

Session 12, Unit Ten: Expression, Fátimah, Gratitude, and Humanity

Materials

- What Participants Should Have Read
- Goal
- Súrahs 37–40 Overview
- Unit Ten fourfold lens chart
- Four Guiding Lenses
- Reading Lens for Súrahs 37–40
- Discussion Questions
- Looking Ahead sheet: Súrahs 41–44
- Reading Assignment for Session 13

What Participants Should Have Read

Before this session, participants should have read Súrahs 37, 38, 39, and 40 of the *Qayyúmu'l-Asmá*. They should also have reviewed the Session 11 one-third summary, especially the Cave, the Two Gardens, the thirty-seven-Súrah boundary, the threefold and fourfold forms, Joseph as Interpreter, and the movement from Concealment toward Interpretation.

Goal

To see how the Book begins moving forward after the first great structural boundary. In Session 11, we paused at Súrah 37 and looked back across the first third of the *Qayyúmu'l-Asmá*. That review showed the movement of Concealment reaching a threshold: the Cave returned, hidden number became a problem of interpretation, the threefold and fourfold forms stood beside one another, and Joseph appeared within the prison as the one before Whom the meanings must be expressed.

Now we read Súrahs 37–40 as a unit. The same Súrah that closed the first great review also opens the next living movement. Expression begins inside prison. Fátimah carries interpretation into sacred lineage, purity, and Guardianship. Gratitude answers the revealed favor with thanksgiving, obedience, and return. Humanity brings the whole movement into the human being: dust, water, birth, death, resurrection, social nature, Book, Gate, and the choice between many gates and the One Gate of God.

In this session, the Book teaches that interpretation is not merely explanation. It is judgment, orientation, expression, lineage, gratitude, and human response before God.

Súrahs 37–40: Expression, Fátimah, Gratitude, and Humanity

Purpose of This Unit

Unit Ten carries the story from prison into interpretation. Unit Nine ended with Justice, while the Joseph narrative carried forward into the prison and the question of interpretation. Session 11 then showed how Súrah 37 stands at the one-third boundary of the Book. The Cave returns. The hidden community becomes a problem of number. The two youths enter the prison with Joseph, one bearing the fourfold form and the other bearing the Light of God, the threefold form. Both bring visions. Both require interpretation.

Expression begins there. The prison is no longer only enclosure. It becomes the chamber where hidden forms are brought before Joseph and made speakable. The question is not only what the dreams mean. The question is what kind of expression each soul carries within the Book.

Fátimah then deepens the interpretive field. Joseph declares that no sustenance comes unto the twain save within a field whose interpretation He discloses from the Mystery of the Gate, according to what His Lord has taught Him from the Tongue of Fátimah, the Pure. The Súrah turns this knowledge toward Fátimah, the Pure, and the Guardianship of Fátimah within the Mother Book. Interpretation now enters sacred lineage, purity, household authority, hidden knowledge, and the tongue through which the Mystery is taught.

Gratitude follows when Joseph declares that He follows the way of His forefathers: Abraham, Isaac, and Jacob. Association with God is rejected. Grace is acknowledged. Yet most people offer not gratitude. The Súrah answers with Book, mercy, repentance, guidance, Ridwán, blessing, light, peace, thanksgiving, water, Covenant, obedience, and assistance to the Faith. Gratitude is not polite emotion. It is the soul's recognition that all grace comes from God and must return to God through obedience.

Humanity then gathers the unit into the question Joseph asks His prison companions: are various lords better, or God, the One, the Supreme? The Súrah turns this question into a sustained vision of the human being before God. Humans are fashioned from dust, given life after death, watered from heaven, judged through the Book, summoned to the Cause, created for a mighty sovereignty, given social nature upon the Temple of Divine Communion, commanded to acquire the Light of God, and finally asked whether many gates are better than the Gate of God.

