Qur'an was considered as an unwelcome challenge to the prevailing established religions in the Middle East, especially Christians and Jews. Walls of accusations and assumptions were established, resulting in much suspicion, fear, and distortion. The language of the Qur'an belongs to the cultures of nomadic Arabs, those who were yet hunter-gathers and those living in a few oasis settlements in Arabia. Translations are therefore, at best, attempts to make accessible the meaning of the message. Many of the words used in the Qur'an shifted in

meaning over time, just as any language evolves and changes. The numerous stories of peoples and events mentioned in the Qur'an will come to life fully if you can imagine yourself living at that time with the limitations of the human mind and physical ability.

Hundreds of attempts by scholars and investigators over the past centuries have focused upon the unique power and potency of the Qur'anic revelations. In our present time, it is probably one of the books most frequently read with reverence and awe. The amazing combination of descriptions, prescriptions, and foreseen outcomes is magisterial. Acknowledging the local time and place with the wisdom of discrimination, the revelations constantly refer to the timeless origin of the sacred lights that penetrate everything known and unknown. We are given a map of what is appropriate and what is not, what is just, and what is out of balance, and we are shown a path that links all strands of consciousness within the human heart.

The *deen* of Islam, Prophet Muhammad's path, is founded upon reading the maps of existence and accepting them. Then trusting (*Iman*) in our drive towards *Truth* and *Reality*. When one is awakened to the higher self within, the sacred soul, then one cannot but resonate with the divine qualities of generosity, mercy, compassion as well as the highest qualities of humanity. All the virtues and higher qualities attributed to Allah are like ladders that human beings can climb, raising themselves to their highest potential. Every being is on a journey, from the lower basic consciousness of survival to the perfect joy of arrival. The *deen* of Islam prescribes the need for discipline and moral accountability, as well as the restriction and grooming of the lower self. When a young person comes of age, parents and society have the task of allowing the lower self and ego to grow, whilst encouraging reference to the soul and Allah's ways and prescriptions. The list of vices and virtues appears in numerous fashions and ways in the Qur'an. What is most remarkable is that most human beings accept the Qur'anic virtues as being good and necessary. Ultimately, the big door to the virtue of the soul is the constancy of self-awareness and the awareness of one's intentions and actions at the present time and place.

Life in the hereafter is described in numerous ways to help us go beyond the limitations of the mind to a zone where there are only fields of energies, varying in degree from the maximum agitation of hell to the perfect joy of paradise. The Qur'anic description of the state of the perfect garden alludes to the state of perpetual bliss without effort. Body, mind, space, and time vanish.

The Qur'an tells many stories relating to prophets and messengers and the way that at all times they were rejected by their people. The human self, with its illusion and assertion of identity, is reinforced by habits, traditions, and repetitions of rituals that have lost their meaning. It is natural for us to seek that which is continuous, and within our cultures we invent reminders and commemorations to enhance what we consider to be conducive for a better life. Individually and collectively we have a tremendous capacity for self-deception in order to avoid the meaning and purpose of human life and its direction towards awakening.

Whatever we experience, discern, or desire is balanced between acceptance and rejection, relating to a prejudice about what we consider to be good or bad. Every aspect of human life is relative and changeable, and as such not durable or reliable. We are creatures who have emanated from light and higher consciousness, passing through the experience of the confinements of space and time. Our life on earth is a mere prelude to the next life where the physical and metaphysical are in union. All human conflict and crises are due to the lack of clarity of the soul

within. The Qur'an prescribes regular reference to Allah – the light of lights. The importance of appropriate companionship is an essential ingredient for spiritual growth, for whomever you encounter is like a mirror who will reflect some aspect upon you, good or bad.

Since the industrial revolution and subsequent technological development, our present day life has progressed to a state of emergency for the spiritual seeker. Humanity has emanated from divinity, and every individual is between what the head and the mind discern and what the heart and soul know. We are on earth but not of earth. Without constant reference to higher awareness with its spiritual replenishment, we end up as confused and depressed beings. The ultimate thrill that any intelligent person can witness has to do with the miracle of life itself and the intricate balancing that goes on in the seen and the unseen worlds. I consider the difficulties and challenges of our present day as a force driving us to break through the limitations of our mental and cultural conditioning in order to experience transformation into the real light within the heart. One brilliant prescription in the Qur'an declares that at all times human beings are at a loss, unless you are secure in your faith and constantly improve in intention, action, and reference to truth, patience, and timelessness (Surah Asr).

The Qur'an helps anyone who is sincere to attain a better understanding of normal, conditioned consciousness, and it alludes to supreme God consciousness to which evolved human beings aspire. The project of this book began quite a few years ago when I began to experience a considerable rise in the interest of Muslims and others to explore and understand the Qur'an. Hundreds of books have appeared in the last decades on the Qur'an and Islam. My exposure to numerous people of Islamic background who are living in western countries highlighted the need to produce a new introduction and allegorical rendering of the Qur'an for young, educated minds. My comments on the *ayat* point towards higher *Reality* and truth as it is revealed in those verses rather than providing the sort of commentary or interpretation that is already plentiful. For the very serious student of Qur'an and Islam, the Arabic language and all the basics that go with it cannot be bypassed.

This modern interpretation of the Quran is the effort of several friends and associates especially Shaykh Hosam Raouf, Shaykh Saadi Douglas Klotz, Dr Adnan Al Adnani and Leyya Kalla who coordinated and lead the project to its completion.

May this work bring you delight and increase your faith and hope.

Bismillah.

Shaykh Fadhlalla Haeri
Whiteriver
2024

EDITOR'S NOTE

Dear seeker

Before you journey through the Qur'an and Qur'anic reflections herein, please note a few technicalities that will assist you in understanding the text.

- While it is customary to include invocations of peace and blessings upon the Prophets and more specifically Prophet Muhammad and his family whenever their names are mentioned, these have not been included in the text for reasons of space. Nonetheless such prayers are implicit in the mention of their names and we trust the reader will naturally invoke Allah's blessings upon the Prophets and their families.
- Arabic terms have been italicised.
- In the commentaries, terms that substitute for the name of Allah/God, that is, pointing beyond the name or activity towards their Source, have been both italicised and capitalised (for instance, *Essence*, *Reality*, *The One*, *Oneness*, *Divine*, *Source*). As the Qur'an notes, the name Allah itself refers to a reality that is beyond naming, gendering, languaging or conceiving, although it is what enables all of these human abilities. Capitalising a word ultimately can at best serve to help the mind stop for an instant to take notice of something specific, in this case, specifically to recalibrate to what is beyond human language.
- Likewise in the commentaries all other divine attributes are printed as lower case except where they hold a place where the word "Allah" would occur, as above. The commentator noted that since Allah is everything and everything is Allah, what is there to capitalise? All happenings and beings in the universe are "names" and activities of *Reality*, whether we are able at the moment to witness them as such or not. It is also important to remember that no ancient Semitic language, including Qur'anic Arabic, has any capital letters, so all translations involve a judgment about what is considered "sacred" and what is not. Readers can and undoubtedly will have their own judgments about this question, but the intent of the commentary and subsequent editing is to encourage—at any moment—the higher or greater witnessing (*mushahida*) mentioned above.
- Transliterations of Arabic language *asma'* (names) and other terms are still italicized and, depending on the term, capitalised for ease of identification in the text.
- In four *Surahs* of the Qur'an, there is a verse of *sajdah*, which means that if one recites this verse, he should immediately perform *sajdah* after the verse has finished. If he forgets to do this, he must perform *sajdah* whenever he remembers. The locations are in *Surah al-Sajdah* (32:15); in *Surah Fussilat* (41:37); in *Surah al-Najm* (53:62) and in *Surah al-'Alaq* (96:19). There are other views on recommended prostrations, we advise the reader follow their usual standard.

