

CHAIN
of
THE LIGHT *Of* IMĀMAT



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Chain of the Light of Imāmat

(Silsilah-yi Nūr-i Imāmat)

In accordance with the teachings of
Ḥakīm Pīr Naṣīr-i Khusraw °Alawī (q.s.)

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Published by

Khānah-yi Ḥikmat/Idārah-yi °Ārif

Editor's Note:

In some parts of this English translation, the subject matter has been condensed and some topics re-arranged with the kind permission of the Author.



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An Apology and Expression of Gratitude

I would like to apologize to the esteemed readers of this book for, compared to the skilled horsemen of the race-course of eloquence and literary expertise, I am a mere pedestrian. Two things prevent me from remaining in the seclusion of silence and obscurity. First, is the hope of this humble and insignificant slave in the court of the Majestic and Benevolent Lord, that through His gracious habit of cherishing the indigent, He will accept this trifling gift and grant to the soul and intellect that which suits His dignity and self-sufficiency. Secondly, it is my aim to serve my spiritual brethren, friends, community, and nation by imparting knowledge to them, so that they, as true mu'mins and true spiritual brethren, may also benefit me spiritually from their enlivening prayers. I saw that many of the works of the dignitaries of religion are in Persian and that very few people can benefit from such works, as they cannot understand the symbolism and difficult meanings in them. Since most of our youths read Urdu, I felt it incumbent upon me to serve the *Jamā'at* by writing this book according to my capacity. For, everyone can serve the *Jamā'at* according to his skill and capacity. With this intention, I compiled this book in Urdu from what I had studied of the books of the dignitaries of religion, so that the knowledge of the seekers of truth may increase and they can take more interest in philosophy and wisdom. The precious pearl of wisdom deserves an oyster shell of flawless words so that it pleases the eyes of the seekers of realities and *ma'rifats* (recognitions), but I must confess that for certain reasons, I have unfortunately been unable to fulfil this condition. Firstly, I did not have the requisite proficiency in Urdu; secondly, there was a limited amount of time to complete this work before the blessed and auspicious celebration of the coronation of the Imām of the time; thirdly, due to distance and the lack of time, I could not

submit the manuscript of this book for review to scholars whose knowledge is far greater and higher than mine.

"And over every possessor of knowledge there is one more knowing." (12:76).

An important point for students of religion, is that every sect and every community has its own technical terms which have specific meanings. According to Ismāʿīlī terminology, the Universal Intellect (*ʿAql-i kull*) and the Universal Soul (*Nafs-i kull*) are two great angels. Therefore, although *ʿaql* and *nafs* are feminine nouns in Urdu, they cannot be used as feminine. Similarly, *uṣūl* which is also a technical term, when used in the context of *ḥudūd*, cannot be used as a plural of a plural, i.e. "*uṣūlūn*". Similarly, it is not permissible to substitute other technical terms, except as an explanation, by their synonyms, such as "*amr*" by "*ḥukm*" and "*ta'yīd*" by "*madad*", which mean command and help, respectively. The wise know that these terms correspond to the wisdom of the Qur'ān, and have a specific and fixed meaning....

In short, the compilation of the knowledge of realities in the form of a book is the result of a state which consists of many things both externally and internally, which should be called success (*tawfiq*) granted by God. For *tawfiq*, which stems from "*wafq*", means success which God grants to someone by external and internal means, in order to achieve something. Thus when we mention the means of success granted by Him in this wisdom-filled way, on our part this will, in reality, be an expression of gratitude to Him. For we have recognised that whatever exists is for His servants and that every servant exists for two purposes. One is for himself and the other is for the benefit of others, whether this is in a physical or spiritual sense. As God says: "It is He Who created for you all that

is in the earth" (2:29). In this verse, God has addressed all His servants.

Thus He has told every servant individually that all things on earth are created for him. It is also evident that these servants are also created for one another, as mentioned above. Having understood this reality, I would now like to record my gratitude to His Highness Ghāziyu'l-millat, the President of the Ismā'īlī Jamā'at of Central Asia, the illustrious and affable ruler, during whose rule and presidentship the doors of knowledge and *ma'rifat* were opened. The favours of this fortunate king for the country and nation are more than can be described with a pen. And I thank my revered teachers that the foundation stone of my beliefs was laid by their guidance, and that they were always ready to serve religion. I thank the whole nation because this book has been written as a result of their prayers, encouragement and with the hope that they may appreciate knowledge, for if there is no appreciation of knowledge and wisdom in a nation, the means of knowledge do not come into existence. Finally, I would like to express my special gratitude to the esteemed Messrs Faṭḥ 'Alī Khān Ṣāḥib, Munshī Ghulām Muḥammad Khān Ṣāḥib and Jam'adār Qurbān 'Alī Khān Ṣāḥib, who in order to assist the spread of religious knowledge in the nation and community, helped to bear the expenses of the publication of this book. I am also grateful for the religious zeal of my compatriots living in Chilas, who helped in the expenses of this book through the spiritual brother Pālīshar Beg. May the Benevolent Lord make all the mu'mins prosperous and happy in both the worlds. *Āmīn* and a hundred times again *āmīn*!