These four Súrahs may be approached as one movement:

- Súrah 37: Expression begins with the two youths entering prison with Joseph and asking for interpretation. The Súrah returns to the Cave, the Inscription, hidden number, faith and rejection, Garden and Fire, then closes with the threefold and fourfold forms standing beside Joseph. Each possesses an Expression within the Most Great Book.
- Súrah 38: Fátimah begins when Joseph declares that He can interpret the sustenance before it comes, from what His Lord has taught Him. The Súrah carries this knowledge into Ṭā-Há, trust, assistance, Fire, the Home in the time to come, the City, the Balance, the Covenant, the Remembrance as Soul and mortal frame, and finally the Tongue of Fátimah, the Pure.
- Súrah 39: Gratitude begins with Joseph following the way of His forefathers, Abraham, Isaac, and Jacob, and refusing association with God. The Súrah turns grace into thanksgiving, repentance, guidance, light, peace, water, Covenant, obedience, assistance to the Faith, and recognition of the Youth called ‘Alí.
- Súrah 40: Humanity begins with the question to the prison companions: are many lords better, or God, the One, the Supreme? The Súrah brings the human being before creation, water, death, life, judgment, Book, Gate, sociable nature, Light, reckoning, writing, womb, birth, resurrection, and the final contrast between many gates and the Gate of God.

This unit marks the transition from Concealment toward Interpretation. Joseph remains in prison, but the prison has changed. It has become the place where forms speak, lineage teaches, gratitude answers, and humanity is summoned before the One Gate.

Unit Ten Fourfold Lens Chart

Súrah	Title	Governing Movement	Central Question
37	Expression	The two youths bring visions, and the threefold and fourfold forms await Joseph’s interpretation	What does each soul express within the Book?
38	Fátimah	Joseph’s interpretive knowledge is traced to divine teaching and the Tongue of Fátimah, the Pure	How does sacred lineage carry hidden knowledge?
39	Gratitude	Joseph follows the way of Abraham, Isaac, and Jacob, and grace demands thanksgiving	How does gratitude become obedience and return?
40	Humanity	The human being is brought before creation, death, life, Book, Gate, and the One God	What is the human being before the One Gate?

The Four Guiding Lenses for Unit Ten

The first unit gave the pattern openly through Kingship, Clerics, Faith, and City. Unit Two carried it through Joseph, Testimony, Visitation, and Mystery. Unit Three moved through Cloud, Plot, Parallel, and Atonement. Unit Four raised the descent through Paradise, Holiness, Divine Purpose, and Throne. Unit Five began the movement out of concealment through Gate, Path, Sinai, and Light. Unit Six opened a new creation through Sea, Water, Passing Time, and Destiny. Unit Seven carried the Mission outward through Seal, Solution, Lights, and Relatives. Unit Eight moved through Celestial Maidens, Report, Might, and Life. Unit Nine answered witness through Victory, Indication, Utter Devotion, and Justice. Unit Ten now carries the Book through Expression, Fátimah, Gratitude, and Humanity.

- Expression asks: how does hidden meaning become readable before Joseph?
- Fátimah asks: how does pure sacred lineage become a tongue of divine teaching?
- Gratitude asks: how does grace become thanksgiving, obedience, and return?
- Humanity asks: what is the human being when called before God, the One, the Supreme?

Expression gives the hidden form a voice. Fátimah gives interpretation a pure lineage. Gratitude gives grace its proper answer. Humanity gives the whole movement an embodied field of responsibility.

Reading Lens One: After the One-Third Boundary

Main idea

The governing movement of Unit Ten is the beginning of Interpretation after the first great Concealment movement. Session 11 showed that the first thirty-seven Súrahs may be read as the first third of the Book. Súrah 37 therefore stands at a boundary. It looks backward across Concealment and forward into Interpretation.

That is why the prison matters so much here. The prison is not only where Joseph is hidden. It is where hidden forms come to be read. Two youths enter with Him. One bears the fourfold form. The other bears the Light of God, the threefold form. These are not random decorative images. The Book itself has already named threefold and fourfold forms in Súrah 32. Now those forms stand beside Joseph, differentiated, waiting for interpretation.

The unit that follows extends that interpretive chamber. Fátimah teaches from the hidden lineage of purity. Gratitude teaches how grace must be received. Humanity teaches what kind of being stands before the Gate. The movement is no longer only “Joseph is concealed.” It is now “what does concealment mean, and how must the soul answer once that meaning is expressed?”

Key themes

- Súrah 37 stands at the first great boundary of the Book.
- Concealment begins to give way to Interpretation.
- The prison becomes an interpretive chamber.
- The threefold and fourfold forms stand beside Joseph.
- The Cave returns as hidden number, concealed community, and decision.
- Interpretation judges the interpreter as well as the dream.
- The next three Súrahs carry interpretation into lineage, gratitude, and humanity.