- Prophets' names have been rendered in English, however, for ease of use for all readers' preferences, please find a list of the prophets' names in both English and Arabic: Prophet Isaac/Ishaq; Prophet Abraham/Ibrahim; Prophet Jesus/Issa; Prophet Zachariah/Zakariyya; Prophet Moses/Musa; Prophet Noah/Nuh; Prophet Lot/Lout; Prophet Jethro/Shu'aib; Prophet Joseph/Yusuf; Prophet John the Baptist/Yahya; Prophet Enoch/Idrees; Prophet Ishmael/Ismael; Prophet David/Dawud; Prophet Solomon/Sulayman; Prophet Jonah/Yunus; Prophet Muhammad.
- Any reference to 'men', 'man' and 'mankind' in the text has the connotation of humankind and equally refers to women and should be regarded as non-gender specific.
- A number of terms and concepts are used throughout the commentaries. This list defines them for your ease of reference:
 - Consciousness: A field of energy that expresses the manifestation of life. Consciousness comes in many different zones that differ in nature and intensity. Within each zone there are numerous strands of consciousness. Basic sentiency is the most common beginning of consciousness, whereas pure consciousness is the highest. Consciousness is the proof of life.
 - Higher consciousness/Pure consciousness/ God consciousness/Supreme consciousness/ Divine consciousness/Boundless/Perpetual: This level of consciousness is not subject to the level of consciousness is not subject to the limitations of space or time. It is both the pinnacle and all-encompassing zone of consciousness. Pure consciousness is the first step of the manifestation of the power of consciousness from the Absolute.
 - Absolute/God/Source/Supreme Essence/C/cosmic (C/cosmic sacredness): From whence all emanates and to which all returns.
 - Cosmic Life: From whence all life emanates and to which it returns.
 - Human consciousness/Personal consciousness/Conditioned consciousness/Normal consciousness /Limited consciousness/Temporary, Transitory consciousness: These terms have been used interchangeably. They span the common human experience. This consciousness spans several states or zones; within each are numerous strands of consciousness. Sleep, for example, spans a range of twilight zone of consciousness to deep sleep and includes dreams, light, or heavy sleep. It is always inadequate, a cause of suffering, regret, blames, and claims. The realm of duality is within conditioned consciousness; any form, entity, or event that appears in conditioned consciousness is one of two forces and not in the zone of Oneness.
 - Animal consciousness: More limited than human consciousness, aspires to human consciousness.
 - Spectrum of consciousness: The spectrum of consciousness ranges from very basic sentiency to the ultimate discernible Pure consciousness. The spectrum of consciousness depends on the universe in which it appears. In our universe, the ultimate measure or reference is human consciousness.
 - R/reality /Higher reality = Reality R/real: Reality (small 'r') is the point of consciousness that is prominent in the moment, for example: fear, pain, pleasure, sleep, sorrow. Reality:

The zone from which all realities emanate. It is powered by supreme consciousness and empowers all manifesting consciousnesses.

- o D/din (also standardised ‘deen’ or ‘din’): Set of rules, regulations, and boundaries that enable one to act appropriately without causing much regret, fear, sorrow, and suffering. One “owes” it to oneself to follow these rules, regulations and boundaries, as in paying a debt, the “transaction” due for being alive in human-conditioned consciousness.
- o Path: The spiritual path, implies adherence to boundaries and moving along towards one’s destiny, which is to be at one with the One. It takes one higher in consciousness.
- o Essence: Refers to divine spirit or higher Reality.
- o Soul essence: The cosmic soul.
- o Cosmic soul: The primary force that permeates all the universes, not limited to any space or time or to any culture, is defined as God or the Sacred. All souls are energized by the cosmic soul. The cosmic soul is only one major burst of countless bursts of energy emanating from the Absolute.
- o Soul/Ruh: A package of energies that contain within them the attributes of the Source/God. It is the portal through which personal life accesses eternal cosmic life.
- o Ego (self, self-ego, lower self-ego, ego darkness, ego self, shadow self, animal self, dark self): It is the shadow of the soul. Ever-changing in its intensity, colour, value and usefulness. Every human experience is part of a duality. The light of life is balanced by its shadow, which is called ego. As long as one breathes, one has an ego.
- o Paradise/Garden/Bliss/Perpetual Joy/Jannah/ Gardenic: Heavenly equivalent of what we experience on earth as pleasure, happiness, and joy. It is a state of perfect ease and peace, and the experience of timelessness.
- o Hell/Jahannam: Heavenly equivalent of what we experience on earth as misery, intense sorrow, helpless, and hopelessness. It is a state of unease and appears endless in time.
- o Middle people: Middle people are middle creation between absolute and earthly creation, between divinity and humanity. They range between the highest and lowest levels of consciousness. Human beings are indeed middle people for numerous reasons. We are between birth and death, ignorance and knowledge, fear and security, limited consciousness and the vastness of supreme consciousness.
- o Inner/outer garden/gardenic: Outer garden: The literal earthly garden is the nursery for us to practice our desire and love to experience gardens at different metaphorical, experiential, and visible levels—the outer manifestation of the bliss of the inner garden. Inner garden: metaphorical state of inner peace. There is a natural inclination for intelligent human beings to seek outer beauty, harmony and whatever is conducive for inner pleasure. Historically, those who seek enlightenment often refer to this state of joyful contentment as the inner garden.
- o Map of Oneness/Domain of Oneness/Zone of Oneness: Whatever indicates the interconnectedness of existences that lead to the One that encompasses all.
- o Definition of the Map: The Qur'an describes and prescribes the keys that will enable us to decode the flow of life, its meaning and purpose. This sacred atlas covers the entire

spectrum of consciousness, from that of basic sentiency of life to the fully enlightened and awakened soul. Faith and trust in these maps are necessary to be able to read them, and then be able to commit to them and follow them. A fully awakened being knows that the source of all knowledge lies within the heart, and this is what gives that individual confidence and trust in Reality. This state is complete awakening to the immensity of the present moment, which is inseparable from timelessness.

- Tuned/tune/calibrated: In unison to the flow of, directly connected to, and calibrated with the Source.
- Believing men and women: Those who accept the notion that there is life after death and that life on earth is a preparation for the hereafter, and who believe in the perfect governance of Allah/Source/God.
- Evolvement: A change that indicates movement generally towards higher consciousness.
- Shaytanic: Evil and destructive forces, the dark shadow of the light of consciousness. It is one zone of consciousness with varying intensities.
- Sacred books: Sacred books imply a package of revelation of truth that can be used by individuals or communities to maintain quality life and to grow in consciousness.
- Intelligent and Enlightened: The intelligent person is one who reviews cause and effect, reads patterns and events and seeks to understand their meaning and origin; this person is in a state of duality. The enlightened person is a person who is in a state of Tawhid, not in duality, who has experienced and touched the Absolute.
- Transaction: No one is spared from the need to transact and connect within conditioned consciousness, benefitting from the connection by moving towards the absolute zone of peace, ease and tranquillity.
- Effort has been made to ensure that punctuation in the English translation of the Qur'an has been approached balancing both the verse by verse structure of this production, its separated display and accuracy in terms of the English language. The reader may appreciate that quotation marks and general punctuation are more a matter of style as they do not technically exist in the Qur'anic Arabic and may forgive inconsistencies in this regard.
- On each page of this text, you will find three sets of commentaries or reflections. The bottom commentary contains two numbers which represent the Qur'anic verses to which that commentary relates. In some crowded pages, you will notice some spillage of bottom commentary to the side where text continues. Along the side of each page, you will find two text boxes of commentaries. The topmost side commentary relates to a description of the Key verses for that page. Key verses can be identified by the surah number and its corresponding verse that appears in bold and underlined text. The middle side commentary box is intended to be a prescription for that page.

