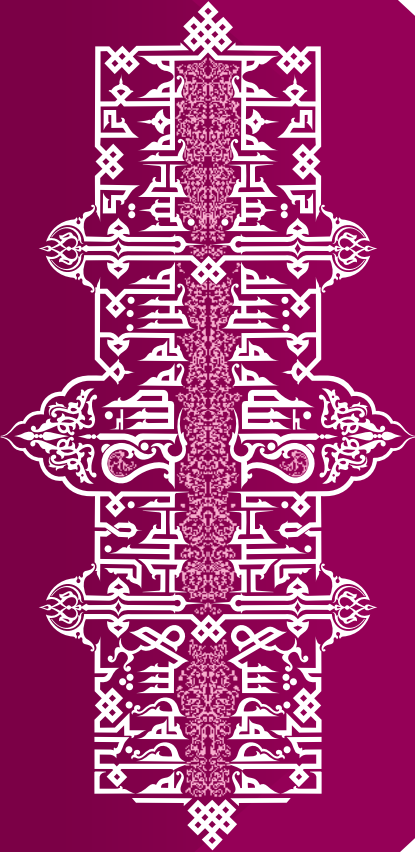


Part 5

Treasure  
of Knowledge

'Allāmah Naṣir al-Dīn Naṣir Hunzai



# Treasure of Knowledge

*‘Ilmī Khazānah*

**Part 5**

By

‘Allāmah Naṣīr al-Din Naṣīr Hunzai

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## Dedication

*Aḥbāb hazāroñ ko main tuḥfah kiyā dūñ?  
Ik tuḥfah-yi kullī hai khwushā! Tuḥfah-yi khidmat*

What gift should I give to thousands of friends?  
How wonderful! There is a universal gift! The gift of service

The honour of sponsoring this book goes to Dilshad, wife of late Anwer Ali Nayani and her children and grandchildren. She has been attached to this organisation for over several decades. She, her children and her grandchildren are very loyal students of ʿAllāmah Ṣāhib and they have always rendered their services silently for the dissemination of the true knowledge.

It is with immense pleasure that we dedicate this book to Dilshad Nayani and her family, and put their names on record as follows:

1. Nazia, daughter
2. Zinat Ali, daughter
3. Sana, daughter
4. Ameer Ali, son
5. Aliyah, granddaughter, and
6. Khizr Ali, grandson

We pray that may Khudāwand bless this family with His choicest blessings. May their services for the dissemination of true knowledge bring immense blessings in their physical, spiritual and intellectual lives. *Āmīn! Yā Rabba'l-ʿālamīn.*

Azeem Ali Lakhani  
Karachi  
25<sup>th</sup> April, 2026

## Acknowledgements

*Ilāhī shukr-i ni<sup>c</sup>mat kē liyē ab chashm-i giryān dē  
“Fanā’-yi ‘ishq ho jāūn” yehī har laḥḏah armān dē*

“O Allāh! Grant us now eyes shedding tears of gratitude  
for your bounties;  
Grant us the yearning, every moment to be merged  
in love for you”

*Al-ḥamdu li ‘llāh!* The translation of the present work: “Treasure of Knowledge, Part 5”, by our beloved teacher <sup>c</sup>Allāmah Naṣīr al-Dīn Naṣīr Hunzai<sup>(q)</sup>, is ready to be published. This work is a collection of “Five Articles (*Panj Maqālah*)” and each part contains five articles with an emphasis on the esoteric teachings of Islam. We are very fortunate that the completion of this humble work coincides with the auspicious occasion of our 50<sup>th</sup> Imām, Mawlānā Shāh Raḥīm al-Ḥusaynī Ḥāẓir Imām<sup>(c)</sup>’s first blissful visit to the Northern Areas and Chitral after his ascension to the Throne of Imāmat to bless the *jamā<sup>c</sup>ats* there. We hope that this book, like <sup>c</sup>Allāmah *ṣāḥib<sup>(q)</sup>*’s other works, will inspire the *jamā<sup>c</sup>at* and other readers and provide them with the true recognition of the Imām<sup>(c)</sup> of the time.

I would like to express my gratitude to all those who have helped me in the completion of this translation:

- As with all my translation work, Dr. Faquir Muhammad Hunzai *ṣāḥib* and Rashida Noormohamed-Hunzai *ṣāḥibah* checked and edited the text, for which I owe them my deepest gratitude.
- Nizar Fath Ali designed an extremely attractive front cover and carried out the internal formatting and layout to ensure a high-quality standard of publication.
- Alina Balkhi prepared the indices for this book with great care

and meticulous attention.

Azeem Ali Lakhani  
Karachi  
28<sup>th</sup> April, 2026

## Important Note

The following symbols have been used in the text with the names of Prophets, Imāms, *Hujjats* and *Pirs*.

- (s) – *ṣalla'llāhu 'alayhi wa-ālihi wa-sallam*  
(May Allāh send blessings and peace through him and his progeny).
- (c) – *'alayhi's-salām / 'alayha's-salām / 'alayhima's-salām / 'alayhimu's-salām / 'alaynā salāmuhu / 'alaynā minhu's-salām*  
(May peace be through him / her / them both / them / may his peace be upon us).
- (q) – *qaddasa'llāhu sirrahu*  
(May God sanctify his secret).
- (a.r.) – *'alayhi raḥmat*  
(May mercy be upon him)

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By the Name of Allāh, the Compassionate, the Merciful.

## Foreword

By the grace and mercy of Allāh, and by the spiritual help and *ta'yid* of the light of the holy Prophet<sup>(s)</sup>, I am writing the preface of “Panj Maqālah Part V”, i.e., Treasure of Knowledge, Part 5, on the night of Tuesday, 25 October 1977, at 12:15 am. God willing! This book will also be published soon. May people of faith find the study of these books interesting and beneficial!

### True Ismaili Books:

Instead of only presenting my own books, articles and writings, I should praise all true Ismaili books, so that the extremely useful suggestions I am about to convey are pure and free from doubts and misconceptions of selfishness and self-praise. This will also widen the scope of benefits for those who appreciate true knowledge. The praise of such Ismaili books is as follows:

1. It is not just an assertion, but a fact, that Ismailism is the straight path (*ṣirāṭ-i mustaqīm*) in both word and deed. In other words, it is the path of knowledge, wisdom, rectitude and guidance, through which recognition and salvation are attained. So why should the books of this religion not represent and reflect the truth and reality?
2. Ismaili books are full of the exoteric and esoteric wisdoms and realities of the Qur'ān and the prophetic traditions because these books are in fact written in the light of the holy sayings of the true Imāms<sup>(c)</sup>.
3. By the luminous help and *ta'yid* of their respective Imāms<sup>(c)</sup> of the time, our exalted *pīrs* and dignitaries have laid extremely strong and correct foundations of teaching and education. They have done a great deal of diligent work to this end, and as a result, this fortress of knowledge and wisdom has strengthened considerably over time.

4. It is a fact that the holy light of the Imām<sup>(c)</sup> of the time is the fountainhead of rectitude and guidance, as well as the treasure of knowledge and wisdom. Since he is the sovereign of religion, he always performs the work of guidance himself and usually entrusts the service of knowledge and teaching to *hujjat*, *dā'i* or *pīr*, dignitary (*buzurg*), scholar and teacher. In this case, the knowledge of these hierarchs of religion (*ḥudūd-i dīn*) is in fact the knowledge of the Imām<sup>(c)</sup>, or we can say that the true Imām<sup>(c)</sup> can impart knowledge to his emissaries of knowledge (*'ilmī numā'indē*) by the way of luminosity. If you agree with this, then ask yourself whose discourses are contained in the true [Ismaili] books?
5. Despite all the aforementioned characteristics of the true books, some of them may occasionally exhibit a few shortcomings. However, this is not attributable to the Imām<sup>(c)</sup> of the time. Even such minor issues are not so significant as to cause the entire book to deviate from the truth. Thus, human error can be forgiven, but not when it is deliberate and intentional.
6. To understand the perspective of any sage, philosopher, religious scholar, learned person or poet, you must thoroughly and meticulously study all their books and writings collectively. This will enable you to identify where the explanations of the allusions they have made can be found, whether the answers to the questions that arise are available or not, whether they remain consistent in their ideology or have gradually changed, and if there is any change, whether it is considered progress or not, etc. By conducting this research, you will not only gain correct knowledge, but also develop various research skills.
7. Knowledge and wisdom are distinct from prestige and fame. Sometimes, however, these two qualities are combined in one person, which gives people the benefit of easy access to knowledge. However, when fame and reputation are fake and fabricated rather than real and genuine, and are used to misrepresent low-level knowledge as high-level, then people

suffer a great loss because they are deprived of reality and truth, and remain far from it.

