

Sacred Sanctuary

Paradise of the Personal World

ʿAllāmah
Naṣīr al-Dīn Naṣīr Hunzai

Sacred Sanctuary

Paradise of the Personal World

(*Ḥaẓīratu'l-Qudus ᶜĀlam-i Shakhṣī kī Bihisht*)

by

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Acknowledgements

Ḥaẓīratu'l-Quds ᶜĀlam-i Shakhṣī kī Bihisht translated as Sacred Sanctuary: Paradise of the Personal World, is one of the most precious books of our revered teacher, *Ustād-i buzurgwār* ᶜAllāmah Naṣīr al-Dīn Naṣīr Hunzai(q). The concept of the personal world (*ᶜālam-i shakhṣī*) is among the most subtle and difficult subjects of esoteric knowledge. It teaches that within every human being lies an entire world, a microcosm in which the whole universe is reflected, and whose realities can only be grasped through deep reflection, *ᶜibādat* and in the light of true knowledge with the mercy of the Imām(c). In this book, ᶜAllāmah *ṣāḥib* goes even further and unveils the secrets of the paradise of this personal world, the Sacred Sanctuary, which lies hidden within the heart and soul of every true *mu'min*. He shows the seeker the path by which this hidden paradise can be recognized and attained. Such knowledge is a treasure beyond price, and it was a heartfelt wish that it should also reach those who read primarily in English, especially the younger generation.

The translation was undertaken in 2018, at a time when no artificial intelligence or automated tool existed to assist with such work. Every sentence had to be understood, weighed and rendered by hand. The book contains Arabic and Persian passages, Qur'ānic verses and the specialized terminology of spiritual knowledge, and the subtlety of its subject made every page demanding. For a translator with little experience, it was a task that took countless hours and many revisions and often seemed far beyond my capacity. Whatever good has come from it is purely by the grace of *Mawlā* and the prayers of our beloved teacher; all shortcomings and errors belong to the translator alone.

At the very beginning of the work, I sought guidance from Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai in London on how such a project should be approached. Despite

their many responsibilities, they very graciously gave their time. They explained that ᶜAllāmah *ṣāḥib's* words are drawn not only from Urdu, but also from Persian and Arabic, and that each word must be understood in its true sense before it can be faithfully rendered into English. They recommended the books to consult and the dictionaries of Urdu, Persian and Arabic to keep at hand, so that every word could be properly understood and expressed. Their guidance became the foundation of this entire work. May *Mawlā* reward them abundantly for their kindness and their lifelong *khidmat* of the true knowledge, *āmīn*!

In this long journey, I was not left alone. By the mercy of *Mawlā*, some dear friends, out of their pure love for true knowledge, gave their precious time to assist me, to correct my mistakes and to encourage me whenever I faltered. Their support was a source of great strength, and I am deeply and sincerely grateful to each of them. I humbly pray that *Mawlā* accept their *khidmat* and shower his countless blessings upon them and their families, both in this world and in the hereafter, *āmīn*!

My special gratitude goes to Azeem Ali Lakhani, who undertook the editing of this translation with great dedication, care and patience. During this process, he also added the endnotes and bibliography. Azeem is himself a devoted servant of true knowledge. He has already translated all five parts of the *Treasure of Knowledge* series and some other important books of ᶜAllāmah *ṣāḥib* into English, has rendered several of his books into French, and has served in many different capacities. Despite these many responsibilities, he gave his time and attention to this book so that the treasures of ᶜAllāmah *ṣāḥib's* wisdom could reach the readers in clear and faithful English. Without his tireless efforts, this translation would not have reached its present form. May *Mawlā* bless him and his family with ever-increasing spiritual and material progress, *āmīn*!

We are also grateful to Nizar Fath Ali for the internal formatting, layout and designing a beautiful cover page, and to Enara Balkhi for preparing the indices for this book, a meticulous task that will enable readers to find their way easily through its many references.

Such quiet, behind-the-scenes *khidmat* is no less precious in the sight of *Mawlā*. May he bless them and their families abundantly, *āmīn*!

Looking back at this journey, from the first uncertain page in 2018 to the book that now rests in the reader's hands, the hand of *Mawlā* can be seen guiding every step. What carried this work through was the *nūrānī* help of *Mawlā*, the blessed prayers of ᶜAllāmah *ṣāḥib* and the kindness of all those who helped along the way. Words fall short of expressing this gratitude; I can only bow my head in prostration and say *shukrᵃⁿ li'llāhi wa'l-ḥamdu li'llāh* and pray that this offering of true knowledge is accepted. May this book become a lamp for every seeker who longs to discover the hidden paradise within and may *Mawlā* bless the entire *jamāᶜat* and all of humanity with its light, *āmīn*! *Yā Rabba'l-ᶜālamīn*!

Niamat Chandani
Dallas, Texas, USA
October 07, 2026

Dedication

The publication of the English translation of *Ḥaẓīratu'l-Quds ᶜĀlam-i Shakhṣī kī Bihisht* (Sacred Sanctuary: Paradise of the Personal World), an extremely important book of our beloved teacher ᶜAllāmah Naṣīr al-Dīn Naṣīr Hunzai(q), has been made possible through the love, devotion and generosity of the family of late Azaan Moosa, especially his mother, Mumtaz Moosa. This book is dedicated to the loving memory of Azaan Moosa (2 June 1998 – 23 August 2025).

Azaan departed from this world at the young age of twenty-seven in a tragic boating accident in Toronto, Canada. His sudden passing was a profound shock and left a deep void in the hearts of his family, his friends and all who knew him. Yet amidst their grief, his family chose to honor his memory in the most beautiful and lasting way, by joining his name forever with a book of true knowledge. In the tradition of our faith, the spreading of knowledge is among the greatest forms of *ṣadaqah-yi jāriyah*, a continuing charity whose reward does not end with this life. Every reader who studies these pages, and every seeker who comes closer to the Sacred Sanctuary through them, will become a means of light, mercy and blessing for Azaan's soul for as long as this book is read.

His mother, *Ḥuẓūr Mukhiyānī* Mumtaz Moosa, is a sincere seeker of knowledge whose life has been devoted to the service of the *jamāᶜat*. Since the late 1980s, when the new religious education curriculum was introduced, she has served with ITREB as a teacher educator, preparing teachers to carry that curriculum to the children of the *jamāᶜat*. She has taught in *Baytu'l-ᶜIlm* and in secular classes and in 2022 she was blessed with the opportunity to serve as *mukhiyānī* of the *B/K manḍlī*. Today, she continues to serve the *jamāᶜat* in both administrative and teaching capacities through the Knowledge and Wisdom group, which is dedicated to spreading the light of true knowledge. The seed of love for knowledge and

service that has grown in her heart over all these years has now borne this beautiful fruit, turning a mother's grief into a light for others.

Al-ḥamdu li'llāh, the sponsorship of this book is a living proof that love for the true knowledge can transform even the deepest sorrow into a source of light. We pray in the sublime court of *Mawlā*, that he grant Azaan's soul eternal peace. May he bless *Ḥuẕūr Mukhiyānī* Mumtaz Moosa and the entire family with patience, consolation, good health and the strength to continue their services, and that he shower his choicest blessings upon them. *Āmīn*, *Yā Rabba'l-ᶜālamīn!*

Niamat Chandani
Dallas, Texas, USA
October 07, 2026

Important Note

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

(ṣ) – *ṣalla'llāhu ᶜalayhi wa-ālihi wa-sallam*
(May Allāh send blessings and peace through him and his progeny).

(c) – *ᶜalayhi's-salām / ᶜalayha's-salām / ᶜalayhima's-salām / ᶜalayhimu's-salām / ᶜalaynā salāmuhu/ ᶜalaynā 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).

Table of contents

1. Preface to the Book: Sacred Sanctuary 1
2. Sacred Sanctuary = Paradise of the Personal World 3
3. Part 1 5
4. Part 2 6
5. Part 3 7
6. Part 4 8
7. Part 5 9
8. Part 6 10
9. Part 7 12
10. Part 8 13
11. Part 9 14
12. Part 10 15
13. Part 11 16
14. Part 12 17
15. Part 13 19
16. Part 14 21
17. Part 15 22
18. Part 16 23
19. Part 17 24
20. Part 18 25
21. Part 19 26
22. Part 20 27
23. Part 21 28
24. Part 22 29
25. Part 23 30
26. Part 24 31
27. Part 25 32
28. Part 26 33
29. Part 27 34
30. Part 28 35
31. Part 29 36
32. Part 30 37
33. Part 31 38

34. Part 32 39
35. Part 33 40
36. Part 34 41
37. Part 35 42
38. Part 36 43
39. Part 37 44
40. Part 38 45
41. Part 39 46
42. Part 40 47
43. Part 41 48
44. Part 42 49
45. Part 43 50
46. Part 44 51
47. Part 45 52
48. Part 46 53
49. Part 47 54
50. Part 48 55
51. Part 49 57
52. Part 50 58
53. Part 51 59
54. Part 52 60
55. Part 53 61
56. Part 54 62
57. Part 55 63
58. Part 56 64
59. Part 57 65
60. Part 58 67
61. Part 59 68
62. Part 60 69
63. Part 61 70
64. Part 62 71
65. Part 63 72
66. Part 64 75
67. Part 65 76
68. Part 66 78
69. Part 67 79
70. Part 68 80
71. Part 69 81

72. Part 70 82
73. Part 71 83
74. Part 72 84
75. Part 73 85
76. Part 74 86
77. Part 75 87
78. Part 76 88
79. Part 77 90
80. Part 78 91
81. Part 79 92
82. Part 80 93
83. Part 81 94
84. Part 82 95
85. Part 83 96
86. Part 84 97
87. Part 85 98
88. Part 86 99
89. Part 87 100
90. Part 88 101
91. Part 89 102
92. Part 90 103
93. Part 91 104
94. Part 92 105
95. Part 93 106
96. Part 94 107
97. Part 95 108
98. Part 96 109
99. Part 97 110
100. Part 98 112
101. Part 99 113
102. Part 100 114
103. Bibliography. 115
104. Endnotes. 117
105. Indices 120

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Preface to the Book
Sacred Sanctuary = Paradise of the Personal World

By the name of Allāh, the most Compassionate, the most Merciful.

By the grace and benevolence of Allāh, the Blessed and the Exalted, the beautiful book: "*Ḥaẓīrah-yi Qudus* (Sacred Sanctuary)", comprising around a hundred articles, was completed, and then another cherished book, "*Kunūzu'l-Asrār* (Treasures of Secrets)", was also written in a very short period of time. The tongue fails and the pen is incapable of expressing gratitude to God for these miracles and favours of knowledge; therefore, this servant, that is slave, is extremely ashamed before his Lord. For this reason, I repeatedly invite all my *ʿazīzān* in the east and west to perform *giryah-ū zārī*.

The Imām(c) of the time, who is the light of God and the Prophet(ṣ), has been extremely kind to this humble servant and to all my *ʿazīzān*. He, the benevolent advocate, has bestowed upon us all the supreme paradise of knowledge. *Al-ḥamdu li'llāh*!

All of those in this paradise of knowledge are angels. By God! If they were not angels, there would not be this soul of happiness in their voices! Yesterday, two of these angels, Shamsuddin Jooma (Second President) and his wife Karima (Secretary), generously offered to sponsor the publication and dissemination of this book, "*Ḥaẓīrah-yi Qudus*", on behalf of all their friends, both in the east and west. Their intention and goodwill towards their friends was praiseworthy; therefore, I accepted their request. You should all pray for them, *āmīn*!

Everyone comes into this world with a purpose. Your raison d'être, dear *ʿazīzān*, is great — in fact, it is extremely great — because you all have to work as the army of knowledge of Ḥujjat-i Qā'im(c)

and Ḥaẓrat-i Qā'im(c). Congratulations to you all on this immense blessing, *āmīn*!

Naṣīr al-Dīn Naṣīr (Ḥubb-i ᶜAlī) Hunzai (S.I.)
Islamabad, Monday, 6th May, 2002

Sacred Sanctuary = Paradise of the Personal World

It is said in *sūrah-yi Luqmān*: "Do you not see (with the eye of insight = the eye of recognition,) that Allāh has subjugated to you whatever is in the heavens and the earth, and has completed His favours on you, both apparent and hidden?" (31:20).

The esoteric wisdom of this noble verse tells the story of the Sacred Sanctuary = the paradise of the personal world, wherein, if seen with the eye of recognition, the *ta'wīlī* wisdom of this representative verse can be understood.

I want to tell you a very special secret: the wise Qur'ān is both extremely difficult and extremely easy simultaneously. I realise that this statement of mine must have raised a question within you. Let us find the reason for this in the light of the Qur'ān.

It is said in *sūrah-yi Inṯirāḥ*: "Verily, with difficulty there is ease; surely, with difficulty there is ease" (94:5-6). These verses tell us that every great work is initially difficult, but afterwards comes ease. Thus, the wise Qur'ān is extremely difficult in its original form, being at the peak of knowledge and wisdom. However, by His infinite mercy, Allāh has made it easy for remembrance, worship, knowledge and wisdom.

See *sūrah-yi Qamar* (54:17, 22, 32). Allāh has made the extremely difficult wise Qur'ān easy by keeping His revealed light = the living Supreme Name = the Imām(c) of the time, with the Qur'ān. The Imām(c) of the time reveals the secrets of the Supreme Name to any *mu'min* who wishes to learn the wisdom of the Qur'ān from him. Such a *mu'min* attains [the rank of] merging in the Imām(c) (*fanā' fi'l-Imām*) through the Supreme Name, and with that, they also attain [the rank of] merging in the Qur'ān (*fanā' fi'l-Qur'ān*). This

is because the light of the Qur'ān and the light of the Imām are one in spirituality. Thus, such a fortunate *mu'min* becomes the *ʿārif* of the esoteric secrets of the Qur'ān. Now, you would have a clear understanding of how God has made the Qur'ān easy.

28th April 2002

Sacred Sanctuary = Paradise of the Personal World

Part 1

Sacred Sanctuary (*ḥaẕīrah-yi qudus*) or holy enclosure is the paradise of the personal world, wherein all the miracles and secrets of recognition of the universal of manifest Imām (*kulliyyah-yi Imām-i mubīn*, 36:12) are encompassed. The paradise of Ḥaẕrat-i Ādam(c), *Khalīfatu'llāh*, is here. Here, Allāh created His vicegerent in the Image of the Compassionate (*ṣūrat-i Raḥmān*). At this sacred place, the great angels prostrated to Ḥaẕrat-i Ādam(c). You were all present that day, both in those who prostrated and in the one who became the object of prostration (7:11). Read Qur'ānic wisdom = Qur'ānic science meticulously and continue to acquire spiritual benefit from the wise Qur'ān.

For true believers, the sacred houses (*buyūt*, 24:36) are also in the Sacred Sanctuary, where the lamp of God's light can be lit.

During Ḥaẕrat-i Nūḥ(c)'s spiritual deluge = spiritual resurrection, the ark came to rest on Mount Judi = the mountain of Intellect (11:44). The mountain of Intellect = the Pearl of Intellect, is in this [Sacred] Sanctuary. It was from here that Ḥaẕrat-i Nūḥ(c) came down with peace and blessings (11:48). Therefore, the purpose of the spiritual deluge and spiritual resurrection was to reach the Sacred Sanctuary.

God elevated Ḥaẕrat-i Idrīs(c) to the Sacred Sanctuary (19:56-57) when he died spiritually before his physical death.

The wise Qur'ān says that everything exists in pairs. Thus, not only did Ḥaẕrat-i Ibrāhīm(c) and Ḥaẕrat-i Ismāᶜīl(c) construct the house of God (*baytu'llāh*) physically, they also made it spiritually in the Sacred Sanctuary.

9th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 2

The wise Qur'ān mentions a land with [multiple] easts and wests (7:137). This refers to the Sacred Sanctuary, because there is only one east of light there, which is also the west; and it is both one and many. Allāh made the children of Isrā'īl the heirs of the Sacred Sanctuary through the religious hierarchs (*ḥudūd-i dīn*). See this verse in the Qur'ān.

According to *sūrah-yi An^{m}biyā'* (21:71), Sacred Sanctuary is the land in which God has kept infinite blessings for the personal worlds. Read this verse in the Qur'ān with translation.

It is said in *sūrah-yi Z̲āriyāt*: "And in the earth there are (many) signs (i.e., miracles) for those who have certainty and within yourselves (i.e., in your personal world). Do you not see? And in the heaven (i.e., Sacred Sanctuary) is your sustenance and that (i.e., paradise) which you are promised" (51:20-22).

In the light of the above verses, it is clear that everything is present in the personal world and the Sacred Sanctuary. Here, 'heaven' refers to the Sacred Sanctuary, 'sustenance' refers to knowledge, wisdom, and recognition, and 'that which is promised' is paradise. When the light of the Imām$^{(c)}$ of the time rises in the personal world, all of these realities and recognitions become illuminated.

Thus, wisdom lies in merging yourself in the Imām$^{(c)}$ of the time through intense love (*^{c}i*s̲*hq*), so that you may attain the true recognition of the greatest miracles of the personal world and the Sacred Sanctuary.

10th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 3

In the story of Ḥaẕrat-i Mūsā(c), the esoteric *ta'wīl* of *ṭūr* (mountain) is the Sacred Sanctuary. Ḥaẕrat-i Mawlānā ᶜAlī(c) said: "I am the light from which Mūsā sought (some light), thus he was guided".[1] This saying makes it clear that the light of the Imām(c) of the time rose in the personal world of Ḥaẕrat-i Mūsā(c).

It is said in *sūrah-yi Naml*: "When Mūsā said to his household: 'I see a fire; I will bring you news of it, or I will bring you a burning flame that you may warm yourselves'. So, when he reached it, he was called: 'Blessed is whosoever is in the fire and whosoever is around it. Hallowed be Allāh, the Sustainer of the (personal) worlds'" (27:7-8).

This was the theophany of Allāh's revealed light (*nūr-i munazzal*) and not that of the Divine Essence (*ẕāt-i subḥān*). In other words, this was the locus of manifestation (*maẓhar*) of the Divine light. Whenever a question arises in a verse, the wisdom-filled answer can be found towards its end. Therefore, the answer to the question arising in the above verse lies in the words: "*subḥāna'llāhi rabbi'l-ᶜālamīn* (Hallowed be Allāh, the Sustainer of the worlds)". Also, the word "*būrika*", meaning 'blessed', cannot refer to the Divine Essence in the sense that someone has blessed Him.

10th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 4

It is said in *sūrah-yi Mu'minūn*: "And We made the son of Mary and his mother a sign (i.e., miracle), and We gave them shelter on a height, a place of rest and water springs" (23:50). This is in praise of the Sacred Sanctuary.

As the Sacred Sanctuary is the paradise of the personal world, it is a place of supreme satisfaction for the *ᶜārifs*. The springs of knowledge, wisdom, and secrets of recognition continue to flow therein which are praised in the wise Qur'ān. Does this paradise also hold the secret of *azal* and *abad*, the Hidden Book (*kitāb-i maknūn*), recognition of the Divine Word (*kalimah-yi bārī*), the greatest secret of the Pearl of Intellect (*gawhar-i ᶜaql*), God's vision (*liqā'*), and the hidden treasure (*kanz-i makẖfī*), etc.?

Buqᶜati'l-mubārakah (the blessed land) is the Sacred Sanctuary (28:30) and in it, the tree upon which the fire was seen is the Universal Soul.

The blessed olive tree, which is neither of the east nor of the west (24:35), is the Universal Soul, which is all-encompassing and non-spatial.

In the story of the *miᶜrāj* of the holy Prophet(s) (53:15-16), the lote-tree of the utmost boundary (*sidratu'l-muntahā*) was the Universal Soul, which demonstrated the Pearl of Intellect.

It is said in *sūrah-yi Mu'minūn*: "And (We created) a tree that springs out of Mount Sinai, producing oil and relish for those who eat" (23:20). This refers to the graces and blessings of the Universal Soul, which are in the Sacred Sanctuary for the *ᶜārifs*.

11th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 5

It is said in *sūrah-yi Qāf*: "And (in the spiritual resurrection) paradise will be brought near to the righteous ones (in other words, paradise will be in the personal world and the Sacred Sanctuary = forehead) - it will not be far. It will be said: This is what you were promised; (it is) for every penitent and heedful one; who fears the Compassionate (*Raḥmān*) in secret and comes with a contrite heart. (It will be said:) Enter it (= paradise) in peace. That will be the day of eternity (that is, they will come to know the secret that they are always and forever in paradise). Therein they shall have whatever they wish, and with Us there is yet more (for them)" (50:31-35).

With reference to *sūrah-yi Aᶜrāf* (7:172-173), the event of *alastu* is related to the Sacred Sanctuary, where the Lord of Honour asked all the souls: "Am I not your Lord?" They all said: "Indeed You are our Lord; we have seen, therefore, we bear witness". Although no one remembers this great event today, it is a Qur'ānic testimony and clear proof that a *mu'min* can reach the Sacred Sanctuary through spiritual progress. If this elevation of the soul was achieved through an intermediary (*wasīlah*), then, God willing, that intermediary may still be present today.

11th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 6

Here is a wonderful and amazing example of the knowledge of certainty: Two friends travelled far to a city where they observed many marvels and wonders. When they returned to their hometown, one of them had forgotten everything, while the other remembered it all. As they were both very pious and caring towards each other, the intelligent friend helped his friend greatly, and together they recalled the story of their journey.

By this, I simply mean that the knowledge of certainty is your intelligent friend and companion on your spiritual journey. Ask this friend if you were spiritually present in the court of *alastu*. Also ask whether the Divine court was in the Sacred Sanctuary at that time or elsewhere.

For Ḥaẕrat-i Mūsā(c), there were two mountains (*ṭūr*): one physical and one spiritual. The spiritual mountain (*ṭūr-i bāṭin*) was in his blessed forehead, where the light of the Imām(c) of the time manifested. This living light is God's Supreme Name, which is a self-speaking great remembrance. It is the universal lamp of light which illuminates automatically.

In the story of Ḥaẕrat-i Mūsā(c), the confluence of two oceans (18:60) is one of the great trials, as it has been revealed that confluences exist everywhere in the personal world. Thus, at the beginning of the spiritual resurrection, there is a confluence of Isrāfīl(c) and ᶜIzrā'īl(c). Then, there is the confluence of good and evil (i.e., angel and *jinn*), which is also the confluence of soul and intellect. This is the story of the Sacred Sanctuary: the confluence of the Divine Command and the Universal Intellect; the Pen and the Tablet; East and West; the Pearl of Intellect and the Hidden Book; the Throne and the Dais; the heaven of the Universal Intellect and the earth of the Universal Soul; *azal* and *abad*; *ibdāᶜ* and *inᵐbiᶜāṣ*; space and

non-space; and the confluence of the world of human beings and the world of angels.

12th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 7

There are many special stations of the given knowledge (*ᶜilm-i ladunnī*) in the personal world and the Sacred Sanctuary for the spiritual travellers (*sālikīn*) and for those who have attained recognition (*ᶜārifīn*). The wisdom-filled guiding principle that reveals and enables recognition of these stations is: "the confluence of two oceans" (*majmaᶜa'l-baḥrayn*, 18:60) and "sending forth two oceans" (*maraja'l-baḥrayn*, 55:19-20). According to part 6, the luminous help (*nūrānī ta'yīd*) of the Khiẓr(c) of the time, that is, the Imām(c) of the time, is required at every confluence. This is because he himself is the light of guidance from Allāh and the holy Prophet(s), and according to *nūrᵘⁿ ᶜalā nūr* (light upon light, 24:35) all lights are encompassed and one, in the manifest Imām(c).

