

## THE DISCLOSURE OF 'KUN': THE RELENTLESS EVOLUTION IN THE PERCEPTUAL THEORY OF 'KUN'

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### Abstract

*The present study focuses on the word 'Kun' from Quran. In this paper, the discourse of Quran and the conceptual ayah of 'Kun' is discussed with reference to exegetical context, the perceptual theory of creation and the reality of the relentless evolution of 'Kun' and its possible hermeneutics. The recognition of the 'intention' of God has to be unveiled in order to understand the theory of 'Kun' and the idea of Creation. The three dimensional design of 'Kun' can be seen in the Quran as: the intention of 'Kun', when the creation exists in the intention of God; the imagination of God about 'Kun', which is the second stage and is related to the imaginable state of the 'essence' of 'Kun'; the final stage refers to the 'saying' of 'Kun' by God, which unveils the intention of God. The relentless evolution is the reality that every time God says 'Kun', it discloses itself with unique creation. The relentless evolution in the perceptual theory of creation of 'kun' connects it with the theory of expansion of the cosmos and its evolution. The uniqueness of 'Kun' is unveiled in transcendence and immanence through the infinity Himself.*

**Keywords:** Disclosure, the relentless, evolution, creation, theory of Kun, manifestation of Kun

### Introduction

*"Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned?" Al-Insan (The Man)*<sup>1</sup>

Everything was non-existent  
But it was existent as non-existent  
Non-existent had a life in eternity  
Eternity is ever living  
Neither mortal nor immortal  
Neither beginning nor end  
But 'I' the ever living  
There was none but I  
There is none but I.<sup>2</sup>

The Kun is explicated through different perspectives by the theologians. Kun is considered as the existence of the creation. As mentioned in the verses that 'Non-existent had a life in eternity', it reflects upon the fact that we exist in the 'uncreated'

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<sup>1</sup>Al-Quran, Chapter 76. *The Man*. Verse 76:1. Sahih International. <https://quran.com/76>

<sup>2</sup>Fiza, Un-published work.

existence (God Himself). It refers to the timeless reality of the creation. The non-existent has taken life from existent and it has taken seven elemental-attributes from the ever-existent, which are the power of seeing, the power of hearing, the power of speech, the power of knowing 'transcendence of time', and the power of intent, the power of life and the power of will. 'Kun' is the disclosure of the creative power of God in everything, which has been created and is subjected to relentless evolution.

The beginning of the relentless evolution is in non-existence. The above ayah is very important with reference to the non-existing being of all creation. It has many layers of meaning; the first meaning is related to the divine omnipresence, and the existence of all eternity when it was nothing. There was a time when there was existence of non-existence. Allah says that He is eternal. We can mark the existence of creation from the period of its non-existence in the existence of God.

### **The Kun in Making**

The 'Be', Kun is unfolded as the 'Breath of God' in the exegesis of the holy Quran. But, here, the emphasis is laid upon the pre-breath period of all creation. In the context of 'Be', that is eternity in itself and when God commands it, for manifestation, 'Be', unfolds the beginning-less and the spatial-temporal, imaginative, and spiritual, corporeal endless worlds, words and human beings. All the words, worlds, and human beings are contained within the word of 'Be'. They are within 'Be'. God haddirected everything towards this word, when He wanted to bring the creation into existence. There are three dimensions of the manifestation of the 'Be':

1. The articulation of the 'Be' into the Breath.
2. The pre-articulation intent of the 'Be'.
3. The journey of the 'Be' in the form of existence.