8. Religious books are indeed the orchards of paradise, in which a variety of sweet fruits and colourful, sweet-smelling flowers of the intellect and soul are always present and available, regardless of the season. The true lord of these orchards is the exalted Imām<sup>(c)</sup>, and those who performed the sacred duty of building and completing them by his command are merely gardeners.
9. If Islam's fundamental doctrine is that the holy Prophet<sup>(s)</sup> is God's vicegerent and the true Imām<sup>(c)</sup> is the holy Prophet<sup>(s)</sup>'s successor then how can anyone doubt the immutable law of religion that the entire system of religion is based on [the principle of] succession and representation? This means that all institutions of *jamā'ati* service and all individuals who perform special services are deputies and representatives of the Imām<sup>(c)</sup> of the time. Whatever they may be called, this system is in no way separate from the meanings of deputation and succession. Thus, the same reality becomes apparent here too that the true books of the Imām<sup>(c)</sup>'s representatives of knowledge are as if written by the Imām<sup>(c)</sup>'s own [blessed] hand, for each institution and individual representing the Imām<sup>(c)</sup> is his hand in regard to *jamā'ati* work, and his tongue in regard to religious guidance.
10. The *Shī'ī* exegesis of verse 32 of *sūrah-yi Fāṭir* (35) clearly shows that, after the holy Prophet<sup>(s)</sup>, God gave the pure Imāms<sup>(c)</sup> the heritage of the wise Qur'ān (35:32). The true books consist of Qur'ānic knowledge and wisdom. As there is clearly no knowledge of the Qur'ān outside the centre of Prophethood and Imāmat, and any knowledge that appears to exist [outside it] is due to the sayings of the holy Prophet<sup>(s)</sup> and the Imāms<sup>(c)</sup> of guidance; it is therefore established that true knowledge belongs to the Imām<sup>(c)</sup> of the time. If some of this knowledge is found in someone else, it has been bestowed upon them by the Imām<sup>(c)</sup>.

## The Significance of this Book:

The first topic in “Panj Maqālah part V”, i.e., Treasure of Knowledge, Part 5, is: “Some *Ta’wils* from *Sūrah-yi Rahmān*”. The importance and usefulness of this *sūrah* is that it is called the Bride of the Qur’ān (*‘Arūsul-Qur’ān*) due to its esoteric mention of the greatest spiritual bounties in a wisdom-filled manner. This *sūrah* contains three *rukūc*, of which the *tanzil* and *ta’wil* of two *rukūc* are presented here.

The second article is about *sūrah-yi Dahr* (76), which first mentions the eternal reality or “I” of human beings, explaining that before creation, the “I” of human beings was such a unique reality that it had no name or sign, as Mawlā-yi Rūmī says:

*Man ān roz būdam kih asmā na-būd*  
*Nishān az wujud-i musammā na-būd*

Translation: I existed even on the day when there were no names, nor any sign or trace of the named one.

It is a well-known tradition that this entire *sūrah* was revealed in the glory of Ḥaẓrat-i *Amīru’l-mu’minīn* <sup>‘Alī</sup>(<sup>c</sup>), Ḥaẓrat-i Fāṭimah-yi Zahrā(<sup>c</sup>), and Ḥasnayn(<sup>c</sup>) (i.e., Ḥaẓrat-i Ḥasan(<sup>c</sup>) and Ḥaẓrat-i Ḥusayn(<sup>c</sup>)).<sup>1</sup>

The third article is: “The Prophetic Tradition of Resemblance to Ḥaẓrat-i Hārūn(<sup>c</sup>) (*ḥadīṣ-i mumāsilat-i Hārūnī*)”. This prophetic tradition is one of the key prophetic traditions on the concept of Imāmat. In the light of this tradition, all the verses in the holy Qur’ān relating to Ḥaẓrat-i Hārūn(<sup>c</sup>) prove that the presence of the Imām(<sup>c</sup>) in religion, both alongside the Prophets(<sup>c</sup>) and after them, is of the utmost importance. Furthermore, these verses clearly demonstrate that the Prophet(<sup>c</sup>) and the Imām(<sup>c</sup>) are always united in spirituality and luminosity.

The fourth article is: “The Holy Qur’ān in the Supreme Name”. Its importance is clear from the title, which suggests that the spirit and

spirituality of the Qur'ān are hidden in God's Supreme Name. Thus, it was indispensable to provide a research-based explanation of the spiritual background of the Qur'ān. This will help people of faith in the recognition of the Qur'ān and will increase their interest in *'ibādāt*. This will make them progress in the Divine remembrance, so that they may receive the speaking Qur'ān (*Qur'ān-i nāṭiq*) within themselves.

The fifth and final theme of this book is: "*Hamah Ūst*". This is a very important and interesting subject. It opens the doors to understanding the reality of the soul and God, and thus reveals the most sublime reality, i.e., the reality of realities (*ḥaqīqatu'l-ḥaqā'iq*).

Millions of thanks be to God that today, "Panj Maqālah Part V", i.e., Treasure of Knowledge, Part 5, is finally complete. This is the final book in the series, with five articles in each volume. This series is indeed a special course. These five books contain a total of 25 articles, or 30 if you include the prefaces. All of these articles are very systematic and informative lectures on this profound and sublime course. So, study at least these five books diligently and see for yourself whether my claim is true or not. I am convinced that if you duly complete the course responsibly and diligently, your knowledge will increase manifold, and many of your conscious and unconscious questions will be answered.

I am extremely grateful and indebted, from the bottom of my heart, to all those believers, friends and *'azizān*, without whose diverse support my service for knowledge would not be possible. I feel extremely happy to remember here with gratitude all those devotees who cherish religious knowledge. They always prefer wealth of knowledge over material wealth. In their eyes, knowledge is the only true wealth and eternal honour. Therefore, they consider books to be real treasures. Come! Let us all humbly pray together in the sublime court of the Lord of Honour: O Lord of the world! In view of Your infinite mercy, keep all the servants and well-wishers of knowledge under Your protection from every evil and every trouble. Fulfil all their virtuous wishes and bestow upon them success and

happiness in this world and the next, *Āmīn, Yā Rabba 'l-<sup>c</sup>ālamīn!*

Servant of the nation

Naṣīr al-Dīn Naṣīr Hunzai

Wednesday, 13 Zī-qa<sup>c</sup>dah 1397, 26<sup>th</sup> October 1977

## Some *Ta'wils* from *Sūrah-yi Raḥmān*

By the name of Allāh, the Compassionate, the Merciful

### ***Tanzīl 1:***

*Raḥmān* taught the Qur'ān (55:1-2).

### ***Ta'wīl:***

When and to whom did the Compassionate God first teach the Qur'ān? He gave this teaching in *azal* to the First Intellect (*°aql-i awwal*), also known as the Universal Intellect (*°aql-i kull*) and the Divine Pen (*qalam-i llāhī*).

### ***Tanzīl 2:***

He created man, [and] taught him speech (55:3-4).

### ***Ta'wīl:***

Who is this man? What kind of utterance is this? He is the Second Intellect (*°aql-i s̄ānī*), also known as the Universal Soul (*naḥs-i kull*) and the Guarded Tablet (*lawḥ-i maḥfūz*). God first taught him the knowledge of *bayān*, i.e., *ta'wīl*.

### ***Tanzīl 3:***

The sun and the moon rotate with a reckoning, and the herbs and the trees prostrate themselves (55:5-6).

***Ta'wīl:*** The sun represents *Nāṭiq*, i.e., the holy Prophet<sup>(s)</sup>, and the moon represents *Asās*, i.e., Ḥazrat-i °Alī al-Murtazā<sup>(c)</sup>, as their *tanzīl* and *ta'wīl* are interrelated and serve the same purpose. Herbs represent the souls of creatures, while trees represent the religious hierarchs (*ḥudūd-i dīn*), all of whom prostrate themselves before God by obeying Him in their own way.

### ***Tanzīl 4:***

And He has lifted up the heavens and set the balance, so that you may not transgress the measure; and weigh with justice, and do not

skimp in the balance (55:7-9).

***Ta'wīl:***

He elevated the earth of spirituality from its lowly state and made it the heaven, establishing the benchmark of knowledge and wisdom there. Had this standard of knowledge, wisdom, rectitude and guidance been established on the earth of spirituality, it would have been used improperly. Therefore, this balance was entrusted to the highest spiritual ranks. All the hierarchs of religion (*ḥudūd-i dīn*) are addressed here, and their actions are considered one action. It is thus said that the easy and correct way for all of you is to use the balance of realities and recognitions through the mediation of the higher Hierarchs.

***Tanzīl 5:***

And He set up the earth for all creatures (55:10).

***Ta'wīl:***

The earth of spirituality is made accessible and is not as lofty or difficult to reach as the heaven of spirituality, so that all those who are weak and feeble, whether friends or strangers, may benefit from it.

***Tanzīl 6:***

In it (i.e., earth) are fruits and palm trees with sheaths (around their fruits), and grain with its husk and herbs (55:11-12).

***Ta'wīl:***

This means that in this spiritual earth, there is both spiritual food and sources of [spiritual] happiness and pleasure, the benefits of which can easily be obtained. However, some things [in it] require *ta'wīl*, such as certain fruits and grains. As some fruits have a skin and grains must be processed before they can be eaten.

***Tanzīl 7:***

So, O *jinn* and humankind, which of your Lord's favours will you deny? (55:13).

***Ta'wīl:***

So, O subtle and dense creatures! Which of your Lord's bounties mentioned above will you deny, when they have all been made for your benefit? The earth and the heavens of spirituality, and everything therein, are bounties for both subtle and dense creatures.

***Tanzīl 8:***

He created humans from sounding clay, like a potter's clay, and created the *jinn* from smokeless fire. So, O *jinn* and humankind, which of your Lord's favours will you deny? (55:14-16).

***Ta'wīl:***

This alludes to the spiritual creation of humankind, which begins with the sound of a pleasant tinkling in the ear. What is this sound? It is the beginning of the blowing of the trumpet of Isrāfil, which is experienced as a repetitive ringing sensation in the ears. This indicates the creation of the dense creature, which occurs through the human body. The subtle creature is created through the most sublime spirituality of this human being, that is to say, a silent, orderly and colourless spirituality. Just as there are two kinds of fire: one visible, in the form of flames and embers, with heat, light and colour; and the other invisible, with heat and the power to burn, but no light or colour. Just as there is an invisible fire just above the flame of a table lamp, etc., which manifests itself when paper touches it.