O *ᶜazīzān*! In connection with this explanation, remember that the exoteric story of Ḥaẓrat-i Mūsā(c) (18:60-82) is a veil over the esoteric *ta'wīl* because his journey took place in his own personal world.

Also read the blessed verse: "We gave Mūsā the Book, and appointed his brother Hārūn to be his minister (i.e., helper)" (25:35). The wisdom-filled allusion here is that, by God's command, Hārūn(c) was Mūsā(c)'s minister, i.e., helper in spiritual matters. It was God's will that the light of Hārūn(c), i.e., Imām(c) perform the work of luminous *ta'wīl* in the personal world of Mūsā(c). In the story of Mūsā(c), Khiẓr(c) is indeed the Imām(c) of the time.

13th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 8

In *sūrah-yi An^{c}ām*, God says: "He it is Who has made you vicegerents in the earth, and has raised some of you in rank above others, that He may try you in what He has given you. Surely your Lord is swift in retribution, and verily He is Forgiving, Merciful" (6:165).

Question: It is important to ask regarding vicegerent and vicegerency: in which earth did Allāh appoint Ḥaẕrat-i Ādam$^{(c)}$ as vicegerent?

Answer: Firstly, in the people of the planet Earth, i.e., humanity. Secondly, in the personal world. Thirdly, in the Sacred Sanctuary. Fourthly, in the earth of the universal paradise. Fifthly, in the earth of the Universal Soul.

Khalīfah = successor = vicegerent = the greatest king. Its plural is *khulafā'* or *khalā'if*.[2]

Just as Allāh made spiritual kings (*mulūk* = *salāṭīn*) among the people of Mūsā$^{(c)}$ and Hārūn$^{(c)}$ (5:20), He made the *mu'mins* of Muḥammad$^{(s)}$ and ^{c}Alī$^{(c)}$ vicegerents, i.e., kings of the earth of the universal paradise. Read this noble verse alongside the verse of *istikhlāf* (24:55), in which Allāh promises the true *mu'mins* in the personal world that He will make them vicegerents, i.e., kings in the earth of the universal paradise.

O ^{c}*azīzān*! Don't forget the *ḥadīs* of *aṭī^{c}ūnī takūnū mulūka'l-arẕ*.[3] It mentions the kings of paradise. So, the true obedience to the holy Prophet$^{(s)}$ makes the faithful the kings of paradise.

14th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 9

The Sacred Sanctuary is the paradise of God's great miracles, wherein lie His miraculous treasures, as well as the treasure of treasures (*khazīnatu'l-khazā'in*) = the light of the manifest Imām(c). Read the verse of treasures (15:21) and the verse of the manifest Imām(c) (36:12) in the light of wisdom, so that you can clearly see that Allāh has kept all of His treasures, all of His beautiful names and all of His special things encompassed and counted in the light of the manifest Imām(c). If you wish to truly recognise the Imām(c) of the time, embark on the journey of your personal world, reach the final destination, i.e., the Sacred Sanctuary, and attain complete recognition of your Imām(c) through your inner eyes. That is the rank of the truth of certainty, so you will recognise the Imām(c) as he ought to be recognised.

Your fundamental recognition of Imām(c) should be in the light of the Qur'ān and *ḥadīs,* so that you may succeed in every respect. Allāh, may His glory be glorified, made Ḥaẕrat-i Ādam(c) the vicegerent (*khalīfah*) for the world of humanity (*ʿālam-i nāsūt*). So, tell us: is humanity currently present on the planet Earth? If there are humans, then the world of humanity is present too. If so, which of the following three perspectives do you think is correct? Select one and remain with it.

- Was the Divine vicegerency (*khilāfat-i Ilāhiyyah*) limited exclusively to Ādam(c)'s personality?
- Has Allāh revoked this position from the world of humanity?
- After Ādam(c), has there been any Perfect Man (*insān-i kāmil*) in the world of humanity to have been appointed the heir of Ādam(c)? Was Dāwūd(c) a new vicegerent (*khalīfah*), or was he the inheritor of Ādam(c) (38:26)? When Sulaymān(c) became the heir of his father Dāwūd(c) (27:16), was he the heir of Ādam(c) in his time or not?

15th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 10

The following noble verse from *sūrah-yi Ḥijr* is about the Divine treasures of the Sacred Sanctuary: "And there is not a thing but its treasures are with Us (in the Sacred Sanctuary), and We do not send it down but according to a known measure (i.e., according to people's level of knowledge)" (15:21).

This makes it clear that recognition of the Lord of Honour, His treasures, and the Treasure of treasures – that is, the light of the manifest Imām(c) – is attained in the Sacred Sanctuary, and that this recognition is attained gradually by the people of faith.

In this noble verse, physical things are symbols (*miṯāl*), while spiritual realities are the symbolised (*mamṯūl*). The treasure of rain is the ocean. Although it is not present in the Sacred Sanctuary, but the Word of Command (*kalimah-yi amr*) = 'Be' (*kun*), which is the treasure of the Divine will, is always in the paradise of the Sacred Sanctuary. Allāh's will is expressed through the word "*kun*", though this meaning can also be expressed through another word.

The Word of Command (*kalimah-yi amr*) = 'Be' (*kun*), or the Divine Will, is an eternal treasure that has no beginning or end. This may help to comprehend the concept of creation. As Ḥaẕrat-i Imām Sulṭān Muḥammad Shāh(c) (may my soul be sacrificed for him) has said, Allāh's creation is constant.[4]

15th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 11

See, *A Thousand Wisdoms*: "*Man māta faqad qāmat qiyāmatuhu*".[5] Translation: Whoever dies (the death of the carnal soul), their resurrection takes place.

This noble *ḥadīṯ* mentions death for the sake of recognition (*ᶜārifānah mawt*) and the individual resurrection, which spiritually represents the collective resurrection. Otherwise, the *ᶜārif* would remain unaware of the recognition of the absolute resurrection mentioned throughout the Qur'ān. However, this is not the case, as the *ᶜārifs* are fully informed of all the secrets of resurrection.

Question: Is there a command or a reference to "Die before you die (*mūtū qabla an tamūtū*)" in the wise Qur'ān?

Answer: Yes! Look very carefully in *sūrah-yi Baqarah* (2:54). Every word of the wise Qur'ān contains profound wisdom (*ḥikmat-i bāliġah*). The translation of the verse is: "When Mūsā said to his people, 'O my people! You have indeed wronged yourselves by worshipping the calf. Repent to your Creator and kill yourselves.'"

Here, verbal repentance is not intended; rather, practical and true repentance is meant, which means returning to the Creator in the Sacred Sanctuary. This can only be achieved by killing one's own carnal soul, i.e. "Die before you die". This is what is commanded in this verse: Kill your carnal soul, each one of you, through wisdom-filled [spiritual] exercises (*riyāẓat*).

16th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 12

By Allāh's grace and mercy, the wise Qur'ān from cover to cover is full of wisdoms. Thus, for the sake of wisdom, the question is asked: What is the secret of wisdom in the fact that the angel of death (i.e., ᶜIzrā'īl(c)) is appointed guardian over every human being (32:11)? Although there are other angels, great and small, why is no such attention drawn to them?

Answer: It contains an extremely great wisdom for wise people: they should act upon the command of "Die before you die" in order to experience spiritual resurrection, see all the angels and enter the paradise of the Sacred Sanctuary whilst still alive, as Ḥaẕrat-i Idrīs(c) did. If this happens by Allāh's mercy, it will be through the blessings of Ḥaẕrat-i ᶜIzrā'īl(c). If you are fully ready for the death of ardent love (*ᶜāṯiqānah mawt*) or the death for the sake of recognition (*ᶜārifānah mawt*) then know that ᶜIzrā'īl(c) will not come alone, but with Isrāfīl(c) and many other angels. This shows that the angel of death is the gate to the world of angels (*malakūt*), and that when it opens, all the angels come. Thus, Allāh, the All-Knowing, the Wise, has appointed all angels over every human being in the form of the angel of death. What greater mercy and wisdom could there be than this?

The holy Qur'ān (2:94) contains wisdom-filled praise of the desire for death. Which death could be so blissful and full of wisdom?

Answer: It is the *ṣūfic* death, the death of ardent love, and the death for the sake of recognition, which results in spiritual resurrection and recognition (*maᶜrifat*). Its ultimate result is the Sacred Sanctuary = paradise, where the recognition of everlasting paradise can be attained whilst alive (47:6).

Praise be to Allāh for His favours and beneficence.

On the occasion of *ʿĪdu'l-Fiṭr*,
17th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 13

Sūrah-yi Inshiqāq (84) is filled with great secrets of spiritual resurrection and the personal world. First, prepare yourself by carefully reading its translation in the Qur'ān. God willing, we will then present some of its wisdoms.

Translation of the verses: "When the heaven is split asunder, and listens to (the command of) its Lord, and (the heaven) is able (to do so); and when the earth is stretched out, and casts forth what is within it, and becomes empty, and listens to (the command of) its Lord, and (the earth) is able (to do so). O humankind! Verily, you are labouring unto your Lord laboriously, and then you shall meet Him. Then, he who is given his book (of deeds) in his right hand shall surely receive an easy reckoning and shall return to his people joyfully. But he who is given his book (of deeds) behind his back will surely invoke perdition" (84:1-11).

Although, the physical universe is the macrocosm and the human being is the microcosm, when spiritual resurrection takes place, Allāh encompasses the entire universe within the microcosm, i.e., in the personal world. As Ḥaẓrat-i ᶜAlī(c) says in his *Dīwān*:

Wa taḥsabu annaka jirmᵘⁿ ṣaġīrᵘⁿ
Wa fika'nṭawa'l-ᶜālamu'l-akbar [6]

Translation: "You think of yourself as a small body, though the macrocosm is enfolded within you".

Thus, during the spiritual resurrection, Allāh indeed enfolds the entire universe within the personal world of the *mu'min-i sālik.* Therefore, the miracles of the hidden spiritual resurrection mentioned here are related to the spiritual observations of the *sālik.* The physical universe here is just an example. Read the topic of "The Wonders and Marvels of Spiritual Science"[7] in one of my

books: *Practical Sufism and Spiritual Science*, to learn more about the spiritual resurrection and the miracles of the personal world.

As you know, the sky is not solid or in one piece; rather, it is a subtle gas. Thus, the splitting asunder of the heavens is a symbolic miracle for the *sālik*. Also, the [*ta'wīl* of the] stretching out of the earth is that the personal world spreads out to the boundaries of the universe to create the universal paradise. It is possible that seventy thousand spiritual universes are hidden within this universe, with each one being a paradise.

Read the wise Qur'ān with wisdom to gain knowledge of such secrets.

18th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 14

Sūrah-yi Inshiqāq (84) is indeed filled with the great secrets of recognition of the Lord of spiritual resurrection = the Imām(c) of the time, and of the personal world. It is an accepted reality that the Divine Essence has encompassed all the original and sublime things of the entire universe in the manifest Imām(c) and enumerated them in the number one. Allāh renews this great miracle in the spiritual resurrection of every *ʿārif* so that, by seeing it with the inner eye, he may attain absolute recognition. By the grace of the Imām(c) of the time, the gems and pearls of wisdom and recognition are scattered throughout our books, which you can see.

There is not the slightest doubt that an ardent lover (*mu'min-i ʿāshiq*) can only meet their Sustainer in the Sacred Sanctuary after undergoing many trials and difficulties, both physical and spiritual.

When a person, after dying the death for the sake of recognition whilst living, reaches the Sacred Sanctuary and holds the Hidden Book (*kitāb-i maknūn*) in their right hand, this is their book of deeds, given to them in their right hand. Thus, their reckoning is made easy and they return to their people with joy and happiness.

18th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 15

In today's article, we will memorise a beautiful Qur'ānic word: *laṭīf*^{an} (17:104). It can also be referred to as the law of enfolding (*qānūn-i laṭīf*).

Laṭīf means enfolded or enclosed. This means that Allāh, the Most Merciful of the merciful (*arḥamu'r-rāḥimīn*), enfolds all people during the spiritual resurrection of only one *ᶜāsḥiq* and *ᶜārif* of Mawlā and brings them before Himself in the Sacred Sanctuary. During this, all people become the Single Soul (*nafs-i wāḥidah*).

Thus, blessed are all those *ᶜazīzān*, who together serve knowledge and thus become knowledgeable themselves. In my opinion, the fortunate souls of all of you *ᶜazīzān*, as well as those of the entire *jamāᶜat*, had reached the Sacred Sanctuary in the time of Ḥujjat-i Qā'im$^{(c)}$.

There are many veils over the secrets of recognition. Remove these one by one through the knowledge of certainty (*ᶜilmu'l-yaqīn*) until you attain absolute certainty that you are in the luminous paradise = the Sacred Sanctuary of the manifest Imām$^{(c)}$.

19th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 16

The Sacred Sanctuary is also the sacred valley of *ṭuwā* (20:12). It is also Mount Sinai (23:20). It is the mountain (*jabal*, 7:171) that was raised as a canopy (*ẓullah*) over the children of Isrā'īl (2:63, 4:154). Great miracles abound here, as Allāh enfolds and unfolds the universe with His blessed hand (21:104). Here, there are enfolded universes (*maṭwiyyāt*) (39:67).

O lovers of the Imām(c) of the time! May the sacred love for your pure Imām be blessed for you! Progress through knowledge, worship, and true obedience so that the light of the manifest Imām(c) rises in your forehead (*jabīn*). But how can such a great work (*kār-i buzurg*) be accomplished in a few days? Strive hard, work hard, work very hard; become one who is constantly in remembrance (*dā'imu'z-zikr*); always do *giryah-ū zārī*. Remember, it is possible to attain recognition of the paradise of Sacred Sanctuary whilst living.

Refer to the Qur'ān! Has Allāh promised to show His signs = miracles? Is not Imām's recognition extremely important in [the teachings of] the Qur'ān and Prophetic traditions? If so, why is it so? It is Allāh's will that He has kept everything in the manifest Imām(c) (36:12). Therefore, your wisdom lies in seeking the pleasure of Allāh and the Prophet(s) through obedience to the Imām(c) of the time. *Āmīn*! *Summa āmīn*!

20th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 17

Question: Does the Sacred Sanctuary refer to the sanctuary of light of the manifest Imām(c), which is the paradise of the personal world? Answer: Yes.

Thus, Allāh's blessed saying about the manifest Imām(c) (36:12) has various forms of Divine manifestations and miracles in the paradise of the personal world.

Although everything is encompassed in the sanctuary of light = the Sacred Sanctuary of the manifest Imām(c), the Imām(c) himself is not limited. Nevertheless, his recognition can be attained. This recognition is the pinnacle of *ᶜārif's* self-recognition. As the Imām(c) from the progeny of Prophet Muḥammad(ṣ) is the locus of manifestation (*maẓhar*) of Divine light, his recognition is God's recognition.

Every miracle in the Sacred Sanctuary = paradise, is theophanic (*tajalliyyātī*). For instance, the Hidden Book there is an overpowering *ta'wīlī* miracle, in which all the secrets of the noble Qur'ān are gathered. From each of its theophanies, the Imām(c) of the time (may my soul be sacrificed for him) teaches a Qur'ānic secret. The fountainhead of theophanies never ceases, nor do the secrets of the noble Qur'ān ever come to an end.

The Hidden Book (56:77-79) has many names, each of which has many spiritual theophanies. *Al-ḥamdu li'llāhi rabbi'l-ᶜālamīn.*

21st December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 18

A wisdom-filled *farmān* of Ḥaẕrat-i Mawlānā Imām Sulṭān Muḥammad Shāh(c) is: "We are the light of both ᶜAlī and the Prophet".[8] This comprehensive *farmān* of the exalted Imām(c) is a wisdom-filled exegesis of the verses of light. It contains the glad tidings of Sacred Sanctuary = paradise, for the lovers of the Imām(c) of the time, because the Imām(c) of the time is Allāh's living Supreme Name and the living paradise.

Those believing men and women who recognise their Imām(c) of the time in the light of knowledge of certainty (*ᶜilmu'l-yaqīn*) are truly blessed. The stages of the eye of certainty (*ᶜaynu'l-yaqīn*) and the truth of certainty (*ḥaqqu'l-yaqīn*) have not yet been crossed, but the kind Mawlā is the generous advocate and the merciful cherisher. He possesses the means of the religious hierarchs (*ḥudūd-i dīn*) and he is also the causer of all causes (*musabbibu'l-asbāb*), *āmīn*!

According to a Qur'ānic saying, a hidden = spiritual resurrection occurs during the time of every Imām(c), which is a blessing for everyone. This is because the Imām(c) is first for the righteous (*muttaqīn*), and secondly for all people.

21st December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 19

The Compassionate (*Ḥaẕrat-i Raḥmān*) imparted the spiritual = luminous teachings of the wise Qur'ān through the Supreme Name. Through this, He spiritually and intellectually created every Perfect Human Being (*insān-i kāmil*) after their physical creation and completion, and thus taught them the *ᶜilmu'l-bayān* = the knowledge of *ta'wil*. In the Sacred Sanctuary, the sun and the moon are one, and thus their rising, setting and rotation follow the same reckoning. There, stars and trees prostrate together. It is Allāh Who separated and raised the heavens of the personal world from its earth and established the balance of knowledge and wisdom in the heavens of the Sacred Sanctuary, so that you may correctly weigh the realities and recognitions only after reaching there (55:1-7).

Profound wisdom (*ḥikmat-i bāliġah*), or the wisdom that reaches the Sacred Sanctuary, permeates each verse of the wise Qur'ān. Thus, the topics of the Qur'ān are like streams originating from the fountains of the Sacred Sanctuary = paradise; or they are like its praiseworthy, peaceful, long shadows (*ẓill-i mamdūd*, 56:30). For example, repentance (*tawbah*), returning (*rujūᶜ*), Allāh's vision (*liqā'i'llāh*), vision (*dīdār*), speech (*kalām*), allusion (*iṡẖārah*), the greatest secret of the Image of the Compassionate (*ṣūrat-i Raḥmān*), merging in Allāh (*fanā' fi'llāh*), the secrets of the ascensions (*maᶜārij*) of the Prophets(ᶜ), the light of Muḥammad(ṡ) = Pen (*qalam*), and the light of ᶜAlī(ᶜ) = Tablet (*lawḥ*). In short, all secrets lie in this paradise of recognition = the Sacred Sanctuary.

22nd December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 20

It is said in a *ḥadīṯ*: "Seventy thousand will enter paradise without undergoing reckoning".[9]

By God's command, every Imām(c) from the progeny of Muḥammad(s) and inheritor of ᶜAlī(c), brings about a hidden and spiritual resurrection in his time in the personal world (17:71), in which the spiritual gathering (*ḥaṯhr*) of all the world's people occurs. From among these people, Allāh turns seventy thousand very special, faithful souls into angels. These seventy thousand angels circumambulate the Prosperous House (*baytu'l-maᶜmūr*, 52:4) which lies in the heavens of the Sacred Sanctuary and is the rank of the Imām(c) of the time. This means that the light of the Imām(c) of the time is the Prosperous House, i.e., the house of Allāh in which God's vision and all His treasures are found. Each of these seventy thousand angels is a personal world as well as a spiritual universe. It is extremely important to carefully reflect on these concepts.

Question: The noble prophetic tradition also mentions the reality, which is mentioned in the holy Qur'ān. Which verse of the Qur'ān says that, by Allāh's mercy, some people can enter paradise without undergoing reckoning?

Answer: "Indeed, Allāh gives sustenance to whomever He wills, without reckoning" (3:37). That is, Allāh gives infinite bounties of the Sacred Sanctuary to whomever He wills without the hardship of the spiritual resurrection. Here, the word "*ḥisāb* (reckoning)" means the hardship of the spiritual resurrection. This relates to the story of Ḥaẕrat-i Maryam(c), who was receiving knowledge from God's proximity (*ᶜilm-i ladunnī*) without having undergone the hardship of the spiritual resurrection. Also see: 3:27 and 2:212.

22nd December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 21

The above-mentioned paradise exists in two places: First, the blessed forehead (*jabīn*) of the manifest Imām(c); and second, the great circle of the Dais (*kursī*), i.e., the Universal Soul, which is the all-encompassing light of the manifest Imām(c) that encompasses the universe. Furthermore, if you merge yourself in the Imām(c) of the time as you ought to, then by God, the light of the manifest Imām(c) will also rise in your blessed forehead and reveal the wonders and miracles of the Sacred Sanctuary mentioned in this series of articles. Many Qur'ānic testimonies can be provided about this reality, but I am certain that my *ᶜazīzān* [already] know it. They remember the sublime spiritual teachings of Ḥujjat-i Qā'im(c), i.e., the *farmāns* of Mawlānā Sulṭān Muḥammad Shāh(c) (may my soul be scarified for him), relating to spiritual progress.

Ḥujjat-i Qā'im(c) confidentially said that you should experience taking your soul out of your body once during your lifetime. This is not an ordinary act; it is the wisdom-filled account of spiritual resurrection and the destination of ᶜIzrā'īl. According to another *farmān*, a *mu'min* cannot merge with the Imām whilst alive, but only after death. This clearly means that a *mu'min* who experiences the death for the sake of recognition (*ᶜārifānah mawt*) whilst alive becomes merged in the Sacred Sanctuary, i.e., the sanctuary of the light of the manifest Imām(c). *Al-ḥamdu li'llāhi rabbi'l-ᶜālamīn*.

23rd December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 22

It is said in *sūrah-yi Burūj*: "But it is a glorious Qur'ān, (inscribed) in a Guarded Tablet" (85:21-22). Who was the door (*bāb*) to the knowledge and wisdom of the holy Prophet(ṣ)? Answer: Mawlā ᶜAlī(c). Thus, one of Mawlā ᶜAlī(c)'s sayings is: "I am the Guarded Tablet".[10] Indeed, the light of the holy Prophet(ṣ) is the Divine Pen and the light of ᶜAlī(c) is the Guarded Tablet. Thus, the light of the manifest Imām(c) is the Guarded Tablet in which the glorious Qur'ān is inscribed.

It is said in *sūrah-yi Qāf*: "*Qāf*. By the glorious Qur'ān" (50:1). [*Ta'wīlī* purport:] By the Pen and the Guarded Tablet = Glorious Qur'ān, i.e., by the light of Muḥammad(ṣ) and the light of ᶜAlī(c). What follows is the complement to the oath. Thus, the esoteric wisdom of the Qur'ān lies in the recognition of the light of Muḥammad(ṣ) and ᶜAlī(c), which is in the treasures of the Sacred Sanctuary.

It is said in *sūrah-yi Ṭūr* (52:1-7). Translation and Wisdom: By the Mount (i.e., the mountain of intellect), and by the written book (i.e., the book inscribed on subtle particles), and by the Prosperous House (*baytu'l-maᶜmūr*), and by the exalted roof (i.e., Sacred Sanctuary), and by the surging ocean (i.e., the ocean of knowledge upon which rests the Supreme Throne), the chastisement of your Lord will surely occur (i.e., spiritual resurrection, which entails many hardships in its initial stages).