The editors,

Bismillah.

قُلْ كُلُّ مِنْ عِنْدِ اللَّهِ

“...Say: Everything is from Allah...” (4:78)

SURAH AL-FATIHAH (THE OPENING) سورة الفاتحة

This most-often recited Surah declares that whatever we praise refers to a divine attribute. These attributes and other subtle forces hold the universe together and radiate mercy and grace, which link living entities to their origin directly through an illuminated path, transmitted from a believing heart.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

1:1 In the name of Allah, the Merciful to all, the Compassionate to each!

اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

1:2 Praise be to Allah, Lord of the Worlds.

الرَّحْمَنُ الرَّحِيمُ ﴿٣﴾

1:3 Merciful to all, the Compassionate to each!

رَبِّ الْيَمِينِ ﴿٤﴾

1:4 Sovereign of the Day of Recompense.

إِلَيْكَ يَعْبُدُ وَإِلَيْكَ تَسْعَىٰ ﴿٥﴾

1:5 It is You we worship, and upon You we call for help.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

1:6 Guide us to the straight path.

صِرْطُ الَّذِينَ أَنْعَثْتَ عَلَيْهِمْ غَيْرَ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الظَّالِمِينَ ﴿٧﴾

1:7 The path of those You have blessed, those who incur no anger and who have not gone astray.

The lower self or ego is a shadow of the soul, which carries all the great attributes that we aspire toward. The greatest attribute is mercy for all creation and compassion for each and everyone. It is that Reality that we adore and worship.

It is in our nature to praise and whatever we praise is an attribute of us. These attributes enable us to enter worship, and through worship we enter into a complete link between divinity and humanity.

1-7 Everything emanates from one cosmic *Source*. All of creation, including its existence and individual experiences themselves, is balanced between attraction and repulsion. The purpose of creation is to interact with manifest realities and to relate them to the original patterns and higher consciousness. The human soul carries the lights and knowledge of heaven and earth. While death ends the illusion of separate and independent identity for many, a few will awaken to this truth before death. Whatever we praise emanates from Allah who is the source of universal mercy, life and consciousness. The direct path between creation and its origin leads from darkness to light.

SURAH AL-BAQARAH (THE COW)

Human beings are driven to know and connect with whatever concerns them in life. The divine *Reality* transmits this truth to humankind, and the Qur'an is one of those major declarations of it. To get out of one's darkness, we need to read the Book of Truth, connecting the last verses of Surah Fatihah to the first ayah of Surah Baqarah.

Nothing ever exists unless it is part of a pattern or a design that connects the celestial world with the terrestrial abode that we experience with hope and good expectations for a fulfilled life. It is through faith, trust, and worship that we come to know that being on earth is a preparation for our return to the heavenly abode from which we emerged.

Everything emerges from the unseen and so has guidance and revelations for those beings who are the two links between the immaterial and the spirit. To link with this *Truth*, which encompasses everything, you need to have a pure heart. Therefore, our primary duty is to purify our hearts from fear, anxiety, sorrow, and other veils.

In the name of Allah, the Merciful to all, the Compassionate to each!

2:1 Alif Lam Mim.

2:2 That is the Book, wherein is no doubt, a guidance to the cautiously aware.

2:3 who trust in the Unseen, and uphold the prayer, and expend of that We have provided them.

2:4 And who faithfully trust in that which has been revealed to you and that which was revealed before you and they are certain of the hereafter.

2:5 Those are truly guided by their Lord, and those who will prosper.

2:6 As for the deniers, it is all the same if you warn or do not warn them: they will not trust.

2:7 Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there awaits them a great torment.

2:8 And there are some people who say: We trust in Allah and the last day; and they are not at all believers.

2:9 They desire to deceive Allah and those who trust, and they deceive only themselves and they are not aware.

2:10 There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they lie.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْآمِنَةِ

ذَلِكَ الْكِتَابُ لَا رِبِّ لِيْهِ هُدَىٰ
لِلْمُتَّقِينَ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيَقِيمُونَ الصَّلَاةَ
وَمَمَا رَزَقْنَاهُمْ يُفَضِّلُونَ

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أَنْزَلَ
مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُؤْمِنُونَ

أُولَئِكَ عَلَىٰ هُدَىٰ مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَنْذَرْنَاهُمْ
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

حَتَّمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ
أَبْصَرِهِمْ غِشْوَةٌ وَلَمْ يَعْلَمُ عِذَابًا عَظِيمًا

وَمِنْ أَلْتَابِنَا مَنْ يَقُولُ مَا مَنَّا بِاللَّهِ وَبِاللَّهِ
الْآخِرُ وَمَا هُمْ بِمُؤْمِنِينَ

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ عَانَوْا وَمَا
يَخْدِعُونَ إِلَّا أَنفُسُهُمْ وَمَا يَشَعِرُونَ

فِي قُلُوبِهِمْ مَرْضٌ فَادَهُمُ اللَّهُ مَرْضًا وَلَهُمْ
عِذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْسِبُونَ

1-10 The Qur'an reveals the nature of creation from several angles. There is 'no doubt' about the perfection and interconnectedness of what governs it all. The intelligent being wants to know and live by the Book of Truth, which reveals all designs, patterns and the interactive forces in existence. The ultimate desire of human beings is to achieve a state of perfect contentment and fulfilment. Success means to live according to the Book that emanates from the *One* and shows the path of awakening to the *One*. As for those who are not enlightened, their state is confused, and their hearts are in darkness. They remain unfulfilled. Those who are lost and without a path try to deceive themselves and cover up their deficiencies. Their denial is self-perpetuating darkness and loss.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا
إِنَّمَا نَحْنُ مُصْلِحُونَ ١٩٠

إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنَّ لَا
يَشْعُرُونَ ١٩١

وَإِذَا قِيلَ لَهُمْ إِيمَنُوا كَمَا ظَاهِرُ النَّاسُ
قَاتُلُوا إِنْفُوسَنِ كَمَا ظَاهِرُ السُّفَهَاءُ أَلَا إِنَّهُمْ
هُمُ أَسْفَهَاءٌ وَلَكِنَّ لَا يَعْلَمُونَ ١٩٢

وَإِذَا لَقُوا الَّذِينَ ظَاهَرُوا إِيمَنُوا قَالُوا إِيمَنَا وَإِذَا
خَلُوا إِلَى شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا
نَحْنُ مُسْتَهْرِعُونَ ١٩٣

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمْدُهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ١٩٤

أُولَئِكَ الَّذِينَ اشْتَرَوُ الْضَّلَالَةَ بِالْهُدَىٰ
فَمَا رَبَحَتْ تَجْرِيْهُمْ وَمَا كَانُوا
مُهَتَّدِينَ ١٩٥

مَنْكُلُهُمْ كَتَلَ الَّذِي أَسْتَوْقَدَ نَارًا لَّكَلَّا
أَصَابَتْ مَا حَوَلَهُ وَذَهَبَ اللَّهُ بِنُورِهِمْ
وَرَكَّبُهُمْ فِي ظُلْمَتِ لَا يُبَصِّرُونَ ١٩٦

صُمُّ بُكُمُّ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ١٩٧

أَوْ كَحْسَبَ مَنْ مِنَ السَّمَاءِ فِيهِ ظُلْمَتْ
وَرَعْدٌ وَبَرْيٌ يَجْهَلُونَ أَصْبَعُهُمْ فِي إِذَا دَاهِمْ
مِنْ أَصْوَاعِ حَذَرَ الْمَوْتُ وَاللَّهُ خَيْطٌ
بِالْكُفَّارِينَ ١٩٨

يَكَادُ الْبَرْقُ يَنْظُفُ أَبْصَرَهُمْ كَمَا
أَصَابَهُمْ لَهُمْ مَنَّقُوا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ
قَامُوا وَلَوْ شَاءَ اللَّهُ لَنَهَبَ سَعْيَهُمْ
وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٩٩

2:11 When it is said to them, Do not cause corruption in the land, they say, We are only ones that put things right.