***Tanzīl 9:***

He is Lord of the two Easts and Lord of the two Wests. So, which of your Lord's bounties will you both deny? (55:17-18).

***Ta'wīl:***

In religion and spirituality, every higher rank represents the East, while every lower rank represents the West. Similarly, in religious education, every teacher represents the East and every student represents the West, because the light of *tawhīd* (Oneness) and *ta'lim* (knowledge) always continues to rise from the higher rank and set in the lower rank. Thus, on the whole, the Universal Intellect and the Universal Soul are the two easts of the light of *tawhīd*,

while *Nāṭiq* and *Asās* are its two wests, in the sense that the sun of the light of *tawḥīd* always rises from the two former and sets in the two latter.

***Tanzīl 10:***

He has made the two oceans to flow so that they meet together. Between them there is a barrier which they cannot cross. So, which of your Lord's bounties will you both deny? (55:19-21).

***Ta'wīl:***

These two oceans are spirituality and corporeality, good and evil, this world and the hereafter, etc., all of which exist together. However, there is a veil between them, so that they cannot lose their individuality completely to become absolutely united. There are many wisdoms and blessings in them being created this way.

***Tanzīl 11:***

From both of them come forth pearl and coral. So, which of your Lord's favours will you both deny? (55:22-23).

***Ta'wīl:***

This means that the spiritual hierarchs and the physical hierarchs are the pearls and corals of these two oceans of spirituality and corporeality.

***Tanzīl 12:***

And His are the ships displayed on the sea like mountains. So, which of your Lord's favours will you both deny? (55:24-25).

***Ta'wīl:***

This vast and spacious universe is an immense ocean of subtle astral body or ether, and all the planets and stars within it are like God's ships. One of these ships is the planet Earth.

***Tanzīl 13:***

Everyone on the earth's surface is perishable; only the countenance (i.e., the essence) of your Lord of majesty and glory remains. So, O *jinn* and humankind, which of your Lord's favours will you deny?

(55:26-28).

***Ta'wīl:***

Every planet and star (except the Sun) is, at some time, fully populated by creatures of subtle corporeality. When the time comes, they all perish. However, the *fanā'* (annihilation) alluded to here is one of the greatest bounties of Allāh, for in this *sūrah*, God mostly mentions His great favours. Thus, the annihilation of all the inhabitants of every world at the appointed time means that they will all transform from a dense body to a subtle body. Then, they will be granted the greatest bounty of *fanā' fi'llāh* (merging in God) and *baqā' bi'llāh* (subsisting in God). However, before this great event, many people will have died the death of ignorance.

***Tanzīl 14:***

Everyone in the heavens and in the earth implores Him. Every day (i.e., every moment), He is in a glory. So, O *jinn* and humankind, which of your Lord's favours will you deny? (55:29-30).

***Ta'wīl:***

All creatures in the heavens and earth of spirituality, as well as in the heights and depths of materiality, turn to the Lord for the fulfilment of their needs. He is in a splendour and glory in every period and at every time; in other words, one of His many attributes is manifest.

***Tanzīl 15:***

Soon We shall attend to you, O you two weighty ones (i.e., *jinn* and humankind). So, which of your Lord's favours will you both deny? (55:31-32).

***Ta'wīl:***

The *ta'wīl* of God being free [to attend to] is the arrival of the cycle of spirituality in which everyone will be under the sway of spiritual power.

***Tanzīl 16:***

O assembly of *jinn* and humankind! If you are able to penetrate the

bounds of the heavens and the earth, then do so, but you cannot do so without power (*sulṭān*). So, which of your Lord's favours will you both deny? (55:33-34).

***Ta'wīl:***

This indicates that not everyone can escape the limits and restrictions of the concept of time and space. However, this can be achieved through the power of knowledge, wisdom, rectitude and guidance, and by means of intense worship (*‘ibādat*), [spiritual] exercise (*riyāzat*) and *giryah-ū zāri*. This also indicates that it is impossible to reach the higher world, both physically and spiritually, until the advent of “Sulṭān” in this world.

***Tanzīl 17:***

A flame of fire and smoke shall be let loose at both of you, and you shall not be able to resist it. So, O *jinn* and humankind, which of your Lord's favours will you deny? (55:35-36).

***Ta'wīl:***

There are two main reasons for being unable to reach the heights of spirituality. The first reason is that the intense light of the preliminary nature always comes in front and dazzles the eye of the heart, preventing the person from moving forward. The second reason is the presence of absolute darkness in the heart, as if there had been a storm of smoke.

***Tanzīl 18:***

And when the heavens split asunder and turn crimson like red leather. So, which of your Lord's favours will you both deny? (55:37-38).

***Ta'wīl:***

When resurrection takes place, whether individually or collectively, many veils of spirituality are removed from a person's imagination. This is the meaning of the splitting asunder of the heavens. In this state, as mentioned in this verse, the colour of the light seen by the eye of the heart is red.

***Tanzīl 19:***

On that day, no one will be asked about their sin, be they human or *jinn*. So, O *jinn* and humankind, which of your Lord's favours will you deny? The sinners will be recognised by the mark on their foreheads, and they will be seized by their forelocks and their feet. So, O *jinn* and humankind, which of your Lord's favours will you deny? (55:39-42).

***Ta'wīl:***

This means that, when the spiritual cycle comes, every individual, whether *jinn* or human, will experience a spiritual state according to their deeds, and everything will happen automatically. Here, the forelock represents physical and spiritual senses, while the feet represent thoughts and worship because it is through them that one travels mentally. Therefore, when spirituality overpowers a person, it takes control of all their physical and spiritual senses, as well as their imagination, thoughts, worship and remembrance.

***Tanzīl 20:***

This is the hell that the wrongdoers used to deny. They will run around it and boiling, fiery water. So, which of the favours of your Lord will you both deny? (55:43-45).

***Ta'wīl:***

This means that such strange, painful, and intense spirituality is hell for them, and the hot water here refers to spiritual discourses that destroy a person.

## Some Wisdoms of *Sūrah-yi Dahr* (76)

By the name of Allāh, the Compassionate, the Merciful

### Wisdom 1:

“Has there come upon human being a period of time (*hīn*) from the immovable time (*dahr*) in which he was not a thing worth mentioning?” (76:1). This implies that, in *azal*, a human being’s “I” had no name or existence, a state which will befall him again later. It alludes to the fact that the human being continues to revolve on the circle of *shay* (thing) and *lā-shay* (nothing), and of *ṣifat* (attribute) and *lā-ṣifat* (non-attribute). In other words, the human being continues to pass through the day and night of existence (*hastī*) and non-existence (*nīstī*).

### Wisdom 2:

“Indeed, We created man from mingled sperm in order to test him; so We made him hearing (and) seeing” (76:2). This means that, just as a human being is created from the [mixed] sperm of a man and a woman, human reality consists of both survival and annihilation, i.e., existence and non-existence. Here, it is also necessary to reflect on whether Ḥaẓrat-i Ādam<sup>(c)</sup> and Ḥaẓrat-i ʿĪsā<sup>(c)</sup> also fall under this general command, since no individual can be excluded from the title “*insān* (human being)”.

### Wisdom 3:

“Verily, We have shown him the way (of good and evil), whether he be grateful or ungrateful” (76:3). This means that, on the one hand, Allāh has made the True Guide the means of good and, on the other hand, He has made Satan (i.e., *muzīll*, meaning one who leads astray) the means of evil.

### Wisdom 4:

“Certainly, We have prepared chains, fetters, and a blazing fire for the unbelievers” (76:4). This refers to false traditions, blind conformity (*taqlīd*) and ignorance.

**Wisdom 5:**

“Surely the righteous will drink from a cup (of wine) whose mixture is camphor” (76:5). This means that they will experience the state of true love in the hereafter and in this world. The *ta’wīl* of pure wine mixed with camphor (*kāfūr*) is the characteristic of true love that both enlightens the heart and mind and wards off sins. This is evident from the meaning of the word “*kāfūr*”, which is to cover or to remove.

**Wisdom 6:**

“A fountain from which the (chosen) servants of God will drink and cause to flow abundantly (wherever they wish)” (76:6). This refers to spiritual knowledge, whose fountainhead is a pure Word, as mentioned in *sūrah-yi Ibrāhīm* (14:24). In its intrinsic potentiality, this pure Word is like a spring situated in a smooth field, whose water can be made to flow in any direction at will.

**Wisdom 7:**

“They fulfil the vow (*nazr*) and fear a day whose evil will be widespread” (76:7). This means that for them, the supererogatory and special worship (*‘ibādat*) and the fear of the Hereafter are inherent in their way of life. *Nazr* means to voluntarily undertake something that is not obligatory, i.e., to undertake acts of worship that go beyond the ordinary level.

**Wisdom 8:**

“And for His (i.e., Allāh’s) love, they feed the poor, the orphan, and the captive” (76:8). According to the Qur’ān (3:31), God’s friendship and love are earned through obedience to the holy Prophet<sup>(s)</sup>, so it is clear that those who are praised here have fulfilled this condition. They are the Prophet<sup>(s)</sup>’s household and the true believers. Here, there is an indication that every good deed of the believers should be performed with true love.

**Wisdom 9:**

“(They say:) We feed you for the sake of Allāh alone. We do not desire any recompense or thanks from you” (76:9). Here, “*li-wajhi’llāh* (for the sake of Allāh)” can also mean “for the sake of

Allāh's vision (*didār*)", which is the ultimate goal of a believer and to which Divine love is related.