24th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 23

The beginning of *sūrah-yi Baqarah* says: "*Alif-lām-mīm* is that book in which there is no doubt (i.e., it contains only certainty), a guidance for the righteous" (2:1-2).

Mawlā ᶜAlī(ᶜ), who imparts the Qur'ān's *ta'wīl* (*mu'awwil-i Qur'ān*), said: "*Anā ẕalika'l-kitābu lā rayba fihi*".[11] Translation: I am that (speaking) book (45:29) in which there is no doubt. It contains clear guidance for the righteous.

Ḥaẕrat-i Mawlānā ᶜAlī(ᶜ) has said: "*Anā khāzinu ᶜilmi'llah*".[12] Translation: I am the treasurer of the Divine knowledge, i.e., I possess the treasure of knowledge and wisdom of the wise Qur'ān. In reality, Mawlā is both the treasure and the treasurer.

O *ᶜazīzān*! Read the wisdom-filled sayings of Mawlā ᶜAlī(ᶜ) with heart and soul, with ardent love, and memorise their meanings. This will help you to understand Qur'ānic wisdom. For, Allāh is wise (*ḥakīm*), the mighty Qur'ān is wise, and pure Mawlā is wise too.

See *Kawkab-i Durrī*[13] for the sayings of Mawlā ᶜAlī(ᶜ).

24th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 24

It is said in *sūrah-yi Muṭaffifīn*: "Nay, the record of the righteous is indeed in the *ʿIlliyyīn* (i.e., the book of the sublime personalities). And what do you know what the *ʿIlliyyūn* (i.e., record of the sublime personalities) is? It is a written book that can only be seen (with the inner eye) by those who are close to God (*muqarrabūn*)" (83:18-21). In other words, it is the Sacred Sanctuary, which is the exalted rank of the oneness of the lights of the Universal Intellect, the Universal Soul, *Nāṭiq*, *Asās* and the manifest Imām. This Sacred Sanctuary is the paradise of the Personal World, which the near ones (*muqarrabīn*), i.e., those who attain recognition (*ʿārifīn*), observe and thus attain absolute recognition. This is a special description of the Sacred Sanctuary. It is Allāh's grace, which He grants to whomever He wills.

Question: Is there the experience of chastisement at the start of spiritual resurrection? Answer: Yes.

Question: Why is that? Answer: There is a great wisdom and expediency in it. It is a great sacrifice; a very great sacrifice as well as the spiritual martyrdom.

It is said in *sūrah-yi Maryam*: "There is not one of you who will not go down into it (i.e., hell). This is a decisive decree of your Lord, which will be fulfilled by Him. Then We shall save those who fear God, and leave the unjust therein fallen on their knees" (19:71-72).

The rank of the oneness of the lights of the Universal Intellect, the Universal Soul, *Nāṭiq*, *Asās* and the manifest Imām(c)! *Subḥāna'llāh*!

25th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 25

The above-mentioned paradise of the personal world is linked to the universal paradise regarding the attainment of which it has been decreed to vie with each other (57:21, 3:133). This universal vying is extremely difficult and cannot be described in full. In short, paradise will only be given to the righteous people who will vie for the attainment of the personal world and the universal paradise by complying with all necessary preconditions. However, the kingdom of the kings of paradise is impossible without subjects. Thus, everyone will be brought into paradise because the Imām(c) from the progeny of Muḥammad(s), who is the ᶜAlī(c) of the time, is both the Imām of the righteous as well as the Imām of humanity, *al-ḥamdu li'llahi rabbi'l-ᶜālamīn.*

Carefully read the subject of "vying (*sabqat*)" in the wise Qur'ān and understand the wisdom that the foremost (*sābiqūn*) are the nearest ones (*muqarrabūn*, 56:10-11).

25th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 26

It is said in *sūrah-yi Naml*: "Say: None in the heavens and the earth knows the unseen except Allāh, and they know not when they will be raised (*yubᶜaṣūn*). Nay, but their knowledge fails as to the Hereafter, nay they are in doubt about it, nay they are blind to it" (27:65-66).

If the knowledge of resurrection and hereafter were absolutely unattainable, no objection would have been raised here regarding some people. However, it is clear that this is not impossible; rather, it is possible. Thus, it is obligatory for wise people to undertake strenuous spiritual exercise (*riyāẓat*) under the special guidance of the Imām(c) of the time, in order to enter the personal world. This will, God willing, open the door to the death of the carnal soul and the spiritual resurrection, and enable them to attain the knowledge of the resurrection and the hereafter.

26th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 27

Read Part 26 repeatedly to understand the importance of the knowledge of resurrection and the Hereafter. The holy Qur'ān does not condemn spiritual blindness for the sake of condemnation alone, but uses the word "*ᶜamūn* (blind)" to warn and guide, so that people of intellect may benefit from Qur'ānic wisdom. This is the purpose of all such verses in which spiritual blindness is condemned. As it is said in *sūrah-yi Banī Isrā'īl*: "Whoever remains blind here will be blind in the Hereafter and even farther from the path (than the physically blind)" (17:72).

The wise Qur'ān is the Divine doctor's hospital, in which there is complete treatment for every spiritual patient from the world of humanity. Therefore, it is extremely necessary for every prudent person to benefit from the Qur'ānic wisdom. Just as leaving a physical disease untreated can lead to other diseases, the same applies to spiritual diseases.

O *ᶜazīzān*, the spiritual life can only be acquired through remembrance (*ẕikr*), worship (*ᶜibādat*), shedding tears (*giryah-ū zārī*), and knowledge and wisdom. May Allāh guide and help everyone, *āmīn*!

26th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 28

Ḥaẕrat-i Mawlānā Imām Sulṭān Muḥammad Shāh(c) (Ḥujjat-i Qā'im) said: "Paradise is where there is (spiritual) *dīdār* (vision)" (*Kalām-i Imām-i Mubīn*, part I, Manjevadi, 25-12-1893).

"You will enter Paradise in the attire of the luminous body" (*Kalām-i Imām-i Mubīn*, part I, Manjevadi, 28-12-1893).

Luminous body (*nūrānī badan*) = subtle body (*jism-i laṭīf*) = garments (*labūs*, 21:80), shirts (*sarābīl*, 16:81), *ibdāᶜī* body (*jussah-yi ibdāᶜiyyah*). It is said in a noble prophetic tradition: "The soul of the *mu'min* after death is in a body (i.e., luminous body) like his body in this world". The only difference is that the worldly body was dense and the one after death is subtle and luminous.[14]

Question: If a *mu'min* dies (the death of the carnal soul) whilst living, does their soul reside in the subtle body or the dense body? Answer: It is in both. In other words, it is in paradise as well as in this world. *Al-ḥamdu li'llāhi rabbi'l-ᶜālamīn.*

27th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 29

It is said in *sūrah-yi Raᶜd*: "It is He who shows you the lightning (*barq*, i.e., *jus̱s̱ah-yi ibdāᶜiyyah* or *nūrānī badan*), for fear and yearning (to enter it), and produces the heavy clouds" (13:12).

The miracles of the external world (*āfāq*) and the internal world (*anfus*) are both apparent and hidden, and the greatest of the apparent miracles is the lightning body (*barqī badan*) = luminous body (*nūrānī badan*) = *ibdāᶜī* body (*jus̱s̱ah-yi ibdāᶜiyyah*). There is indeed a wisdom-filled death whilst living for the *ᶜārif* here too, but it is not like the death experienced in the stage of ᶜIzrā'īl; rather, it is merely a state of fear because it is the luminous *dīdār* of the Imām(c) of the time.

As we have mentioned several times with reference to a noble prophetic tradition, every verse of the wise Qur'ān has an apparent and a hidden meaning. This clearly means that every story in the holy Qur'ān has an apparent and a hidden aspect. Thus, the story of Mūsā(c) is also in accordance with this law of apparent and hidden meanings. The hidden meaning of a verse is its esoteric wisdom. As a true, ardent lover of Mawlā, you will now be absolutely certain that the *ta'wīl* of the wise Qur'ān began with the holy sayings of Ḥaẕrat-i Mawlānā ᶜAlī(c), and continues with the chain of the light of Imāmat. For it would be contrary to the law of Divine mercy if the Qur'ān and the chain of light were present in the world but Qur'ānic wisdom disappeared. Rather, just as Allāh's Book and Allāh's light are present in this world, the wisdom of the Qur'ān also remains available and attainable for the lovers.

28th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 30

[It is said in a prophetic tradition:] "Indeed, the Qur'ān has a *ẓāhir* (exoteric form) and a *bāṭin* (esoteric meaning), and the *bāṭin* has seven *bāṭins*".[15]

Read *sūrah-yi Baqarah* (2:55-56) carefully. These people were the religious hierarchs (*ḥudūd-i dīn*) or the foremost *mu'mins*, and therefore underwent a miraculous death whilst living. This was a miracle of the *maẓhar* of Divine light, i.e., the manifest Imām(c), and it is necessary to experience it to attain recognition (*maᶜriſat*). This reality is evident in the words: "*wa antum tanẓurūn* (and you were seeing)". Had their death been physical rather than for the sake of recognition (*ᶜirfānī*), they would not have seen anything because a person immediately loses the light of the heart and brain in the event of accidental death. At the stage of *ᶜIzrā'īl*, however, a *mu'min's* soul is seized repeatedly without loss of consciousness. In fact, the *sālik* listens to the *ẕikr* of Ḥaẓrat-i ᶜIzrā'īl's Supreme Name, the blowing of Ḥaẓrat-i Isrāfīl's trumpet (*ṣūr*), and the glorification (*tasbīḥāt*) of the world of particles (*ᶜālam-i ẕarr*). He also sees that the soul is spread throughout the universe, and so on, while only its lower end remains in the brain to maintain consciousness. It is amazing that there is a confluence of life and death here too, in which there are infinite secrets.

28th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 31

The following noble prophetic tradition is taken from the book: *The Holy Ahl-i Bayt in the Prophetic Traditions*: "Verily, Fāṭimah, ᶜAlī, Ḥasan and Ḥusayn(ᶜ) are in the Sacred Sanctuary (*ḥaẓīratu'l-qudus*, i.e., Paradise), in a white dome-shaped edifice, whose roof is the Throne of the Compassionate (*ᶜarsh-i Raḥmān*)".[16]

We request an Urdu translation of the above-mentioned blessed book. This faith-illumining and soul-nourishing book also contains the following blessed saying of the Master of the most comprehensive words (*Ṣāḥib-i jawāmiᶜu'l-kalim*): "O ᶜAlī, you are to me as Hārūn was to Mūsā, except that there will be no Prophet after me".[17] According to this profound wisdom, all the apparent and hidden virtues and perfections of Ḥaẓrat-i Imām Hārūn(ᶜ), Mūsā(ᶜ)'s minister, are also ascribed to Mawlā ᶜAlī(ᶜ) [i.e., the holy Prophet(ṣ)'s minister].

The wise Qur'ān mentions the names of Ḥaẓrat-i Mūsā(ᶜ) and Ḥaẓrat-i Hārūn(ᶜ) 136 and 20 times respectively. Thus, the names of Mūsā(ᶜ) and Hārūn(ᶜ) mirror the light of Muḥammad(ṣ) and ᶜAlī(ᶜ), and every wise *mu'min* should walk across this wonderful bridge of wisdom to behold the wonders and marvels of knowledge and wisdom. God willing, we will share an example of this wisdom-filled practice.

29th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 32

It is said in *sūrah-yi An^{m}biyā* (21:48): "And verily We granted to Mūsā and Hārūn the criterion (*furqān* = miracle, *Tawrāt*), and a light, and a *ẕikr* (remembrance = the Supreme Name) for the righteous ones (*muttaqīn*)".

If this noble verse is contemplated in the light of the blessed saying of the Chief$^{(ṣ)}$ of the prophets and messengers, many great fundamental wisdoms will be revealed. In other words, Mūsā$^{(c)}$ and Hārūn$^{(c)}$ represent the holy Prophet$^{(ṣ)}$ and Mawlā ᶜAlī$^{(c)}$ respectively, and righteous people were present at both times. The most wonderful and marvellous wisdom is that the criterion (*furqān* = miracle), light, and remembrance (= Supreme Name), which God gives to the Prophet and the Imām, are meant for the righteous people.

Thus, the wisdom of every *mu'min* lies in searching for the secrets of Muḥammad$^{(ṣ)}$ and ᶜAlī$^{(c)}$ in the story of Mūsā$^{(c)}$ and Hārūn$^{(c)}$. God willing, you will succeed. This is the very purpose of the *ḥadīṯ* of resemblance to Hārūn$^{(c)}$ (*ḥadīṯ-i mumāṯilat-i Hārūnī*). Here, the following question must be asked: What wisdom does the word "*manzilat*" allude to in this *ḥadīṯ*? Answer: "*Manzilat*" comes from the word *manzil*, meaning place of descent or landing. Whatever revelation Allāh sent to Mūsā$^{(c)}$, its spiritual and luminous *ta'wīl* was revealed directly or indirectly to Hārūn$^{(c)}$. Therefore, Hārūn$^{(c)}$ had the *manzilat* of luminous *ta'wīl* from Mūsā$^{(c)}$, and according to the prophetic tradition, the same relationship of luminous *ta'wīl* existed between the holy Prophet$^{(ṣ)}$ and Mawlā ᶜAlī$^{(c)}$. As the master of the luminous *ta'wīl*, Mawlā ᶜAlī$^{(c)}$ is the Speaking Qur'ān (*Qur'ān-i Nāṭiq*), i.e., the light of the book (5:15) and the Master of the *ta'wīl*.

29th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 33

Question: Could you tell us something about Ẕu'l-Qarnayn?

Answer: God willing, with the help of the Imām(c) from the progeny of Prophet Muḥammad(s), I can share with you a few wisdoms. Firstly, Ẕu'l-Qarnayn was certainly not a worldly king; he was actually the Imām(c). As Mawlā ᶜAlī(c), the Speaking Qur'ān, said, "*Anā Ẕu'l-Qarnayn*",[18] i.e., "I am Ẕu'l-Qarnayn". Ẕu'l-Qarnayn literally means "the one with two horns". This refers to the trumpet of resurrection, as its sound is in two parts. As every great thing in religion is based on the principle of the confluence of two rivers, so too is the trumpet of resurrection. Therefore, Ẕu'l-Qarnayn refers to the Lord of the trumpet of resurrection = the Imām. Although Ẕu'l-Qarnayn's journey was in the personal world, he was not alone; he was in fact guiding a spiritual wayfarer (*mu'min-i sālik*), i.e., *ᶜārif*.

At the beginning of the story of Ẕu'l-Qarnayn, it is said: "Indeed We established him in the earth (of the personal world), and We gave him the means of everything" (18:84). This is indeed an exegesis of the universal of the manifest Imām(c) (*kulliyyah-yi Imām-i mubīn*, 36:12), and not a praise of any worldly king.

Thus, Ẕu'l-Qarnayn, i.e., the Imām(c), guided the spiritual wayfarer (*sālik* = *ᶜārif*), to the Sacred Sanctuary, where the desired destination was reached. As there are only secrets and veils there, it is said that he first went west and saw the sun setting in black water. If that is not a heavy veil and a tough test, then what else could it be?

30th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 34

The holy Prophet(ṣ) said: "O ᶜAlī, there is a (great) treasure in paradise for you, and indeed you are the Ẕu'l-Qarnayn of that (paradise)".[19] This treasure is that of the Sacred Sanctuary = paradise = the universal of the manifest Imām (*kulliyyah-yi Imām-i mubīn*, 36:12).

The east and west referred to in the story of Ẕu'l-Qarnayn(c) are not those of planet Earth, but of the Sacred Sanctuary, i.e., paradise of the personal world, where east and west are one and the same place. This place is both singular and plural. There, the sun is not worldly; rather, it is the light of *azal*, which represents every bright thing. Thus, it is the sun and the moon; it is a star and stars; it is light and lights; and it has hundreds of names. In short, Ẕu'l-Qarnayn(c), meaning "the master of the trumpet (*ṣāḥib-i nāqūr*)", refers to the manifest Imām(c).

A Bedouin asked the holy Prophet(ṣ) about the trumpet of resurrection. The holy Prophet(ṣ) said that it is a horn (*qarn*), meaning a horn that makes a loud sound when air is blown into it. The holy Qur'ān tells us that the trumpet is blown twice (39:68). Therefore, these are two horns (*qarnayn* = two *qarn*). Referring to the wise Qur'ān, I have repeatedly mentioned the confluence of all special and great things, because everything except the Divine essence (*Ẕāt-i Subḥān*) exists in pairs (36:36).

30th December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 35

Read the following blessed saying of the Commander of the Faithful, the Speaking Qur'ān, Ḥaẕrat-i Mawlānā ᶜAlī(ᶜ), in the book *Kawkab-i Durrī*: "*Anā Ẕu'l-Qarnayni hāẕihi'l-ummah*".[20] Translation: "I am the Ẕu'l-Qarnayn of this community". Mawlā(ᶜ) has also said: "*Ana'l-laẕī anfukẖu fi'n-nāqūr*".[21] Translation: "I am the one who blows the trumpet", i.e., I am the one who blows the trumpet during the spiritual and *ᶜirfānī* resurrection and thus cause the hidden spiritual resurrection of the personal world.

The above book also mentions the following prophetic tradition: "O people! Among you is the one who will fight for the sake of the *ta'wīl* of the Qur'ān, just as I have fought for its *tanzīl*". The people asked him: "Who is he, O God's Messenger?". The holy Prophet(ˢ) replied: "The one who is mending the shoe".[22]

Question: How does the ᶜAlī(ᶜ) of the time fight for the *ta'wīl* of the Qur'ān? Are there any specific examples of this? Answer: By God's command (17:71), the Imām(ᶜ) of the time brings about a hidden spiritual resurrection in the personal world of his religious hierarchs (*ḥudūd-i dīn*). This spiritual resurrection is also the battle of the *ta'wīl* of the Qur'ān for the purpose of inviting people to Islām. Thus, all people enter the true religion through this battle of *ta'wīl*, i.e., the power of resurrection.

31st December 2001

Sacred Sanctuary = Paradise of the Personal World

Part 36

There is never any change in the Allāh's habit (*sunnat*), but there is constant renewal (*tajaddud*) in it. Thus, it is Allāh's habit to renew the hidden spiritual resurrection for the perfect ones and those who attain recognition (*kāmilīn-ū ᶜārifīn*). This is because all the invaluable treasures of knowledge, wisdom and recognition are hidden behind the veils of resurrection. Therefore, a hidden spiritual resurrection necessarily occurs during the time of every true Imām(c), as Ḥakīm Pīr Nāṣir-i Khisraw(q) says in his *Dīwān*:

Huwa'l-awwal, huwa'l-ākhir, huwa'ẓ-ẓāhir, huwa'l-bāṭin
Munazzah Mālikuʾl-mulkī kih bī-pāyān ḥashr dārad [23]

Translation: He is the foremost of all, the last of all; He is the most manifest and the most hidden. He is pure and the master of a kingdom with infinite resurrections.

Infinite resurrections mean that the chain of resurrections has no beginning and no end. Therefore, wherever resurrection is mentioned in the wise Qur'ān, it actually refers to the renewal of resurrection. It is also worth remembering that, after the revelation of the Qur'ān, whenever a spiritual resurrection occurred for a *kāmil* or an *ᶜārif*, it manifested itself in the form of the *ta'wīl* of the Qur'ān. This is because the greatest, the all-embracing and the all-encompassing benefit of resurrection is the *ta'wīl* of the Qur'ān, which is gathered in the Sacred Sanctuary. *Al-ḥamdu li'llāh*!

1st January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 37

The *ta'wīl* of the wise Qur'ān comes in the form of a hidden spiritual resurrection. See *sūrah-yi Aᶜrāf* (7:52-53).

Allāh chose Ḥaẓrat-i Yūsuf(c) to teach him the knowledge of *ta'wīl* (12:6). Ḥaẓrat-i Yūsuf(c), the entrusted Imām, was given the knowledge of *ta'wīl* in the personal world and in the Sacred Sanctuary (12:21).

God said: "Indeed, We gave to Ibrāhīm(c)'s progeny the Book and the wisdom and We gave them a great (spiritual) kingdom" (4:54).

Thus, as long as the Qur'ān and wisdom exist, the spiritual kingdom (Imāmat) of Ibrāhīm(c)'s progeny, i.e., Muḥammad(ṣ)'s progeny, will also continue. In the story of Yūsuf(c), the king (*malik*) refers to the permanent Imām (*Imām-i mustaqarr*). However, he does not necessarily need to be physically present in Egypt. In fact, the word *malik* is used in the entire Qur'ān to refer to God and, after Him, to the Imām(c). This is the decision of the above-mentioned noble verse.

See the twenty-one wisdoms of the word *ta'wīl* in the book: *A Thousand Wisdoms*.[24]

Also read the succinct yet comprehensive explanation of the progeny of Ibrāhīm(c) in *A Thousand Wisdoms*,[25] and in the Arabic edition of *Daᶜā'imu'l-Islām*.[26] In fact, it would be even better if you carefully read the entire chapter on *Walāyat* in this book.

2nd January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 38

The following tradition is narrated by the Commander of the faithful, ᶜAlī(ᶜ) ibn-i Abī Ṭālib(ᶜ): When the noble verse "And warn your nearest kindred" (26:214) was revealed, the holy Prophet(ṣ) gathered the family of Banī ᶜAbdu'l-Muṭṭalib, consisting of forty men, around a table spread with one bowl of milk and one goat's leg. Ten young men among them were so voracious that each could eat a whole goat and drink a canteen bag of milk by himself. Nevertheless, they all ate and drank until they were full. Abū Lahab was also with them that day. After they had finished eating, the holy Prophet(ṣ) addressed them, saying: "O Banī ᶜAbdu'l-Muṭṭalib, obey me and you will become the kings of the earth and its rulers. Indeed, God did not send a prophet without also appointing a legatee (*waṣī*), a vizier (*wazīr*), a brother (*akẖ*), an heir (*wāriṣ*), and a plenipotentiary (*walī*). So today, who amongst you will be my legatee, my heir, my plenipotentiary, my brother and my vizier?" There was complete silence when they heard this, but the holy Prophet(ṣ) invited each one of them individually for the sake of the completion of proof. No one accepted until only I [i.e., Mawlā ᶜAlī(ᶜ)] remained. I was the youngest of them all. When the holy Prophet(ṣ) offered me this invitation, I respectfully replied: "O God's Messenger! I will be your legatee, vizier, brother, heir and plenipotentiary". The holy Prophet(ṣ) then said: "Yes, O ᶜAlī! You are indeed my legatee, my vizier, my brother, my heir, and my plenipotentiary".

When Banī ᶜAbdu'l-Muṭṭalib left the gathering, Abū Lahab said to them: "Did you not see today that your companion Muḥammad is a sorcerer? He put a goat's leg and a bowl of milk in front of you, and yet you were all full". Hearing this, they all started to laugh and mock Ḥaẓrat-i Abū Ṭālib(ᶜ), saying: "your son has become superior to you".[27]

3rd January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 39

In Part 38, the noble prophetic tradition of Banī ᶜAbdu'l-Muṭṭalib was cited. Is this not part of the true foundation of religion? Answer: Why not! For those who love light, it is a guiding lamp that never goes out. *Subḥāna'llāh*! No one except God can truly praise the Master of comprehensive words [i.e., the Prophet Muḥammad(ﷺ)]. May God increase our amazement and love for the wisdom-filled speech of His beloved Messenger(ﷺ).