2:12 Truly, they are the workers of corruption but they are not aware.

2:13 When it is said to them, Trust as the people trust, they say, Shall we trust, as fools trust? Truly, they are the foolish ones, but they do not know.

2:14 When they meet the believers, they say, 'We trust,' but when they are alone with their evil ones, they say, 'We're really with you; we were only mocking.'

2:15 Allah mock them, and leaves them blindly wandering in their insolence.

2:16 Those are they who have purchased waywardness in exchange for guidance, so their trade reaps no profit, and they are not rightly guided.

2:17 Their parable is like the parable of one who kindled a fire but when it had illuminated all around him, Allah took away their light, and left them in utter darkness they do not see.

2:18 Deaf. Dumb. Blind. They do not return.

2:19 Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the deniers.

2:20 The lightning almost snatches away their sight: whenever it flashes on them they walk on and when darkness falls around them they stand still. If Allah so willed, He could take away their hearing and sight: Allah has power over everything.

Our foremost duty on earth is to be aware of our intentions.

We must equip ourselves to act appropriately at all times. Our soul is infinite and eternal, and we are fully accountable for doing goodness for all times at all times.

We desire clarity in vision and sight, which implies that we need to work on clarity of insights. It is distraction and darkness that takes us away from the work we need to do on this earth, which is to be present in the moment and allow all the lights to guide us.

11-20 People in darkness act inconsistently because they are not on a path of progression towards full awakening – the purpose of human life on earth. They follow illusions and whims, heading towards greater darkness and confusion. They may experience some outer success and strength, but these are not durable. People who are not guided by the clear map of truth, a human birthright reclaimed with commitment, are lower than animals, but unconscious of their state. The purpose of human life on earth is to be in balance, with modesty and justice at all levels – personal and communal. What is good for one's own needs must be applied for others. The nature of the human self and soul is the same for all.

Worship of God requires having knowledge of God's attributes, which includes knowing everything that we declare or keep secret. So how can we hide from this Reality? It is dedicated action for God's sake that will lead us to a state of experiencing bliss and perfection at all times and in every situation—paradise.

We are given an opportunity on this earth to have intentions and actions, and it is these actions that will take us either towards the highest light of the soul or towards self-destruction and loss. Through honesty and accountability our actions become more defined and inspired and will be potentized by the divine presence.

2:21 People, worship your Lord, who created you and those before you, so that you may be cautiously aware.

يَأَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ اللَّهَ
خَلَقُكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَفَقَّهُونَ ﴿١﴾

2:22 Who made the earth a resting place for you and the heaven a canopy and who sends down water from the sky then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

إِنَّهُ جَعَلَ لَكُمُ الْأَرْضَ فِرَشًا وَسَمَاءً
يَنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَآمِنَةً فَأَخْرَجَ بِهِ
مِنَ الشَّيْرِتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢﴾

2:23 And if you are in doubt concerning that We have sent down upon Our servant, then bring a sura like it, and call your witnesses, apart from Allah, if you are truthful.

وَإِنْ كُنْتُمْ فِي رَبِّ مِمَّا نَرَلْنَا عَلَى
عَبْدِنَا فَأَتُوا بِسُورَةٍ مِنْ مَثِيلِهِ وَأَدْعُوكُمْ
شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٣﴾

2:24 And if you cannot do it – and most certainly you cannot do it – then be on guard of the fire whose fuel is human beings and stones which awaits all who deny the truth!

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَعْلَمُوا فَإِنَّهُمُ الظَّارِفُونَ
الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أَعْدَتْ
لِلْكُفَّارِينَ ﴿٤﴾

2:25 Proclaim glad tidings to those who have trusted and done good deeds: for them there are Gardens beneath which rivers flow. Whenever they are offered its fruits as sustenance, they say: This is what we were provided with before – all alike in excellence is their provision. In these Gardens they have immaculate spouses. In them they abide eternally.

وَبَشِّرُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أَنَّهُمْ حَذَّنَتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
كُلُّمَا رُفْقُوهَا مِنْ شَجَرَةٍ رِزْقًا قَاتَلُوْهُنَّا
الَّذِي رُزِقُنَا مِنْ قَبْلِ وَأَتَيْنَا يَهُ مُسَنَّدِهَا
وَلَهُمْ فِيهَا أَرْوَاحٌ مُّصَاهِرَةٌ وَلَمْ فِيهَا
خَلِيلُونَ ﴿٥﴾

2:26 Allah shies not from drawing a parable even from an insect, or else anything large or small. Those who trust know it is the truth from their Lord. Those who deny say: What did Allah intend by this parable? Allah thereby leads many astray, And guides many. But the dissolute alone He leads astray,

إِنَّ اللَّهَ لَا يَسْتَحِي أَنْ يَضَرِّبَ مَثَلًا
مَا يُعْظِمُهُ فَمَا تُؤْفِهَا فَمَا أَنْدَلَّتِينَ آمَنُوا
فَيَعْلَمُونَ أَنَّهُ أَحَقُّ مِنْ رَبِّهِمْ وَأَنَّمَا الَّذِينَ
كَفَرُوا فَيُمْلِئُونَ مَاذَا أَرَادَ اللَّهُ بِهِذَا
مَثَلًا يُضْلِلُ بِهِ كَثِيرًا وَهَدِي بِهِ كَثِيرًا
وَمَا يُضْلِلُ بِهِ إِلَّا الْفَسِيقِينَ ﴿٦﴾

2:27 those who break their covenant with Allah after it has been confirmed, who sever the bonds that Allah has commanded to be joined, who spread corruption on the earth – these are the losers.

الَّذِينَ يَنْفَضِّلُونَ عَهْدَ اللَّهِ مِنْ تَعْدِي
مِنْتَقِيَهُ وَيَقْطَعُونَ مَا أَمْرَ اللَّهُ بِهِ أَنْ
يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ
الْخَاسِرُونَ ﴿٧﴾

2:27 All creation has emanated from one *Source*, and is sustained and governed by the same *Source* at the physical, mental, intellectual and higher spiritual levels. Knowledge of the *Reality*, of the sacred *Source*, resides in every soul. This innate knowledge drives all living individuals to realise the ultimate potential of their soul's essence. Feeble minds are reminded that the parables given by Allah can include what they consider small or insignificant. Allah permeates all that exists in our universe and beyond. The purpose of every conditioned human life is to realise that it is not separate from eternal life itself – Allah.