Arabic watchwords

Ta‘bír: Expression, interpretation, bringing hidden meaning across.

Sijn: Prison, enclosure, chamber of concealment and interpretation.

Kahf: Cave, hidden refuge, concealed community.

Ra‘ím: Inscription, written record, hidden register.

Thuláthí: Threefold form, movement through the larger stages.

Rubá‘í: Fourfold form, recurring figure of expression.

Yúsuf: Joseph, Interpreter, hidden Beauty.

For the reader

Unit Ten opens the first movement beyond the review boundary. Having looked back across Concealment, the Book now asks what that concealment has produced. The answer is not a simple explanation. It is Expression: hidden forms, visions, lineage, gratitude, and the human being brought before God.

Reading question

What changes when prison becomes the place where hidden forms must be interpreted?

Reading Lens Two: Expression and the Two Youths

Main idea

Súrah 37 begins with the two youths entering prison with Joseph. One dreams of pressing wine. The other dreams of bearing bread upon his head from which birds eat. They ask Joseph to tell them the interpretation because they see Him among the virtuous.

The *Qayyúmu'l-Asmá* intensifies the scene. Near the close of the Súrah, the two youths are described again: one bears the fourfold form, and the other bears the Light of God, the threefold form. The first dream becomes the Wine of the Manifestation pressed into a Chalice of Pure Gold. The second bears bread upon his head, with birds eating from it, and asks Joseph for the interpretation while still marked by self-conceit.

This does not make the threefold defective. The threefold is explicitly called the Light of God. The difference lies in how the vision is carried, received, and expressed. The fourfold and threefold are not rival systems. Under concealment, they appear as distinct viewpoints requiring Joseph's interpretation. In Manifestation, their unity will be gathered in the Person of the Remembrance.

Expression therefore becomes more than dream interpretation. It reveals the condition of the one who carries the vision. The Book says that each of the two has an Expression within the Most Great Book. The dreamers themselves are written expressions.

Key themes

- The two youths bring dreams before Joseph.
- The prison becomes the setting of interpretation.
- The fourfold form and the threefold form stand beside one another.
- The threefold is called the Light of God.
- The first vision moves toward Wine, Manifestation, and a Chalice of Pure Gold.
- The second vision exposes self-conceit and misdirected bearing.
- Each youth possesses an Expression within the Most Great Book.

Arabic watchwords

Ta'bir: Expression, interpretation, revealed meaning.

Ru'yá: Vision, dream, inner seeing.

Khamr: Wine, spiritual intoxication, Manifestation.

Ka's: Chalice, vessel of reception.

Khubz: Bread, sustenance, what is borne.

Tayr: Birds, elevated movement, consuming sign.

Kitáb Akbar: Most Great Book, written field of expression.

For the reader

Expression teaches that interpretation is never neutral. The dream is read, but so is the dreamer. What each youth carries reveals a way of standing before Joseph. One vision is raised into the imagery of the Wine of Manifestation and the Chalice of Pure Gold. The other bears bread upon his head, yet remains under the sign of self-conceit, in associating a partner with God. Joseph alone can disclose what each expression contains.

Reading question

How does Joseph interpret not only the visions, but the condition of those who carry them?

Reading Lens Three: Fátimah and the Tongue of Pure Interpretation

Main idea

Súrah 38 begins when Joseph tells the two prisoners that no sustenance will come to them except that He will inform them of its interpretation before it arrives, from what His Lord has taught Him. This continues the prison scene, but it deepens the source of interpretation. Joseph does not interpret from cleverness. He interprets from divine teaching.

The Súrah then turns toward Fátimah. Its closing movement says that what Joseph knows has been taught from the Tongue of Fátimah, the Pure. It also names the Guardianship of Fátimah within the Mother Book. This is a major shift. Interpretation is now carried through sacred lineage, purity, sacred lineage, hidden knowledge, and Guardianship.

Fátimah is not added as an ornament. Her Name identifies a pure source of transmission. The prison interpretation is tied to household sanctity, the Prophetic family, the Mother Book, and the hidden authority of Guardianship. The one who can interpret before sustenance arrives receives from a purified tongue.

The Súrah also carries judgment and warning: Ṭá-Há, trust in God, assistance to God, steadfastness on the Path, Fire for rejection, the Home in the time to come, the Balance, the completed Proof upon the City and the Arabs near it, and the Remembrance appointed as a Soul and a mortal frame. Fátimah therefore stands within a field of interpretation, judgment, covenant, lineage, and embodiment.