Here are the poetic lines with reference to the making of the 'Be':

The story of your Real Self is veiled

'I was a hidden treasure'  
 You unveiled your Self through veil  
 They say, it's the pen who unveils the patterns for the story  
 But ink remains in the veil  
 The essence is veiled  
 Still the story is unveiled through words  
 Pen is the revealer  
 Pen is the House of God  
 Pen is the heart of hearts  
 It is a veil  
 When the veil is lifted  
 What I saw was nothing  
 There was nothing  
 There is nothing  
 What did I see?  
 When 'I' lifted the veil  
 'I' saw nothing  
 but 'I'

‘I’ mirrors ‘I’  
 ‘I was a hidden treasure’  
 It was ‘I’  
 ‘I’ was hidden in a hidden treasure  
 Hidden treasure has unveiled nothing  
 But ‘I’  
 ‘I’ was veiled in ‘I’.<sup>3</sup>

In Surah Al-Baqra:

Originator of the heavens and the earth. When He decrees a matter, He only says to it, ‘Be’, and it is.<sup>4</sup>

The concept of the creation is explored from the times of Greek philosophy. They have examined the idea of creation, and believed that there was no ‘moment’ in the existence of creation when the creation had come into existence. The philosophy of materialism, in European philosophy, perceived the Creation as ‘eternal existence’, which expounds that it has been existed in the infinite time and it has no end to it. At the conceptual level, Greek philosophy believes that there was a matter (matter for creation), which existed in the universe. In the age of Enlightenment, Kant reasserted materialism and gave dimension to it (the dimension of materialism, that refers to secularism and the material existence - the basis of atheism; existence has no Creator). He perceived the idea of Creation, with his *Theory of Creation*. He also supported the idea of eternal existence and did not believe in the ‘moment of existence’. Karl Marx, a dialectical materialist had the same views, which he expressed in his writings.

The philosopher, George Politzer,<sup>5</sup> however, opposed the ‘idea of creation’ based on the ‘theory of eternal existence’ and says:

The universe was not a created object, if it were, then it would have to be created instantaneously by God and brought into existence from nothing. To admit creation, one has to admit, in the first place, the existence of a moment when the universe did not exist, and that something came out of nothingness. This is something to which science cannot accede.

*Principes Fondamentaux de Philosophie*(1935)

Poltizer explains that scientists believe that there is an existence of the creation; therefore, there is a Creator for the existence. With reference to the existence of the creation, the above Ayah of the holy Quran led to the creation of the heavens and earth with the explosion of the ‘Big Bang’. The cosmologists, termed it as ‘cosmic egg’, and declares that heavens and earth are contained in the ‘cosmic egg’, and in the exegesis of the Quran. God commanded it to ‘be’, and the ‘cosmic egg’ exploded and the ‘creation

<sup>3</sup> *Ibid.*

<sup>4</sup> Al Quran, Chapter 1, Verse 2:117. Sahih International. <https://quran.com/2:117>

<sup>5</sup> Harun, Yahya, Who is the Creator. *The Creation of the Universe*. 3<sup>rd</sup> Ed. (N.A: Al Attique Publications, 1978) <http://creationofuniverse.com/en/books/966/The-Creation-Of-The-Universe/chapter/2938/Chapter-I-The-Creation-Of-The-Universe--From-Nothing-ness->

of heavens' and the earth came into existence. The command of God, is needed for the 'be' to manifest itself, with the intent and the will of God.

In Surah Al e Imran:

She said, 'My Lord, how will I have a child when no man has touched me?'  
[The angel] said, 'Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'be,' and it is'.<sup>6</sup>

In the disclosure of the 'Be', the imagination and the image have the power of shaping up intent in mind. The imagination refers to the internal faculty, and the external reality of the creation. Imagination has been discussed by the eastern and western philosophers, to explicate the interceding part of the subjective realm. The two reflections from a single mirror are related to the internal and external reality of the human self, which reflect the reality of the external object and internal self. The breath of God is subjective realm (internal reality), which came into being when God breathed soul into Adam's clay. The meeting point for the soul is provided between the light and darkness, awareness and unawareness. The philosophers perceive imagination as one of the internal faculties of human beings. The concept is universalized through reality of the *Real* that all the perceptual creation is the image of the *Real*. In the context of the *Real*, Plato presents his *Theory of Forms* in the metaphysical-philosophy (see Figure 1). He perceives it as the *Real* which exists beyond time and space and material objects of this world.