كَيْفَ تَكُفُّرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا
فَإِذَا حَيْكُمْ ثُمَّ يُبَيِّنُكُمْ ثُمَّ يُحْكِمُمْ إِلَيْهِ
تُرْجَعُونَ ﴿٢٨﴾

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً
ثُمَّ أَسْبَقَ إِلَيْكُمْ السَّمَاءَ فَسَوَّهُنَّ سَبَعَ
سَمَاوَاتٍ وَهُوَ يَكُلُّ شَيْءٍ عَلَيْمٌ ﴿٢٩﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي
الْأَرْضِ خَلِيقَةً قَالُوا أَجَعَّلُ فِيهَا مِنْ
يُفْسَدُ فِيهَا وَيَسْفِكُ الدَّمَاءَ وَنَحْنُ نَسِيْحُ
يَحْمِدُكَ وَنَقِدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا
يَعْلَمُونَ ﴿٣٠﴾

وَعَلَمَ عَادَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
الْمَلَائِكَةِ فَقَالَ أَئْتُمْنِي بِاسْمَاءَ هَؤُلَاءِ
إِنْ كُنْتُمْ صَدِيقِينَ ﴿٣١﴾

قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَمْتَنَا
إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

قَالَ يَاهَادُمْ أَئْتُهُمْ بِاسْمَاهُمْ فَلَمَّا
أَتَيْهُمْ بِاسْمَاهُمْ قَالَ اللَّهُ أَكْلَ لَكُمْ إِنِّي
أَعْلَمُ عَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا
تُبَدِّونَ وَمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٣﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسُ أَبِي وَأَسْتَكَرَ وَكَانَ
مِنَ الْكُفَّارِينَ ﴿٣٤﴾

وَقُلْنَا يَعَادُمْ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ
وَكَلَّا مِنْهَا رَعْدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا
هَذِهِ الشَّجَرَةَ فَتَكُونُانِ مِنَ الظَّالِمِينَ ﴿٣٥﴾

2:28 How can you deny in Allah when you were once dead, and He granted you life? He shall cause you to die, Then He shall resurrect you, Then to Him you shall return.

2:29 It was He who created all that is on the earth for you, then attended to the sky and arrayed them seven heavens; and He who has knowledge of all things.

2:30 And when your Lord said to the angels, 'I am appointing a trustee on earth,' they said, 'will You put someone there who will cause discord and bloodshed, when we celebrate Your praise and proclaim Your holiness?' but He said, 'I know things you do not.'

2:31 And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are truthful.

2:32 They said: Glory be to You! We have no knowledge except what You taught us. You are All-Knowing, All-Wise.

2:33 He said, Adam, tell them their names. And when he had told them their names He said, Did I not tell you I know the unseen things of the heavens and earth? And I know what things you reveal, and what you were hiding.

2:34 And when We told the angels, Prostrate yourselves before Adam! – they all prostrated themselves, save Iblis, who refused and gloried in his arrogance; and thus he became one of those who deny the truth.

2:35 And We said, 'Adam, dwell with your wife in this garden, and eat freely there as you will, but do not go near this tree, or you will both become wrongdoers.'

The Adamic consciousness is limited within space-time, yet it enables us to take our humanity to the pinnacle of its potential, leading to its origin and source of divinity. Numerous other creations, such as angels and jinn, exist within different beams that give them consciousness, and occasionally we have proof of their existence.

The so-called freedom that we have as human beings is within the boundaries of the numerous divine attributes that we are in utter adoration and love for: power, knowledge, strength, wealth, and all other things. These powers are only transmitted from a pure heart. For us to live by these radiations of the divine, we need to maintain a pure heart, a clear mind, and an awareness of the norm of healthy human behaviour.

28-35 The ultimate injustice to yourself and creation is to deny the truth: that God is the cause of everything known and unknown. Human consciousness emanates from this Reality; the ultimate complex human being is the pinnacle of mineral, plant and animal consciousness. We have the potential to know that we are connected to all that exists and that what we yearn for. For instance, health, power, and ability are already embedded within human consciousness. We need only to follow the desirable attributes that constitute the fabric of creation. Adam knew all the Godly qualities as he came to consciousness in perfect paradise, in a state of perpetual bliss.

We have evolved from a very basic form of life over many millions of years to reach a point of self-reflection and awareness, which is referred to as the rise of Adam. That major event brought about great honour and light to human beings, accompanied by responsibility and accountability.

When you have entered the magnificent energy field of honesty, due to the courage and intention that you have, you will become most patient because your *ruh* is timeless and therefore, patient. You are continually recharged by the eternal source of life within your heart.

2:36 Satan made them slip, and removed them from the state they were in. We said, 'Go down, all of you! You are each other's enemy. On earth you will have a place to stay and livelihood for a time.'

أَزْلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِّنْ
كَذَّا فِيهِ وَقُلْنَا أَهْبَطْنَا بَعْضَكُمْ لِيَعْضُ
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقْرٌ وَمَتَّعٌ
إِلَى حِينٍ ﴿٢٦﴾

2:37 Then Adam received words from his Lord and pardoned him, He is the Ever ready to pardon. He is compassionate to each.

فَتَلَقَّى إَادُمْ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ
إِنَّهُ هُوَ الْغَوَّابُ الرَّحِيمُ ﴿٢٧﴾

2:38 We said: 'Go down from it, all of you. And when My guidance comes to you, whoever follows My guidance, no fear shall fall upon them, nor shall they grieve.

فَلَمْنَا أَهْبَطْنَا مِنْهَا جَيْعاً فَإِمَّا يَأْتِيَنَّكُمْ
مِّنْ هُنْدِي فَمَنْ تَبِعَ هُنْدَى فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَخْرُجُونَ ﴿٢٨﴾

2:39 As for the deniers who cry lies to Our signs, those shall be the inhabitants of the Fire, therein dwelling forever.'

وَالَّذِينَ كَفَرُوا وَكَبُرُوا بِعَيْتِنَا أُولَئِكَ
أَصْحَبُ النَّارِ هُمْ فِيهَا خَلِيلُونَ ﴿٢٩﴾

2:40 Children of Israel, remember how I blessed you. Honour your pledge to Me and I will honour My pledge to you: I am the One you should revere.

بَيْنَيْ إِسْرَائِيلَ أَذْكُرُوا بِعَيْتِنِي الَّتِي
أَعْمَتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ
بِعَهْدِكُمْ وَإِنِّي فَارَبُونَ ﴿٣٠﴾

2:41 And trust in that I have sent down, confirming that which is with you, and be not the first to deny in it. And sell not My signs for a little price; and be cautiously aware of Me.

وَاعْمُلُوا بِمَا أَنْزَلْتُ مُصَدِّقاً لِمَا مَعَكُمْ
وَلَا تَكُونُوا أُولَئِكَ كَافِرُ بِهِ وَلَا دُشْرِرُوا
بِيَقِنِي شَمَّتَ قِيلَالاً وَلِيَ فَاتَّقُونَ ﴿٣١﴾

2:42 And do not confound the truth with falsehood, or hide the truth when you know it.

وَلَا تُلْبِسُوا الْحَقَّ بِالْبَطْلِ وَكَثُرُوا
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٣٢﴾

2:43 Establish prayers; hand out alms; and bow with those who bow.

وَأَقِمُوا الصَّلَاةَ وَأَثْوِوا الْرَّكُوْنَ وَأَرْكَعُوا مَعَ
الرَّكِعَيْنَ ﴿٣٣﴾

2:44 How can you command people to do good and forget yourselves, all the while reciting the Book? Do you not understand?