This noble prophetic tradition not only mentions all the fundamental realities of the true religion, but also tells us that the true obedience is rewarded in the form of the kingdom of paradise. Many articles have been written on this theme.

God has promised the true *mu'mins* in the personal world that He will make them vicegerents in the earth, just as He made vicegerents of those who came before them (24:55).

This means that He will transform them from dense to subtle; they will become kings of the universal paradise in the *ibdāᶜī* body (*jussah-yi ibdāᶜiyyah*). This body reigns over the universal paradise and can travel to all planets, stars and through space. Also, it is linked with the spiritual world, which is of great importance as it is the true paradise. Do not forget the verse (6:165) on the subject of vicegerency either. It contains many glad tidings and blessings for you, *āmīn*, *āmīn*!

4th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 40

O spiritual brothers and sisters! The greatest treasure of all the secrets of the Qur'ān and the manifest Imām(c) is hidden within the personal world. If you have high aspirations and true love of the Imām(c) of the time, he can guide you to the personal world. The manifest Imām(c) first guided Ādam(c) to the personal world through the Supreme Name.

In every hidden spiritual resurrection, the Imām(c) of the time (may my soul be sacrificed for him) guides the *kāmilīn* and *ʿārifīn* to the desired destination of the Sacred Sanctuary.

If, due to the abundance of supreme remembrance, you die at the beginning of the hidden spiritual resurrection, this will not be the death of your soul (*rūḥ*), but rather the death of your carnal soul (*nafs*). As a result, you will gain absolute sovereignty over self and universe. You should then do *giryah-ū zārī* in gratitude, as every promise made by Allāh and the Prophet(ṣ) has been fulfilled in your favour. Be careful not to commit an act of ingratitude.

Question: What is the difference between the great kingdom of the progeny of Ibrāhīm(c) and the progeny of Muḥammad(ṣ) (*mulkᵃⁿ ʿaẓīmᵃⁿ,* 4:54), and the great kingdom of paradise (*mulkᵃⁿ kabīrᵃⁿ*, 76:20)? Answer: The words "*ʿaẓīm*" and "*kabīr*" have the same meaning ['great'], so this refers to the same great kingdom or emperorship of Ḥaẓrat-i Imām(c).

Just as the benevolent Lord made the special *mu'mins* of Ḥaẓrat-i Mūsā(c) and Ḥaẓrat-i Hārūn(c) kings (*mulūk,* 5:20), He can also make the true *mu'mins* of His beloved Prophet(ṣ) and his successor (Imām(c)) the kings of Paradise. This is beyond doubt for the wise.

5th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 41

The renewal (*tajaddud*) of the Divine habit occurs in the personal world of the prophets(c), the Imāms(c) (*awliyā'*), and their physical hierarchs (*ḥudūd-i jismānī*). This secret should be kept in mind that the esoteric and fundamental miracles are the same according to the Divine habit. Thus, the miracles of Ḥaẕrat-i ᶜĪsā(c) have an apparent as well as a hidden aspect. For example, read verses 3:49 and 5:110: Ḥaẕrat-i ᶜĪsā(c) used to make a bird of clay and breathe into it, bringing it to life by Allāh's command. In this, there is a magnificent *ta'wīl*: When a hidden spiritual resurrection takes place in one of the physical hierarchs, the souls of all the people in the world come to witness it. This is the story of the stage of Isrāfīl and ᶜIzrā'īl, in which a *mu'min* undergoes an intense spiritual resurrection, during which their soul is repeatedly seized and returned back to their body. In this way, the Lord of resurrection creates seventy thousand angels from believing souls by God's command. The *ta'wīl* of 'clay' is '*mu'min*', and the *ta'wīl* of making a bird from clay is making an angel from a *mu'min*.

See the following noble *ḥadīṯ* in *Buḵẖārī*: "Seventy thousand will enter Paradise without reckoning".[28] These are certainly the seventy thousand angels who visit the prosperous house (*baytu'l-maᶜmūr*) of the Sacred Sanctuary only once.

5th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 42

As mentioned earlier, seventy thousand angels are raised from the place of resurrection, i.e., the personal world [of the *ᶜārif*], and are therefore its copies and universes. In other words, each of these angels is a universal paradise and a vicegerency, i.e., kingdom, as promised in the Qur'ān (6:165, 24:55).

Allāh says in the holy Qur'ān: "And You give unlimited provision (of the paradise) to whomever You will, without reckoning (of the resurrection)" (3:27). These are 70,000 true *mu'min* men and women who enter paradise without any account. Each one of them is made an angel and a living universal paradise by Allāh. He established therein a religious vicegerency and kingdom, wherein there is an abundance of knowledge, wisdom and recognition. Praise be to Allāh for His favours and beneficence!

These realities and recognitions are absolutely certain. However, according to the saying: "*al-khalqu ᶜiyālu'llāh* (i.e., Humankind is Allāh's household)", all the people will enter paradise because its kingdoms are established on the basis of people's different ranks.

6th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 43

The miracles that Allāh bestowed upon Ḥaẕrat-i ᶜĪsā(ᶜ) are mentioned in two places in the wise Qur'ān (3:49, 5:110). The most fundamental of these miracles is that Ḥaẕrat-i ᶜĪsā(ᶜ) was a physical manifestation of the Supreme Name because his mother, Ḥaẕrat-i Maryam(ᶜ), was given the Supreme Name, as mentioned in the word "*kalimah*" (3:45, 4:171). As you believe that the Imām(ᶜ) of the time is the living Supreme Name of Allāh and encompasses everything that belongs to Allāh, how can the miracles of the prophets be outside of the manifest Imām(ᶜ)? Let us therefore explore the inner *ta'wīl* of the miracles of Ḥaẕrat-i ᶜĪsā(ᶜ) in the light of the luminous recognition of the Imām(ᶜ) of the time. Ḥaẕrat-i ᶜĪsā(ᶜ) spoke to people while in the cradle. Its *ta'wīl* is that when the spiritual resurrection of a *mu'min-i sālik* begins, the light of the manifest Imām(ᶜ) speaks in the voice of a newborn child.

The Qur'ān refers to this same miracle in the example of a gnat (2:26). Mawlā ᶜAlī(ᶜ) said, "I am the gnat [with which Allāh has coined a similitude]".[29]

Here, the sound of light manifests as either the buzzing of a mosquito or a ringing in the ears, for the sake of testing. This is also the beginning of the trumpet of resurrection, and Mawlā ᶜAlī(ᶜ) himself is the trumpet.[30] This aural light of the Imām(ᶜ) of the time, hidden behind the veil of the ringing in the ears, is also the angel appointed to counter the *jinn*.

God willing, the *ta'wīl* of the other miracles of Ḥaẕrat-i ᶜĪsā(ᶜ) will be covered in part 44.

7th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 44

By God's command, Ḥaẕrat-i ᶜĪsā(c) used to restore vision for those born blind. This raises the question: are there people who are born spiritually blind? Answer: Yes, and there are many — rather, they are innumerable. In fact, everyone is born without a spiritual eye except for those who exemplify "Light upon Light". Thus, it becomes evident that the miracle of Ḥaẕrat-i ᶜĪsā(c) has a *ta'wīl*, which is that he would heal the spiritually blind, and with Allāh's permission, their inner eyes would become illuminated. He used to revive the dead. There are two kinds of dead: the physically dead and the dead due to ignorance and negligence.

The greatest miracle of the Prophets(c) and the Imāms(c) is that they instil the spirit of knowledge and wisdom in the ignorant and negligent, bringing them to life in the truest sense. Thus, if we understand the inner *ta'wīl*, the miracle performed by Ḥaẕrat-i ᶜĪsā(c) is not unique; rather, it is an indication of the spiritual miracles performed by every Prophet and every Imām. *Al-ḥamdu li'llāhi rabbi'l-ᶜālamīn*.

Question: The son of Maryam(c) used to heal lepers. What is its *ta'wīl*? Answer: After making some progress on the spiritual journey, a light appears for the sake of trial, which is not beneficial. This must be left behind and further progress must be made, but this is impossible without the help of the true guide. Therefore, many people are unsuccessful at this stage and turn back. However, those who receive the guidance from the true guide continue to advance and gradually reach the final destination of the Sacred Sanctuary.

7th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 45

What is the *ta'wīl* of the heavenly table spread (*mā'idah*, 5:112-115)? Answer: The fruits and results of the Supreme Name, namely the miracles of knowledge and recognition, and the observation of the Sacred Sanctuary.

Question: Was this miracle only for Ḥaẕrat-i ᶜĪsā(ᶜ) and his disciples (*ḥawārīs* = apostles)? Answer: No, not at all. This is the spiritual miracle of the manifest Imām(ᶜ), from which the *ᶜārifs* and *sāliks* of every period can benefit. Through the religious hierarchs (*ḥudūd-i dīn*), the circle of blessings of this miracle of knowledge broadens and widens.

At the request of his disciples, Ḥaẕrat-i ᶜĪsā(ᶜ) prayed to the Lord of Honour, saying: "O Allāh, our Lord! Send down to us a table from heaven, that it may be a festival [*ᶜīd*] for us, for the first of us and the last of us, and a sign (miracle) from You, and grant us sustenance, and You are the best of sustainers" (5:114).

Those endowed with intellect will find much wisdom in this prayer of Ḥaẕrat-i ᶜĪsā(ᶜ). Clearly, this spiritual *ᶜīd* has been taking place since before the time of Ḥaẕrat-i ᶜĪsā(ᶜ) and will continue after his time. Allāh is the best provider of sustenance. Here, there is clear reference to intellectual and spiritual sustenance.

8th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 46

It is said in a noble *ḥadīṯ*: "Allāh created Ādam in His Image (of the Compassionate)".[31] The holy Prophet(ṣ) also said: "Whoever enters paradise will be in the image of Ādam".[32]

Question: When and where did Allāh create Ādam(c) in His Image of the Compassionate? Answer: When Ādam(c) entered the Sacred Sanctuary, i.e., paradise. Here, the concept of two images of Ādam(c) emerges: one outside the Sacred Sanctuary, prior to merging in God (*fanā' fi'llāh*), and the other, the Image of the Compassionate, which was given to him later.

Another important question is: whoever goes to paradise will go in the image of Ādam(c), but which image? The human image of Ādam(c) or the Image of the Compassionate? If it is the Image of the Compassionate, then please provide a proof from the Qur'ān.

The Qur'ānic proof is: "And We created you (physically, spiritually and intellectually in the *nafs-i wāḥidah* = oneness of Ādam), then We made your form (in the Image of Compassionate in the Sacred Sanctuary), then We commanded the angels to prostrate to Ādam" (7:11). At God's command, the angels prostrated themselves before Ādam(c) at two stations. The first was at the beginning of the stage of Isrāfīl and the second was in the Sacred Sanctuary. At both stations, you were present among the angels as well as in Ādam(c).

Another significant proof from the Qur'ān: "Your creation and resurrection (after the death of carnal soul) are but as a Single Soul (i.e., Ādam(c))" (31:28).

9th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 47

It is said in a noble prophetic tradition: "Everything has a heart, and the heart of the Qur'ān is *sūrah-yi Yā-Sīn*".

There must be a great secret hidden in this pure, wisdom-filled saying of the holy Prophet(s), the lord of the most comprehensive words. Indeed, that secret is that in this *sūrah*, Allāh, the Knower and the Wise, has mentioned the universal of the manifest Imām(c) (36:12). This universal is indeed the universal of the universals; in other words, it is the most comprehensive law that encompasses all the laws of the Qur'ān. In it, a satisfactory answer to every question of knowledge and recognition is available for people endowed with intellect and wisdom. Wise people have no doubt that the wise Qur'ān is the Divine speech and the locus of manifestation of Allāh's habit. Complete and absolute recognition of God's habit is not separate from God's recognition; however, you may attain certainty as to how Allāh is the Unfolder (*al-Bāsiṭ*) as well as the Enfolder (*al-Qābiẓ*) through the knowledge of certainty. Thus, according to this Divine habit, the wise Qur'ān is both unfolded and enfolded simultaneously. The entire Qur'ān is encompassed in the *al-Ḥamd*. It is treasured in the Supreme Name, in the Mother of the Book (*Ummu'l-Kitāb*), in the Guarded Tablet, in the Divine Treasures, and in the Speaking Book with Allāh, etc. Despite these realities, if we fail to recognise the oneness and indivisibility of the Qur'ān, we will be numbered among those who have torn their Qur'ān to shreds (15:91). The oneness and wholeness of all the treasures, centres and ranks of the mighty Qur'ān is found in the manifest Imām(c). Thus, the light of the Imām(c) of the time is the living heart of the Qur'ān, and this is the greatest secret as to why *sūrah-yi Yā-Sīn* is the heart of the Qur'ān.

10th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 48

Read Ḥaẓrat-i Mawlā ᶜAlī(ᶜ)'s pure and wisdom-filled sayings with absolute and ardent love. His luminous *ta'wīl* clearly tells us that the manifest Imām(ᶜ) is the Speaking Qur'ān. It is in this context that *sūrah-yi Yā-Sīn* is the heart of the Qur'ān. God says that both the Light and the Book have come from Him (5:15). This living light is the Speaking Qur'ān. Therefore, first the holy Prophet(ˢ) and then his successor, i.e., the manifest Imām(ᶜ), is the Speaking Qur'ān. Moreover, the higher end of this living light is with Allāh by the name of "Speaking Book" (23:62; 45:29). This light is also Allāh's rope, one end of which is in Allāh's hand and the other end of which is present before the people. This light is the manifest Imām(ᶜ) in whom Allāh has encompassed everything and reckoned everything in number one. God is Omnipotent; He folds countless universes in His mighty hand to create the pearl of the light of *azal*. Then, from the same light, He creates countless universes. The light of Muḥammad(ˢ) is the Universal Intellect, the Pen, and the Throne, while the Light of ᶜAlī(ᶜ) is the Universal Soul, the Tablet, and the Dais. Read the praise of the Dais (*Kursī*) in the Qur'ān.

It is said: "His Dais encompasses the heavens and the earth" (2:255). This Dais of God is the all-reaching, all-embracing light of the manifest Imām(ᶜ), who is the great angel, the Universal Soul, within which there are over seventy thousand universes.

Thus, the universal of the manifest Imām(ᶜ) in *sūrah-yi Yā-Sīn* (36:12) is, in reality, the universal of universals and the most comprehensive law, encompassing all the laws of the Qur'ān. It contains the greatest treasure of the wise Qur'ān's luminous *ta'wīl* for those with insight. The personal world of the *kāmilīn* and *ᶜārifīn* is enlightened by the luminous *ta'wīl* of the mighty Qur'ān. This is all due to the blessings of the hidden spiritual resurrection which only the manifest Imām(ᶜ) resurrects. *Al-ḥamdu li'llāhi rabbi'l-*

ᶜālamīn.

11th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 49

Question: Which is the first thing that Allāh created, given that there are three noble prophetic traditions about the first creation? Answer: There is a great trial for people in such profound secrets. In reality, the light of Muḥammad(ṣ), the Intellect and the Pen are one and the same reality. The one light of Muḥammad(ṣ) and ᶜAlī(c) is the light of *azal* and the first [of all beings]. This pure light is the Pen and the Intellect. A great thing has many names and functions, just as Allāh, His pure Messenger(ṣ), and ᶜAlī(c) have many names.

Question: Are there many lights, or just one, in the Sacred Sanctuary? Answer: The Sacred Sanctuary is the world of oneness, so there lies the light of monoreality.

Ḥaẕrat-i Mawlānā Imām Sulṭān Muḥammad Shāh(c), Ḥujjat-i Qā'im, has given us the revolutionary concept of monoreality. Can the profound secrets of this powerful concept be revealed in the Sacred Sanctuary? Answer: Yes, in an extremely satisfying way.

Question: How does the soul return? Is it an individual or collective process? Or does it happen through the Single Soul? Answer: Human beings do not come to this world on their own, but through the Single Soul. Therefore, they must return through the Single Soul. In other words, every individual will willingly or unwillingly merge in the manifest Imām(c) and return to Allāh. In this sense, God's face [i.e., Imām(c)] is both the Imām of the righteous and the Imām of humankind.

The greatest power in God's religion is spiritual resurrection and Allāh has appointed the Imām(c) to resurrect it (17:71).

12th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 50

Read the prophetic tradition about the children of ᶜAbdu'l-Muṭṭalib in *Daᶜā'imu'l-Islām*[33] carefully. It contains some great fundamental wisdoms. According to this noble tradition, Mawlā ᶜAlī(c) is the holy Prophet(s)'s legatee, vizier, heir, brother and plenipotentiary. There are many other authentic prophetic traditions on this subject.

As you know, every authentic *ḥadīṯ* relates to a Qur'ānic verse. Thus, by God's grace, let us search which of the holy Prophet(s)'s belongings Mawlā ᶜAlī(c) inherits? Also, which noble verse alludes to the fact that the holy Prophet(s) had an heir?

Answer: It is said in *sūrah-yi Fāṭir*: "Then We gave the Book as inheritance to those whom We choose from among Our servants" (35:32). This clearly tells us that ᶜAlī(c), i.e., the manifest Imām(c), being the heir of the Prophet(s), inherits the Book, i.e., the Qur'ān. Therefore, Qur'ān's luminous *ta'wīl*, which is with the Imām(c) from the progeny of Muḥammad(s), is with no one else. This luminous *ta'wīl* of the Qur'ān manifests as great esoteric miracles in the personal world and the Sacred Sanctuary, where the light of the Imām dawns during the spiritual resurrection.

14th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 51

The following blessed saying of Mawlā ᶜAlī(c) is a great luminous treasure for lovers of the manifest Imām(c): "Muḥammad and I are one light from the light of Allāh. I am the guarded Tablet. And I am the wise Qur'ān (i.e., the Speaking Qur'ān). I am Muḥammad and Muḥammad is I (ᶜAlī). Thus, Ādam and Shīṣ and Nūḥ and Sām and Ibrāhīm and Ismāᶜīl and Mūsā and Yūshaᶜ and ᶜĪsā and Shamᶜūn and Muḥammad, indeed we are all one. I am king, son of king (i.e., Imām, son of Imām). I am the greatest news (about which people have a disagreement, 78:2-3). I am the straight path (i.e., the luminous straight path that leads directly to Allāh). By God! I am Allāh's countenance".

14th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 52

By the name of Allāh, the most Compassionate, the most Merciful. *Ḥā'-Mīm* (40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1).

These are among the disjoined letters (*ḥurūf-i muqaṭṭaᶜāt*) of the wise Qur'ān. Each of these verses is referred to as *Ḥā'-Mīm*, and collectively they are called *Ḥawā-mīm*. Alluding to its *ta'wīl,* Mawlā ᶜAlī(c) said: "I am the trust of *Yā-Sīn*; I am the *Ḥā'* of *Ḥawā-mīm*". *Ta'wīlī* purport: I am the trust of *Yā-Sīn*, i.e., *sūrah-yi Yā-Sīn* as well as Ḥaẓrat-i Muḥammad(ṣ); I am the letter *Ḥā',* i.e., *ḥujjat* = *al-Ḥayy* of *Ḥawā-mīm*. The numerical value of *ḥā'* is 8 and that of *mīm* is 40, so, *Ḥā'-Mīm* = 48. This indicates that a great, hidden, spiritual resurrection will occur during the time of Ḥujjat-i Qā'im. According to *sūrah-yi Qadr* (97:4), angels and spirits will descend from the world of command during this time. However, this resurrection will be hidden from everyone except the people of *maᶜrifat*.

Two great names of Allāh are hidden in *Ḥā'-Mīm*: *al-Ḥayy* and *al-Qayyūm*. It is mentioned seven times in the Qur'ān. Its wisdom-filled allusion is that there are seven spiritual resurrections between the time of Prophethood and the time of the Qā'im(c).

The following noble prophetic tradition is mentioned in *Wajh-i Dīn*: "Between my grave and my pulpit is a garden from among the gardens of paradise".[34] Prophet(ṣ)'s grave is the *Asās*, i.e., ᶜAlī(c), and his pulpit is Ḥaẓrat-i Qā'im(c). This means: the physical and spiritual *daᶜwat* will continue between my *Asās* and the Qā'im(c). Spiritual *daᶜwat* is the spiritual resurrection, which occurs during the time of every Imām(c).

15th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 53

The holy Prophet(ṣ) said: "Indeed, the Qur'ān has a *ẓāhir* (exoteric form) and a *bāṭin* (esoteric meaning), and the *bāṭin* has seven *bāṭins* or seventy *bāṭins*".[35]

The *bāṭin* of the Qur'ān means its *ta'wīl*, and the luminous *ta'wīl* is in the holy light of the manifest Imām(c). Indeed, internally, the Qur'ān itself is spirit and light (42:52). In other words, when the Qur'ān is in the manifest Imām(c), it is a spirit in his holy spirit and a living light in his holy light.

According to *sūrah-yi Aʿrāf* (7:53), the luminous *ta'wīl* of the Qur'ān comes in the form of spiritual resurrection. In other words, when the light of the manifest Imām(c) rises in the personal world of a believing *sālik*, it does not rise quietly like the sun; rather, a resurrection takes place, as mentioned throughout the Qur'ān. Thus, due to the light of the Imām(c), the luminous *ta'wīl* of the Qur'ān is revealed through all the events and miracles of this hidden spiritual resurrection.

In his self-introductory discourses, Mawlā Ali(c) says that he is the trumpet of resurrection (74:8), he is the Hour, i.e., the resurrection (25:11) and he is the resurrector of resurrection (*Qā'imu'l-qiyāmat*, 17:71). Therefore, the light of the Imām works throughout the resurrection. Thus, the luminous *ta'wīl* of the Qur'ān is the luminosity of Imām's light. *Al-ḥamdu li'llāhi rabbi'l-ʿālamīn.*

16th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 54

It is said in *sūrah-yi Aᶜrāf*: "And to Allāh belong the beautiful names (i.e., Supreme Names), so call on Him by them, and leave those who use profanity in His names; soon shall they be requited for what they were doing" (7:180).

See *Kawkab-i Durrī*: Mawlā ᶜAlī(c) (i.e., the manifest Imām(c)) is the Supreme Name (*ism-i aᶜẓam*) and the Beautiful Names (*asmā'u'l-ḥusnā*).[36] Remember that the Imām(c) of the time gives a representative Supreme Name to his spiritual children. Although it is one name, it is also multiple, because if successful, many names manifest from it. This is why, in the above-mentioned verse, the Supreme Name is referred to [in the plural] as "the beautiful names (*asmā'u'l-ḥusnā*)". This example is akin to all Imāms being present in the Imām(c) of the time. Therefore, the Imām(c) of the time is both singular and plural. As Ḥaẕrat-i Ibrāhīm(c) was an Imām, he was both singular and plural, as is said in this noble verse: "Verily, Ibrāhīm was a nation, devotedly obedient to Allāh, by nature upright" (16:120). Similarly, the Imām(c) of the time is Allāh's living Supreme Name, and in his chain of light His beautiful names.