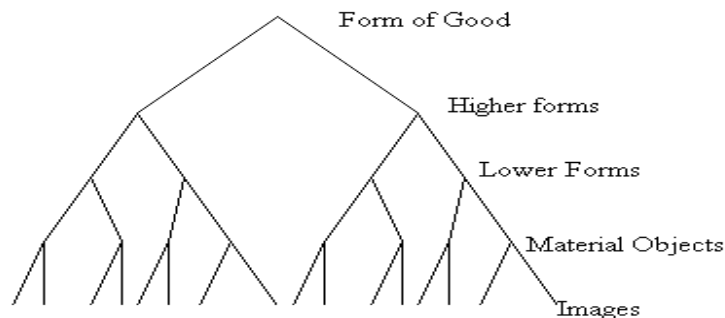


Figure 1: Properties of the Forms (David Banach, 2006)<sup>7</sup>

### Theory of Forms

This idea of imagined reality is related to the 'image of utter nothingness'. Creation is like an image, which mirrors different images of the realm of the being. The object that casts images through it is the effulgence of conscious light, differentiated and refracted in the universe without beginning light. The making of the 'be' is the articulation of the Breath of God and all the words in the existence are nothing but the exhalation of divinity self. The three meta-images of soul, cosmos and *Real* are the reflections of each

<sup>6</sup>Al Quran, Chapter 3, Verse 47. Sahih International. <https://quran.com/47>

<sup>7</sup>David, Banach, *Theory of forms*.(2006). <http://www.anselm.edu/homepage/dbanach/platform.htm>

other. The intent of God in reality is the inner reality of the soul that is considered as conscious and awareness of God's intent, Imagination and the manifestation of the existence. The soul is the inner reality of the intent of God that is imagination and the manifestation of the existence of Kun. The disclosure of the 'be', is rather considered as the intent and the existence of the eternity in the form of manifestation of (the Kun) the Creation.

There are two laws in Quran, with reference to the word 'Badey', *Ibdah* and *Eadah*. *Ibdah* means that there was not a matter before the existence of the creation, and God has created matter for the existence. *Eadah* means that there is a matter and from that matter; He will re-create the existence from the pre-existed matter. *Eadah* refers to the reality of existence after the death. God re-creates the creation from the dust. The matter of the dust is the reality of *Eadah*, while *Ibdah* is the pre-existence reality when there was not a matter.

In surah Al Anaam, Allah says:

And it is He who created the heavens and earth in truth. And the day He says, 'Be', and it is, His word is the truth. And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen and the witnessed; and He is the Wise, the Acquainted.<sup>8</sup>

The new perspective of the manifestation of the 'be' is witnessing of the *truth*. The command of the 'be' is for the hidden and manifested *truth*. The hidden unveils itself with the command of the 'be' but at the same time, it also persists in the hidden *truth*.

### **The Revelation of Kun**

The revelation of Kun is in the unfolding of the universe, the human self and the scripture (the exegesis of Quran). In each revelation, God explains the signs and His words of Kun. In all the process of the unveiling, the attribute of speech is the essential part of the manifestation of Kun. The revelation of the 'be' is in the untangling of the universe, the human self and in the scripture (the exegesis of Quran). The 'be' is the revelation of God in all the signs, words and human self. There are five kinds of creation, the creation of the holy Prophet Muhammad (Peace Be upon Him), the creation of Adam without father, the creation of Eve on the wish of Adam, the creation of Prophet Isa/Jesus without father and the creation of humans through Humans. They are all manifestations of the 'be'.

### **The Perceptual Theory of Creation through Kun**

The *Theory of Creation*, with reference to Kun is hidden in the verses of the scripture (Quran). The lines of Surah Shams explain the Creation of Adam in the perceptual *Theory of Creation*:

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<sup>8</sup>Al Quran, Chapter 6. Verse 6:73. Sahih International. <https://quran.com/6:73>

Consider the sun and its radiant brightness, and the moon as it reflects the  
moon, Consider the day as it reveals the sun, and the night as it veils it darkly,  
Consider the wondrous sky and its make and the earth and all its expanse.<sup>9</sup>

The question arises why am I here? The question of existence through the process of Creation is explained in the mentioned verses of Quran. The creation refers to the bottom to top approach. The last line is the beginning of life, when it says "the earth and all its expanse". The creation of Adam is through soil, which is from the earth. God has created sky and its relevance with the day and night in the cosmological perspective. The beginning verses explain *the Theory of Big Bang*, where physicists and the cosmological scientists, reveal their theories of Creation of Big Bang and the Creation begins with the sun. God refers to the quadruple version of Creation in the scripture. The sun, the moon, the human being and the perceptual theory of creation are the quadruple version of the theory of Creation in the scripture.