أَتَأْمُرُونَ النَّاسَ بِالْيَرِ وَتَنْسَوْنَ أَنفُسَكُمْ
وَأَنْتُمْ تَتَنَاهُونَ أَكِيدُتُ أَفَلَا تَعْقِلُونَ ﴿٣٤﴾

2:45 Seek help in patience and, prayer that is indeed burdensome except for the devout,

وَاسْتَعِنُوا بِالصَّابِرِ وَالصَّلَوةِ وَإِنَّهَا لَكَبِيرَةٌ
إِلَّا عَلَى الْحَسِيبِينَ ﴿٣٥﴾

2:46 who reckon that they shall meet their Lord and that unto Him they are returning.

الَّذِينَ يَظُنُونَ أَنَّهُمْ مُلْقُو رَبِّهِمْ وَأَنَّهُمْ
إِلَيْهِ رَاجِحُونَ ﴿٣٦﴾

36-46 The human state on earth is based on experiencing dualities and pluralities within the boundaries and limitations of space and time. The story of Adam's fall began with the thought and desire to know the nature of eternity, which belongs to the zone of boundless consciousness. Adam's fall began with his curiosity about timelessness. Conditioned consciousness, occurring in time, causes fear, sorrow, and insecurity, which are incentives to go higher in consciousness, beyond the conditioned self, towards the soul. The source of all fear, love, and trust is indeed Allah. Our cosmic roots and origins lie within us, but we need to make a conscious effort to connect with higher consciousness and the soul within.

يَسْبِقُ إِسْرَاعِيلَ أَذْكُرُوا نَعْمَنِي الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَلَّتُكُمْ عَلَى
الْعَالَمِينَ ﴿٤٧﴾

وَأَنْقُضُوا يَوْمًا لَا يَخْزِنِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُعْلِمُ بِنَهَا شَقَعَةٌ وَلَا يُؤْخَدُ
مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ ﴿٤٨﴾

وَإِذْ جَنَحَتِكُمْ مِنْ ءَالِ فِرْعَوْنَ
يُسْمُو وَكُمْ سُوءُ الْعَذَابِ يُدَجِّعُونَ
أَبْنَاءَكُمْ وَيُسْتَحْيِونَ نِسَاءَكُمْ وَفِي
كُلِّكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾

وَإِذْ فَرَقْنَا بَيْنُ الْبَحْرِ فَأَنْجَيْنَاكُمْ
وَأَغْرَقْنَا ءَالَّذِينَ قَاتَلُوكُمْ ﴿٥٠﴾

وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيَّلَةً ثُمَّ أَخْتَدَتُمُ
الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَاهِرُونَ ﴿٥١﴾

ثُمَّ عَوَّمْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعْلَكُمْ
تَنْكِرُونَ ﴿٥٢﴾

وَإِذْ عَاتَبَنَا مُوسَى الْكِتَابَ وَالْقُرْآنَ
لَعْلَكُمْ تَهَمَّدُونَ ﴿٥٣﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُونَ إِنَّكُمْ
ظَلَمْتُمُ أَنفُسَكُمْ بِأَنَّهَادُكُمُ الْعِجْلَ
فَتَوَبُّوا إِلَيَّ بَارِيَكُمْ فَأَقْتَلُو أَنفُسَكُمْ
ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيَكُمْ فَقَاتَ
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَابُ الرَّاجِيمُ ﴿٥٤﴾

وَإِذْ قُلْتُمْ يَمْوُسَى لَنْ نُؤْمِنَ لَكَ حَقَّيْ
نَرِي اللَّهَ جَهَرَةً فَأَخْدَتُكُمْ أَصْطَعَقَةً
وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

ثُمَّ عَشَّنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعْلَكُمْ
تَنْكِرُونَ ﴿٥٦﴾

2:47 Children of Israel, remember how I blessed you and favoured you over other people.

2:48 And be on your guard against a day when one self shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be aided.

2:49 Remember when We delivered you from Pharaoh's folk, who subjected you to terrible torment, slaughtering your sons and sparing only your women – this was a great ordeal from your Lord.

2:50 And when We parted the sea for you, and delivered you and drowned the folk of Pharaoh and you watched by.

2:51 And when We appointed for Moses forty nights, and you took the calf after him, and you were evildoers.

2:52 Even then We pardoned you, so that you might be thankful.

2:53 When We gave Moses the Book, and the distinction, so that you might be guided.

2:54 And when Moses said unto his people: "O my people! Verily, you have wronged yourselves by taking the calf; turn, then, in repentance to your Maker and mortify yourselves; this will be the best for you with your Maker." And thereupon He accepted your repentance: for, behold, He alone is the Acceptor of Repentance, the Compassionate to each.

2:55 And when you said, 'Moses, we will not trust you until we see Allah openly.' At that, thunderbolts struck you as you looked on.

2:56 Then we brought you back from the dead, that you might give thanks.

Human beings today are the heirs of many events experienced by people before us, which have brought us to a very high point of awareness and understanding. Many communities before us were lifted by the light of consciousness, and many others were destroyed due to their distraction and criminality.

There is always the tendency within human beings who have been touched by the divine light, to have the illusion of now being sanctified and made holy.

This is the Pharaohan syndrome in all of us; the antidote is to be drowned in the crossing from the zone of duality to the zone of unity. The more you're exposed to higher lights and knowledge, the greater is the danger of the fall.

47-56 From ancient times some people in the past were given the map of Reality and its codes via prophets, messengers, and sages. They followed an appropriate code of conduct and behaviour for unison between mind and heart. Earthly afflictions are due to distraction, vanity, ignorance, and egotistic deviations from higher wisdom and goodness. Lower human nature is such that the animal within must be refined and rendered subservient to the inner light of the soul and Reality. Unless this map is followed, and the lower self and ego is curbed or neutralised, humans will act in a confused and ultimately destructive way.

Our interest in history and archaeology is part of our quest to know the boundaries of and limitations in our life so that we lead a desirable, quality existence on earth. We also discover how there is no full security and certainty on earth due to natural events and calamities, which may have their own link with the balance between our earthly and heavenly natures.

It is by our wrong intentions and actions that we suffer, which in itself is a big grace and gift, so that we retreat and return to a situation of awareness and responsibility. Then we don't end up inflicting on our selves misery, ignorance, and darkness.

2:57 We made the clouds cover you with shade, and sent manna and quails down to you, saying, 'Eat the good things We have provided for you.' It was not Us they wronged; they wronged themselves.

2:58 And when We said, 'Enter this town and eat freely there as you will, but enter its gate prostrating and say, "Relieve us!"' Then We shall forgive you your transgressions and increase those who do good.'

2:59 Then the wrongdoers substituted a different saying from that which had been said to them. So, because they persistently disobeyed, We sent a wrath down from the heavens upon the wrongdoers for their violation.

2:60 And when Moses prayed for water for his people and We said: 'Strike the rock with your staff' and twelve springs gushed forth from it. Every group recognized their drinking place - 'Eat and drink from Allah's bounty and do not corrupt the earth with mischief.'

2:61 And when you said, 'Moses, we cannot bear to eat only one kind of food, so pray to your Lord to bring out for us some of the earth's produce, its herbs and cucumbers, its garlic, lentils, and onions.' He said, 'Would you exchange better for worse? Go to Egypt and there you will find what you have asked for.' They were struck with humiliation and wretchedness, and they incurred the wrath of Allah because they persistently rejected His messages and killed prophets contrary to all that is right. All this was because they disobeyed and were transgressors.