16th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 55

The following noble prophetic tradition is taken from *The Holy Ahl-i Bayt in the Prophetic Traditions* (*Ganjīnah-yi Jawāhir-i Aḥādīs̲*): "ᶜAlī is with the Qur'ān (in spirituality and luminousity) and (in the same way) the Qur'ān is with ᶜAlī. These two will not be separated from one another until they meet me at the pond of *Kaws̲ar*".[37] This means that their guidance is necessary until the advent of Ḥujjat-i Qā'im(c) and Ḥaz̤rat-i Qā'im(c).

There is a famous prophetic tradition about the Master of *ta'wīl*: "Indeed, there is the one among you who is going to fight for the *ta'wīl* of the Qur'ān, just as I fought for the *tanzīl* of the Qur'ān".[38] This is said in praise of Ḥaz̤rat-i ᶜAlī(c).

Thus, just as the holy Prophet(ṣ) used to organise and prepare the army physically for the battle of *tanzīl*, the manifest Imām(c) also prepares an army spiritually and luminously for the battle of *ta'wīl*. Since the luminous *ta'wīl* of the wise Qur'ān lies within the personal world in the form of miracles of spiritual resurrection, a spiritual journey within the personal world is necessary to attain it. This requires the sacred light of the Imām(c) of the time to rise in the personal world; otherwise, in darkness, it is neither possible to travel on the straight path nor to witness any *ta'wīlī* miracle.

Everyone is aware of the stark contrast between a dark night and a bright day. I recall a verse of Ḥakīm Pīr Nāṣir-i K̲hisraw(q):

Bar jān-i man c̲hū nūr-i Imām-i zamān bi-tāft
Laylu's-sarār būdam-ū s̲hamsu'z̤-z̤uḥā s̲hudam [39]

When the light of the Imām(c) of the time shone upon my soul,
Though previously I was a pitch-dark night, I became the bright sun.

17th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 56

It is said in *sūrah-yi al-Aᶜrāf*: "And We have brought them a Book (Qur'ān) that We have well distinguished, based on a (special) knowledge (i.e., *ta'wīl*), a guidance and a mercy unto a people who (truly) believe. Do they look for aught else but its (i.e., the Qur'ān's) *ta'wīl* to come (in the form of hidden spiritual resurrection)?" (7:52-53).

Question: What is the Qur'ānic proof of the hidden spiritual resurrection? Answer: There are many noble verses, but as this article is brief, only one translation will be presented. It is said in *sūrah-yi Naml*: "Nay, but their knowledge fails as to the Hereafter, nay they are in doubt about it, nay they are blind to it" (27:66).

See the wisdom of "*ᶜamūn*" (blind ones) in: *A Thousand Wisdoms*.[40]

It is important to understand that Allāh's wisdom-filled speech is absolutely perfect in truth and justice, and unmatched in every respect (6:115). So, when the wise Qur'ān objects that people have lost knowledge of the Hereafter or gone astray from the fountainhead of knowledge of the Hereafter, and then objects that they doubt it, its wisdom lies in the fact that they could have cleared up their doubts through knowledge of certainty, eye of certainty and truth of certainty. The final objection is that they are blind to it (i.e., to resurrection and the Hereafter). If it were not possible to have an *ᶜārifānah* observation of the resurrection and the Hereafter in this world, the wise Qur'ān would not call them blind. The profound wisdom of this honourable verse reveals to the people of intellect that Allāh's greatest trial is the knowledge of the Hereafter, which is a result of the knowledge of resurrection.

18th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 57

It is said in *sūrah-yi Ṭāhā* (20:15): Translation 1: "Resurrection is going to come definitely. I wish to keep it hidden so that every person may receive the reward according to their endeavour". Translation 2: "Verily, the resurrection is coming. I want to keep it hidden (from all creation), so that every soul may be rewarded for what it strives".

God has certainly kept the resurrection hidden from all the creatures as a trial. The Omnipotent has also made the manifest Imām(c) the Lord of resurrection, meaning that the Imām(c)'s summons to people for resurrection is indeed Allāh's summons (17:71). The Imām(c) of the time summons all the people on the planet Earth in the personal world of one from among his spiritual army by means of [the trumpet of] Isrāfīl. These people do not come in their physical bodies; rather, they gather in the form of spiritual particles. Except for the *ʿārif*, this hidden spiritual resurrection takes place for everyone in their state of unconsciousness because they were negligent of the conditions of the conscious resurrection and did not have due recourse to the Lord of resurrection. The Imām(c) of the time summons the souls of all creatures for the hidden spiritual resurrection by Allāh's command, just as Ḥaẓrat-i Ibrāhīm(c) at the rank of Imāmat summoned all the people of the world for spiritual resurrection in the example of pilgrimage (*ḥajj*, 22:27-29). Allāh commanded Ḥaẓrat-i Ibrāhīm(c): "And call upon all the people (of the world) for pilgrimage" (22:27). First question: Was everyone in the time of Ḥaẓrat-i Ibrāhīm(c) a Muslim? Second question: What means were available at that time to invite everyone? Clearly, it was only a spiritual invitation through Isrāfīl for the spiritual resurrection, as commanded by Allāh to Ḥaẓrat-i Ibrāhīm(c).

"And the trumpet shall be blown (that day), and all who are in the heavens and all who are in the earth swoon away, save whom Allāh

wills (to remain conscious)" (39:68).

19th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 58

The subjugation of the universe or its parts is mentioned in many honourable verses of the mighty Qur'ān. If these verses also have a hidden and *ta'wīlī* aspect, then please tell us at which destinations during the journey in the personal world do the miracles of subjugation take place for the *sālikīn* and *ᶜārifīn*? Answer: This is an extremely profound and difficult question, whereas my knowledge is extremely limited. Let us request spiritual help (*ta'yīd*) from pure Mawlā. The entire spiritual journey is not only very long, but also very delicate and extremely difficult. Therefore, we only allude to the great miracles of Isrāfīl and ᶜIzrā'īl, which occur at the start of the hidden spiritual resurrection. All the miracles of these two great angels are related to subjugation, meaning that the *ta'wīl* of all the noble verses relating to subjugation is once completed at this station. If you merge (*fanā'*) yourself in Ḥujjat-i Qā'im(c) and Ḥaẓrat-i Qā'im(c), you can achieve the supreme objective of subjugating the universe and all its components. The final subjugation of everything takes place in the Sacred Sanctuary, whenever you can enter it.

Study my books meticulously to find the answer to this question, especially the article: *Wonders and Marvels of Spiritual Science*,[41] in the book: *Practical Sufism and Spiritual Science*. Also read the verses of subjugation in the wise Qur'ān, especially verse 31:20.

Before the miracles of Isrāfīl and ᶜIzrā'īl, the wonders and marvels of the world of dreams and the world of imagination manifest themselves. The greatest miracles of subjugation of the truth of certainty only occur in the Sacred Sanctuary, which is the sublime paradise. *Subḥāna'llāhi wa'l-ḥamdu li'llāhi wa lā ilāha illa'llāhu wa'llāhu akbar wa lā ḥawla wa lā quwwata illā bi'llāhi'l-ᶜaliyyi'l-ᶜaẓīm*.

20th January 2002.

Sacred Sanctuary = Paradise of the Personal World

Part 59

It is said in *sūrah-yi Raᶜd*: "*Alif, Lām, Mīm, Rā'*. These are the verses of the Book; and that which has been sent down to you from your Lord is the truth, but most of humankind believe not" (13:1).

Ta'wīlī purport:
Alif = First = First Intellect = light of Muḥammad(ṣ) = Pen = Universal Intellect; *Lām* = Second = Universal Soul = Guarded Tablet = light of ᶜAlī(ᶜ); *Mīm* = written (*marqūm*) = hidden (*maknūn*) = praiseworthy station (*maqām-i maḥmūd*); *Rā'* = vision (*ru'yat* = *dīdār*) = Allāh's vision = Allāh's countenance. These are the *āyāt* [signs = miracles] of the Speaking Book, which is in Allāh's presence (23:62, 45:29). Whatever has been sent down to you from your Sustainer (i.e., Qur'ān) is the truth, but most of the people (of your nation) do not accept it.

Ta'wīlī purport of the next verse (13:2): Allāh it is Who raised the heavens on invisible pillars, then He established Himself on the Throne and subjugated the sun and the moon. Everything pursues its course to manifest the named reality. He continues to repeat the Word of Command (*kun* = 'Be!'), meaning He always creates. He explains His signs in detail so that you may be certain of meeting your Lord.

21st January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 60

The Praised Station (*maqām-i maḥmūd*, 17:79) = *ʿIlliyyīn* (83:18) = a written book (*kitāb*^{un} *marqūm*, 83:20) = hidden book (*kitāb-i maknūn*, 56:77-79) = Allāh's countenance (*wajhu'llāh*, 2:115, 55:27, 28:88).

In many places in the wise Qur'ān, the holy meeting with Allāh is mentioned. The holy Prophet(ṣ) said: "Whoever sees me has indeed seen Allāh". Also refer to the saying of Imām Muḥammad al-Bāqir(c): "Whatever is said about Allāh applies to us". Therefore, it is possible that the *ta'wīl* of Allāh's vision (*dīdār*) is the vision of the manifest Imām(c), as the Imām(c) of the time is God's countenance; he is the mirror that shows God; he is the locus of manifestation (*maẓhar*) of Divine light; [and] he is Allāh's living Supreme Name. By God's command, the pure light of the manifest Imām(c) rises in the Sacred Sanctuary.

Question: Which land has multiple easts and wests, to which Allāh has granted infinite blessings (7:137)? Answer: This is one of the most beautiful and wisdom-filled examples of the Sacred Sanctuary. The Sacred Sanctuary has only one east, which is also its west, and astonishingly, this same sacred place represents multiple easts and wests. Thus, the sun of the light of the manifest Imām(c) rises and sets in abundance through these multiple easts and wests. Each rising and setting alludes to an unnamed reality. Only the Imām(c) of the time on behalf of Allāh can tell the name of that reality. Consequently, there emerges a multitude of allusions, names, and named ones. This is a profound secret from the secrets of the treasure of the light of the Imām(c) of the time, according to which the Imām(c) of the time imparted the knowledge of names to *kẖalīfatu'llāh* Ḥaẕrat-i Ādam(c).

22nd January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 61

This is a blessed *farmān* of Ḥaẕrat-i Mawlānā Sulṭān Muḥammad Shāh(c), Ḥujjat-i Qā'im (may my soul be sacrificed for him): "There are always three hundred and thirteen *mu'mins* in the world. If there were not, the world would not function" (*Kalām-i Imām-i Mubīn*, part I, Manjevadi, 27-12-1893).

It is narrated that the number of Saul's (i.e., *Ṭālūt(c)'s*) companions and the number of *mu'mins* in the Battle of Badr were the same (i.e., 313). Undoubtedly, the exalted Imām(c) has a special spiritual army, the size of which he himself has revealed to us. The pure Mawlā(c) has placed great emphasis on spiritual progress. Indeed, this army of the Imām(c) can achieve spiritual victory over the universe.

See this saying in *sūrah-yi Tawbah* (9:33), *sūrah-yi Fatḥ* (48:28) and *sūrah-yi Ṣaff* (61:9): "He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religions, even though the idolaters may be averse".

What is your opinion of this great heavenly programme? By God's grace, this insignificant servant has attained its recognition that, by God's command, the holy Prophet(s)'s successor, i.e., the Imām(c) from Muḥammad(s)'s progeny, i.e., the Imām(c) of the time, i.e., the manifest Imām(c), makes the true religion prevail over all other religions through his spiritual army and the spiritual resurrection. In this way, everyone is compelled to enter Allāh's religion and thus admitted to paradise through the Imām(c) from Muḥammad(s)'s progeny, so that they may see in paradise who the kings and emperor are. Never forget that every Imām(c) of the time revives and renews the spiritual resurrection.

23rd January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 62

As mentioned in the wise Qur'ān, the special spiritual army of the Imām(c) of the time may be in subtle bodies. Examples include: shirts (*sarābīl*, 16:81), shadows (*ẓilāl,* 16:81), i.e., bodies of similitude, garments (*labūs,* 21:80), and *ibdāʿī* body (*juṩṩah-yi ibdāʿiyyah*) or luminous body.

The special spiritual army has a deep connection with both angels and *jinns* (3:124-125). Just as the spiritual kingdom of the Imām(c) from Muḥammad(ṩ)'s progeny is like Sulaymān(c)'s spiritual kingdom, so the manifest Imām(c) also has armies, as mentioned in *sūrah-yi Naml* (27:17) regarding Sulaymān(c)'s army. In fact, the army of Sulaymān(c) comprised humans, *jinns*, and angels. The birds mentioned there are the examples of angels because birds cannot fight in battles. Therefore, only three types of creatures are required in a spiritual battle: humans, *jinns* and angels.

Translation of the verse from *sūrah-yi Naml*: "And there were gathered together to Sulaymān his armies of *jinns* and humans and birds (angels), and they were set in battle order" (27:17).

23rd January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 63

The following excerpt is taken from the book *Practical Sufism and Spiritual Science*, Chapter: "Some Questions about *Jinns*":[42]

In connection with spiritual science, it is also important to impart some knowledge about *jinns* by way of question and answer, in light of the wise Qur'ān and spirituality. This is because some people deny even the existence of this subtle creature, while others, though they do not deny their existence, are unaware of their realities. Our key information about *jinns* is as follows:

(1) Q: What is the difference or relationship between the creatures of *jinn* and *parī*, and what do these words literally mean?

A: *Jinn* and *parī* refer to the same creature; therefore, the question of difference or relationship automatically becomes irrelevant. This single creature is called *jinn* in Arabic and *parī* in Persian. The former reveals the meaning of invisibility, while the latter is derived from *parīdan* (to fly) and means flying.

(2) Q: It is said in a blessed verse in *sūrah-yi Naml*: "And there were gathered together to Sulaymān his armies of *jinns* and humans and birds, and they were set in battle order" (27:17). A natural question arising from this is what these armies were like. Since birds normally flee from humans and humans are afraid of *jinn*, how could they be gathered together as armies?

A: All creatures and things are (in the form of) similar particles in the world of particles (*ʿālam-i ẕarr*), therefore one has to accept that Sulaymān(c)'s armies were in the form of spiritual particles [and not in physical bodies].

(3) Q: It is well known that Iblīs became accursed because of his

refusal to prostrate before Ḥaẕrat-i Ādam(c) (2:34), and prior to that he was among the angels. This is mentioned in several noble verses. It is said in verse 18:50 that, prior to this disobedience, he was among the *jinns*. Could you please tell us what the secret is?

A: The greatest secret here is that a believing *jinn* is an angel, and an angel is a believing *jinn*.

(4) Q: It is said that humility and tolerance in human beings is due to their creation from clay, whereas arrogance in *jinns* is due to their creation from the flame of fire. What is your opinion on this?

A: This explanation of good and evil is quite strange, because not all human beings are humble and tolerant, nor are all *jinns* arrogant. Read verses 72:11 and 72:14 carefully. Furthermore, the secret is that God creates *jinn* from the spiritual progress of human beings. In other words, *jinn* is the subtle body of the human being. When a *mu'min* is blessed with [the state of] a constant burning in the fire of heavenly love, the *jinn* (i.e., the angel or subtle body) appears from the flame of love in that state.

(5) Q: Could you please tell us the wisdom of verses 55:14-16?

A: He (God) created human being from sounding clay, like earthenware (i.e., the initial voice of the *ṣūr* of Isrāfīl), and created *jinn* from the flame of fire (i.e., the light of love of the *sālik*). So, O *jinn* and humankind, which of your Lord's bounties will you deny? This means that, according to the law of multiplicity, man and *jinn* are separate, but according to the law of oneness, they are one and united too.

(6) Q: Would you please tell us the wisdom of the following verse: "O group of *jinn* and human beings! If you can penetrate the boundaries of the heaven and the earth, do so; but you cannot unless you have power" (55:33)?

A: God willing. This great trial relates to the spiritual journey that takes place within a person. That is to say, if a believing *sālik* can

ascend to the roof of their personal world by the power of knowledge and *ʿibādat*, they can definitely attain the treasures of recognition that transcend time and space. This is because all difficult problems exist only within the prison of the world.

(7) Q: You also say, referring to the Qur'ān, that paradise extends to the width of the universe and that there is subtle life on the stars. If so, what benefit is there in going beyond the universe?

A: The condition for attaining the universal paradise is recognition, and the treasures of recognition lie in the non-space. While having this universe in your mind, you can neither imagine *azal* nor recognise the non-space nor be aware of the secrets of the Sacred Sanctuary. Thus, this journey is necessary for *sāliks*, wherein they should mingle with their *jinns*, i.e., angels, and ascend to the roof of the personal world to gain a glimpse there, so that all the knots related to knowledge and recognition may be untied for them.

Karachi,
Monday, 17 Ramaẓān al-Mubārak, 1417 / 27th January, 1997.

25th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 64

It is said in *sūrah-yi Aḥqāf* about believing *jinns*, who are the religious hierarchs (*ḥudūd-i dīn*): "And when We turned an assembly of *jinn* towards you to listen to the Qur'ān; when they were in your presence they said, 'Be silent!' When it was finished, they returned to their people, warning. They said, 'O our people! Indeed, we have heard a Book revealed after Moses, confirming what was before it, guiding to the truth and to a straight path. O our people! Respond to Allāh's summoner and believe in Him; He will forgive your sins and protect you from a painful chastisement'. And whoso responds not to Allāh's summoner (*dāʿī*), cannot frustrate God in the earth, and he has no protecting friends apart from Him. Those are in manifest error" (46:29-32).

25th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 65

It is mentioned in *Qāmūsu'l-Qur'ān* that there are one hundred and twenty-four thousand prophets (*an^{m}biyā'*) and three hundred and thirteen messengers (*rusul*).[43] In *Luġātu'l-Ḥadīs̲*, it is stated that one hundred and twenty thousand prophets have come into the world, of whom three hundred and thirteen were messengers (i.e., those who brought a *s̲harī^{c}at*).[44]

Sarā'ir wa Asrāru'n-Nuṭaqā, written by the great *dā^{c}ī*, Ja^{c}far bin Manṣūru'l-Yaman, states that there were one hundred and twenty-four thousand prophets.[45]

One might immediately think, with reference to *sūrah-yi An^{c}ām* (6:130), that there were also prophets from the *jinns*, but the truth is that there were no prophets among the *jinns*. This is because humans are the origin and foundation, making them superior. Only a human can become a believing *jinn* and ultimately an angel. Through disobedience, however, a human can also become a disobedient *jinn* and Satan. Therefore, prophets are from among humans. Those from among the *jinns* who are *mu'mins* can become messengers or envoys, i.e., religious hierarchs (*ḥudūd-i dīn*), from the centre of guidance.

Initially, due to our little knowledge, we thought that "the junction of two oceans" could only exist in one place. However, after a long time, it became known to us that, in God's godhead, there are two oceans and their junctions in many places. So, if you want to see the junction of the two oceans of humankind and *jinn*, read *sūrah-yi Raḥmān* (55) carefully.

First question: Why is *sūrah-yi Raḥmān* called the "Bride of the Qur'ān"? Second question: Why are humans and *jinns* [mentioned] together in this *sūrah* with regard to Allāh's bounties? In other

words, why are all of Allāh's bounties shared by humans and *jinns*?

Is there not a *jinn* and an angel in every human being? If so, then according to the practice (*sunnat*) of the holy Prophet(ş), every courageous *mu'min* should [strive to] make their personal *jinn* Muslim, so that all evil caused by *jinns* comes to an end. Those who cannot do this, they curse the external *jinns*.

26th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 66

God says in *sūrah-yi Luqmān*: "Do you not see (with the inner eye) that Allāh has subjugated to you whatsoever is in the heavens and whatsoever is in the earth, and has completed His favours upon you, both apparent and hidden?" (31:20).

This noble verse is a great treasure for ardent lovers of the light of *maᶜrifat*. Its wisdom is step by step, with the highest level being in the Sacred Sanctuary. While you accept the reality of merging in the Imām(c), you should seek the help of Isrāfīl and ᶜIzrā'īl through the spiritual resurrection and sacrifice yourself repeatedly for the Imām(c) to witness his miracles and reap the rewards. Then, serve the esoteric wisdom of the wise Qur'ān.

Dying whilst living in order to experience the spiritual resurrection and to attain *maᶜrifat* is an extremely difficult task. However, the manifest Imām(c) can create a means to achieve this.

Considering that Allāh, by His infinite mercy, has granted you physical and spiritual bounties and abilities, is it not possible that one day you may fly in your subtle body without an aeroplane, communicate with friends in different countries without a telephone or watch world events without a television? Is this beyond the law of subjugation and Divine mercy? The wise Qur'ān contains many such glad tidings. It is a matter of differences in understanding; otherwise, what remains outside the Qur'ān? Praise be to Allāh for His favours and munificence!

27th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 67

Every blessing of knowledge and wisdom comes from the spiritual treasure of the manifest Imām(c), may our souls be sacrificed for him. *Al-ḥamdu li'llāhi rabbi'l-ᶜālamīn, wa'l-ᶜāqibatu li'l-muttaqīn*.

Oómanasan apí: Every bounty is possible in the universal paradise. *Dunyáa aaqhiráte hárkiṣ bilá*: The world is a field for the Hereafter. Therefore, the reward for good deeds is received partially in this world and fully in the Hereafter, because absolute paradise is in the Hereafter.

Question: Is Allāh's *dīdār* (beatific vision) possible in this world? Answer: Yes! However, the great miracles of Divine vision and Divine speech do not occur simultaneously. Therefore, when a person experiences the beatific vision, a wisdom-filled allusion (*ish̲ārah*) occurs instead of speech (42:51).

It is said in a noble prophetic tradition: "The one among you who recognises their soul more recognises their Sustainer more". This relates to the personal world and the Sacred Sanctuary. Here, it is revealed that, by receiving God's *dīdār* in their own soul, an *ᶜāriṭ* attains God's recognition. As Mawlā ᶜAlī(c) said: "He who recognises his own soul (as it ought to be recognised) recognises his Lord". This is because the soul comes from the world of command, where it is one with God (17:85).

28th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 68

Question: Is God's *dīdār* mentioned in *sūrah-yi Furqān* (25:45-46)? Answer: Yes! It is the *dīdār* that takes place in the Sacred Sanctuary. There is the similitude of God's shadow (*ẓill-i Ilāhī*). God does not have a shadow; rather it is a reflection of light. For example, the reflection or image of the sun in a mirror.

Those in this world who purify the mirror of their heart through true obedience, knowledge and worship, surely receive God's *dīdār* in their hearts through the inner eye. The sun of guidance leads such people to meet Allāh. This is the purport of this noble verse.

This verse of Ḥakīm Pīr Nāṣir-i Khisraw(q) is full of recognition:

Zi nūr-i ū tū hastī ham-chū partaw
Ḥijāb az pīsh bardār-ū tū ū shaw [46]

Translation: "You are like a reflection of His light;
Remove the veil before you and become He"

With reference to *sūrah-yi Aʿrāf* (7:155), did the seventy men chosen by Ḥaẕrat-i Mūsā(c) to accompany him to Mount Sinai receive [God's] *dīdār*? Answer: They certainly received the *dīdār*.

