

## Foreword

Dear Reader - and all esteemed (young) researchers of the Creator's word, who have been brought by mysterious paths of life to the lines of this book. If you adopt and embrace the following thought as a guiding idea, I guarantee the exhilaration of your intellect through unimagined new expanses that will open to you every time you approach the Qur'anic word openly.

The Qur'an as a book is designed in such a way that its interpretative potential is so vast that even if all the oceans were turned into ink, it would not be enough to write down all that is left in that interpretative space. With this idea, every Qur'anic verse should be viewed as a miniature in which an unimaginable amount of content details is woven, and we will see the Lord as the Greatest Miniaturist who expects us to magnify what we observe, transfer it to new and different materials, and bring it to use in the real world.

Consider every verse as a new definition of a form of intelligence necessary for discovering the Qur'anic veins of useful knowledge. When approaching a verse, remember the bird that, when building its nest to protect its offspring, creates a double entrance, one designed to mislead greedy predators like snakes, deliberately leading them into a dead end. The riches that have been nesting under Qur'anic verses for 15 centuries are fabulous and are protected by complex systems that activate upon detecting the researcher's temperature of its meanings.

Dear Reader, I want to tell you something else about your and my Creator. He is the Designer and Collector of worlds we know so little or nothing about. His is also the world of the Qur'an, into which He invites us and encourages us to walk all the trodden and untrodden paths, as well as to pave new ones that are rarely walked. The specificity of the Qur'an as one of His worlds is that it is impossible to change it, let alone destroy it, as He guarantees its preservation. I would like you to recognize His encouragement in that emphasized guarantee to explore this world without tension and fear of error because even if you wanted to, you cannot harm His book.

When you pass through this sea of unexplored marine flora and fauna with your research submarine and recognize new Qur'anic depths, I hope you will correctly assess the time to lower the periscope and be brave enough to fire torpedoes accurately. Even if you miss the target of new knowledge, you will at least have one reward for the sincere attempt, and in the case of hitting the target, you will be rewarded manifold.

Of course, I advise you to take a traditional-rational approach, i.e., to consult your predecessors, consult all their achievements, and continue to build the Qur'anic thought further from your unique perspective as a son or daughter of your own time and space.

I have much more to tell you about my and your Creator, as understanding the Book is conditioned by understanding Him, and there will be opportunities for that through the following pages.

For now, I want you to remember that you are entering the world of the Greatest Miniaturist, Designer, and Collector of worlds and that you will not meet anyone who teases the intellect in a more fascinating way than Him.

Dear Reader - and all esteemed researchers of the Creator's word, why shouldn't your zamzam from this world, which is sweeter than honey, be part of the newly discovered Qur'anic biodiversity that you will reach through your own thought efforts?

In the following pages, I will demonstrate through two Qur'anic chapters that follow one after another in sequence - Al-Muzzammil / The Wrapped One and Al-Muddathir / The Cloaked One - how the Lord prepares both you and me for the greatest life arenas and great stands, guiding us through various darknesses, secrets, mysteries, intrigues, unknowns, fascinations, dangers, pain management, doubts, motives, mental structures, the thin line between genius and madness, and other life complexities.

Since both chapters speak about movements through the darkness of various aggressions, we will reflect on the very beginning of the chapter Al-Isra, i.e., the verse that deals with the most famous night journey, as every prophet, peace be upon him, as well as every dedicated person, developed their specialties in the dark:

"Sublime is He who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing." (Korkut)

"Exalted is He who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing." (Mlivo)

The first verse of the chapter Al-Isra / The Night Journey is packed with starting points that can lead us to such magnificent destinations that even ten lifetimes would not be enough. It is not an introduction to just one extraordinary journey, nor is it a story about the evolutionary journey of a specific person, but an introduction to our journey that we must go through by exploring the causes and consequences of unresolved psychological states of the individual and society.

The benevolent Lord of the universe decides to speak about Himself in the third person in this verse, as if He also needs to review the whole event from a certain distance, and informs us about the extraordinary set of circumstances, teaching the reader to glorify Him as He deserves,

simultaneously introducing into our mental universe concepts such as night, transfer, Al-Masjid Al-Haram, Al-Masjid Al-Aqsa, surroundings, blessing, signs.

The journey or transfer from point A to point B, in this case from Mecca to Jerusalem, i.e., from the sacred mosque to the farthest mosque in the case of Muhammad, peace be upon him, was a breakthrough of his experiential boundaries in both physical and mental space.

Contextualizing this verse in the life of any of us would mean determining our sacred space within which we are cocooned in various comfort zones, reluctant to leave it, and the farthest space we have yet to reach.

For some, the farthest points of this time reached by various means of transportation are, for example, Antarctica, China, Alaska, Japan, while for others, it is the borders of the birth country or a radius of twenty kilometers from the place of residence. The former have decided to actively explore and expand their own boundaries, constantly increasing their own reaches, while the latter have decided not to leave their sacred zone, i.e., the comfort and convenience zone.

On the other hand, if we place the offered Qur'anic toponyms intrapersonally, we will detect mental-emotional sacred zones of comfort within which we live daily and mental-emotional farthest points that we have yet to reach. Within our intrapersonal zone of comfort, the emotional Al-Masjid Al-Haram, we have all felt love, anger, envy, jealousy, excitement.

The question is, what is the farthest point of love we have reached? How far have we gone in terms of anger or jealousy as noble emotions of worship? Have we developed those capacities of feeling and have we completed any of those emotions? How far have we reached with our intellect? Does our political thought reach the farthest spaces of this world, or is its reach limited to coffee and cigarettes? Does our theological thought shape various social programs for youth on a global level, or does it remain passively consumed within the framework of prayer through an Arabic text that we may not even understand?

What about our night journeys and why are we not actively transferred again to new farthest points of our geography, but also cognitive reach and inner experience?

Besides these toponyms, the Lord in the first verse of the Night Journey uses the term "blessed surroundings," indicating the special nature of Jerusalem, Palestine, and the entire Levant as a geographical belt.

However, there is also the universal Qur'anic thought that gives the environment a special weight in shaping the individual and society with everything that society leans on in its survival. Does the environment outweigh the shaping of a person from their structured genetics, i.e., is it more important where and with whom we spend time, where we grow up, than what we inherit by blood? The Qur'an answers these questions subtly, offering only a starting point for reflection, directing us in a certain direction without spoon-feeding, leaving enough space for different conclusions to resonate in our heads on their own.

The verse concludes by emphasizing the reason for the entire expedition and leaving the comfort zone and discovering new farthest geographical and cognitive points, which is getting acquainted with new signs on the path, i.e., introducing new inputs, stimuli into our cognition that will expand our capacities for thinking and understanding.