وَظَلَّلْنَا عَلَيْنَكُمْ أَغْنَامَ وَأَنْزَلْنَا عَلَيْكُمْ
الْمَنَّ وَالسَّلَوْنِي كُلُّا مِنْ طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَمَا ظَلَمْنَا وَلَكُمْ كُلُّا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

وَإِذْ قُلْنَا أَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُّا مِنْهَا
حَيْثُ شِئْتُمْ رَعَادًا وَأَدْخُلُوا الْبَابَ سُجْدًا
وَقُولُوا حَظَّةً نَعْفُرْ لَكُمْ خَلَايَكُمْ
وَسَرِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

فَبَتَّلَ الَّذِينَ ظَلَمُوا قَوْلًا عَيْرَ الَّذِي قِيلَ
لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِحْمًا مِنَ
الْسَّمَاءِ بِمَا كُلُّا يَقْسُطُونَ ﴿٥٩﴾

وَإِذْ أَسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا أَضْرِبْ
بِعَصَبَكَ الْحَجَرَ فَأَنْجَرَتْ مِنْهُ أَنْتَنَا عَشْرَةَ
عَيْنَانِ قَدْ عَلِمْ كُلُّ أَنْاسٍ مَشَرَّبَهُمْ كُلُّا
وَأَشَرَبُوا مِنْ رَزْقِ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٦٠﴾

وَإِذْ قُلْنَا يَمْسُكِي لَنْ تَصِيرَ عَلَى طَاعَمٍ
وَاحِدٍ فَأَدْعَ لَنَا رَبَّكَ بُخْرَجْ لَنَا مِنَ
تُثْبِتِ الْأَرْضِ مِنْ بَقِيلَهَا وَقَاتِلَهَا وَفُؤُومَهَا
وَعَدَسِهَا وَصَصَلَهَا أَقَلْ أَسْتَبِدُلُونَ الَّذِي
هُوَ أَدْنَى بِالْدِي هُوَ خَيْرُ أَهْيَطُوا مِصْرًا
فَإِنَّ لَكُمْ مَا سَأَشِمْ وَضُرِبَتْ عَلَيْهِمُ
الْأَذْلَةُ وَالسَّكَنَةُ وَبَاءُو بِغَضْبِ مِنَ اللَّهِ
ذَلِكَ يَأْتِهِمْ كَمُوا يَكْمُرُونَ بَيَاتِ اللَّهِ
وَيَقْتُلُونَ النَّبِيَّنَ يَعْيَرُ الْحَقِّ ذَلِكَ يَمَا
عَصَوْ وَكُلُّو يَعْتَذِونَ ﴿٦١﴾

57-61 Individually and collectively, we seek quality living with good health, peace, and contentment. This desirable state is experienced when humanity resonates with divinity, and there is clear accountability for conduct. The balance between our earthly and heavenly nature is a necessary condition for a healthy earthly life. The history of the Abrahamic people contains numerous cycles of progression and regression. By nature, human beings can be selfish, negligent of duty, forgetful, and easily distracted. The lower self and ego always try to assert themselves through fears, false hopes, and disproportionate ambitions.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالْمُتَصَرِّفِينَ
وَالصُّصِيَّعِينَ مِنْ عَامِنَ بِاللَّهِ وَالْأَيُّوبُ الْآخِرُ
وَعَلِمَ صَلِيبًا قَالَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ ﴿٦٥﴾

وَإِذْ أَخْدَنَا مِيقَاتَكُمْ وَرَفَعْنَا دُوْقَكُمْ
الْكُلُورُ خُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَذَكْرُوا
مَا فِيهِ لَعْلَمْتُمْ تَسْتَعْنُونَ ﴿٦٦﴾

لَمْ تَوَأْمِمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنُتُمْ
الْخَسِيرُونَ ﴿٦٧﴾

وَلَقَدْ عَلِمْتُمُ الَّذِينَ أَعْتَدْوَا مِنْكُمْ فِي
الْسَّبِيلِ فَقُلْنَا لَهُمْ كُنُوا قِرَدَةً حَدِيثِينَ ﴿٦٨﴾

فَجَعَلْنَاهَا نَكَلًا لِمَا يَدْيَنَا وَمَا حَلْفَهَا
وَمَوْعِظَةً لِلْمُتَقَبِّلِينَ ﴿٦٩﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ
إِنْ تَذَبَّحُوا بِقَرْبَةٍ قَالُوا أَتَتَّخَذُنَا هُنَّا قَالَ
أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٧٠﴾

فَأَلَوْلَا أَدْعُ لَنَا رَبَّكَ بِيَسِّنَ لَنَا مَا لَوْنِهَا قَالَ
يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا إِكْرُ عَوَانٌ
بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمِرُونَ ﴿٧١﴾

فَأَلَوْلَا أَدْعُ لَنَا رَبَّكَ بِيَسِّنَ لَنَا مَا لَوْنِهَا قَالَ
إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفَرَاءُ فَاقِعَ لَوْنُهَا
شُرُّ النَّظِيرِينَ ﴿٧٢﴾

فَأَلَوْلَا أَدْعُ لَنَا رَبَّكَ بِيَسِّنَ لَنَا مَا هِنَ إِنَّ
الْبَقَرَ شَكِّيَّةٌ غَلِيَّنَا إِنَّا إِنْ شَاءَ اللَّهُ
لُمَهْدُونَ ﴿٧٣﴾

2:62 Surely those who trust, and those who are Jews, and the Christians, and the Sabians, whoever trusts in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

2:63 And when We made the covenant with you, and raised the Mount above you – ‘Hold fast to what We have revealed to you! Remember what it contains; perhaps you will guard’.

2:64 Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

2:65 And you know about those of you who broke the Sabbath, and so We said to them, ‘Be like apes! Most wretched!’

2:66 We made this an example to those people who were there at the time and to those who came after them, and a lesson to all who are cautiously aware.

2:67 And when Moses said to his people, ‘Allah commands you to sacrifice a cow.’ They said, ‘Are you mocking us?’ He answered, ‘Allah forbid that I should be one of the ignorant.’

2:68 They said, ‘Call on your Lord for us to show us what sort of cow it should be.’ He answered, ‘Allah says it should be neither too old nor too young, but in between, so do as you are commanded.’

2:69 They said, ‘Call on your Lord for us, to show us what colour it should be.’ He answered, ‘Allah says it should be a bright yellow cow, pleasing to the eye.’

2:70 They said, ‘Call on your Lord for us, to show us clearly what it is: all cows are more or less alike to us. With Allah’s will, we shall be guided.’

The lower nature of human beings is to be doubtful, sceptical, and argumentative, without faith and trust in spiritual guidance. Following only this nature, we increase our confusion and darkness. One enlightened individual, trusted and revered, can save an entire nation, but an entire nation of ignorant people cannot save one person.

It is in human nature to have doubt and uncertainty. Our spiritual reality has complete certainty because its nature is timeless and divine. Therefore we are here to practice moving from the animal side to the side of spiritual light without denying anything. It is a journey through honesty and courage from the physical and material to the permanent light.

62-70 A pressing question facing all human beings is: *what is the appropriate way to live and act?* Good intentions and actions abound, but if they are not along the path of higher consciousness to the source of Reality itself, these actions may bring with them regrets and suffering. Humanity’s endless quest for power and miracles could lead it to the knowledge that the ultimate miracle is the awareness of the amazing light within the heart, giving us the power of life itself. Due to access to higher consciousness, an awakened being experiences seamless connection between human consciousness and supreme consciousness. All of life’s existences are a great miracle.