### **Wisdom 10:**

"Surely we fear a day of frowning and distress from our Lord" (76:10). That is to say, because of the dreadfulness and fierceness of the resurrection.

### **Wisdom 11:**

"So Allāh will guard them from the evil of that Day and will grant them radiance and joy" (76:11). This means that they will receive immense happiness and joy from the success of their religious lives and its rewards.

### **Wisdom 12:**

"And (He) rewarded them for their patience with paradise and (a garment of) silk" (76:12). *Ṣabr* (patience) means enduring, both externally and internally, all kinds of hardships in the pursuit of religious duties. There are two kinds of paradise: partial and universal. Partial paradise is the observation of spirituality in this world and universal paradise is the successful life in the spiritual world after physical death. When true believers observe the splendour and majesty of their souls in partial paradise, they are filled with amazement and joy at the sight of their souls coloured in the colour of God's holy light. Thus, the beautiful manifestation of their subtle personality appears to them as if they were dressed in the luminous raiment of silk.

### **Wisdom 13:**

"Reclining therein on couches, they shall neither feel (the heat of) the sun nor the bitter cold" (76:13). The couches represent the Divine Names (*asmā-yi Ilāhi*) and the Perfect Words (*kalimāt-i tāmmāt*), to which the imagination and consciousness of the believers will be attached. They will not need to reflect or struggle; rather, the light of these Names and Words will become their "I" and assimilate knowledge for them. The absence of sunlight and cold indicates that the comfort there is spiritual rather than material.

**Wisdom 14:**

“And their shades will bend over them, and their clustered fruits will hang low within their easy reach” (76:14). Here, the dense trees’ shades represent the graces and blessings of the religious hierarchs (*ḥudūd-i dīn*), while the fruits symbolise *ta’yīdī* knowledge and wisdom.

**Wisdom 15:**

“And vessels of silver and goblets of glass will be passed around them” (76:15). The *ta’wil* of the silver vessels and glass goblets for the wine of paradise is that true love will be manifested through the extremely pure theophanies associated with the ranks of *Asās* and Imām.

**Wisdom 16:**

“Vessels of silver, which they have measured exactly” (76:16). This refers to the subtle manifestations of *ta’wil*. Remember that gold is the example of *Nāṭiq*, silver is the example of *Asās*, and glass is the example of Imām.

**Wisdom 17:**

“And therein they will be served a cup (of wine) flavoured with ginger” (76:17). This refers to a happiness and joy based on the secrets of spiritual knowledge and recognition, like the sweet-smelling roots of ginger (*zanjabīl*), which are hidden in the earth.

**Wisdom 18:**

“In it (i.e., in paradise) is a spring called *Salsabil*” (76:18). This refers to the light of the True Guide, as evident from the word ‘*salsabil*’; ‘*sal*’ means ‘ask’ and ‘*sabil*’ means ‘path’, so ‘*salsabil*’ means ‘ask the path’, i.e., acquire guidance from the True Guide, for he is the straight path (*ṣirāṭ-i mustaqīm*), i.e., the living path of God.

**Wisdom 19:**

“And boys of everlasting youth will serve them; when you see them, you take them for scattered pearls” (76:19). This relates not only to the particles of the subtle body, but also to the conceptual

theophanies, as well as to the eternal [universal] paradise.

**Wisdom 20:**

“And when you see (here), then you see (there too) a bliss and a great kingdom” (76:20). This means that the representation of paradise in this world is the recognition of the soul. Then, after death, there are the bounties of paradise, and finally, the great spiritual kingdom.

**Wisdom 21:**

“On them will be green garments of silk and brocade. And they will wear bracelets of silver. And their Lord will give them an extremely pure wine to drink” (76:21). The silk garments represent luminous theophanies of the soul, the silver bracelets represent knowledge of the circle of endlessness, and God serving the chalice represents happiness and joy brought by Divine speech and vision.

**Wisdom 22:**

“Indeed, this is for you as a reward (for your deeds), and your efforts are thanked” (76:22). All of this praise is for the people of the Prophet(s)’s household, and it is only through them that others can receive a share of it.

**Wisdom 23:**

“(O Prophet!) Indeed, We have sent down unto you the Qur’ān, a (gradual) revelation (*tanzil*)” (76:23). This means that the *tanzil* of the Qur’ān took place over a period of approximately 22 years, 5 months and 14 days, and the advent of its *ta’wīl* will continue until the end of the resurrection.

**Wisdom 24:**

“So be patient in waiting for the command of your Lord and do not obey any sinner or unbeliever among them” (76:24). Clearly, one has to wait for the Divine guidance and judgement, but one must never obey the sinful or the unbelievers.

**Wisdom 25:**

“And remember the name of your Lord, morning and evening”

(76:25). While the remembrance of God's name should be practised at all times, here morning and evening are preferred because worship performed at these times is deemed more important and excellent. This, however, is only intended for ordinary believers.

**Wisdom 26:**

“And prostrate yourself before Him for part of the night, and do His *tasbīḥ* throughout the long night” (76:26). The significance of keeping prostration at night is that prostration often results from *gīryah-ū zāri*, and the best time for *gīryah-ū zāri* is at night, when one can supplicate in solitude. Furthermore, reciting *tasbīḥ* throughout the long night means performing worship throughout the night, and performing worship during the longest night of the year. This night is called *shab-i yaldā* in Persian, and marks the transition from autumn to winter when the sun enters Capricorn, i.e., the night of 21<sup>st</sup> December.

**Wisdom 27:**

“Surely these men love the fleeting present and leave behind them a heavy day” (76:27). In other words, they give precedence to worldly life and disregard deeds for the hereafter.

**Wisdom 28:**

“We created them and strengthened their joints, and whenever We will, We can replace them with their likes” (76:28). This refers to the change of similitudes (*tabaddul-i amsāl*). This is also the partial change of a person which occurs through the transformation of particles. It also refers to the body of similitude (*jism-i miṣāli*). It also means one nation replacing another.

**Wisdom 29:**

“Verily, this (Qur’ān) is an admonition, so that whoever wishes may take a way to his Lord” (76:29). This means that the Qur’ān contains guidance and admonition for all levels, so that anyone who wishes may find a way to unite with their Lord.

**Wisdom 30:**

“But you will not except as Allāh wills; surely Allāh is All-Knowing

and All-Wise” (76:30). This means that your will is subject to God’s will.

**Wisdom 31:**

“He admits to His mercy whoever He wishes. And for the wrongdoers He has prepared a painful chastisement” (76:31). This shows that some people are within God’s mercy in both their worldly and religious lives, while others are outside it. This mercy is nothing but true affection and love. Therefore, true love is everything.

## A Few Wisdoms of *Ḥadīṣ*

### *Ḥadīṣ* of Resemblance to Hārūn<sup>(c)</sup> (*Ḥadīṣ-i Mumāṣilat-i Hārūnī*)

It is written in the book “*Miftāḥ-i Kunūz al-Sunnah*”<sup>2</sup> with reference to *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ al-Muslim*, *Sunan al-Tirmizī*, *Sunan ibn-i Mājah*, *Ṭabaqāt-i ibn-i Saʿd*, *Musnad-i Aḥmad bin Ḥanbal* and *Musnad al-Ṭiyāsi*, that the holy Prophet<sup>(s)</sup> said to Ḥaẓrat-i ʿAlī<sup>(c)</sup>: “Are you not pleased to be to me as Hārūn was to Mūsā”. He said this when Ḥaẓrat-i ʿAlī<sup>(c)</sup> said to him: “You leave me here with women and children” when the holy Prophet<sup>(s)</sup> was leaving for Ġazwah-yi Tabūk, appointing Ḥaẓrat-i ʿAlī<sup>(c)</sup> as his successor (*khalīfah*) in the city of Madīnah. With Divine help, we present here some of the wisdoms of this noble prophetic tradition.

#### **Wisdom 1:**

This prophetic tradition is extremely comprehensive. According to it, all the verses in the wise Qurʾān about Ḥaẓrat-i Hārūn<sup>(c)</sup> apply to Mawlānā ʿAlī<sup>(c)</sup>, as he is the Hārūn<sup>(c)</sup> of his own time, except for prophethood, as there is no prophet after the holy Prophet<sup>(s)</sup>.

#### **Wisdom 2:**

God says: “And Mūsā said to his brother Hārūn (while he was on his way to Mount Sinai): ‘Be my successor among my people and set things right (i.e., do the *taʿwīl* of my *tanzīl*)’” (7:142). This shows that Mawlānā ʿAlī<sup>(c)</sup> is the true successor to the holy Prophet<sup>(s)</sup> as well as the master of *taʿwīl*.

#### **Wisdom 3:**

The holy Qurʾān says: “And We indeed gave to Mūsā and Hārūn the criterion (*furqān*) and a light (*ẓiyā*) and a remembrance (*ẓikr*) for the righteous” (21:48). This shows that Ḥaẓrat-i ʿAlī<sup>(c)</sup> was not separate from the holy Prophet<sup>(s)</sup> in terms of the spirituality of the heavenly book, light and remembrance; rather, they were united, just as Ḥaẓrat-i Mūsā<sup>(c)</sup> and Ḥaẓrat-i Hārūn<sup>(c)</sup> were.