All the mysteries are in the Meta-conscious  
All universes are crystallization of the Meta-conscious  
Meta-conscious is known with the existence of Self-conscious  
All universes are engrossed in the contemplation of Self-conscious  
Self-conscious is the being of Meta-conscious  
Self of the Meta-conscious has face  
The face of Self is the face of Meta-conscious  
All the faces are not the faces  
But the reflections of the face of thy Self  
The faces are ad infinitum  
All reflections are thy reflections.<sup>10</sup>

The sun is the resource of life for the Creation. It is researched by the scientists and physicists that the Creation begins with the sun in the cosmological perspective.

### Methodology

An in depth analysis of the word 'Kun' is carried out in the paper to classify the term and to disclose its different layers of meaning in the Quran. To impart the hidden ideas of the term 'Kun', theoretical and descriptive research has been conducted, in which the Holy Scripture is explored as a primary text, and the methodology is related to the design of the Quran. Besides, the five Ayahs, which have been mentioned in the study, are scoured for unveiling the word 'Kun'. Moreover, the theory of forms and other references from physics and metaphysics are explicated with reference to 'Kun'.

### Kun: Pre-birth, the imaginal state

The existence of the universe and all the beings is the product of Kun. The exegesis of Quran explicates that the pre-birth (when we exist in the imagination of God) name of the existence is Kun. Paul Davies (1983), a physicist,<sup>11</sup> states that, there is a Creator of the universe in existence for the matter of fact; the cosmological parameters are

<sup>9</sup>Al Quran, Chapter 91. Verse 1-7. Sahih International.<https://quran.com/91:1-7>

<sup>10</sup> Fiza, Op.cit.

<sup>11</sup>Harun, Yahya Op.cit.

arranged with measured forces. He explains it as the ‘cosmic conscience design of the world’ in the process of creation. The Quran affirms it with the ayah ‘It is we, who have built the universe with our creative power, and verily, it is we who are expanding it.’ (Surah Dhariyat)<sup>12</sup>

Water is the mirror of the Real  
The reflections, desires and pain  
All are constant in evolution  
Water makes its direction with constant movement  
It has beautiful spectrum of lights  
It has no color but reflect colors<sup>13</sup>

Moreover, the astrophysicist, Hugh Ross (1978) also writes about the process of creation in his article ‘Design and the Anthropic Principle’:

An intelligent, transcendent Creator must have brought the universe into existence. An intelligent, transcendent Creator must have designed the universe. An intelligent, transcendent Creator must have designed planet Earth. An intelligent, transcendent Creator must have designed life.<sup>14</sup>

The important part is of immortal affirmation of Allah’s attributes and of Allah himself, who has always been there (He has been existed from forever and continues to exist). The Ultimate Reality, whose attributes are eternal, and He is everlasting. The attributes are eternal in his “Supreme Being”. This parameter has been considered as a rightly guided way towards the affirmation of man’s “Self” so he could affirm his attributes which are in reality Allah’s attributes that are breathed into his Soul at the hour of creation.

The American science writer, Guy Murchie, has explained in his books that something is guiding the cosmological order, something is behind them and guiding them in an organized sequence. He calls it the mathematical proof of divinity that controls the order of the universe.<sup>15</sup>

Consider it  
The unfolding of the divine writ  
For ye shall testify the divine inspiration  
It is veiled in the nameless niche  
Behold thou  
The divine writ is imparted  
Had they not testified?  
When the moon is cleft asunder  
It was a divine sign  
Hence, they turn away  
For they have the knowledge of the tree

<sup>12</sup> Al Quran, Chapter 51. Verse 51:47. Sahih International. <https://quran.com/51:47>

<sup>13</sup> Fiza, Op.cit.

<sup>14</sup> Harun, Yahya, Op.cit.