سورة الكافرون (THE UNBELIEVERS)

There are numerous levels between illumined, transformative belief and disbelief. Those who are established in their denial must be avoided if one is not to be afflicted and poisoned.

Human beings cannot go through life without attachment, love, and desires. Ordinarily, these relate to tangible, earthly issues. Whoever is on the spiritual path wants to perfect their reference to the divine *Source* within, until such time that this obsession becomes complete and they lose interest in everything else except the divine *Presence*.

Generally, there are two categories of people, whose characteristics are practically in everyone. One group seeks the certainty of the infinite light within the heart; the other is in doubt, using low reasoning to not have any faith or trust in anything except mental thoughts. It is prudent for those who have faith and belief not to be affected and influenced by those who do not.

In the name of Allah, the Merciful to all,
the Compassionate to each!

109:1 Say: O unbelievers!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَأَيُّهَا الْكُفَّارُونَ ﴿١﴾

109:2 I do not worship what you worship,

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

109:3 nor do you worship what I worship;

وَلَا أَنْتُمْ عَبْدُونَ مَا أَعْبُدُ ﴿٣﴾

109:4 nor will I ever worship what you worship,

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾

109:5 nor will you ever worship what I worship.

وَلَا أَنْتُمْ عَبْدُونَ مَا أَعْبُدُ ﴿٥﴾

109:6 You have your religion, and I have mine.

لَكُمْ دِينُكُمْ وَلِي دِينِ ﴿٦﴾

1-6 Life is balanced between dualities: breathing in and breathing out, accepting and believing or denying and turning away. There is a clear boundary between dark and light, good and bad. Once you are on a clear path, you naturally avoid others who are confused and ignorant. All human beings have the same potential to awaken to the divinity within their own hearts. Most people, however, are in darkness and uncertainty, from which only very few manage to escape. The natural tendency of human beings towards empathy, sympathy, and friendship can cause much confusion and disappointment, if we do not realise that unless the recipient is ready to accept wholeheartedly what you are offering, there will only be failure. A person on a prophetic path is most unlikely to benefit someone who has not accepted the limitations of humanity along with the promises of faith, trust, and belief in higher consciousness.

سورة الإخلاص (SINCERITY)

Every ayah describes a unique attribute of God, not shared with any other being.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Merciful to all,
the Compassionate to each!

قُلْ هُوَ اللَّهُ أَحَدٌ

112:1 Say: 'He is Allah, Unique,

اللَّهُ الصَّمَدُ

112:2 Allah, Self-sufficient.

لَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ

112:3 Neither begetting nor begotten.

وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ

112:4 And none can be His peer.'

Allah is the most unique, not one as it relates to other numbers, for Allah is the only self-perpetuating, self-sufficient, bestower of all powers according to Allah's own wisdom and designs. None other than Allah governs the universe.

From this *Oneness*, the entire universe of plurality and dualities has emanated. And everything returns to that *Oneness* when the universe ends.

1-4 Say, confess, read, and know that Allah is one, and that Allah is the only *Reality* that is self-sustaining, self-effulgent, and not subject to cause and effect or comings and goings. This *Reality* is supreme and incomparable. Most desirable human qualities are rooted in divine attributes, and sincerity, honesty, and loyalty are in the forefront. If your ultimate reference is God, whose light radiates from your heart, then you do not fear criticism or disappointment, nor will you experience much regret or anger. Your sincerity to the light of timelessness brings about a tranquillity and contentment that transcends all the usual, normal human emotions, feelings, or desires.

SURAH AL-FALAQ (BREAK OF DAWN) سورة الفلانق

Human life is a movement from darkness to light. In this journey, we need to exercise the utmost caution and courtesy not to slip into arrogance and self-deception.

With early intelligence we become cautious as to what we are planning and doing, because we do not want to suffer, nor do we want to end up in a situation that is not reversible. We like to be safe from natural darkness and mischief, including that which is perpetrated by other creatures. Unless we are reasonably safe and stable, we cannot grow in consciousness towards awakening.

In the name of Allah, the Merciful to all, the Compassionate to each!

113:1 Say: 'I seek refuge in the Lord of the dawn,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلْ أَعُوذُ بِرَبِّ الْأَفْلَقِ ﴿١﴾

113:2 From the evil of what He has created,

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

113:3 And from the evil of the utterly dark night when it comes,

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

113:4 And from the evil of the blowers in knots.

وَمِنْ شَرِّ أَنْتَزَعُتِ فِي الْعُقَدِ ﴿٤﴾

113:5 From the evil of the envier when he envies.'

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

To travel on this earth with contentment and the least serious obstacles and troubles, one has to be cautious of the destructive energies, visible and otherwise, which are always there. This includes jealousy, hatred, and many other negative emotions.

1-5 The awakened person on the path of awakening to the *Real*, remains cautious about shadows and distractions, avoiding any deviation from being at one with the *One*. Avoidance of evil includes all aspects of wrongdoing as well as any distractions from the path of surrender and unity with higher consciousness. There are different levels to human mischief, which include the paranormal as well as magic. It is sufficient for an intelligent person to try to deal with the challenges of duality that we experience at all times. Surely, it is enough for an individual to watch out for the trickery of the lower self and to be in constant reference to higher consciousness in order to recalibrate one's intentions and actions to be present at this moment in time.

سورة الناس (MANKIND) SURAH AL-NAS

The biggest challenge is relationships with other people, most of whom are ignorant about their purpose and direction in life.

<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p>فُلَّ أَعُوذُ بِرَبِّ الْكَوْسِ ﴿١﴾</p> <p>مَلِكِ الْأَنْوَافِ ﴿٢﴾</p> <p>إِلَهِ الْأَنْوَافِ ﴿٣﴾</p> <p>مِنْ شَرِّ الْوَسْوَاسِينِ أَخْنَافِ ﴿٤﴾</p> <p>الَّذِي يُوَسْوِسُ فِي صُدُورِ الْأَنْوَافِ ﴿٥﴾</p> <p>مِنْ أَجْنَابِهِ وَالْأَنْوَافِ ﴿٦﴾</p>	<p>In the name of Allah, the Merciful to all, the Compassionate to each!</p> <p>114:1 Say: ‘I seek refuge with the Lord of mankind,</p> <p>114:2 King of mankind,</p> <p>114:3 Allah of mankind,</p> <p>114:4 Against the harm of the slinking whisperer.</p> <p>114:5 Who whispers in the hearts of mankind,’</p> <p>114:6 of Jinn and mankind.’</p>
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It is natural for us to pray and hope that we ward off distractions that can harm us and cause affliction. Human mischief in all kinds of varieties is perhaps amongst the worst from which we can suffer. To be wary of this and to pray to be saved is a most intelligent endeavour and supplication.

Amongst the greatest obstacles are mental doubts about others and constant inner whisperings regarding the dishonesty, unreliability, or negative states of other people. It is a great hope and expectation to be spared from the mischief of other living entities, both humans and Jinn.

1-6 It is natural for ordinary human beings to be jealous and covetous, to prefer what they think is good for themselves over anything else, until the lower self is restricted and contained. It is a big gift to avoid human mischief and treachery. The last ayah of the previous surah confirms this in terms of its warning of the evil eye. Honest people reveal what is in their hearts by their tongues. They are cautious to avoid mischief, a trait prevalent in all creation. Believers are those on the middle path, between arrival to the *Truth* and deviation and distraction. We need to be cautious regarding both visible mischief and the invisible path of darkness that can be more dangerous. The act of announcing, pronouncing, and declaring that we want to be saved from the onset of mischief and wrongdoing is the beginning of protection.