Key themes

- Joseph interprets before sustenance arrives.
- Interpretation comes from divine teaching, not human cleverness.
- Fátimah, the Pure, appears as the Tongue of hidden instruction.
- The Guardianship of Fátimah is placed within the Mother Book.
- Sacred lineage becomes a vehicle of knowledge.
- The Home in the time to come is preferred over the nethermost world.
- The Remembrance is appointed as a Soul and mortal frame.

Arabic watchwords

Fátimah: Fátimah, the Pure, sacred feminine lineage.

Ṭahárah: Purity, sanctity, consecration.

Wiláyah: Guardianship, sacred authority, faithful allegiance.

Rizq: Sustenance, provision, what comes from God.

Ta'wíl/Ta'bír: Interpretation, hidden meaning, disclosure before arrival.

Mízán: Balance, measure, judgment.

Nafs: Soul, self, living personhood.

For the reader

Súrah 38 joins interpretation to divine teaching, purity, lineage, and Guardianship. Joseph knows because His Lord has taught Him, and the Súrah names that teaching through the Tongue of Fátimah. Hidden knowledge comes through a sanctified line. The Book does not separate interpretation from purity, lineage, and devotion.

Reading question

Why does the Book connect Joseph's interpretive knowledge with Fátimah, the Pure?

Reading Lens Four: Gratitude and the Way of the Forefathers

Main idea

Súrah 39 begins with Joseph declaring that He follows the way of His forefathers: Abraham, Isaac, and Jacob. It is not for them to associate aught with God. This is the Grace of God upon them and upon the people, yet most of the people offer not gratitude. The title Gratitude comes directly from this movement. Joseph's interpretation is not detached from lineage. He stands in the Abrahamic way. The grace given through that way demands thanksgiving. But most people receive divine favor without recognition, and therefore without gratitude.

The Súrah teaches gratitude as an active spiritual condition. The Book is Mercy for those who perform righteous deeds. The repentant turn toward God along the pathways of the Gate. The faithful are guided toward Ridwán. God and His Angels send blessings to bring the people from darkness into Light. The greeting upon the Day of Resurrection is Peace. The servants are commanded to render thanks to the Lord Who fashioned them and those before them.

Gratitude then becomes obedience. Whoever obeys the Remembrance obeys God. Whoever disobeys the Most Great Remembrance becomes ungrateful and devoid of truth. To give thanks is to recognize grace, follow the Light, assist the Faith, honor the Covenant, and stand in the Abrahamic way without association.

Key themes

- Joseph follows the way of Abraham, Isaac, and Jacob.

- Association with God is rejected.
- Grace demands gratitude.
- Gratitude is not feeling alone, but recognition, obedience, and return.
- The Book is mercy for those who act righteously.
- God and His Angels bring the faithful from darkness into Light.
- Water, Covenant, Faith, and assistance all enter the grammar of gratitude.
- The Youth called ‘Alí is announced as the devoted Servant and Word.

Arabic watchwords

Shukr: Gratitude, thanksgiving, thankful recognition.

Faḍl: Grace, favor, divine bounty.

Millah: Way, sacred creed, Abrahamic path.

Ábá’: Forefathers, ancestral prophetic line.

Riḍwán: Garden, good pleasure, divine nearness.

Núr: Light, guidance, divine illumination.

Mítháq: Covenant, binding pledge.

‘Alí: The Youth named ‘Alí, exalted servant and Word.

For the reader

Gratitude is the soul’s proper answer to grace. Joseph receives from the line of Abraham, Isaac, and Jacob, and He does not treat that grace as private possession. He names it as favor from God. Gratitude becomes covenantal: to give thanks is to recognize, obey, assist, and return.

Reading question

How does gratitude become more than thanksgiving in words?

Reading Lens Five: Humanity before the One Gate

Main idea

Súrah 40 begins with Joseph’s question to His two prison companions: are various lords better, or God, the One, the Supreme? This question gathers the prison scene into a universal human test. The issue is no longer only how two prisoners read their dreams. It is how human beings understand lordship, origin, life, death, and the Gate.