#### **Wisdom 4:**

It is said: “And We indeed gave the Book (*al-kitāb*) to Mūsā and appointed with him his brother Hārūn as a minister (helper)” (25:35). This clearly shows that, just as Hārūn<sup>(c)</sup> was the vizier of Mūsā<sup>(c)</sup>, °Alī<sup>(c)</sup> was the vizier of the holy Prophet<sup>(s)</sup>. It is common knowledge that a minister must be well aware of all the secrets of the kingdom. The book and the minister are therefore mentioned together here, meaning that the Hārūn<sup>(c)</sup> of the time assists the holy Prophet<sup>(s)</sup> by guiding the people of faith through the esoteric explanation (*ta’wīlī bayān*) of the heavenly book.

#### **Wisdom 5:**

The holy Qur’ān says: “And their Prophet said to them: ‘The sign of his (i.e., Ṭālūt’s) kingship is that the ark will come to you, bearing peace (and blessing) from your Lord, as well as the relics of the progeny of Mūsā and Hārūn. The angels will bear it. Surely in that will be a sign (i.e., a miracle) for you, if you are (true) believers’” (2:248). This is also an allusion to the Imām<sup>(c)</sup> of the time, who is the master of the spiritual kingdom from God. Only through him do the believers receive the chest of the secrets of spirituality (which contains miracles and blessings of all kinds). It contains the knowledge and wisdom of the progeny of Muḥammad<sup>(s)</sup> and the children of °Alī<sup>(c)</sup>, for there is no solace or peace for the believers except in knowledge, wisdom, rectitude and guidance.

#### **Wisdom 6:**

The holy Qur’ān says: “And verily We bestowed Our favour upon Mūsā and Hārūn. And We delivered them and their people from great distress. And We helped them, and they became victorious. And We gave them both the clear book, and We guided them both on the straight path” (37:114-118). This shows that the favour bestowed on the holy Prophet<sup>(s)</sup> is also bestowed on Ḥaẓrat-i °Alī<sup>(c)</sup>, and that the knowledge and wisdom of the heavenly book, i.e., the Qur’ān can only be obtained through the Prophet<sup>(s)</sup> and the Imām<sup>(c)</sup>.

## The Holy Qur'ān in the *Ism-i A'zam*

It is an obvious fact that the purpose and objective of the holy Qur'ān is knowledge, wisdom, rectitude and guidance. In other words, the glorious Qur'ān has been sent to the world so that, through it, people may obey God, the holy Prophet<sup>(s)</sup> and the Custodians of the Divine Command (*ulu'l-amr*). As a result, they may attain God's pleasure, which brings safety and peace to the body and soul, as well as well-being and success in both worlds.

Reflect with an open mind on whether the Qur'ān, as the word of God, should be limited or unlimited. You may find a satisfactory answer in *sūrah-yi Luqmān* (31:27) and in *sūrah-yi Kahf* (18:109). Also, think carefully and tell us whether anything with God ever becomes exhausted, like the Qur'ān that has been revealed in this world. Is it not still with God in the same state as it was in *azal*? In this context, the noble Qur'ān says that whatever is with humans comes to an end, but whatever is with God lasts (16:96). This means that, although the first luminous manifestation of the holy Qur'ān was brought about by the Command “*kun*” in the form of the Divine Pen (*qalam-i ilāhī*), the state of command (*amri kayfiyyat*) and the originality (*aşliyyat*) of the Qur'ān remained unchanged in the Word “*kun*”, i.e., the Universal Command (*amr-i kullī*). This is because the Divine Command is the *azalī* and *abadī* source of all possibilities (*mumkināt*) and therefore never becomes devoid of possible things.

Then, through the Divine Pen, the glorious Qur'ān was inscribed in the Guarded Tablet (*lawḥ-i mahfūz*), as it ought to be. However, a wise person cannot claim that the Qur'ān has ceased to exist in the Divine Pen simply because it was revealed in the Guarded Tablet. According to wise people, the Qur'ān is present in the essence of the Divine Pen without any decrease whatsoever. This is because the Divine Pen has an intellectual existence. In other words, it is the Universal Intellect (*‘aql-i kullī*), and whatever springs from

the fountainhead of Intellect has a state contrary to materiality. In other words, it does not leave its place, but also remains there in its original form. The Universal Intellect is symbolised by the pen because the treasure of the attributes of writing possessed by a pen does not diminish despite being expended. Whatever is written once with a pen can be written a thousand times. This example clearly shows that the holy Qur'ān is present not only in this physical world, but also in the Word “*kun*”, in the Divine Pen and in the Guarded Tablet.

Following the explanation of the state and reality of the command of the wise Qur'ān and its intellectual existence, we come to the discussion of its spiritual writing in the Guarded Tablet. In this regard, we should reflect on the following two wisdom-filled verses from *sūrah-yi Burūj*: “Nay, but it is a glorious Qur'ān. In the Guarded Tablet” (85:21-22).

Evidently, the Qur'ān is inscribed in the Guarded Tablet in a spiritual form, rather than in a physical and material script, because the Guarded Tablet is the Universal Soul (*nafs-i kullī*). Therefore, we can refer to the spiritual existence of the Qur'ān as a spiritual script. In any case, it is now clear that the Qur'ān is forever spiritually present in the Guarded Tablet, because the Guarded Tablet is the tablet of the Universal Soul. Not only is the glorious Qur'ān forever preserved in it, but everything is also perpetually preserved in it.

If you are wondering how the verses of the Qur'ān are written and preserved in the Universal Soul, reflect on this Qur'ānic verse: “We shall soon show them Our signs in the horizons and in their own souls, until it becomes manifest to them that He is the Truth” (41:53). This verse means that God's signs are hidden in this vast world, as well as in human souls which ordinary people cannot see. However, a time will come when God will show them His signs. This shows that God's signs (*āyāt*) are written both externally and internally in the universe, as well as in the essence of human beings. However, the Divine script is completely different and far more sublime than human writing. Furthermore, it should also be noted that all of God's verses are the Qur'ān, whether they are signs or

living miracles, whether they are found in the horizons or in the souls. This is because the Qur'ān is God's sign and miracle. This is a clear proof of the spiritual script of the glorious Qur'ān in the Guarded Tablet.

We will also present a simple example here. According to the ancient way of writing, when a writer finishes a book, it is simultaneously present in at least four places:

- In the author's heart and mind;
- In the pen;
- In the inkwell;
- On the pages of the book.

The book takes different forms in these four stages. In the author's mind and heart, it exists as different levels of thoughts and ideas; in the pen, it takes the form of different movements corresponding to [the shapes of] letters; in the inkwell, it takes the form of a unity of points of knowledge and wisdom; and on the pages [of the book], it is spread out in the form of fixed letters. So, whether before or after the completion of the book, if a sublime angel were to glance into the author's mind and heart in the luminosity of the Divine Light, he would find the same book in the form of thoughts that are yet to come into existence or that already have. Similarly, through spiritual and intellectual observation of all the movements of the pen, he could discover the contents of the entire book. Seeing the ink with God's eyes would also enable him to read all the details of the book: how the single dot transferred from the inkpot to the tip of the pen formed all the letters through its different manifestations.

In addition to the four forms mentioned above, many other modern-day realities can demonstrate that books can exist in various forms besides physical writing. Some of these forms speak, while others remain silent. Consider the gramophone, for example, which can make a recorded book speak if desired; otherwise, it remains silent, and in a sense, the book is preserved within it. Consider the telephone, wireless and radio: can they serve the purpose of a book? Clearly, a tape recorder can also be used as a book.

Cinema and television are the best examples of the living book of spirituality. Microfilm and microfiche are also a kind of silent book. However, despite being wonderful and marvellous, all these things are physical, material and worldly. They are the result of the efforts of imperfect and incomplete human beings who are utterly insignificant before the perfect power of God. So, should we consider the Divine Pen (*qalam-i qudrat*) and the Guarded Tablet (*lawh-i mahfūz*) to be devoid of the sublime qualities of intellect and soul like material, man-made things? Or should we regard the Pen and the Tablet as two great angels: the Universal Intellect and the Universal Soul, or the Light of Muḥammad<sup>(s)</sup> and the Light of °Alī<sup>(c)</sup>? Indeed, the Divine Pen is the Light of Muḥammad<sup>(s)</sup> and the Guarded Tablet is the Light of °Alī<sup>(c)</sup>.

While the above material examples are undoubtedly helpful in gaining the knowledge of certainty about the Pen, the Tablet and the spirit and spirituality of the Qur’ān, we must remember that there is a world of difference between the reality of intellect and soul, and the state of matter. Nonetheless, this is the only way to move from the exoteric (*zāhir*) to the esoteric (*bāṭin*) and understand the reality of the higher through the example of the lower. In this way, in connection with the recognition of the spirituality and luminosity (*rūḥāniyyat-ū nūrāniyyat*) of the Qur’ān, we can progress from the stage of knowledge of certainty (*‘ilmu’l-yaqīn*) to that of the eye of certainty (*‘aynu’l-yaqīn*). At this stage, all realities are perceived directly. This type of observation and recognition of intellectual and spiritual realities through the eye of certainty is called *ma’rifat*, which also encompasses the recognition of all stages of the Qur’ān. However, some people think that *ma’rifat* only refers to God’s recognition. If this were accepted, it would imply that observing and recognising *azal*, *abad*, spacelessness, space, timelessness, time, the Pen, the Tablet, the soul, paradise, hell, and the subsistence and annihilation of the universe and existents is more difficult than God’s vision and recognition. This is a misconception; the correct concept of *ma’rifat* is, as mentioned, the observation and recognition of all intellectual realities through the eye of certainty (*‘aynu’l-yaqīn*).

