

The Mystery and Magnificence of Water
Part Two



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surely all praise is due to Allah the Lord, Evolver, Maintainer of all that exists; Lord of the Magnificent Throne, Whose Throne (Sovereign Power) was over the water. He is the One who caused the Book to descend upon the heart of His servant and messenger, Muhammad, so that he would take us out of the darkneses into the Light, by His permission. He is the First and the Last, the Apparent and the Hidden and He is All Knowing and Wise. The Kingdom belongs to Him and for Him is abundant and ever present praise. We glorify Him with praise, we ask him for all good and we seek refuge with Him from every evil. There is none to be worshipped except Him. Then, we bear witness that there is no god except Allah and we bear witness that Muhammad is His servant and messenger.

About The Quran

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلِيَنْجِئَهُمْ
بِآيَةٍ لِيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾
فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا
يُوقِنُونَ ﴿٦٠﴾

And We have surely put forth for humanity in this Recitation (something) from every kind of parable, But, if you come to them with a sign, those who disbelieve will surely say, “You are nothing other than those who indulge in lies.” In that manner, Allah seals the hearts of those who don’t have knowledge. Then be patient. Surely the promise of Allah is true. And don’t let those who have no firm belief (those lacking certainty) make light of you. (interpretation of the meaning of Quran Surah 30: ayaat 58 – 60)

Allah mentions this fact of the Quran putting forth or setting forth every kind of parable in several suwar (plural of surah). In this way, He speaks to the faculties with which He has endowed us. See Surah 17:89; Surah 18:54 and:

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٢٧﴾

And We have truly put forth for humanity in this Recitation some of every parable so that they will often be reminded. (interpretation of the meaning of Quran Surah 39: ayah 27)

Note that each time Allah makes this statement He chooses the word Quran, the oral existence of His Message and here He (‘izza wa jalla) includes purpose. And, this purpose is synonymous with a general purpose of revelation stated in the following ayah:

كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾

A Book We caused him to come down to you as a Blessing, so that you will carefully ponder his signs and so that those endowed with core understanding will repeatedly remember.
(interpretation of the meaning of Quran Surah 38: ayah 29)

We have looked at and discussed this ayah previously, but it is meant to be read and pondered over often, as is the entire Quran. Remember that this particular form of the verb *dhakara* is one that indicates reflexive action. That is, the reminder and the recollection and the admonition are to move to the inner self and generate positive evolution and elevate the self to a level more pleasing to Allah.

In the oral form the *mathal* take on more effective powers as the sound vibration of the words generate internal awareness and awaken latent comprehensive abilities. The signs of Allah are everywhere, but most are oblivious to all by the glaring, blaring ones. And, we all are missing some.

As far as the sealing of the hearts, what is mentioned here is the lesser seal, meaning one that can be unsealed by repentance and seeking forgiveness and turning to faith and submission after being in a state of disbelief and rejection.

I find the word ‘*kadhalik*’ (Thus / in that manner) to be very significant. This indicates that those who reject truth and the bearers of truth and try to demean them with their tongues are producing the seal which Allah will use to cut off the faculties of understanding and perception from their source of power – the heart. Also, note that it is their lack of knowledge that allows them to act in such a negative way. This is another indication of the importance of gaining beneficial knowledge; the great importance of education.

Just for contrast, the permanent seal comes from the *khatama*, mentioned by Allah as a punishment for the ungrateful rejectors. See Surah 2: ayah 7.

Commentary to Ayah 58

Yusuf Ali: *Things of the highest moment have been explained in the Quran from various points of view, as in this Surah, by means of parables and similitudes drawn from nature and from our ordinary daily life. But, whatever the explanation, however convincing it may be to men who earnestly seek after Truth, those who deliberately turn their backs to Truth can find nothing convincing. In their eyes the explanations are mere “vain talk” or false arguments*

Commentaries to Ayah 59

Yusuf Ali: *When an attitude of obstinate resistance to Truth is adapted, the natural consequence (by God's Law) is that the heart and mind get more and more hardened with every act of deliberate rejection. It becomes more and more impervious to the reception of Truth.*

Study Quran: *God's sealing hearts (see also 7:100 – 101; 9: 87 and 93; 10: 74; 16: 108; 40:35; 63: 3. Surah 2:7 and Surah 6: 46 were included, but these have the word khatama, not taba'a) indicates that He has cut off the faculties of understanding. In some instances it is combined with a reference to God taking away both hearing and sight, for although one may still have the use of these faculties, one does not understand the images one perceives through them.*

Commentaries to Ayah 60

Yusuf Ali: *The man of God does not slacken in his efforts or feel discouraged because the unbelievers laugh at him or persecute him or even seem to succeed in blocking his Message.*

Study Quran: *The command not to be disquieted by the uncertainty of the disbelievers can mean not to let them make one restive regarding one's own religion. Thus, although the address is in the second person singular, which ordinarily signifies an address to the Prophet alone, it is understood as having been addressed to the Prophet's community as a whole.*

Yastakhlif, - *disquiet, can also mean to induce another to levity or to force another to do something in a hurry and become unsteady. It is also understood to mean making another heedless or ignorant, so that the person falls into error and transgression.*

The Mystery and Magnificence of Water: Part Two

وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ
مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَعْقِلُونَ

And from His signs He shows you the lightning (causing) fear and hope and He repeatedly sends down water from the sky, then by him (the water) gives life to the earth after her death. Surely in that are signs for a people who understand. (interpretation of the meaning of Quran Surah 30: ayah 24)