Question: Did Ḥaẕrat-i Mūsā(c) himself receive God's blessed *dīdār*? Answer: Ḥaẕrat-i Mūsā(c) received the *dīdār* of the Lord of honour; in this state, there was the enfolded universe, or the Hidden Book, or the Pearl of Intellect, or the Light of Lights (*nūru'l-anwār*) in the blessed hand of God. This is the *ta'wīl* of the verse in question.

28th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 69

In connection with the spiritual creation of Ḥaẕrat-i Ādam(c) *Khalīfatu'llāh*, forty mornings were so significant and fruitful that a sacred tradition states: "I kneaded Ādam's clay with My two hands for forty mornings".

Question: Why did it take Allāh, the Omnipotent, so long to create Ādam(c) when He accomplishes all His work simply by the command "*kun* (Be!)" or by His will? Answer: [There are two worlds:] One is the world of creation, i.e., the physical world, and the other is the world of command, i.e., the spiritual world. Thus, in the world of creation, everything takes time to come into being, whereas in the world of command, everything comes into being instantaneously by Allāh's command of "*kun* (Be!)".

Question: What do Allāh's two hands mean? Answer: In the lower world, Allāh's two hands are the *Nāṭiq* and the *Asās*. In the higher world, they are the Universal Intellect and the Universal Soul.

It is said in *sūrah-yi Mā'idah*: "Nay, both His hands are widely outstretched" (5:64). You can also read its *ta'wīl* in *Wajh-i Dīn.*

Sūrah-yi Ṣād (38:75) also affirms the above explanation.

29th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 70

Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh(c) said: "You will enter paradise in a luminous body (i.e., subtle body). No one else in the world has the Supreme Name (*bol*) that you have. Our religion is based on spirituality, so you should have its complete knowledge" (*Kalām-i Imām-i Mubīn,* part II, Zanzibar, 19-2-1925).

A brother [from the *jamāᶜat*] implored the Imām(c) to grant him union with the origin (*aṣl*) as he did not like living in the world. The Imām(c) replied: "Live in this world! While you are here, work like a *mu'min* and you can have union with the origin whilst living in the world. In our faith, union with the origin can be easily achieved while living in the world. If you follow the *farmān* I made when you joined *Baytu'l-Khayāl*, intense love (ᶜ*ishq*) will be created in your heart, and everything will become possible" (*Kalām-i Imām-i Mubīn*, part II, Dar es Salaam, 9-3-1925).

"God's light (*nūr*) is in your heart. It will manifest itself if you follow your religion with a pure heart" (*Kalām-i Imām-i Mubīn*, part I, Jamnagar, 9-4-1900).

"You are our spiritual children, and remember that the soul is only one" (*Kalām-i Imām-i Mubīn*, part I, Mombasa, 12-11-1905).

Subḥāna'llāh! *Subḥāna'llāh*! "And remember that the soul is only one". *Subḥāna'llāh*! Perhaps the most revolutionary secret, namely, monoreality (*yak-ḥaqīqat*) lies here. I have lost my consciousness due to this [secret]. Let me regain consciousness and reflect. This is a new miracle for me!

30th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 71

The wise Qur'ān mentions the miracles of the hidden spiritual resurrection. No one can count them or present them in order, because one of the names of spiritual resurrection is the deluge of Nūḥ(c) (29:14). If a poor and helpless person were somehow to witness it, how could they possibly explain it perfectly and completely?

O spiritual brothers and sisters! God willing, when you go to paradise, you will all see the spiritual resurrection and all its miracles in someone's book of deeds, i.e., luminous movie, *āmīn*.

O my *ᶜazīzān*! The miracle of quake (*zilzāl*) is very blessed, as it is one of the miracles of the spiritual resurrection. Its Qur'ānic references are: 99:1, 2:214, 33:11 and 22:1. This explanation of the miracle of quake (*zilzāl*) contains both reality and wisdom. By God, I have witnessed this miracle several times, both physically and spiritually. I have also witnessed it happening physically to members of the *jamāᶜat* during gatherings of loud *ẕikr* (*ẕikr-i jalī*). While in Canada, respected Baḥru'l-ᶜUlūm *ṣāḥib* was also present and we were given permission to perform the *darwīsh*-like loud *ẕikr* in some *jamāᶜat-khānahs*. This tradition is ancient and is actually performed with *daf* and *rubāb*. As it is a *darwīsh*-like practice, it is surely a *ṣūfic* practice. Historically, it goes back to Ḥaẕrat-i Dāwūd(c), who was *Imām-i mustawdaᶜ* and *Khalīfatu'llāh*, and to his heavenly book: The Psalms (*Zabūr*). The holy Qur'ān mentions the Psalms (*Zabūr*) in the following verses: 21:105, 4:163, 17:55, 26:196, 3:184, 16:44, 35:25 and 54:43.

30th January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 72

Dear spiritual brothers and sisters! You are taught the fundamental wisdom of religion, that the things belonging to Allāh are pure and above worldly things. For example, Allāh's Pen is the angel known as the First Intellect, the Universal Intellect, the light of Muḥammad(ṣ), and the living Throne. Another example is the Guarded Tablet, which is the Second, the Universal Soul, the light of ᶜAlī(ᶜ), and the living Dais.

The six days of Allāh, in which He created the world of religion, are the six *Nāṭiqs.* God's seventh day, i.e., Saturday, on which He established equality of the Compassionate (*musāwāt-i Raḥmānī*) on the Throne, is Ḥaẕrat-i Qā'im(ᶜ). Referring to *sūrah-yi Naṣr* (110:2), the holy Prophet(ṣ) is God's [living] religion, and after him, Mawlā ᶜAlī(ᶜ) holds this position, as Mawlā ᶜAlī(ᶜ) said: "*Anā dīnu'llāhi ḥaqqᵃⁿ* (Truly, I am Allāh's religion)"; and "*Anā nafsu'llāhi ḥaqqᵃⁿ* (Truly, I am Allāh's soul)".[47]

The term *nafsu'llāh* (i.e., Allāh's soul) is mentioned in the Qur'ān in 6:12 and 6:52-54. It is said in the first verse: "He has inscribed (the law of) mercy on His soul (i.e., in the locus of manifestation of His light, i.e., the Imām(ᶜ))" (6:12). The second verse states: "Your Lord has inscribed (the law of) mercy on His soul (i.e., in the locus of manifestation of His light, i.e., the manifest Imām)" (6:52-54).

The *ta'wīlī* purport of *sūrah-yi Mu'min* (40:85) is very important: Allāh's habit (*sunnat*) has taken place repeatedly in the lineage of pure personalities of "light upon light (*nūrᵘⁿ ᶜalā nūr*)", and its renewal continues unaltered in this lineage.

31st January 2002

Sacred Sanctuary = Paradise of the Personal World

Part 73

Referring to *Kawkab-i Durrī*, Chapter 3:[48] The manifest Imām(c), in his hidden luminosity, is the Guarded Tablet, whose absolute recognition takes place in the Sacred Sanctuary. The glorious Qur'ān is preserved in this Guarded Tablet (85:21-22). This is why the manifest Imām(c) is called the Speaking Qur'ān. For further clarification, please read the wise Qur'ān's own words about the Speaking Qur'ān (23:62, 45:29). Ḥaẓrat-i Imām(c), in his holy light, is the Hour, i.e., Resurrection. Among the many subjects in the Qur'ān, resurrection is a prominent subject which is spread throughout the Qur'ān under various names. Similarly, every name, title and attribute of the manifest Imām(c) encompasses the whole Qur'ān. Thus, Mawlā(c) said: "I am God's countenance that He has mentioned in His speech (so wherever you turn, there is God's countenance, 2:115)".[49] Therefore, as a lover *darwīsh*, I say that wherever you look and in whichever direction you turn, be it in space or spaceless, be it first or last, be it apparent or hidden, be it in the heavens or on the earth, be it in the personal world or the wise Qur'ān, God's countenance = the Imām's light, is present. In other words, for a true *ʿārif*, there is *dīdār* in every direction and place, because God Himself has become his eye.

Ḥaẓrat-i Ḥujjat-i Qā'imu'l-Qiyāmat(c) said that, there is only one soul in reality, and that soul is everything. This is an extremely beautiful explanation of monoreality. Everyone should accept this lest haughtiness take hold of them.

Allāh created the world of religion in six days, i.e., six great cycles. On the seventh day, He performed the work of monoreality (*yak-ḥaqīqat*) in the Sacred Sanctuary. Today, this great secret has also been revealed to friends: why do all the parts of this article series have the same title, 'Sacred Sanctuary'?

1st February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 74

Referring to *Kawkab-i Durrī*, chapter 3:[50] The manifest Imām(c), in his pure luminosity, is the book in which there is no doubt, only certitude (2:1-2). The Imām(c) of the time is the beautiful names (*asmā'u'l-ḥusnā'*) of Allāh, through which He commanded us to call upon Him (7:180). At the station of luminosity, the manifest Imām(c) is the interpreter and performer of the *ta'wīl* of the Qur'ān. He is the treasurer of Divine knowledge, the trumpet, the resurrection and the Lord of the resurrection (*Qā'im-i Qiyāmat*). Mawlā(c) said that he is the light of Mount Sinai. He also said that he is Z̲u'l-Qarnayn(c).

The manifest Imām(c) is God's proof over people. The creature that walks on earth (*dābbatu'l-arẕ̲*) is one of the miracles of the Imām(c).[51] The Imām(c) has the decisive speech (*faṣlu'l-k̲hiṭāb*, 38:20), namely, a decisive Perfect Word (*kalimah-yi tāmmah*).

The manifest Imām(c), in his hidden luminosity, is the bearer of the Throne (*ḥāmil-i ᶜars̲h̲*) and the knower of *ta'wīl.* He is both God's living Supreme Name and His signs = miracles (*āyātu'llāh*).

The exalted Imām(c) is the possessor of the *ibdāᶜī* body (*jus̲s̲ah-yi ibdāᶜiyyah*). He is God's Throne on the water and, in that state, he is also Nūḥ's Ark. See the *ta'wīl* of verse 11:7 in: *A Thousand Wisdoms*.[52]

If a thousand people from around the world, speaking a thousand different languages, become *ᶜārif* and enter the personal world, the manifest Imām(c) will speak to each of them in their own language. This is the *ta'wīl* of verse 14:4. The Imām(c) is the door to the holy Prophet(ṣ)'s knowledge and wisdom.

1st February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 75

The question is about the four birds of *Ḵẖalīlu'llāh*(c) (2:260). Did a spiritual resurrection occur in the personal world of Ḥaẕrat-i Ibrāhīm(c) when Allāh revived the four slaughtered birds? Answer: Yes, indeed! Question: Who were, in *ta'wīl*, the four birds that came to Ḥaẕrat-i Ibrāhīm(c) after being brought back to life by Divine power? Answer: Jibrā'īl, Mīkā'īl, Isrāfīl and ᶜIzrā'īl. They were among the *mu'mins* of Ḥaẕrat-i Ibrāhīm(c). They were previously as though dead, but then they truly became alive. Physically, they were the four *ḥujjats* in the presence (*ḥujjatān-i ḥuẕūrī*), and spiritually, they were the four closest angels, because the personal world is modelled on the world of religion.

The following *farmān* of Ḥaẕrat-i Imām Ḥasan ᶜ*alā ẕikrihi's-salām*(c) is quoted in *Nūr-i Mubīn*: "The world is eternal, time is perpetual, resurrection is only spiritual, as are paradise and hell. Everyone's death is their resurrection".[53] As it is said in a noble *ḥadīṯ*: "Whoever dies (the death of the carnal soul), their (spiritual) resurrection occurs". Those who are unable to perform successful spiritual exercise (*riyāẕat*), their resurrection occurs unconsciously. In paradise, however, one's unconscious resurrection can turn into a conscious resurrection.

It is said in *sūrah-yi Luqmān*: "Your creation and resurrection are but like a Single Soul" (31:28). This contains a wisdom-filled allusion: everyone is present in the spiritual resurrection of the Single Soul, but there is a significant difference in terms of consciousness and unconsciousness.

2nd February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 76

By His infinite mercy, Allāh has created four worlds within this world for each person. These worlds are:

1. The world of wakefulness,
2. The world of dreams,
3. The world of imagination, and
4. The world of spirituality.

So, the only purpose of this vast expanse of human life is for people to benefit from this abundance of time, and experience spiritual resurrection by preparing through remembrance, worship, knowledge and wisdom. In this way, they will be able to attain recognition of their own soul and their Lord. Only the Imām(c) of the time (may my soul be sacrificed for him) has the absolute and special guidance regarding this matter.

You told us that one of the names of spiritual resurrection is the deluge of Nūḥ(c). Does that mean such a resurrection encompasses an individual completely? In other words, does it completely encompass a person's waking state, dreams and imagination? Answer: Yes!

"Seek knowledge even if you have to go to China". This pure saying of the Lord of the Comprehensive Words [i.e., the holy Prophet(ṣ)] is itself a special miracle, as well as a reminder of all the miracles that took place in China.

It is said in *sūrah-yi Mujādalah*: "Allāh has decreed: I shall conquer, I and My messengers. Verily, Allāh is strong and mighty" (58:21).

Remember that "to overcome or to conquer (*ġālib ānā*)" is a martial term which certainly alludes to the battle of spiritual resurrection. The luminous leader of this spiritual battle, i.e., the lord of resurrection, is the Imām(c) of the time (17:71). Praise be to

Allāh for His favours and munificence!

3rd February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 77

Is it true that those noble verses of the wise Qur'ān which honour physical martyrs, in *ta'wīl* praise spiritual martyrs? Answer: Yes! This is correct, and it is the truth.

First example: It is said in *sūrah-yi Āl-i ᶜImrān*: "Think not of those who are slain in the way of Allāh, as dead. Nay, they are alive with their Lord receiving provision. Rejoicing in the bounty that Allāh has given them, and joyful in those who remain behind and have not joined them, because no fear shall be on them, neither shall they sorrow. Joyful in blessing and bounty from Allāh, and that Allāh leaves not to waste the reward of the believers" (3:169-171).

Second example: It is said in *sūrah-yi Muḥammad*: "And those who are slain in the way of Allāh, He renders not their deeds vain. He will guide them and improve their state and admit them into paradise which He has made recognised to them" (47:4-6).

3rd February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 78

Question: To which *jihād* are the spiritual martyrs related? Answer: They are the martyrs of the greater *jihād* (*jihād-i akbar*), concerning which there is the following famous prophetic tradition: "We are returning from the minor *jihād* to the greater *jihād*". The companions asked him: "What is the greater *jihād*?" He replied: "Listen carefully! The greater *jihād* is the battle against the carnal soul".[54] The following is also a famous prophetic tradition: "Die before you die",[55] i.e., die the death of the carnal soul before you die physically. The manifest Imām(c) (may my soul be sacrificed for him) grants the Supreme Name to those of his followers who request it. The spiritual martyrs are those from amongst them who die and are revived through spiritual resurrection according to "Die before you die". In reality, it is they who undergo both spiritual sacrifice and spiritual martyrdom.

Not only is the sacrifice of Ḥaẕrat-i Ādam(c)'s two sons an example (*miṯāl*), it also represents a spiritual reality (*mamṯūl*). In reality, Ḥaẕrat-i Hābīl(c) was both sacrificed for God (*ẕabīḥu'llāh*) and became a martyr in God's way (*ṯahīd fī sabīli'llāh*) spiritually. Refer to *sūrah-yi Mā'idah* (5:27). If there had not been such a tradition of Allāh prior to the time of Ḥaẕrat-i Ismāʿīl *ẕabīḥu'llāh*(c), Ḥaẕrat-i Ibrāhīm(c) would not have sacrificed his son in a dream, at the command of God (37:102-105). How many of the great *ta'wīlī* secrets of the wise Qur'ān are still hidden from us? We now accept that the sacrifice of the sheep by Mawlānā Hābīl(c) is an example, and that its reality is the sacrifice of the soul through spiritual resurrection.

4th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 79

The concept of the circle of *ṣalawāt* is like a luminous rope set in a circular form between the Supreme Throne and the Earth's surface. This example and concept is indeed in the light of Qur'ān and *ḥadīṯ*. Therefore, whenever you recite the *ṣalawāt* upon the Prophet Muḥammad(ṣ) and his progeny, this pure, luminous rope, of *ṣalawāt* comes into action. Consequently, your request, hidden within the words of the *ṣalawāt*, is elevated towards the Supreme Throne. By His grace and mercy, Allāh then merges this request into His Divine *ṣalawāt*. According to *sūrah-yi Aḥzāb* (33:43), Allāh and His angels then send *ṣalawāt* upon the faithful. Consequently, all *mu'min* men and women constantly receive these heavenly *ṣalawāt* in the form of the sacred prayer of blessings (*duᶜā-yi barakāt*) of the holy Prophet(ṣ) or his successor, i.e., the Imām(c) of the time.

From the fountainhead of the Qur'ān and *ḥadīṯ* engrave the luminous wisdom of *ṣalawāt* in your heart with ardent love. The subject of *ṣalawāt* is extremely sweet, faith-illumining and soul-nourishing, like the fruit of paradise. There is also a brief yet comprehensive explanation of *durūd-i ṯharīf* = *ṣalawāt* in the book: *A Thousand Wisdoms*.[56]

Question: What is the real secret behind the tremendous excellence of *ṣalawāt*? This is an extremely important question, so its answer is even more essential. God willing, with the help of the Custodian of the Divine Command, I will attempt to provide an answer in part 80, as this article does not have the capacity to accommodate any more writing.

5th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 80

A question was raised about the real secret behind the enormous importance and excellence of the *ṣalawāt = durūd-i sharīf*. Answer: It is said in *sūrah-yi Aḥzāb*: "Indeed, Allāh and His angels (all of them) send blessings upon the Prophet. O you who believe, send blessings on him" (33:56). According to the sages of religion, Universal Intellect is a living light and the greatest angel. Similarly, the Universal Soul, the Pen and the Tablet are also angels. There are angels in the world of particles (*ᶜālam-i zarr*), the world of angels (*ᶜālam-i malakūt*) and the world of Divine attributes (*ᶜālam-i jabarūt*); not a single inch of the universe is devoid of angels. The sun, moon and all the stars are also angels of their own kind. All of Allāh's heavenly and earthly armies are angels: "And to God belong the armies of the heavens and the earth" (48:7). There are also Allāh's infinite righteous servants who have become angels in the universal paradise. In short, Allāh and all these angels send *ṣalawāt* upon the holy Prophet(ṣ) and his progeny. The companions asked the holy Prophet(ṣ) about the *ṣalawāt*, he said: "Say: *Allāhumma ṣalli ᶜalā Muḥammadin wa ᶜalā āl-i Muḥammad*".[57]

It is said in *sūrah-yi Nūr*: "Do you not see how whatever is in the heavens and in the earth extols Allāh, as do the birds with their wings spread? Each one knows its own way of prayer (*ṣalāt* or *namāz* or *durūd*) and extolling (*tasbīḥ*)" (24:41).

This cogent explanation must have answered the question about the excellence of *ṣalawāt* completely. In summary, the *ṣalawāt* is continuously sent from Allāh and everything in His Godhead upon the Prophet(ṣ) and his progeny. Therefore, the wisdom of every individual lies in including themselves in the enormous reward of this universal *ṣalawāt*.

6th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 81

It is said in *sūrah-yi Aḥzāb*: "He it is Who sends blessings on you and His angels also, that He may bring you forth from darknesses (of ignorance and negligence) into light; and He is ever merciful to the believers" (33:43).

The following is quoted in the footnotes in *Tafsīru'l-Muttaqīn*: In *Tafsīr-i Ṣāfi*, p. 407, it is written with reference to *al-Kāfi*, that it is narrated from Imām Jaᶜfar aṣ-Ṣādiq(ᶜ) that he said: "Whoever sends *ṣalawāt* ten times on the holy Prophet Muḥammad(ˢ) and his progeny, Allāh and His angels send *ṣalawāt* a hundred times on that person; and whoever sends *ṣalawāt* a hundred times on the holy Prophet Muḥammad(ˢ) and his progeny, Allāh and His angels send *ṣalawāt* a thousand times on that person. This is mentioned by God in this verse [33:43]".[58]

Question: Which noble verse contains a wisdom-filled mention of both *ṣalawāt* and mercy (*raḥmat*)? Answer: The following verse: "Those are they on whom are *ṣalawāt* and mercy from their Lord, and they are those who are (rightly) guided" (2:157).

Question: How does the *ṣalawāt* of Allāh and His angels reach the *mu'mins*? Answer: During the time of prophethood, through the holy Prophet(ˢ); after the end of prophethood, through the Imām(ᶜ) from the holy Prophet(ˢ)'s progeny.

Karachi, 7th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 82

The following excerpt is taken from *Daᶜā'imu'l-Islām*, under the heading: "Explanation of the obligation of sending *ṣalawāt* on Muḥammad(ṣ) and his progeny, who are his household (*ahl al-bayt*), and the transfer of Imāmat in them, and that they are Prophet(ṣ)'s (special) *ummat*":[59]

God says: "Verily Allāh and His angels send *ṣalawāt* on the Prophet (and his progeny). O you who believe, send blessings on him and greet him with due submission (*salām*)" (33:56).

It is narrated from the holy Prophet(ṣ) that, when the above-mentioned noble verse was revealed to him, some of his noble companions asked him: "O God's messenger! We know how to send *salām* to you, but how do we send *ṣalawāt* upon you?" The holy Prophet(ṣ) replied: "Say, *Allāhumma ṣalli ᶜalā Muḥammadⁱⁿ wa ᶜalā āl-i Muḥammadⁱⁿ kamā ṣallayta ᶜalā Ibrāhīma wa ᶜalā āl-i Ibrāhīma innaka ḥamīdᵘⁿ majīdᵘⁿ*". Thus, the holy Prophet(ṣ) clearly taught his companions how to send *ṣalawāt* upon him. It should be remembered that the Lord of the world has made it obligatory for believers to send *ṣalawāt* solely upon the holy Prophet(ṣ) and his progeny.

The holy Prophet(ṣ) explained to his companions how to send *ṣalawāt* upon him and his progeny, just as he made clear all the details of fulfilling the obligations of *ṣalāt*, *zakāt*, *ṣawm*, *ḥajj*, *walāyat* and *jihād*, since these are only briefly mentioned in the Qur'ān.

Karachi, 7th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 83

Carefully reflect on the blessed verses in *sūrah-yi Tawbah* (9:103-104) using the inner eye. These verses are among the exalted sayings that demonstrate, through the mirror of wisdom, that the words and actions of God's representatives (i.e., the Prophet(ṣ) and, after him, the Imām(c)) are undoubtedly God's words and actions.

A vivid example of this can be found in the verse of allegiance (48:10), which tells us that the blessed hand of the holy Prophet(ṣ) was as if Allāh's hand. This strong evidence proves the importance of the act of pledging allegiance (*bayʿat*) and also provides a proof of the Imāmat and vicegerency of the Imām(c) from the Prophet(ṣ)'s progeny. As the perpetuity of the revealed light (*nūr-i munazzal*) on earth is beyond doubt for wise people, we can now return to our main topic: *ṣalawāt*. Read verses 33:43 and 33:56 in *sūrah-yi Aḥzāb*, linking them with each other so that each verse explains the other.