It is said in *sūrah-yi Zukhruf*: “We have made it a Qur’ān in Arabic so that (O Arabs) you may understand it (easily). And verily, it is with Us in the Mother of the Book, lofty and wise” (43:3-4). This means that the Qur’ān in the Mother of the Book in God’s presence is more exalted and wisdom-filled than this [physical] one. In other words, there it is in spiritual script and in Divine language, the language of wisdom. It is living and speaking. However, when it is revealed on earth, it is in the Arabic language, because, from the beginning, it has been God’s law that every messenger be sent in the language of his own nation (14:4). Thus, physically, the Arab Muslims of the time of the holy Prophet<sup>(s)</sup> hold the central position in the Muslim community. Furthermore, all Muslims are one nation, and Arabic is their national language.

The holy Prophet<sup>(s)</sup> said that *Ummu’l-Kitāb* (the Mother of the Book) is exoterically the name of *sūrah-yi Fātiḥah* and esoterically it is Ḥaẓrat-i ‘Alī<sup>(c)</sup>, and both realities are true and correct in their respective sense. However, one might ask how it is possible to conceive that the entire Qur’ān is encompassed in *sūrah-yi Fātiḥah* when the words it contains are apparently the only ones in this chapter, with the rest of the Qur’ān extending over hundreds of pages. The answer is that, just as the kernel inside a fruit seed has the potential to produce a tree, the entire Qur’ān is hidden in the meaning of *sūrah-yi Fātiḥah*.

Moreover, *sūrah-yi Baqarah* (2:261) provides the example of a grain of corn that grows into seven ears, with a hundred kernels in each ear. This means that, in a single harvest, a single kernel can produce seven hundred, and thus has the capacity to produce sufficient seeds to cultivate the whole world. However, this process would require time. Similarly, but without delay, the meaning of *Ummu’l-Kitāb* encompasses that of the entire Qur’ān.

It should be remembered that the words and meanings of *sūrah-yi Fātiḥah* are so comprehensive and all-encompassing that they encapsulate all the realities and wisdoms of the holy Qur’ān. Furthermore, God’s tradition and practice is that He encompasses the entire world in something extremely small by His perfect power,

and then expands it to cover the infinite expanse of the universe. Thus, He always creates the entire universe and all existents with the single Word “*kun* (be!)”, then condenses it into a subtle Pearl (*gawhar-i laṭīf*) and encompasses it in the same Word “*kun* (be!)” (6:73).

In light of the above-mentioned realities and recognitions, it is clear that the Divine speech is infinite and has several sources. Consequently, the Qur’ān’s state of Command (*amrī kayfiyyat*) is contained within the Word “be” (*kalimah-yi kun*); its luminous form and intellectual existence lie within the Divine Pen (*qalam-i ilāhī*); spiritually, it is within the Guarded Tablet (*lawḥ-i maḥfūz*), which is the Universal Soul; its semantic kernel (*ma<sup>c</sup>nawī mağz*) lies within *Ummu ’l-Kitāb* (the Mother of the Book); and in its revealed form, the holy Qur’ān manifests in the physical world as it should. This secret is known only to the people of *ḥaqīqat* that the *Imām-i muqīm* Ḥazrat-i Abū Ṭālib<sup>(c)</sup> had taught the Supreme Name (*ism-i a<sup>c</sup>zam*) to the holy Prophet<sup>(s)</sup>. It was through this Supreme Name that the Prophet<sup>(s)</sup> used to perform God’s special remembrance (*khuṣūṣī zikr*). As a result of this remembrance, the holy Qur’ān was revealed to him. Initially, this revelation occurred through the mediation of the Pen, the Tablet, Isrāfil, Mikā’īl and Jibrā’īl.<sup>3</sup>

As we have already mentioned, exoterically, *sūrah-yi Fātiḥah* is *Ummu ’l-Kitāb*, and esoterically, Mawlānā Murtaẓā<sup>c</sup>Alī<sup>(c)</sup> is *Ummu ’l-Kitāb* because he is both the manifest Imām (*Imām-i mubin*) and the Guarded Tablet (*lawḥ-i maḥfūz*). The light of *nubuwwat* is the Universal Intellect, and the light of Imāmat is the Universal Soul; the Light of Muḥammad<sup>(s)</sup> is the Supreme Throne (*‘arsh-i ‘azīm*) and the Light of <sup>c</sup>Alī<sup>(c)</sup> is the eternal Dais (*kursī-yi qadīm*). Thus, it is clear that the Lord of the world inscribed the glorious Qur’ān on the Guarded Tablet of the Light of <sup>c</sup>Alī<sup>(c)</sup> with the Pen of the Light of Muḥammad<sup>(s)</sup>. The Qur’ān was then revealed to the holy Prophet<sup>(s)</sup> gradually in the form of *tanzīl* (exoteric form) and *ta’wīl* (esoteric meaning). The holy Prophet<sup>(s)</sup> then entrusted the spirit and spirituality of the holy Qur’ān, i.e., the wisdoms of the practical *ta’wīl*, to his true successor Mawlā <sup>c</sup>Alī<sup>(c)</sup>, through the teaching of the Supreme Name (*ism-i a<sup>c</sup>zam*). This great responsibility then

continued in the chain of Imāmat, generation after generation. In other words, each Imām passed on to his successor the spirit (light), spirituality, luminosity and practical *ta'wil* of the Qur'ān through the Supreme Name. This tradition was practised not only by the Prophet Muḥammad<sup>(s)</sup> and his successors, i.e., the pure Imāms, but also by Ḥaẓrat-i Ibrāhīm<sup>(c)</sup> before them. As God says: “And he (i.e., Ibrāhīm) made it (i.e., *rūḥāniyyat* and *Imāmat*) a lasting word (i.e., *ism-i a'zam*) in his progeny, so that they (i.e., the people) may return (because of *ism-i a'zam*)” (43:28).

This law is God's tradition, decreed for all the Prophets. As God says: “And when Allāh took a covenant from the Prophets (He said): ‘I have given you of book and wisdom, then there shall come to you a messenger who will confirm what is with you. You must believe in him and you must help him’. He said: ‘Do you agree, and do you take on My burden in this matter?’ They said: ‘We agree’. He said: ‘Then bear witness, and I shall be with you among the witnesses’” (3:81).

This blessed verse affirms, on the one hand, that the chain of prophets continued uninterrupted throughout the cycle of Prophethood. On the other hand, it shows that each prophet trusted and helped his successor by teaching him the Supreme Name (*ism-i a'zam*). It was for this purpose that God took a covenant from the prophets.

The prophets received light and luminosity (*nūr-ū nūrāniyyat*) as well as the book and wisdom through this Supreme Name, because God listens [when He is invoked] through His beautiful Names, and all the blessings of intellect and soul are hidden in God's Supreme Name, as He says: “Blessed be the Name of your Lord, Majestic and Glorious” (55:78). It should be noted that here “the name of the Lord” refers to the Supreme Name which is blessed in the sense that all physical and spiritual blessings bestowed by God are attained from the treasures of the Supreme Name. For true believers, these blessings also include the knowledge and wisdom of the heavenly book, i.e., the pure spirit and spirituality of the Qur'ān, or the practical *ta'wil*. Thus, God emphatically says in *sūrah-yi Qamar*: “And verily We have made the Qur'ān easy to

remember, so is there anyone who remembers?” (54:17, 22, 32, 40). Making the Qur’ān easy to remember and reflect upon means condensing and containing it in the Supreme Name, so that true believers can easily remember it and, consequently, the living and speaking realities of the Qur’ān may become manifest through its spirituality. This is the wisdom and the practical *ta’wil* of Qur’ān.

The knowledge of the Names (*‘ilmu’l-asmā’*) that God had granted to Ḥaẓrat-i Ādam<sup>(c)</sup> was, in fact, in the form of the result and reward of [the successful remembrance of] the Supreme Name. Furthermore, the awareness of the names that Ādam<sup>(c)</sup> gave to the angels was not exoteric teaching, but the teaching of God’s Great Names, which holds the position of Ādam<sup>(c)</sup>’s heavenly book.

During the cycle of Prophethood, the Prophet<sup>(c)</sup> of the time holds the status of God’s luminous Supreme Name, and during the cycle of Imāmat, the Imām<sup>(c)</sup> of the time possesses this status. Furthermore, each Prophet<sup>(c)</sup> and Imām<sup>(c)</sup> grants a verbal Supreme Name (*lafẓī ism-i a’zam*) to a few of the true believers of their time. When these believers progress and achieve success, they begin to receive blessings of Qur’ānic knowledge and wisdom through various means of spirituality. The pearls of realities and recognitions that our religious dignitaries have scattered are due to [the blessing of] this Supreme Name.

The Supreme Name is the light of God, the Prophet<sup>(s)</sup> and the Imām<sup>(c)</sup> of the time. This very light is the spirit and the light of Qur’ān; the light of guidance; the light of faith; the light of the believers; the luminous lamp (*sirāj-i munir*); it illuminates the world of the soul and the heart of the people of faith; and it is the light of the heights and depths of the universe.

When a believing servant achieves a success of the highest order in the special meditation and spiritual exercises of God’s Supreme Name, the doors to Divine blessings open for them and souls and spiritual beings (*rūḥāniyyin*) converse with them. An unprecedented and unique universe teeming with spirituality and luminosity appears before the believer day and night, and

every particle of it dazzles the heart's eye with its thousand-fold manifestations and extreme radiance. This world is contrary to the physical and material world, as its four elements are intellect, soul, *tanzil* and *ta'wil*. Everything in this world is like a speaking book. How could it be otherwise when it is the world of spirituality and the luminosity of the Supreme Name, and the paradise of Qur'ānic knowledge and wisdom?