Commentaries

Study Quran: *This is one of several verses to invoke God's ability to revive the earth after its (her) death as an argument for His ability to resurrect human beings (7: 57; 16: 65; 22: 5; 29: 63...)*

Yusuf Ali: *To cowards lightning and thunder appear as terrible forces of nature ..., but, lightning is also a herald of rain bearing clouds and showers that bring fertility and prosperity in their train. This double aspect is also symbolical of spiritual fears and hopes – fears that we may not be found receptive or worthy of the irresistible perspicuous Message of God, and hope that we may receive it in the right spirit and be blessed by its mighty power of transformation to achieve spiritual well being.*

Once again we are back to a basic and fascinating fact that the key to life is contained in water. This is a great assignment given to a liquid that is a mystery to us, in spite of all the scientific and spiritual knowledge. In his text “*The Miracle of Water*”, Japanese scientist Masuro Emoto says water has the “*unique role of transporting vibration and resonance*”. Words are a form of vibration and Allah says that it is His word “*kun*” that precedes all that He wills and the existence of each being.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

When He intends a thing, His command is only to say to it “Be”, then he / she is. (interpretation of the meaning of Quran Surah 36: ayah 82)

Of all the definitions of resonance I found, the one that seems to be pertinent here is “*the intensification and prolongation of sound caused by sympathetic vibration*”. Water that comes from the heaven is carrying the will of Allah and is resonant with that Divine “*kun*”. As the nature of water is to reflect, he will then begin to reflect the beings – particularly humans – with whom he comes into contact both “*physically and molecularly*”.

Water – Pure and Purifying

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾
لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ
كَثِيرًا ﴿٤٩﴾

And He is the One Who sends the winds as a pleasant message before His mercy. And We cause pure water to come down from the heaven so that We will revive by him a dead land and give him as a drink to many whom we created of cattle and men. (interpretation of the meaning of Quran Surah 25: ayaat 48 - 49)

Commentaries:

Study Quran: *Pure can mean both something that is pure and something by which other things are purified. Hence, the phrase could also be rendered “purifying water”, such as in:*

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً
لِّيَطَهَّرَكُم بِهِ وَيُدْهَبَ عَنْكُم رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى
قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

When He caused sleepiness to come over you, a security from Himself, and He sent down upon you water from the heaven in order to purify you with him and to remove from you the pollution of Shaitan and so that your hearts would be strengthened and your feet be made firm. (interpretation of the meaning of Quran Surah 8: ayah 11)

*Indeed the ritual ablution by water in Islam (Surah 5: ayah 6) far from being a simple matter of physical cleanliness, symbolizes and even actualizes the purification of the soul by the waters of the spirit ... the place it (water) originates is understood as both physical heaven and spiritual Heaven. (*Note the change from lower case to upper case in the word heaven. Since there is no such change possible in the Arabic letters, it becomes necessary to make the distinction only in one’s mind.)*

Yusuf Ali: *The rain also refreshed their spirits and removed suggestions of the Evil One that victory might be impossible in such adverse circumstances.*

The strength of water has been weakened by the lack of gratitude on the part of human beings and the misguided assumption that we have authority over him. In Quran, Allah asks related to water, **“Then why are you not grateful?”**

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

If We willed, We would have made him salty. Then, why are you not grateful? (interpretation of the meaning of Quran Surah 56: ayah 70)

Balance

Water is also a symbol of an important universal concept – balance. Allah knows exactly the amount needed on the entire earth and in any given area to maintain life and keep the earth and the atmosphere around the earth in balance.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ

مَوْزُونٍ ﴿١٩﴾

And the earth, We have expanded her and placed on her firm, immovable structures and We have caused everything to grow on her in balance. (interpretation of the meaning of Quran Surah 15: ayah 19)

“There is an infinite chain of gradation and inter-dependence.” (Yusuf Ali)

The balance of earth and water – (approximately) 30% to 70% is balance according to the Wisdom of Allah, specifically measured and reflected in our own bodies. The sunnah (way or practice) of Allah, and you will not find in the practice of Allah any change (Surah 33: ayah 62).

In our last study on water (June 15, 2019) we had the following ayah:

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَتْهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ

لَقَادِرُونَ ﴿١٨﴾

And We cause water to come down from the heaven with due measure, then We cause him to settle in the earth and We certainly have power over the taking away (the removal). (interpretation of the meaning of Quran Surah 23: ayah 18)

If Allah did not keep this balance, there would either be no visible earth or no accessible water. Water is part of the system of balance, reflects the will and mercy of Allah to His creation and reflects and responds to the human treatment and consciousness toward him.

In Dr. Emoto’s studies, he shows that water crystals form the most beautiful structure from the balanced expression of love and gratitude or giving and receiving. He says, “...the energy resulting from only giving is not enough, and neither is the energy from only taking. Only when love and gratitude are combined and balances will they create a beautiful life for us, just as the combination moves the earth and the universe.”

It is out of love and mercy that Allah creates and provides. When we complete the balance with gratitude, we will find great changes occurring in our bodies and our environment. Love needs to be complemented with gratitude and gratitude needs to be the response to love.

“Thankfulness is to show by our conduct that we esteem the gifts of Allah and will use them in His service.” (Yusuf Ali)

بَلِ اللَّهِ فاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

But no, worship Allah and be of those who are grateful.

(interpretation of the meaning of Quran Surah 39: 66)