<sup>15</sup> Guy Murchie, *The Seven Mysteries of Life: An Exploration of Science*, ISBN: 0395957915 (NY: Mariner Book, 1978)

In the promised garden,  
Ye lived with the unborn state  
Ye have the knowledge in conscious state.<sup>16</sup>

The manifestation of 'Kun' is supported by different writers and physicists of the world. The manifestation of 'Kun' is related to all the existence and the process of 'the creation of the existence'.

### Manifestation of 'Kun' through Intent of God

Speech is a discourse through which meaning is generated in the human world. The expression of 'be' is the manifestation of 'be' through the epistemological discourse in the philosophical context. The speech of God refers to the manifestation of His will and intent for the existence of 'be'. When the All Merciful commands, He articulates His words in breath, so His breath is the fundamental meaning to the existence of the cosmos. The nature of the words that appear in the Breath is suggested by the etymology of the words *Kalaam*, 'speech', and '*Kalma*', 'word'. God speaks one word, and that is the command 'be'. This word gives rise to the belongingness and endless succession of words and worlds that unfold in the spiritual, imaginal, and physical realms. The one word 'be' that is 'Kun' is the container of all the *Creation*; therefore all things are implicitly contained within it. God directs the word 'be' towards everything that He wants to bring into existence.

I was known only to I  
I the timeless  
I the placeless  
I the formless  
I the colorless  
I the hidden treasure  
Known to none  
But Myself.<sup>17</sup>

*"Our only word to a thing, when I desire it, is to say to it 'be', so it comes to be".*  
*Quran, 16:40.*<sup>18</sup>

It was I resonating in *Hoo*  
I desired in state of *Hoo*  
I created a state in Myself  
In the state of desire  
I wanted to be revealed  
Therefore,  
I revealed the desired Self.<sup>19</sup>

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<sup>16</sup> Fiza, Op.cit.

<sup>17</sup> *Ibid.*

<sup>18</sup> Al Quran, Chapter 61 Al Nahl. Verse 16:40. Sahih International. <https://quran.com/16:40>

<sup>19</sup> Fiza, Op.cit.



## The Sacred Psychology

The sacred psychology is a different term to define in the sense that researchers have been debating over the definition of psychology and its related disciplines. The sacred psychology explores the psyche of human beings with reference to spirituality vis-à-vis human actions in the external world. The question of existence in spirit and form of human being is the part of sacred psychology, where it deals with the journey of human 'self' towards the meaning of existence and to annihilate the negative attributes which are considered as the attributes of 'the nafs'. The meaning of existence and the connectivity of the soul are the important phenomena as far as cosmological order of the universe is concerned, for the reason that if one person is disturbed in the micro circle of human structures, all the other connected souls get disturbed and in one way or the other, we are all connected to each other as said by Ralph Waldo Emerson in his famous essay *The Over-Soul*,

Man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal ONE. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul.

## The Cosmology of Human 'Self' in Divine Spectrum

The question arises about the recognition of the positive attributes of 'Self' in the spectrum of divinity within the cosmological order of the Ultimate(The God). The intellect, in spirituality is considered as an attribute of 'Self' and 'Soul'. The Quran affirms in *Surah Fussilat* the efficacy of both; *we shall show them Our signs on the horizons and in themselves (chapter 41, verse 41:53)*.<sup>20</sup> It can thus be said that the whole fabric of the universe is at two poles of eternity and ephemerality, infinitude and finitude, absolute and relativity. The same rule for annihilation and affirmation while representing it with 'nafs' and 'rooh' with reference to 'be' and its command. The reality is different from the illusion as God has created the symbols for reality and the illusion. He has sent down water (it is the reality of the existence) from the heaven, so that valleys are flooded with it, each according to its capacity, and the flood bears the swelling foam (the foam is the illusion). Then as for the foam, it goes as scum upon the banks, and as far what profit men, it remains in the earth. In this context, the scum remains visible and the water disappears. Water here is the symbol of truth, 'subjectivized' and water can be called as 'drinks of drink', for the matter of fact, whatever the drink, water is always its foundation. In the book named '*An Ocean without Shore*', Ibn-e-Arabi has commented upon the concept of *illusion and reality*. He reflects that Allah has created man in His own image and by using the symbol of mirror,