The Súrah speaks directly to the human being. God fashioned the people from dust. He gave life after death. He sent down water from heaven. He revealed a Book upon parchment. He appointed the Remembrance as the Pole Star, beyond the grasp of the learned and the near ones. He made the human being perfect in form and nature. He endowed the servants with a sociable nature upon the Temple of Divine Communion. He brought them from the wombs of their mothers, provided for them, caused them to die, and raised them to another life through the Gate.

Humanity is therefore not merely “people in general.” Humanity is the embodied field of response. The human being is fashioned, watered, judged, joined in fellowship, illumined, addressed by the Book, raised again, and summoned. The question of many lords versus God, the One, the Supreme becomes the question of many gates versus the Gate of God.

This Súrah also commands writing: “Write ye what God hath revealed unto you, night and day, from the Tongue of the Báb.” Humanity receives the Book as a responsibility: to hear, write, ponder, and respond. The human being must hear, write, ponder, respond, and choose.

Key themes

- Joseph asks whether various lords are better, or God, the One, the Supreme.
- The human being is brought before origin, dust, water, life, death, and resurrection.
- The Book is revealed upon parchment so the people may be informed.
- The Remembrance is appointed as the Pole Star.
- Humanity cannot encompass the Knowledge of the Book by its own power.
- The human being is created with a sociable nature upon the Temple of Divine Communion.
- The Light of God is placed among the people.

- The people are commanded to write what God has revealed from the Tongue of the Báb.
- Many gates are rejected before the Gate of God.

Arabic watchwords

Insán: Human being, humanity, embodied creature.

Arbáb: Lords, rival authorities, divided devotion.

Aḥad/Wáḥid: One, single divine reality.

Qahhár: Supreme, overpowering, sovereign.

Turáb: Dust, created origin.

Má': Water, life, mercy, descent.

Báb: Gate, appointed entrance.

Qalam/Kitábah: Writing, inscription, transmission of revelation.

For the reader

Humanity teaches that the human being is not neutral before revelation. The body has origin. Life has source. Death has return. The Book has been revealed. The Gate has been opened. The Light has been placed among the people. The question is whether the human being will scatter before many lords and many gates, or turn toward God through the One Gate.

Reading question

What does Súrah 40 teach about the human being before the Gate of God?

Reading Lens Six: Reading the Four Together

Main idea

Unit Ten moves through four connected questions:

- Expression asks: what does each soul carry before Joseph, and how must it be interpreted?
- Fátimah asks: from what pure source does true interpretation come?
- Gratitude asks: how does the soul answer grace, lineage, covenant, and guidance?
- Humanity asks: what is the human being before God, the Book, and the Gate?

Together, these four Súrahs begin the movement after the one-third boundary. Súrah 37 stands at the hinge. It closes the first great Concealment movement and opens the interpretive chamber. The Cave returns. Hidden number becomes decision. The threefold and fourfold forms appear beside Joseph. Each has an Expression in the Most Great Book.

Súrah 38 then gives interpretation a sacred source: divine teaching through the Tongue of Fátimah, the Pure. Súrah 39 gives grace its answer: gratitude, obedience, light, Covenant, and assistance to the Faith. Súrah 40 brings the whole movement into the human being: dust, water, life, death, writing, social nature, Light, Gate, and the choice between many lords and God, the One.

The movement may be followed: Concealment reaches Expression. Expression enters purity and sacred lineage. Grace calls forth gratitude. Gratitude opens into human responsibility. Joseph does not merely explain dreams. He opens the prison into a full field of interpretation, lineage, thanksgiving, and human return.

For the reader

The first thirty-seven Súrahs have now been gathered under the movement of Concealment. Now the Book asks how that hidden field will be interpreted. It does not give interpretation as detached commentary. It gives Joseph, Fátimah, Gratitude, and Humanity. The hidden meaning must be read, received, thanked for, written down, and lived.

Reading question

How does Unit Ten move from hidden meaning in prison to human responsibility before the Gate?

Final Reflection for Unit Ten

Súrahs 37–40 carry the Book across the one-third threshold and into the first chamber of Interpretation. Expression begins in prison, where two youths stand beside Joseph and bring their visions before Him. The Cave returns, hidden number is tested, and

the threefold and fourfold forms appear in differentiation, awaiting the judgment of the Interpreter. Each soul carries an Expression within the Most Great Book.

