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THE UNDERLYING STRUCTURE OF THE QUR'AN

The Qur'an complexifies internally through five phases.

1. **SUKUT** – silences. The Message is punctuated with breaks, silences, without which the meaning would not be clear.
2. **HURUF** – letters. The Qur'an in its totality is letters. The means by which they are patterned is listed below. But letters also appear in the isolated form at the beginnings of certain units of the Qur'an. These letters are called al-muqatta'at.
3. **KALAM** – words. The first level of meanings in the mulk – the outward realm of manifestation. Words have inner structures of their own.
4. **AYATS** – signs. These constructions of word patterning are the basic meaning clusters of the Book, the second level of meanings in the mulk. They have an inner structure of arrangement – grammar.
5. **SURATS** – forms. These are the large units united by thematic content. There are 114 surats or 113 which open with the 'Bismillah.'

I.

SUKUT

Silence. The Qur'an comes out of silence and returns into silence. It is a recited Book. A Reading. It is dynamic, and thus it emerges from its opposite, stillness. Existence is delineated as possessing three realms. More correctly, we might say that there are two realms and they are divided by a barzakh, an interspace, which separates them. Thus we would say that existence is: mulk/malakut; visible kingdom/hidden kingdom or branch/root. The barzakh which makes possible the distinguishing of the two realms is the jabarut, the realm of power, the zone of lights. The lights spill out on both the kingdoms, but the division between the two has been set up as the fundamental reality of existence. It is when these two opposites meet in a centric equality that in the realm of cognition there is annihilation of the experiencing locus. If the opposites meet in equal stasis they are annihilated, that is, if the outward and the inward collide at mid-point there is no inner and no outer, and so on with all the opposites.

So the silence is both the continuum void out of which words and letters come and it is the zone within which sound resonates and to which the sounds return. It is the space within which the time of letters manifests. Or you could equally say it is the time within which the space of letters manifests. Silence 'lasts' but it also 'pervades.'

2.

HURUF

Letters. The root of the word in arabic means the cutting edge of a sword. It also means an edge, a rim, brink. The letters are actions. The letters cut the undifferentiated stillness. They are the first indicators of discrimination. They are edges, rims, brinks. They de-lineate. Make forms. They are therefore both the means to the deep coding of all animate forms and all inanimate forms. Letter capacity is a vast repository from a basic limited source. The coordination between these limited elements and the creational process is the foundation of Islamic cosmologies. We will discover that the whole creational process is itself coded meanings, and that the decoding of meanings is not an addition to creation but simply a voicing of the creational realities. It is the height of ignorance to imagine that man is 'discovering' anything, or laying bare secrets or solving mysteries. There is only ignorance and knowledge. Knowledges are voiced. The throat is the organ of speech along with the box of speech, mouth, tongue, palate, and teeth. The universe is man's separation. He is its gatheredness. So when he 'declares' the creational realities, he is merely voicing the various separatenesses in meaning patterns, which is what we call speech. He was made for this, the voice which speaks only speaks this and it is all praise of the Creator of this one unified cosmos. The letters of speech are not other than the creational letters of differentiation in basic elements, and organisms.

Necessary for letters are prior intention to declare the

letter, and the physical organ of speech without defect, i.e. glottis, tongue, etc. The first implies intellectual capacity of differentiation by the speaker-locus and, the second, physical capacity to differentiate in the speaker-locus. Thirdly, breath is necessary. The two prior capacities in turn are dependent on life-breath to speak. The living speak. The dead are silent.

Speech is action. Mulk is the realm of speech. Mulk is the realm of action. Malakut is the realm of visions. Thus malakut is the realm of knowledges. Man himself is a barzakh. Man is the barzakh of all the mulk before the meanings of malakut. Man's sensory faces the world and his meanings face the malakut. Words are the ambassadors crossing from the one kingdom to the other.

Letters form a complete mapping of the vocal organ, the organ of speech. The letters of the alphabet are therefore placed along the organ at the points of impact where glottis contracts, tongue touches, lips move, and breath is aspirated. Kafir semiotics cannot recognise the 'fittingness' of vocal organ to letter by which speech is possible. If examined there is absolutely nothing 'accidental' about speech. According to the Qur'an it is precisely speech which marks out man over all other creatures. We may say that every creature 'expresses,' but there is in this articulation of man the key to his meaning. Without the biological patterning of the vocal organ, speech would not have been possible. To see speech as either an improvisation or an invention is nonsense. They are not two but one.