For example, if you read 33:43 and then 33:56, the general idea would be that Allāh and His angels, who are in the heavens and on earth, send *ṣalawāt* upon *mu'mins*. Consider carefully that during the time of prophethood, the Prophet(ṣ) and the Imām(c) were two great angels and representatives of Allāh on earth. So, did they duly send the *ṣalawāt* to the *mu'mins*? If you believe that the Prophet(ṣ) and the *Asās*(c) (Imām(c)) were two angels and two representatives of the heavenly *ṣalawāt* on earth, then they must have duly delivered God's *ṣalawāt* and that of all His angels to the *mu'mins*.

Karachi, 8th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 84

Two fundamental verses on the subject of *ṣalawāt* are found in *sūrah-yi Aḥzāb* (33:43 and 33:56). As you have already read verse 33:43 in part 83, here we present the purport of verse 33:56. Indeed, Allāh and (all of) His angels send *ṣalawāt* upon the holy Prophet(ṣ) and his progeny. O believers! You too, should continue to send *ṣalawāt* on the Prophet Muḥammad(ṣ) and his progeny, and submit to them, i.e., obey them, so that it becomes obedience to God as well as glorifying and honouring the holy Prophet(ṣ) and his progeny. This will also serve as a request for you to receive heavenly *ṣalawāt*, as every pure word of *mu'mins* ascends to Allāh and it is the good deeds that elevate it (35:10).

According to this Qur'ānic guidance, the words of *durūd-i sharīf* are very pure: *Allāhumma ṣalli ᶜalā Muḥammadⁱⁿ wa ᶜalā āl-i Muḥammad*. "*Allāhumma*" is Allāh's special name, equal to 60 names. Muḥammad(ṣ) and his progeny are the Beautiful Names (*asmā'u'l-ḥusnā*) and the Supreme Name (*ism-i aᶜẓam*). Thus, *ṣalawāt*, comprising these pure words, ascends to the Supreme Throne and returns to earth in the form of heavenly *ṣalawāt*. Have full certainty in *ṣalawāt*, as it ought to be.

It is said in *sūrah-yi Aḥzāb*: "O you who believe, remember Allāh abundantly and do His *tasbīḥ* morning and evening. He it is Who sends *ṣalawāt* on you, and (all) His angels also, so that He may bring you out from darknesses unto light" (33:41-43). These are the lights of knowledge, faith, certainty, wisdom, *dīdār*, recognition, oneness, etc. This is because there are many lights in one light. If you wish to see the lights separately in paradise, you certainly will be able to. *Al-ḥamdu li'llāh*!

8th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 85

From the book: *Caskets of Pearls, Vol. 1*:[60]

Question 206: What is the reason you did not mention Jibrā'īl in the secrets of the verses of *sūrah-yi Najm* (53:1-18). Answer: 1. There is no mention of Jibrā'īl here. 2. Jibrā'īl is not alone; rather, there are five angels of revelation. The highest is well known by the name of Pen; the next is Tablet, then Isrāfīl, then Mīkā'īl, and the lowest is Jibrā'īl. 3. Imām Ja^{c}far aṣ-Ṣādiq$^{(c)}$ said: "Thus, *Nūn* is an angel who conveys to Pen, who is also an angel. Pen conveys it to Tablet, who is also an angel. Tablet conveys it to Isrāfīl, who conveys it to Mīkā'īl, who conveys it to Jibrā'īl, who conveys it to the Prophets and Messengers" (*Al-Mīzān*, XIX, p. 376).

Question 207: What wisdom can be found in the following *ḥadīṯ*? "The resurrection will not take place until the sun rises from the west" (*Musnad Aḥmad bin Ḥan^{m}bal*, III, *ḥadīṯ* no. 8921). Does this mean that there has been no resurrection until now? Answer: The *ta'wīlī* wisdom of this *ḥadīṯ* is that resurrection is a series of spiritual events which are completed when the sun of the Sacred Sanctuary rises from the west because, in the Sacred Sanctuary, east and west are one and the same place. This *ḥadīṯ* mentions the point of completion of the spiritual resurrection because, when it is reached, it is observed that the east and west of the sun are the same place. The wise Qur'ān, in its wisdom-filled language, says that there is a spiritual resurrection with every Imām (17:71).

9th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 86

From the book *The Holy Ahl-i Bayt in the Prophetic Traditions*:[61]

The holy Prophet(ṣ) said: "O Allāh! Verily You sent Your blessing, Your mercy, Your forgiveness and Your pleasure upon Ibrāhīm and his progeny. O Allāh! They are from me and I am from them. So, send Your blessings, mercy, forgiveness and pleasure upon me and them; namely, ʿAlī, Fāṭimah, Ḥasan and Ḥusayn".

9th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 87

It is said in *sūrah-yi Anfāl*: "O you who believe! If you fear God, He will grant you a *furqān* (i.e., criterion, miracle, test, standard, light [57:28])" (8:29). To attain recognition of the Qur'ānic wisdoms of the word *furqān*, see these verses: 2:53, 2:185, 3:4, 21:48, 8:29 and 8:41. These are the six places for Qur'ānic recognition of the word *furqān*. Also consult a Qur'ānic dictionary. Among the other meanings of the word *furqān*, there is also the meaning of light, which is perhaps easy for you. Pay attention to the personal world and observe the light in it. Make extraordinary progress through remembrance, worship, knowledge and wisdom, and this light, which is actually the light of the Imām(c) of the time, will guide you to the Sacred Sanctuary.

If you have neither received the Supreme Name, nor experienced the miracles of the pure love of the Imām(c) of the time, nor have the courage to undertake the greater *jihād* against the carnal soul, nor are able to perform *giryah-ū zārī* in worship as the other true *mu'mins* do, then you must reflect on what is causing this.

For the literal explanation of the word *furqān*, see: *Qāmūsu'l-Qur'ān*.[62]

10th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 88

There is a precious gem at the end of *sūrah-yi Ḥadīd*: "O you who believe! Fear Allāh and duly believe in His messenger. Allāh will give you a twofold portion of His mercy and He will appoint for you a light whereby you will walk and He will forgive you. And Allāh is forgiving and merciful" (57:28).

Question: Does a twofold portion of mercy mean that there will be physical and spiritual mercy, both in this world and the next? Answer: Yes, indeed. God willing. Question: What is this light? Answer: This is the light of the Imām(c) of the time. Question: According to one reckoning, there are 6,666 verses in the wise Qur'ān. You mentioned some time ago that, God willing, you can derive a wisdom regarding the proof of Imāmat from the *bāṭin* of every verse of the wise Qur'ān. Can you tell us its secret? Answer: Yes. The real secret lies in the help of the Imām(c) from the progeny of Muḥammad(ṣ), whereby this humble servant was enlightened that there cannot be any contradiction in the 6,666 verses of the Qur'ān. They are harmonious and consistent. They are all in the Hidden Book, the Pearl of Intellect, and the manifest Imām(c). They are all made up of words, and words are made up of letters, which are all made up of dots, and all the dots are identical. Therefore, only one dot needs to be recognised: the dot of the *bā'* of *Bismillāh*, whose *ta'wīl* is ᶜAlī(c). Thus, it is ᶜAlī(c) in the form of dot in every verse. This dot, i.e., ᶜAlī(c), is the Pearl of Intellect, the Hidden Book, the folded universe, the light of *azal*, the light of Muḥammad(ṣ) and the light of ᶜAlī(c). I won't say any more.

10th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 89

A wisdom-filled verse of *sūrah-yi Ibrāhīm* (14:24-25) is mentioned in *Wajh-i Dīn*.[63] In this noble verse, the likeness (*miṡāl*) of the holy Prophet(ṡ) is given as a pure tree, whose root is firmly established in the earth, and whose branch reaches the heavens. In other words, the light of the Prophet(ṡ)'s progeny, i.e., the manifest Imām(c), always gives the soul-nourishing fruit of knowledge and wisdom in the heavens of the Sacred Sanctuary, with the permission of God. All the great secrets of the Sacred Sanctuary are also related to the blessed light of the manifest Imām(c). This refers to the great, astonishing and breathtaking miracles of the universal of the manifest Imām(c), the manifestation of *azal* and *abad*, the renewal of the covenant of *Alastu* (Am I not?) and the greatest secret of the absolute merging!

Question: Was Ādam(c) *ḵẖalīfatu'llāh*, created in the Image of the Compassionate after going to paradise? Answer: Yes. Question: Ḥaẕrat-i Dāwūd(c) was a prophet, an entrusted Imām (*Imām-i mustawdaᶜ*) and God's vicegerent (*ḵẖalīfatu'llāh*, 38:26). What was the difference between him and Ādam(c)? Answer: There was no difference. Question: Did the angels prostrate themselves before him? Answer: Yes, they did. Question: Was he created in the Image of the Compassionate after going to the Sacred Sanctuary? Answer: Yes, he was.

Those whom Allāh made vicegerents according to *sūrah-yi Anᶜām* (6:165), are they physical or spiritual? If they are spiritual, are they the kings of paradise? This question also pertains to *sūrah-yi Nūr* (24:55). Read Ḥaẕrat-i Mawlānā Sulṭān Muḥammad Shāh(c)'s wisdom-filled *farmāns* to find answers to such difficult questions.

Karachi, 11th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 90

Question: Where and how does the mighty Qur'ān provide its first beautiful indication of the pure, wisdom-filled recognition of the Exalted Lord? Answer: The very first indication of Divine recognition is found in the Divine teaching of *sūrah-yi Fātiḥah*. In this teaching, based on the indication of His recognition and oneness, Allāh speaks through his *ᶜārifs*, saying: "We recognise You, accept You as the One and the Unique, worship You only, and ask only You for help". The blessed words of the wise Qur'ān are: "You alone we worship, and You alone we ask for help" (1:5). This is because recognition is absolutely necessary in order to worship the true deity.

It is said in *sūrah-yi Ẕāriyāt*: "And I did not create the *jinn* and humankind but to worship Me" (51:56). Here worship means recognition, according to Ibn-i ᶜAbbās.[64]

It is said in a sacred tradition: "I was an unrecognised treasure. I wanted to be recognised, so I created a creation (*khalq*). Thus, I made them my *ᶜārifs*, and they recognised Me through Me".[65]

Karachi, 11th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 91

The following noble prophetic tradition is mentioned in *Daᶜā'imu'l-Islām*: "He who dies without the recognition of the living Imām of the time dies a death of ignorance".[66]

Also read this noble prophetic tradition in *Wajh-i Dīn*: "He who dies without the recognition of the Imām of their time dies the death of ignorance, and the ignorant is in the fire [of ignorance whilst living]".[67]

There are three major stages of recognition of the Imām, namely knowledge of certainty, eye of certainty, and truth of certainty. 'Knowledge of certainty' is the chain of certain knowledge through which your questions and doubts gradually decrease. A successful and true 'eye of certainty' is only possible when the Imām(c) of the time bestows the Supreme Name upon his follower. If a *mu'min-i sālik* experiences a hidden spiritual resurrection, it is a great blessing. Now, by God's command, they can conquer their carnal soul in the greater *jihād* (*jihād-i akbar*). However, severe trials continue until the 'truth of certainty', i.e., the Sacred Sanctuary [is reached], because resurrection only completes when the sun of the light of Sacred Sanctuary rises from the west. This is the rank of the truth of certainty, *al-ḥamdu li'llāh.*

Karachi, 12th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 92

The Commander of the faithful, Ḥaẓrat-i ᶜAlī(c), said: "My name in the Qur'ān is Wise (*ḥakīm*)". Wise means "the master of wisdom". It is also one of the attributive names of Allāh. It is also one of the names of the Qur'ān, as well as of the holy Prophet(s). This certainly alludes to the fact that the lovers and *ᶜārifs* can attain the wisdom of Allāh, the holy Prophet(s) and the Qur'ān through ᶜAlī(c), i.e., the manifest Imām(c). If ᶜAlī(c), i.e., the manifest Imām(c), is the true and luminous Supreme Name, as well as the collection of Allāh's beautiful names, then all of Allāh's attributive names are gathered in His Supreme Name. This is the indication of Mawlā ᶜAlī(c)'s pure saying.

You and we must all progress further on the path of recognition until we enter the Sacred Sanctuary. There we will truly recognise the Imām(c) of the time, because the Sacred Sanctuary is the paradise of the miracles of knowledge, wisdom and recognition. All the miracles you have heard of may have occurred in the past, but you have not witnessed the miracles of the Imām(c) from Muḥammad(s)'s progeny, as promised by Allāh (41:53), in your personal world and the Sacred Sanctuary. We are all ardent lovers and followers of the exalted Imām(c). It takes the eye of the heart to see that every miracle of the manifest Imām(c) is the fountainhead of knowledge, wisdom and recognition.

Is it not the greatest and most wonderful miracle that the manifest Imām(c) repeatedly enfolds and unfolds the universe while it remains in place? Witness the miracles of the pure and holy Imām(c) through merging (*fanā'*) in him. All of his great miracles are in the Sacred Sanctuary, *al-ḥamdu li'llāh*!

13th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 93

If Sufism holds a special status in the world of Islam, why should practical Sufism not be of great importance? You must therefore study the book: *Practical Sufism and Spiritual Science*. No true *ṣūfī* would doubt the sacred tradition of supererogatory prayers (*ḥadīṯ-i qudsī-yi nawāfil*). Read the wisdoms contained in both parts of the chapter: "The miracles of *nawāfil*" in the above-mentioned book.[68] Then imagine the sublime paradise of the personal world, i.e., the Sacred Sanctuary. Now, within this concept, see a subtle, luminous hand that continuously enfolds and unfolds the universe spiritually. Whose hand is this? Is it the blessed hand of your pure Imām(c)? Answer: Yes! Indeed. Because the holy light of the manifest Imām(c) works here. The forehead, i.e., the Sacred Sanctuary, is the paradise of the personal world and the station of the practical miracles and manifestations of the universal of the manifest Imām(c) which is in the heart of the Qur'ān (36:12). At the time of spiritual resurrection, the pure light of the manifest Imām(c) rises from the forehead and performs the greatest miracles. These miracles contain great secrets of knowledge, wisdom and recognition that are unforgettable. The manifest Imām(c) is the bearer of Allāh's eternal light.

If a moth is burned once by a lamp flame, it dies and is annihilated forever. However, if you are burned and brought back to life seventy thousand times in the light of love (*nūr-i ʿiṯḥq*) of the true Imām(c), may it be blessed for you and all your friends, for you have been granted *azalī* and *abadī* [i.e., eternal] life.

13th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 94

When a person becomes *ʿārif* of the Imām(c) of the time in the Sacred Sanctuary, they become *ʿārif* of their own soul and their Lord. By God, the light of the Imām(c) of the time and that of the Qur'ān are not separate, nor are the miracles of paradise separate from it (47:6). Indeed, paradise is not like a worldly garden that has already been made. Rather, it takes the form of infinite marvellous miracles of the Divine Word "Be! (*kun*)", whose recognition lies in the personal world, especially in the Sacred Sanctuary.

The final verse of *sūrah-yi Naml* is also a precious gem. God says: "And say: Praise (*Ḥamd*) belongs to Allāh. Soon He will show you His signs (miracles) and you will recognise them. Your Lord is not heedless of what you all do" (27:93).

Ta'wīlī wisdom: *Ḥamd* is the great angel called the Universal Intellect, and is the greatest living praise of Allāh. Allāh's signs, i.e., His miracles are the Imām(c) of the time. It is said that, in the spiritual resurrection, you will soon be shown the Divine signs and miracles, i.e., the light of the Imām(c) of the time, and you will recognise it. Thus, Allāh's signs, i.e., His miracles, are the Imām(c) of the time.

13th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 95

The *Sh̲āhkār Islāmī Encyclopaedia* states that the revelation of the Qur'ān took place over a period of approximately twenty-two years, five months and fourteen days.[69] The same duration is mentioned in the *Urdu Jāmi*^{c} *Encyclopaedia*.[70] According to these two sources, the total number of verses in the Qur'ān is 6,666, as referenced in a verse by Jāru'llāh:

Guft Jāru'llāh hamah āyāt-i Qur'ān-i Majīd
Sh̲ash hazār-ū sh̲ash ṣad-ū sh̲aṣt-ū sh̲ash āmad dar sh̲umār

Translation: "Jāru'llāh said: The total number of verses in the glorious Qur'ān is 6,666".

Attain bookish recognition of Ḥujjat-i Qā'im$^{(c)}$ and Ḥaẕrat-i Qā'im$^{(c)}$ from Ḥakīm Pīr Nāṣir-i Kh̲israw$^{(q)}$'s renowned book: *Wajh-i Dīn*. Written around a thousand years ago, this book is a great treasure trove of secrets about the recognition of the Imām. This magnificent book contains a great wealth of the recognition of *ḥudūd-i dīn* and the knowledge of *ta'wīl*. It repeatedly discusses Ḥujjat-i Qā'im$^{(c)}$ and Ḥaẕrat-i Qā'im$^{(c)}$. According to it, Ḥujjat-i Qā'im$^{(c)}$ and the light of Qā'im$^{(c)}$ are mentioned in the innermost (*bāṭinī*) *ta'wīl* of *sūrah-yi Qadr* (97). Therefore, the Night of Estimation (*sh̲ab-i qadr*) refers to Ḥujjat-i Qā'im$^{(c)}$. Allāh wanted resurrection to be a hidden, spiritual resurrection (20:15), which is why He said: "We revealed him (i.e., Qā'im) in the Night of Estimation (i.e., Ḥujjat-i Qā'im)" (97:1), so that this powerful night may conceal the Qā'im$^{(c)}$ and the resurrection, which would be a great trial for everyone.

14th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 96

The following noble prophetic tradition is also quoted in *Sarā'ir*: "He who dies without the recognition of the Imām of the time dies a death of ignorance".[71]

Question: To what kind of recognition of the Imām(c) of the time does this saying of the holy Prophet(s) refer? Is it merely an affirmation? Or physical recognition? Or is it bookish recognition, i.e., knowledge of certainty? The eye of certainty? Or, is it absolute recognition, i.e., the truth of certainty? Answer: The recognition of Imām is indeed the ladder to the Sacred Sanctuary, and the purpose of a ladder is to take you upwards.

Ḥaẕrat-i Mawlānā Imām Sulṭān Muḥammad Shāh(c) (may our souls be sacrificed for him) did an extremely great and eternal favour for all human beings and *jinns* by causing the spiritual resurrection of his time. The period of his Imāmat was extremely revolutionary, both physically and spiritually, according to God's programme. If only we could all fully benefit from his wisdom-filled sayings! If only we could all recognise him in the light of the Qur'ān and spirituality! This *darwīsh* servant has written many devotional poems in Persian, Urdu and Burushaski in the praise of his heir and successor, i.e., Nūr Mawlānā Shāh Karīm al-Ḥusaynī Ḥāẕir Imām(c). Study them thoroughly.

14th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 97

The following is taken from the book: *Sirāju'l-Qulūb*, Chapter: "The Wisdom of *sūrah-yi Kawsar*":[72]

"By the name of Allāh, the most Beneficent, the Merciful. (O Messenger(ṣ)!) We have indeed given you *Kawsar*, so pray to your Lord and sacrifice. Your enemy is indeed the one without posterity" (108:1-3).

Kawsar is on the measure of *fawcal*, which is an emphatic form (*ṣīġah-yi mubālaġah*) of *kasrat*. It is derived from the word *kasrat*, meaning 'abundance', such as in *kasīr* (abundant), *aksar* (more abundant) and *kusār* (most abundant). Therefore, *kawsar* means 'extremely abundant', beyond the intellect and comprehension of the people. It refers to the world of particles (*cālam-i zarr*), transferred from the holy Prophet(ṣ) to his legatee (*waṣī*), Mawlā cAlī(c). Thus, the noble progeny (*zurriyyat)* of the Chief of the Prophets(ṣ) continues, as he said: "Allāh has given every prophet his progeny in his loins, but my progeny is in the loins of cAlī".

One of the meanings of *kawsar* is 'man with abundant children', which refers to Ḥaẕrat-i cAlī(c), because the world of particles was transferred into his noble loins. This also encompasses all the other meanings of 'abundant offspring' and *kawsar*.

The following verse appears in Ḥakīm Pīr Nāṣir-i Khisraw(q)'s *Dīwān*:

Īzid caṭāsh dād Muḥammad rā
Nāmash cAlī shināsū laqabash kawsar [73]

Translation: God gave him to Muḥammad(ṣ):
Whose name is cAlī and his title is *Kawsar*.

In *Wajh-i Dīn*, Discourse 1,[74] the exegesis and *ta'wīl* of *sūrah-yi Kawṯar* are as follows: (O Muḥammad(ﷺ)!) We have granted you a man with abundant children (here Allāh is referring to the *Asās*, i.e., ᶜAlī(ᶜ)). So, establish prayer for your Lord (i.e., establish the true *daᶜwat*) and slaughter the camel in the way of *naḥr* (i.e., take the covenant of the *Asās*), for your enemy is the one deprived of offspring (i.e., he has no children, so, the Imāmat will not continue through them, but only through your offspring).

Karachi,
Tuesday, 22 Shaᶜbān al-Muᶜaẓẓam 1415 AH / 24th January 1995

15th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 98

The following wisdom-filled verse is found in Ḥakīm Pīr Nāṣir-i Khisraw(q)'s *Dīwān-i Ashᶜār*:

Īzid ᶜaṭāsh dād Muḥammad rā
Nāmash ᶜAlī shināsū laqabash kawsar [75]

This means that God gave his beloved Prophet Muḥammad(s), a Perfect Man, as his son and successor. His blessed name is ᶜAlī(c) and his title is *Kawsar*. This is the *ta'wīlī* secret of *sūrah-yi Kawsar* (108). See the word *kawsar* in: *Wajh-i Dīn*,[76] and *Sirāju'l-Qulūb*.[77]

It is said in *sūrah-yi Aḥzāb*: "Muḥammad is not the father of any of the men among you" (33:40). In this saying, God endorses and verifies the nobility, firmness and supremacy of the family of Ḥaẓrat-i Fāṭimah(c), ensuring that the progeny of Ibrāhīm(c) and the progeny of Muḥammad(s) are recognised without any misunderstanding.

The wise Qur'ān mentions the name of Ḥaẓrat-i ᶜĪsā(c) 25 times in total. Sometimes only "ᶜĪsā(c)" is mentioned, and sometimes "ᶜĪsā(c), the son of Maryam". There is a great secret in this; otherwise, his name is also mentioned in the Qur'ān without reference to his mother.

The following saying of Imām Jaᶜfar aṣ-Ṣādiq(c) is in *al-Mīzān*: "*Nūn* is a stream in paradise. Allāh said [to it]: Freeze! It was frozen and turned into ink. Then He ordered the Pen: Write! The Pen wrote on the Guarded Tablet what had happened and what has to happen till the resurrection. That ink is the ink of light, and that Pen too, is the Pen of light and that Guarded Tablet is also the Tablet of light".[78]

15th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 99

Each renewal of the great miracle of the noble verse: "Am I not your Sustainer? (*alastu bi-rabbikum*, 7:172)", takes place only in the Sacred Sanctuary. This miracle firstly and foremostly relates to the prophets, *awliyā'* (Imāms) and *ᶜārifs*. Remember, that they are all one, so spiritual resurrection takes place for a single individual, which suffices to represent everyone. Therefore, only one soul reaches Allāh's presence in every spiritual resurrection, in which everyone's eternal oneness is hidden. Therefore, it is necessary to reflect more deeply on the wisdom of the verse of *alastu.*

In this holy verse, the children of Ādam refer to the prophets, *awliyā'* and *ᶜārifs*, and taking their *zurriyyat* [particles] from their loins signifies an event of spiritual resurrection. The question of the Lord: "Am I not your Sustainer?" is not related to ordinary human beings, but to those individuals who have recognised their own soul and their Sustainer. Here, they find their souls merged in the light of the Lord; in other words, they find their higher "I" merged in Allāh.