This subject explains in detail the spiritual elevation attainable by *mu'mins* through the Supreme Name while following in the footsteps of the Prophets and Imāms. However, I cannot claim to have duly praised and described the two magnificent realities: the holy Qur'ān and the Supreme Name (*ism-i a'zam*).

***Hamah Ūst (Everything is He)***  
**From the Dīwān of Shaykh Farīdu'd-Dīn 'Aṭṭār**

1. *Har chih hast Ūst-ū har chih Ūst tū 'i*  
*Ū tū 'i-ū tū Ūst nist dū 'i*

**Translation:**

Everything (in the existence) is He, and everything He is, you are. Therefore, He is you, and you are He; there is no duality.

**Explanation:**

Ḥaẓrat-i Shaykh Farīdu'd-Dīn 'Aṭṭār<sup>(a.r.)</sup> says: O seeker of truth! Your true Beloved is the entirety of existence of the arena of possibility. Just as He is everything actually, so you are potentially, because the whole comprises and encompasses the part, and the part is included within the whole. Therefore, when He is you and you are He, it should be known that there is, in reality, no duality between Him and you.

2. *Dar ḥaqīqat chū Ūst jumlah tū hich*  
*Tū majāzī dū binī-ū shinawī*

**Translation:**

In reality, He is everything therefore you are nothing. You see and hear two things which is just metaphorical.

**Explanation:**

If, in reality, the concept of *Huwa'l-kull* (i.e., *hamah Ūst*, meaning “He is everything”) is true, then you are indeed nothing on your own. However, if you can merge in Him, this attribute [of *Huwa'l-kull*] becomes yours too. Therefore, seeing yourself and your spiritual Beloved as separate entities is merely a physical and metaphorical observation.

3. *Ka'ī rasī dar wiṣāl-i khwud hargiz  
Kih tū paywastah dar firāq-i khwudī*

**Translation:**

You cannot attain union because you are imprisoned by your sense of separation.

**Explanation:**

According to °Aṭṭār, your true existence is not the one you currently have. Rather, the true Beloved is your real 'I' and your eternal soul. Merging in the Beloved is essential because being separated from Him means being separated from yourself. You cannot attain spiritual vision because you are avoiding the *jihād* against your carnal soul. Therefore, you are afflicted by separation from your own real soul.

4. *Zān khabar nīst az tuwiyy-yi khwudat  
Kih tū tā fawq-i °arsh tū ba-tū'ī*

**Translation:**

You are unaware of your true self because you exist on many different levels, like layers or links [of a chain], from the earth to the top of the Supreme Throne.

**Explanation:**

It is said that you cannot become aware of yourself and your existence because the elements of your absolute existence are scattered and stacked from the Earth to the top of the Supreme Throne. This makes it extremely difficult for you to understand their reality.

5. *Tā wujūd-i tū kull-i kull na-shawad  
Juzw bāshī ba-kull kujā girawī*

**Translation:**

Until your existence merges with absolute reality, you will remain

only a part of it. So how will you reach absolute reality?

**Explanation:**

Here, °Aṭṭār alludes to the reality of *āyah-yi Istirjā°* (*innā li'llāhi wa innā ilayhi rāji°ūn* = Verily, to Allāh we belong, and to Him we shall return, 2:156). He says that until you have a complete recourse to the place of return (*ma°ād*) and merge the drop of your existence in the ocean of the absolute Essence, you will remain a mere drop, a mere part. How, in such a case, will you be able to reach the absolute reality?

6. *Nuḡṭah 'i az tū bar tū zāhir gasht*  
*Tū ba-dān nuḡṭah dā'im<sup>an</sup> girawī*

**Translation:**

Only one dot of existence has manifested itself to you, and you have always paid attention only to that dot.

**Explanation:**

So far, only one dot has manifested itself to you from your absolute existence. In other words, you are unaware that you are the Absolute. You only know your physical personality, which is just a tiny dot from your vast existence. It is a pity that you always have recourse only to this small part of your existence.

7. *Nuḡṭah-yi tū agar ba-dā'irah raft*  
*Raw kih kawnayn rā tū piḡh-rawī*

**Translation:**

If your dot enters the circle, enter it. You are now the guide of both the worlds.

**Explanation:**

If a fortunate person succeeds in bringing their dot of existence to the centre of the absolute circle of existence in a spiritual sense, they will become a Divine °ārif, and will be addressed as follows:

“Congratulations! You are now the guide of both the worlds”.

8. *Wa-r darīn nuqṭah bāz māndī tū*  
*Īnat sijjīn-i ṣa<sup>c</sup>b-ū z̄ayq-i qawī*

**Translation:**

However, if you remain within this dot only, this is your arduous and narrow hell (*sijjīn*).

**Explanation:**

He says that if you remain confined to your physical form and fail to attain recognition of the absolute life, this state will be an extremely harsh and narrow hell for you.

9. *Chūn tū dar nuqṭah kishtah bāshī tukhm*  
*Nah hamānā kih dā'irah dirawī*

**Translation:**

If you sow a dot-sized seed, won't you reap a harvest the size of a circle?

**Explanation:**

A pair of compasses is an example of how a dot can create a circle: as it revolves, it establishes itself on the central dot to form the circle. Similarly, an area the size of a circle can be reaped when sowing a seed the size of a dot. Therefore, it is no surprise that the eternal kingdom of the circle of existence is attained by recognising the dot of the self.

10. *Na-tawān rust az chunīn z̄ayqī*  
*Juz ba-kh̄w̄urshīd-i nūr-i Muṣṭafawī*

**Translation:**

It is impossible to be free of such a confined space, except through

the sun of the light of Muḥammad<sup>(s)</sup>.

**Explanation:**

Whether it is a tree or a crop, a seed sown in the soil remains imprisoned in a narrow, dark place the size of a dot in the earth. It always needs the warmth and light of the sun to break free from the earth and to start growing. Similarly, no human being can break free from the confines of the dot of this partial existence until the sun of the light of Muḥammad<sup>(s)</sup> shines on their heart and mind. For such a fortunate person, then, spiritual and intellectual growth begins.

11. *Kard °Aṭṭār dar °ulūw parwāz*  
*Tā ba-dū tāft akhtar-i nabawī*

**Translation:**

°Aṭṭār soared to great heights when the star of the holy Prophet<sup>(s)</sup> shone upon him.

**Explanation:**

When a bright lamp is placed in front of a traveller on a pitch-dark night, its purpose is to enable them to continue walking behind it. Similarly, when the star of honour and nobility, the Chief of the Prophets, Ḥazrat-i Muḥammad Muṣṭafā<sup>(s)</sup>, illuminated the soul of °Aṭṭār, he ascended to the heavens of spirituality.

## Endnotes

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- <sup>1</sup> See *Shī'ī* exegeses of the holy Qur'ān. A few of prominent *Sunni* scholars also maintain this viewpoint, for example, see: *Al-Jāmi' li-ahkāmī'l-Qur'ān* by *al-Qurṭubī*, and *Tafsīr-i Kashshāf* by *al-Zamakhsharī*.
  - <sup>2</sup> *Miftāḥ-i Kunūz as-Sunnah*, by Arent Jan Wensinck, translated into Arabic by Muḥammad Fu'ād 'Abd al-Bāqī, p. 352, published by Sohail Academy, Lahore.
  - <sup>3</sup> The holy Prophet<sup>(s)</sup> said: "There are five intermediaries between me and my Lord: Jibrā'il, Mikā'il, Isrāfil, the Tablet, and the Pen". See *Khwān al-ikhwān*, by Ḥakīm Pīr Nāṣir *Khisraw*<sup>(a)</sup>, edited by 'A. Qawīm, p. 199, published in Tehran.

## Glossary

### Ā

*āyāt* (sing. *āyat*) - signs, miracles

### °Ā

*°arīf* - one who has attained God's recognition

### A

*al-kitāb* - the Book

*amīru 'l-mu'minīn* - Chief of the believers; a title of Ḥaẓrat-i °Alī<sup>(c)</sup>

*amr-i kull* - universal command

*amrī kayfiyyat* - state of command

*asās* - foundation. Technically, the first Imām after a *nāṭiq* from whom the chain of Imāms of the cycle of that *nāṭiq* starts. He is also called *waṣī* (legatee), *wāris* (heir), *walī* (plenipotentiary) and *wazīr* (vizier) of the *nāṭiq*. He is the successor to the *nāṭiq* and does the *ta'wīl* of the *tanzīl* given by the *nāṭiq*. It is the 9<sup>th</sup> rank in the hierarchy of religion

*asmā-yi Ilāhī* - Divine Names

*aṣliyyat* - originality

### °A

*°aql-i awwal* - First Intellect

*°aql-i kull* - Universal Intellect

*°aql-i kullī* - Universal Intellect

*°aql-i ṣānī* - Second Intellect

*°arsh-i °azīm* - Supreme Throne

*°Arūsū 'l-Qur'ān* - the Bride of the Qur'ān, a title of *sūrah-yi Raḥmān*

*°aynu 'l-yaqīn* - eye of certainty

*°azizān* (sing. *°azīz*) - dear students

## B

*bāṭin* - hidden, esoteric

*baqā' bi'llāh* - subsisting in God

*bayān* - explanation, a technical synonym of *ta'wīl*

*buzurg* - dignitary

## D

*dā'ī* - one who invites, i.e., a summoner. Technically, the one who invites to the true religion, i.e., a dignitary in the Ismaili *da'wat*, who works under a *ḥujjat*. There are 30 *dā'īs* under one *ḥujjat*.