Fátimah deepens the source of interpretation. Joseph knows the meaning of sustenance before it arrives because His Lord has taught Him. That knowledge is named through the Tongue of Fátimah, the Pure, and the Guardianship of Fátimah within the Mother Book. Interpretation is joined to purity, lineage, household sanctity, and hidden authority.

Gratitude answers the grace of that lineage. Joseph follows the way of Abraham, Isaac, and Jacob, and refuses association with God. Grace becomes thanksgiving, thanksgiving becomes obedience, and obedience becomes assistance to the Faith. The servants are called from darkness into Light, from heedlessness into Covenant, and from ingratitude into recognition of the Remembrance.

Humanity gathers the whole movement into the human being. The prison companions are asked whether many lords are better, or God, the One, the Supreme. Human beings are fashioned from dust, watered from heaven, brought from the womb, given social nature, summoned to write what God reveals, raised to another life through the Gate, and finally asked whether many gates are better than the Gate of God.

Joseph interprets. The Tongue of Fátimah transmits. Gratitude answers. Humanity is summoned. The prison has become the place where hidden meaning begins to speak.

Discussion Questions

- What changes now that Session 11 has treated Súrah 37 as the one-third boundary?
- How does Súrah 37 function differently when read as the opening of Unit Ten?
- Why does the prison become the place of interpretation?
- What is the difference between the two youths' visions?
- How should we understand the threefold and fourfold forms standing beside one another before Joseph?
- Why is it important that the threefold is called the Light of God?
- What does it mean that each youth possesses an Expression within the Most Great Book?
- How does Fátimah change the meaning of interpretation in Súrah 38?
- What does the Tongue of Fátimah suggest about purity, lineage, and hidden knowledge?
- How does Gratitude grow out of Joseph's declaration that He follows Abraham, Isaac, and Jacob?
- What is the difference between gratitude as feeling and gratitude as obedience?
- How do Water, Light, Covenant, and assistance to the Faith shape Súrah 39?
- Why does Súrah 40 begin with the question of many lords versus God, the One, the Supreme?
- What does Humanity mean in this unit: biological creature, social being, spiritual responsibility, or all of these?
- How does the command to write what God has revealed deepen the human responsibility before the Book?
- What symbols stood out most strongly: prison, Expression, Cave, Inscription, threefold, fourfold, Wine, Chalice, bread, birds, Fátimah, Gratitude, forefathers, Water, Light, Humanity, womb, writing, or Gate?
- Where did the translation feel especially beautiful, strange, difficult, or powerful?

How does Unit Ten move from hidden meaning in prison to human responsibility before the Gate?

Looking Ahead: Súrahs 41–44

Main Themes

The Book

The next unit begins with Súrah 41, the Book. After Expression, Fátimah, Gratitude, and Humanity, the Book itself comes forward with greater force. Watch how revelation becomes written authority, recitation, judgment, preservation, and responsibility. The question will not only be what the Book says, but how the human being stands before what has been written.

The Covenant

Súrah 42 is the Covenant. After the Book, the response becomes binding. Watch how promise, obligation, recognition, loyalty, and divine appointment gather around the Gate and the Remembrance. Covenant turns hearing into responsibility.

The Unique One

Súrah 43 is the Unique One. After Book and Covenant, the movement turns toward divine singularity and the unique station of the appointed One. Watch how oneness, distinction, election, and indivisible authority are drawn together.

The Vision

Súrah 44 is the Vision. After Expression and Book, Vision returns in a higher register. Watch how seeing, dream, unveiling, and revealed perception now carry the interpretive work forward. The Book has begun to teach how hidden meaning is seen.

The Story Moving Forward

Unit Ten brought hidden meaning out of the prison. Expression revealed the forms. Fátimah disclosed the pure source of interpretation. Gratitude gave grace its answer. Humanity brought the human being before the One Gate.

Unit Eleven will move through Book, Covenant, Unique One, and Vision. The meaning expressed in prison must now be written, bound, unified, and seen.

Reading Assignment for Session 13

Read Súrahs 41, 42, 43, and 44 of the *Qayyúmu'l-Asmá*. As you read, mark places where the movement passes through Book, Covenant, divine singularity, or Vision. Watch especially for writing, recitation, judgment, promise, obligation, Gate, Remembrance, oneness, uniqueness, dream, sight, unveiling, and any place where interpretation becomes a new act of seeing. Watch especially for how the human responsibility of Súrah 40 prepares the soul to stand before the Book.