"*Wa ashhadahum ᶜalā anfusihim*" means: "They were made witnesses to their own souls". A witness is someone who is present and sees the whole event. So, is this saying not alluding to the observation of the soul and the vision of the Lord?

15th February 2002

Sacred Sanctuary = Paradise of the Personal World

Part 100

The purport of the magnificent sacred tradition (*ḥadīṯ-i qudsī*) mentioned in *Zādu'l-Musāfirīn* is as follows: "O child of Ādam, (i.e., the true believer of the Ādam(c) of the time,) obey me duly and completely so that I will make you like Myself; that you will become everlasting and never die; and that you will become mighty and never be disgraced; and that you will become self-sufficient and never face indigence".[79] Pīr Nāṣir-i Khisraw(q) cites the following verse of the Qur'ān as testimony to this tradition: "And who is better in religion than he who has submitted his face to Allāh, and is righteous and follows the way of Ibrāhīm who used to walk avoiding falsehood? And Allāh took Ibrāhīm for a special friend" (4:125).

You may later carefully read the authentic translations of scholars because this noble verse contains a great treasure of the secrets of recognition. This wisdom indicates the door to this treasure: "Whoever submits their soul's face to Allāh, as Ḥaẓrat-i Ibrāhīm did (6:79), will merge in Allāh in the Sacred Sanctuary and be created in the Image of the Compassionate, just as his father Ādam was". This much *ta'wīl* is sufficient for the people of intellect. According to the foremost of *ṣūfīs*, the great secret of *fanā' fi'llāh* and *baqā' bi'llāh* is true, and this greatest of miracles occurs in the Sacred Sanctuary. Undoubtedly, this extremely great miracle of recognising the soul and the Lord is exclusively for the prophets, *awliyā'* and *ʿārifs*. Also, ardent followers of the Imām(c) of the time who fulfil all of the conditions of the Supreme Name can attain the greatest bliss of merging in the Imām(c) (*fanā' fi'l-imām*). The rank of *fanā' fi'l-imām* is indeed the rank of *fanā' fi'llāh* (merging in Allāh).

16th February 2002

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Endnotes

1 *Kawkab-i Durrī*, Chapter 3, *manqabat* 30, p. 226.

2 *Al-Munjid Arabic-Urdu*, p. 218.

3 The following prophetic tradition: "O Children of ᶜAbdu'l-Muṭṭalib! Obey me and you will become the kings of the earth and its rulers", was made by the holy Prophet(ṣ) at the occasion of warning his nearest kinsmen. See: *Daᶜā'imu'l-Islām*, I, pp. 15-16.

4 *The Memoirs of Aga Khan*, p. 175.

5 *A Thousand Wisdoms*, Wisdom 701.

6 *Dīwān-i Ḥaẕrat-i ᶜAlī(ᶜ)*, p. 71.

7 *Wonders and Marvels of Spiritual Science*, pp. 1-11.

8 Farman made by Mawlānā Imām Sulṭān Muḥammad Shāh(ᶜ) in Bombay on 1st September, 1885. See *Kalām-i Imām-i Mubīn*, I, Farman No. 1.

9 *Ṣaḥīḥ al-Bukhārī*, III, *Kitābu'l-Riqāq*, Chapter 856.

10 *Kawkab-i Durrī*, Chapter 3, *manqabat* 8, p. 223.

11 *Ibid.*, Chapter 3, *manqabat* 28, p. 226.

12 *Ibid.*, Chapter 3, *manqabat* 21, p. 225.

3 *Ibid.*, Chapter 3.

14 *A Thousand Wisdoms*, Wisdom 672.

15 *Aḥādiṣ-i Maṣnawī*, p. 83.

16 *The Holy Ahl-i Bayt in the Prophetic Traditions*, p. 70.

17 *The Holy Ahl-i Bayt in the Prophetic Traditions*, p. 2.

18 *Kawkab-i Durrī*, Chapter 3, *manqabat* 4, p. 223.

19 *Al-Mustadrak*, Vol. III, p. 133.

20 *Kawkab-i Durrī*, Chapter 3, *manqabat* 81, pp. 234-235.

21 *Ibid.*, Chapter 3, *manqabat* 82, p. 235.

22 *Ibid.*, Chapter 2, *manqabat* 67, p. 194.

23 *Dīwān-i Ashᶜār*, p. 134.

24 *A Thousand Wisdoms*, Wisdoms 184-204.

[25] *A Thousand Wisdoms*, Wisdom 5.

[26] *Daᶜā'imu'l-Islām*, I, p. 21.

[27] *Daᶜā'imu'l-Islām*, I, pp. 15-16.

[28] *Ṣaḥīḥ al-Bukẖārī*, III, Chapter 856.

[29] *Kawkab-i Durrī*, Chapter 3, *manqabat* 64, p. 231.

[30] *Kawkab-i Durrī*, Chapter 3, *manqabat* 56, p. 230.

[31] *Ṣaḥīḥ al-Bukẖārī*, III, Chapter 685.

[32] *Ibid.*, III, Chapter 685.

[33] *Daᶜā'imu'l-Islām*, I, pp. 15-16.

[34] *Wajh-i Dīn*, Urdu translation, Discourse 19, p. 197

[35] *A Thousand Wisdoms*, Wisdom 688.

[36] *Kawkab-i Durrī*, Chapter 3, *manqabat* 29, p. 226.

[37] *The Holy Ahl-i Bayt in the Prophetic Traditions*, p. 15.

[38] *The Holy Ahl-i Bayt in the Prophetic Traditions*, p. 15.

[39] *Dīwān-i Asẖᶜār*, p. 273.

[40] *A Thousand Wisdoms*, Wisdoms 626-627.

[41] *Wonders and Marvels of Spiritual Science*, pp. 1-11.

[42] *Practical Sufism and Spiritual Science*, pp. 57-60.

[43] *Qāmūsu'l-Qur'ān*, p. 249.

[44] *Luġātu'l-Ḥadīṯ*, IV, p. 288.

[45] *Sarā'ir wa Asrāru'n-Nuṭaqā*, p. 200.

[46] *Dīwān-i Asẖᶜār*, p. 523.

[47] *Ibid.*, p. 117.

[48] *Kawkab-i Durrī*, Chapter 3, *manqabat* 8, p. 223.

[49] *Sarā'ir wa Asrāru'n-Nuṭaqā*, p. 117.

[50] *Kawkab-i Durrī*, Chapter 3, *manqabat* 28, p. 226.

[51] *A Thousand Wisdoms*, Wisdom 333.

[52] *A Thousand Wisdoms*, Wisdom 568.

[53] *Nūr-i Mubīn*, Urdu translation, p. 399.

[54] *Kaṣẖfu'l-Maḥjūb*, p. 213.

[55] *Al-Muᶜjam al-Ṣūfī*, p. 1033

[56] *A Thousand Wisdoms*, Wisdoms 506-510.

[57] *Ṣaḥīḥ al-Bukẖārī*, III, *Kitābu'd-Daᶜwāt*, Chapter 769. Also, see: *A Thousand Wisdoms*, Wisdoms 506-510.

[58] *Tafsīru'l-Muttaqīn*, p. 549.

[59] *Daᶜā'imu'l-Islām*, I, pp. 28-29.

[60] *Caskets of Pearls,* I, Questions 206-207.

[61] *The Holy Ahl-i Bayt in the Prophetic Traditions*, pp. 71-72.

[62] *Qāmūsu'l-Qur'ān*, p. 399.

[63] *Wajh-i Dīn*, Urdu translation, Discourse 1, pp. 31-32.

[64] *Al-Muᶜjam al-Ṣūfī*, p. 1267.

[65] *Ibid.*, p. 1266.

[66] *Daᶜā'imu'l-Islām*, I, p. 25.

[67] *Wajh-i Dīn*, Urdu translation, Discourse 36, p. 343.

[68] *Practical Sufism and Spiritual Science*, pp. 61-68.

[69] *Shāhkār Islāmī Encyclopaedia*, p. 1316.

[70] *Urdu Jāmiᶜ Encyclopedia*, II, p. 1135.

[71] *Sarā'ir wa Asrāru'n-Nuṭaqā*, p. 243.

[72] *Sirāju'l-Qulūb*, pp. 100-101.

[73] *Dīwān-i Ashᶜār*, p. 148.

[74] *Wajh-i Dīn*, Urdu translation, Discourse 1, pp. 32-33.

[75] *Dīwān-i Ashᶜār*, p. 148.

[76] *Wajh-i Dīn*, Urdu translation, Discourse 1, pp. 32-33.

[77] *Sirāju'l-Qulūb*, pp. 100-101.

[78] *Al-Mīzān*, XIX, p. 376

[79] *Zādu'l-Musāfirīn*, p. 183

INDICES

Index of Qur'ānic Verses

1:5 103
2:1-2 30,86
2:26 50
2:34 73
2:53 100
2:54 16
2:63 23
2:55-56 37
2:94 17
2:115 69,85
2:157 94
2:185 100
2:212 27
2:214 83
2:255 55
2:260 87
3:4 100
3:27 27,49
3:37 27
3:45 50
3:49 48,50
3:124-125 71
3:133 32
3:169-171 90
3:184 83
4:54 44,47
4:125 114
4:154 23
4:163 83
4:171 50
5:15 39,55
5:20 13,47
5:27 91
5:64 81
5:110 48,50
5:112-115 52
5:114 52
6:12 84
6:52-54 84
6:79 114
6:115 64
6:130 76
6:165 13,46,49,102
7:11 5,53
7:52-53 44,64
7:53 61
7:137 6,69
7:155 80
7:171 23
7:172 113
7:172-173 9
7:180 . . . . . 62, 86
8:29 100
8:41 100
9:33 70
9:103-104 96
11:7 86
11:44 5
11:48 5
12:6 44
12:21 44
13:1 68
13:2 68
13:12 36
14:4 86
14:24-25 102
15:21 14,15
15:91 54

16:44 83
16:81 35,71
16:120 62
17:55 83
17:71 27,42,57,61,65,88,98
17:72 34
17:79 69
17:85 79
17:104 22
18:50 73
18:60 10,12
18:60-82 12
18:84 40
19:56-57 5
19:71-72 31
20:12 23
20:15 65,108
21:48 39,100
21:71 6
21:80 35,71
21:104 23
21:105 83
22:1 83
22:27 65
22:27-29 65
23:20 8,23
23:50 8
23:62 55,68,85
24:35 8,12
24:36 5
24:41 93
24:55 13,46,49,102
25:11 61
25:35 12
25:45-46 80
26:196 83
26:214 45
27:7-8 7
27:16 14
27:17 71,72
27:65-66 33
27:66 64
27:93 107
28:30 8
28:88 69
29:14 83
31:20 3,67,78
31:28 53,87
32:11 17
33:11 83
33:40 112
33:41-43 97
33:43 92,94,96,97
33:56 93,95,96,97
35:10 97
35:25 83
35:32 58
36:12 . .5,14,23,24,40,41,54,55,106
36:36 41
37:102-105 91
38:20 86
38:26 14,102
38:75 81
39:67 23
39:68 41,66
40:1 60
40:85 84
41:1 60
41:53 105
42:1 60
42:51 79
42:52 61
43:1 60
44:1 60
45:1 60
45:29 30,55,68,85

46:1 60
46:29-32 75
47:4-6 90
47:6 17,107
48:7 93
48:10 96
48:28 70
50:1 29
50:31-35 9
51:20-22 6
51:56 103
52:1-7 29
52:4 27
53:1-18 98
53:15-16 8
54:17 3
54:22 3
54:32 3
54:43 83
55:1-7 26
55:14-16 73
55:19-20 12
55:27 69
55:33 73
56:10-11 32
56:30 26
56:77-79 24,69
57:21 32
57:28 100,101
58:21 88
61:9 70
72:11 73
72:14 73
74:8 61
76:20 47
78:2-3 59
83:18-21 31
83:18 69
83:20 69
84:1-11 . . . . . 19, 21
85:21-22 29,85
94:5-6 3
97:1 108
97:4 60
99:1 83
108:1-3 110,111,112
110:2 84

Index of *Aḥādīṯ*

1. "O Banī ᶜAbdu'l-Muṭṭalib, obey me and you will become the kings of the earth and its rulers. Indeed, God did not send a prophet without also appointing a legatee (*waṣī*), a vizier (*wazīr*), a brother (*aḵh*), an heir (*wāriṯ*), and a plenipotentiary (*walī*). So today, who amongst you will be my legatee, my heir, my plenipotentiary, my brother and my vizier?" There was complete silence when they heard this, but the holy Prophet(ṣ) invited each one of them individually for the sake of the completion of proof. No one accepted until only Mawlā ᶜAlī(ᶜ) remained. He was the youngest of them all. When the holy Prophet(ṣ) offered him this invitation, he respectfully replied: "O God's Messenger! I will be your legatee, vizier, brother, heir and plenipotentiary". The holy Prophet(ṣ) then said: "Yes, O ᶜAlī! You are indeed my legatee, my vizier, my brother, my heir, and my plenipotentiary" 13, 45, 46, 58

2. "Whoever dies, their resurrection takes place" 16, 87

3. "Die before you die" 16, 17, 91

4. "Seventy thousand will enter paradise without undergoing reckoning" 27, 48

5. "The soul of the *mu'min* after death is in a body (i.e., luminous body) like his body in this world" 35

6. "Indeed, the Qur'ān has a *ẓāhir* (exoteric form) and a *bāṭin* (esoteric meaning), and the *bāṭin* has seven *bāṭins* or seventy *bāṭins*" 37, 61

7. "Verily, Fāṭimah, ᶜAlī, Ḥasan and Ḥusayn are in the Sacred

Sanctuary (*ḥaẓīratu'l-qudus*, i.e., Paradise), in a white dome-shaped edifice, whose roof is the Throne of the Compassionate (*ᶜarsh-i Raḥmān*)" 38

8. "O ᶜAlī, you are to me as Hārūn was to Mūsā, except that there will be no Prophet after me" 38, 39

9. "O ᶜAlī, there is a (great) treasure in paradise for you, and indeed you are the Zu'l-Qarnayn of that (paradise)" 41

10. A Bedouin asked the holy Prophet(ṣ) about the trumpet of resurrection. The holy Prophet(ṣ) said that it is a horn (*qarn*) 41

11. "O people! Among you is the one who will fight for the sake of the *ta'wīl* of the Qur'ān, just as I have fought for its *tanzīl*". The people asked him: "Who is he, O God's Messenger?". The holy Prophet(ṣ) replied: "The one who is mending the shoe" 42, 63

12. "Humankind is Allāh's household" 49

13. "Allāh created Ādam in His Image (of the Compassionate)" 53

14. "Whoever enters paradise will be in the image of Ādam" 53

15. "Everything has a heart, and the heart of the Qur'ān is *sūrah-yi Yā-Sīn*" 54

16. "Between my grave and my pulpit is a garden from among the gardens of paradise" 60

17. "ᶜAlī is with the Qur'ān and the Qur'ān is with ᶜAlī. These two will not be separated from one another until they meet me at the pond of *Kawṯar*" 63

18. "Whoever sees me has indeed seen Allāh" 69

19. "The one among you who recognises their soul more recognises their Sustainer more" 79

20. "I kneaded Ādam's clay with My two hands for forty mornings" (*ḥadīṯ-i qudsī*) 81

21. "Seek knowledge even if you have to go to China" 88

22. The holy Prophet(ṣ) said: "We are returning from the minor *jihād* to the greater *jihād*". The companions asked him: "What is the greater *jihād*?" He replied: "Listen carefully! The greater *jihād* is the battle against the carnal soul" 91

23. The companions asked the holy Prophet(ṣ) about the *ṣalawāt*, he said: "Say: *Allāhumma ṣalli ᶜalā Muḥammadⁱⁿ wa ᶜalā āl-i Muḥammad*" 93

24. The holy Prophet(ṣ) was asked: "O God's messenger! We know how to send *salām* to you, but how do we send *ṣalawāt* upon you?" The holy Prophet(ṣ) replied: "Say, *Allāhumma ṣalli ᶜalā Muḥammadⁱⁿ wa ᶜalā āl-i Muḥammadⁱⁿ kamā ṣallayta ᶜalā Ibrāhīma wa ᶜalā āl-i Ibrāhīma innaka ḥamīdᵘⁿ majīdᵘⁿ*" 95

25. "The resurrection will not take place until the sun rises from the west" 98

26. “O Allāh! Verily You sent Your blessing, Your mercy, Your forgiveness and Your pleasure upon Ibrāhīm and his progeny. O Allāh! They are from me and I am from them. So, send Your blessings, mercy, forgiveness and pleasure upon me and them; namely, ᶜAlī, Fāṭimah, Ḥasan and Ḥusayn” 99

27. “I was an unrecognised treasure. I wanted to be recognised, so I created a creation (*kẖalq*). Thus, I made them my *ᶜārifs*, and they recognised Me through Me” (*ḥadīṯ-i qudsī*) 103

28. “He who dies without the recognition of the living Imām of the time dies a death of ignorance” 104, 109

29. “He who dies without the recognition of the Imām of their time dies the death of ignorance, and the ignorant is in the fire” 104

30. “Allāh has given every prophet his progeny in his loins, but my progeny is in the loins of ᶜAlī” 110

31. “O child of Ādam, obey me duly and completely so that I will make you like Myself; that you will become everlasting and never die; and that you will become mighty and never be disgraced; and that you will become self-sufficient and never face indigence” (*ḥadīṯ-i qudsī*) 114

Index of Sayings

Ḥaẕrat-i Mawlānā ᶜAlī(ᶜ)

1. "I am the light from which Mūsā sought (some light), thus he was guided" 7

2. "You think of yourself as a small body, though the macrocosm is enfolded within you" 19

3. "I am the Guarded Tablet" 29

4. "I am that (speaking) book (45:29) in which there is no doubt" 30

5. "I am the treasurer of the Divine knowledge" 30

6. "I am the Ẕu'l-Qarnayn of this community" 40, 42

7. "I am the one who blows the trumpet" 42

8. "I am the gnat [with which Allāh has coined a similitude]" 50

9. "Muḥammad and I are one light from the light of Allāh. I am the guarded Tablet. And I am the wise Qur'ān (i.e., the Speaking Qur'ān). I am Muḥammad and Muḥammad is I. Thus, Ādam and Shīṣ and Nūḥ and Sām and Ibrāhīm and Ismāᶜīl and Mūsā and Yūshaᶜ and ᶜĪsā and Shamᶜūn and Muḥammad, indeed we are all one. I am king, son of king (i.e., Imām, son of Imām). I am the greatest news (about which people have a disagreement, 78:2-3).

I am the straight path (i.e., the luminous straight path that leads directly to Allāh). By God! I am Allāh's countenance" 59

10. I am the trust of *Yā-Sīn*; I am the *Ḥā'* of *Ḥawāmīm*" 60

11. "He who recognises his own soul, recognises his Lord" 79

12. "Truly, I am Allāh's religion" 84

13. "Truly, I am Allāh's soul" 84

14. "I am God's countenance that He has mentioned in His speech (so wherever you turn, there is God's countenance, 2:115)" 85

15. "My name in the Qur'ān is Wise (*ḥakīm*)" 105

Ḥaẕrat-i Mawlānā Muḥammad al-Bāqir(c)

1. "Whatever is said about Allāh applies to us" 69

Ḥaẕrat-i Mawlānā Jaʿfar al-Ṣādiq(c)

1. "Whoever sends *ṣalawāt* ten times on the holy Prophet Muḥammad(s) and his progeny, Allāh and His angels send *ṣalawāt* a hundred times on that person; and whoever sends *ṣalawāt* a hundred times on the holy Prophet Muḥammad(s) and his progeny, Allāh and His angels send *ṣalawāt* a thousand times on that person. This is mentioned by God in this verse [33:43]" 94

2. "Thus, *Nūn* is an angel who conveys to Pen, who is also an angel. Pen conveys it to Tablet, who is also an angel. Tablet conveys it to Isrāfīl, who conveys it to Mīkā'īl, who conveys it to Jibrā'īl, who conveys it to the Prophets and Messengers"
. 98

3. "*Nūn* is a stream in paradise. Allāh said [to it]: Freeze! It was frozen and turned into ink. Then He ordered the Pen: Write! The Pen wrote on the Guarded Tablet what had happened and what has to happen till the resurrection. That ink is the ink of light, and that Pen too, is the Pen of light and that Guarded Tablet is also the Tablet of light"
. 112

Ḥaẕrat-i Mawlānā Ḥasan *ᶜalā ẕikrihi's-salām*(c)

1. "The world is eternal, time is perpetual, resurrection is only spiritual, as are paradise and hell. Everyone's death is their resurrection"
. 87

Ḥaẕrat-i Mawlānā Sulṭān Muḥammad Shāh(c)

1. "The creation according to Islam is not a unique act in a given time but a perpetual and constant event"
. 15

2. "We are the light of both ᶜAlī and the Prophet"
. 25

3. "Paradise is where there is (spiritual) *dīdār* (vision)"
. 35

4. "You will enter Paradise in the attire of the luminous body"
. 35

5. "There are always three hundred and thirteen *mu'mins* in the

world. If there were not, the world would not function"
. 70

6. "You will enter paradise in a luminous body (i.e., subtle body). No one else in the world has the Supreme Name (*bol*) that you have. Our religion is based on spirituality, so you should have its complete knowledge"
. 82

7. "Live in this world! While you are here, work like a *mu'min* and you can have union with the origin whilst living in the world. In our faith, union with the origin can be easily achieved while living in the world. If you follow the farmān I made when you joined *Baytu'l-Khayāl*, intense love (*ʿishq*) will be created in your heart, and everything will become possible"
. 82

8. "God's light (*nūr*) is in your heart. It will manifest itself if you follow your religion with a pure heart"
. 82

9. "You are our spiritual children, and remember that the soul is only one"
. . . . . 82, 85

Index of Verses of Poetry

Ḥakīm Pīr Nāṣir-i Khisraw(q)

Huwa'l-awwal, huwa'l-ākhir, huwa'ẓ-ẓāhir, huwa'l-bāṭin
Munazzah Māliku'l-mulkī kih bī-pāyān ḥashr dārad

. 43

Bar jān-i man chū nūr-i Imām-i zamān bi-tāft
Laylu's-sarār būdam-ū shamsu'ẕ-ẕuḥā shudam

. 63

Zi nūr-i ū tū hastī ham-chū partaw
Ḥijāb az pīsh bardār-ū tū ū shaw

. 80

Īzid ᶜaṭāsh dād Muḥammad rā
Nāmash ᶜAlī shināsh-ū laqabash kawsar

. . . . . .110, 112

Jāru'llāh

Guft Jāru'llāh hamah āyāt-i Qur'ān-i Majīd
Shash hazār-ū shash ṣad-ū shaṣt-ū shash āmad dar shumār

. 108



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 Dīwān 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.

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