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<sup>20</sup> Al Quran, Chapter 41. Verse41:53. Sahih International. <https://quran.com/41:53>

the Hadith validated it, "Man is a mirror, wherein appears the inverse reflection of truth, of Divine Reality, that which is Batin (hidden) in God, is Zahir (apparent) in man".<sup>21</sup>

There is none but I  
Why have you created duality?  
Why have you created the lens of otherness?  
Question of Self  
For there is no Self but love  
Question of other  
For there is no other but love  
Question of Truth  
For there is no Truth  
Do not go after Truth  
But the relentless evolution of Truth  
'I' is in relentless evolution  
Relentless evolution encompasses all  
But none can encompass relentless evolution.<sup>22</sup>

### The Relentless Evolution of the 'Be'

The relentless evolution of 'Be' is the period of time when the living beings were born in the 'eternal existence', the period of time, when he (Human) was nothing. The period of time is of eternal existence, when we were existent in the imagination of God, and God had clothed His imagination with the will and intent of creation and then he commanded it to 'Be'. The pre- 'Be'existence was the existence of the 'will' and the 'intent', of the 'Be'. The relentless evolution has begun when there was nothing and after the manifestation of 'Be', it is expanding and evolving with it (the manifestation of Kun is evolutionary, it is expanding and evolving).

Kun was desired  
Kun was clothed in imaginal state  
And Kun reveals Himself  
Kun is the desired relentless evolution  
Be nameless  
All names are of 'I'  
Be timeless  
All moments are of 'I'  
Be placeless  
All places are of 'I'  
Be formless  
All forms are of 'I'  
Be colorless  
All colors are of 'I'  
All is Real  
Nothing is reality.<sup>23</sup>

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<sup>21</sup> Ibne, Arabi. *An Ocean Without Shore*. (Lahore, Iqbal Academy, 2008), p.32.

<sup>22</sup> Fiza, Op.cit.

<sup>23</sup> *Ibid*.

## Conclusion

The ‘things’ to which God speaks abide in the ‘nonexistence’ which, as we have seen, is the realm of divine omniscience. God knows all things, all entities, for all eternity, but they have no existence of their own. When he says ‘be’ to them, they come to be articulated in his Breath, their ‘being’ belongs not to them, but within which they are created. Life is full of trials and tribulation and man has to make his way towards the infinity; for that matter, he has to go back to the state of that lifeless particle, that particle which existed in the deep intentions of Allah before the period of his existence. In terms of physics, a man travels from a ‘lifeless particle’ towards the real state of ‘self’ in order to attain the closeness/nearness of Allah. The journey is actually from ‘the state of *Fana*’ (nothingness) towards the ‘the state of *Baqa*’ (becoming/survival) which is called the affirmation of ‘self’.

The Kun is the manifestation of the dot and all the creation is the product of that dot in the ‘noon’ of the Kun. The poetic lines with reference to the dot of the *noon* refer to the concept of evolution through a dot:

All the scriptures  
 All the universes  
 All the souls  
 They are hidden in the stories of words  
 Words are the patterns for the ‘letters’  
 Letters are from the dot  
 Dot is nothing  
 Dot is everything  
 Dot contains all the words in it  
 But nothing can comprehend the dot  
 Words are the traveler of dot  
 Dot evolves the story of letters  
 All letters are unique  
 They are aesthetically unique  
 Unique in their own existence  
 Letters disclose the story of words  
 So as words disclose the story of humans  
 What are all these words for?  
 ‘Self-disclosure’ are the two words for the story of ‘One’.  
 All creation has been created from the dot and it will return to that dot of the Kun.  
 Be ‘Kun’  
 And the desired ‘Kun’ will be ‘Fayakun’  
 The ‘Kun’ lies in the eternal desire  
 The desire of the unknown  
 The unknown is the hidden treasure  
 ‘Kun’ is the reflection of the ‘I’  
 ‘I’ is the reflector.<sup>24</sup>

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<sup>24</sup> *Ibid.*

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