*dahr* - immovable time

*dīdār* - vision

## F

*fanā'* - annihilation, merging

*fanā' fi'llāh* - merging in God

*furqān* - criterion

## G

*gawhar-i laṭīf* - subtle pearl

*giryah-ū zārī* - weeping and shedding tears with utter humility

## H

*Hamah Ūst* - Everything is He

*hastī* - existence

*ḥīn* - period of time

*Huwa'l-kull* - He is everything

## H

*ḥadiṣ-i mumāsilat-i Hārūnī* - The prophetic tradition of Mawlā <sup>c</sup>Alī's resemblance to Ḥaẓrat-i Hārūn<sup>(c)</sup>

*ḥaqīqatu'l-ḥaqā'iq* - the reality of realities

*ḥudūd-i dīn* - the hierarchs of religion; Technically, various ranks in the hierarchy of Ismaili *da'wat*

*ḥujjat* - proof. Technically, the person whom the exalted Imām<sup>(c)</sup> appoints so that the means of knowledge and wisdom may

remain available. There are twelve *hujjats* under an Imām<sup>(c)</sup>.  
It is the 6<sup>th</sup> rank in the hierarchy of religion

## I

*Imām-i mubīn* - manifest Imām

*insān* - human being

*ism-i a‘zam* - Supreme Name

## ‘I

*‘ibādat* (pl. *‘ibādāt*) - worship

*‘ilmī* - related to knowledge

*‘ilmī numā’indē* - emissaries of knowledge

*‘ilmu’l-asmā’* - the knowledge of names. Technically, the knowledge  
that God gave to Ḥaẓrat-i Ādam<sup>(c)</sup>

*‘ilmu’l-yaqīn* - knowledge of certainty

## J

*jism-i miṣāli* - body of similitude

*jihād* - struggle; holy war that is fought for the sake of religion

*jamā‘ati* - related to community, i.e., the Ismaili community

## K

*kāfūr* - camphor

*kalimāt-i tāmmāt* - perfect words. Technically, the words which  
are the source of abounding knowledge and  
wisdom, and each one of these *‘irfāni kalimāt*  
can be considered a complete book in itself.  
The greatest miracle of these *kalimāt* is that  
they are under the control of *ḥudūd-i rūḥāni*  
(spiritual hierarchs) and are given to an *‘arīf* in  
his spirituality in his own language

*kalimah-yi kun* - the word “be”

*kursī-yi qadīm* - eternal Dais

## Kh

*khuṣūṣi zikr* - special remembrance

*khalīfah* - vicegerent; successor

## L

*lā-ṣifat* - non-attribute

*lā-shay* - nothing

*lafẓi ism-i a'zam* - verbal Supreme Name

*lawḥ-i mahfūz* - Guarded Tablet

*li-wajhi 'llāh* - for the sake of Allāh, for the sake of Allāh's vision

## M

*ma'ād* - place of return

*ma'nawī mağz* - semantic kernel

*ma'rifat* - recognition; God's recognition

*mu'min* - believer

*mumkināt* - possibilities

*muzill* - one who leads astray

## N

*nāṭiq* - one who speaks. Technically, the messenger who brings a *tanzil* (book) and a *shari'at*. It is the 10<sup>th</sup> rank in the hierarchy of religion

*nafs-i kull* - Universal Soul

*nafs-i kullī* - Universal Soul

*nazr* - vow

*nistī* - non-existence

*nūr-ū nūrāniyyat* - light and luminosity

## P

*pīr* - religious dignitary who has *ta'yidi* knowledge and who is appointed to this rank by the Imām<sup>(c)</sup>

## Q

*qalam-i Ilāhī* - Divine Pen

*Qur'an-i nāṭiq* - speaking Qur'an

## R

*riyāzat* - spiritual exercise

*rūḥāniyyat-ū nūrāniyyat* - spirituality and luminosity

*rūḥāniyyīn* - spiritual beings

*rukūc* - to bow down, thematic division within the *sūrahs* in the holy Qur'ān

## S

*Salsabil* - a spring in Paradise

*sirāj-i munīr* - luminous lamp, a title of the holy Prophet<sup>(s)</sup> (33:46)

*sultān* - power

## Ş

*şabr* - patience

*şifat* (pl. *şifāt*) - attribute

*şirāt-i mustaqīm* - straight path

## Sh

*shab-i yaldā* - the longest night of the year

*shay* - thing

*Shīcī* - pertaining to *Shīcāh* school of thought

## T

*ta'wīl* - the esoteric meaning of the Divine message

*ta'wīlī* - esoteric; pertaining to *ta'wīl*

*ta'wīlī bayān* - esoteric explanation

*ta'yīd* - Divine help

*ta'yīdī* - related to *ta'yīd*

*ta'lim* - knowledge, teaching

*tabaddul-i amśāl* - change of similitudes

*tanzīl* - revelation, exoteric form

*taqlīd* - blind conformity

*tasbīḥ* - to purify God from all attributes, to say *subḥāna'llāh*, continuous recitation of God's name or Qur'ānic phrase with humility to remember God

*tawḥīd* - God's Oneness

## U

*ummu'l-kitāb* - the mother of the book

*ulu'l-amr* - the Custodians of the Divine Command

## **Z**

*zanjabīl* - ginger

## **Z**

*zīkr* - remembrance

## **Z**

*zāhir* - apparent, exoteric

## **Z**

*zīyā* - light

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- The holy Prophet<sup>(s)</sup> said to Ḥaẓrat-i °Alī<sup>(c)</sup>: “Are you not pleased to be to me as Hārūn was to Mūsā” (*Ḥadīs-i Mumāsīlat-i Hārūnī*).  
.....4, 21
- “*Ummu ’l-Kitāb* (the Mother of the Book) is exoterically the name of *sūrah-yi Fātiḥah* and esoterically it is Ḥaẓrat-i °Alī<sup>(c)</sup>” (Purport of a *ḥadīs*).  
.....27
- “There are five intermediaries between me and my Lord: Jibrā’īl, Mikā’īl, Isrāfīl, the Tablet, and the Pen”.  
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*Man ān roz būdam kih asmā na-būd*  
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.....4

**List of books by**

**‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai**

**translated into English and published by ISW&LS**

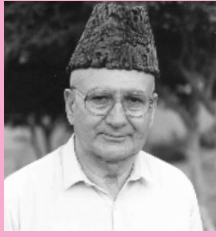
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2. A Thousand Wisdoms
3. Anwār-i Qiyāmat Part I (Poems)
4. Ascent of Soul
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6. Book of Healing
7. Caskets of Pearls (Part I)
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26. Healing through Knowledge (also published as Book of Healing)
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41. Proof of Imāmat
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45. Qur'ānic Healing (also published as Book of Healing)
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56. Studies in Spiritualism and Dreams
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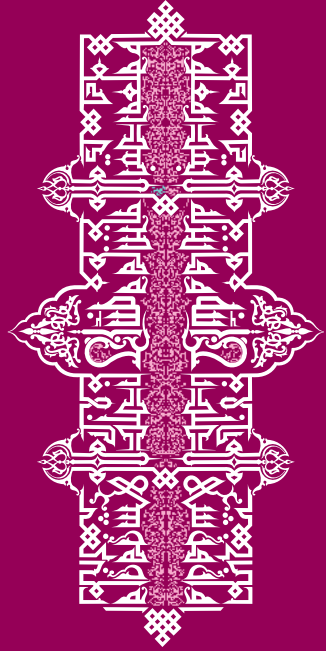
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1. A Short Biography of °Allāmah Naşīr al-Dīn Naşīr Hunzai
2. °Allāmah Naşīr al-Dīn Naşīr Hunzai's Great Contribution to Esoteric Knowledge
3. Ḥaẓrat °Alī
4. The Holy Ahl-i Bayt in the Prophetic Traditions



In his 100 years life, overcoming all odds such as lack of secular education in the isolated mountain fastness of Hunza, Northern Areas of Pakistan, he has left a legacy of over a hundred books related to the esoteric interpretation of the holy Qur'ān. He has written both prose as well as poetry. He is the first person to have a *Diwān* of poetry in Burushaski, his mother tongue, which is a language isolate and is known as “*Bābā-yi Burushaski*” (Father of Burushaski) for his services to it. He has composed poetry in three other languages: Persian, Urdu and Turkish. He coined the term “*Spiritual Science*” and his contribution to it is widely recognised. His works include “*The Wise Qur'ān and the World of Humanity*”, “*Book of Healing*”, “*Practical Sufism and Spiritual Science*”, “*Balance of Realities*” and “*What is Soul?*”. He co-authored a German-Burushaski Dictionary with Professor Berger of Heidelberg University and “*Hunza Proverbs*” with Professor Tiffou of University of Montreal, Canada. He collected and provided the material for a Burushaski-Urdu Dictionary, prepared by the Burushaski Research Academy and published by Karachi University. He is a recipient of “*Sitārah-yi Imtiyāz*” awarded by the Government of Pakistan for his contribution to Literature.

The knotted *Kūfic* calligraphy mirrors and depicts verse 21 of *sūrah* 15.



وَأَنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خِزْيَانَةٌ  
وَمَا نَزَّلْنَاهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

"And there is not a thing but its treasures are with Us, and We do not send it down but according to known measure." (15:21)