Naṣīr al-Dīn Naṣīr Hunzai

Karachi

10 Jumāda I, 1377/3rd December, 1957.

In the name of God, the Beneficent, the Merciful.

"Whatever is in the heavens and the earth purifies God, and He is the Mighty, the Wise. His is the kingdom of the heavens and the earth; He gives life and causes death and He is Powerful over all things. He is the First, and the Last and the Manifest and the Hidden and He is Knower of all things" (57:1-3).

Reality of Gratitude

Gratitude becomes incumbent on receiving the favour of God, as the blessed verse shows: "And verily We gave Luqmān wisdom (saying): Give thanks to God." (31:12). However, real gratitude for the special favours granted to man by God, the True Benefactor, is possible to some extent if the way of expressing this gratitude is according to His will. If not, it may not be accepted by Him.

The meaning of true gratitude is to know the purpose of the Benefactor from the realities of His favour and to use it according to His will. An elaboration of this meaning is that it is necessary to acquire the knowledge of the realities of things by carefully observing and reflecting on the position, essence and purpose of every favour, to use it according to His will, to deduce the perfect attributes of the True Benefactor from the beauties of it and to search for His recognition, to consider His favour a munificence and in return to do good for one's own sake and for the sake of His creatures. Finally, one should believe that He, the Wise Creator, by His profound wisdom has strung all physical and spiritual pleasures on the thread of the universe with respect to the order of excellence, so that every wise human being may search day and night for that favour from Him and in which, in addition to its own unique, imperishable and infinite pleasures, are also included other pleasures. Such a favour which contains this all-inclusive pleasure

is the Divine vision. True recognition of the favour and its real appreciation is possible at this level.

Favour or *ni^cmat* is the name of anything which causes happiness, comfort and pleasure for man physically or spiritually. But it is true of every favour that in terms of value and pleasure it is better than the preceding one and lesser or inferior to the following one. For instance, think about the nourishment of the plants, animals and mankind. The nourishment of plants is soil, water, air and the effects of fire, which in terms of value and pleasure, is far inferior to that enjoyed by animals. The nourishment of animals is grass, fruit, grain, flesh, etc., which is far better than that enjoyed by plants, but far inferior to that enjoyed by mankind. Since animals use plants and their nourishment, due to the superiority of their animal soul, they can be called the rulers of plants or the vegetative kingdom.

Similarly, the nourishment of mankind, in comparison to that of animals, is far better and superior in value, taste and benefit, but when compared to the spiritual (*jalāli*) nourishment of angels, it is far inferior. Man is undoubtedly the king over animals, plants, minerals and all things of the world, and makes his nourishment from whatever is useful from them. But it must be noted by seekers of spirituality that all the current forms of human nourishment in spite of their merits are, in reality, called animal nourishment. A proof of this is that the question of nourishment arises at the level of soul, which is of three kinds. The first is the vegetative soul, which has the faculties of growth and which is in every kind of plant and tree. Its nourishment has already been mentioned in connection with the nourishment of plants. The second is the animal soul which is in animals of all kinds, and its nourishment has been mentioned in connection with the nourishment of animals. The third is the speaking, rational or human soul.

However, there is still another soul, which is called the Holy Spirit, which is in the Prophets and *Awliyā'*, which is distinct from and higher than the (ordinary) human soul. (See *Zādu'l-Musāfirīn*, by Ḥakīm Pīr Nāṣir-i Khusraw, Kaviani edition, pp. 212-213).

According to the physical composition of the soul, every plant has only one soul, i.e. vegetative soul, every animal has two, namely, its own animal soul and vegetative soul and man has three souls, his own rational soul and vegetative and animal souls.

As for the special nourishment of the human soul, in which the animals do not share, there is speech, discernment, knowledge, wisdom and *ma'rifat*, etc. The limits of nourishment for plants, animals and human beings are in an ascending order. Thus the limit of the nourishment of plants is that which they can attain. The upper limit of nourishment for animals is the amount which they are able to eat. From this it is evident that as long as man lives, he cannot dispense with animal nourishment. Therefore, no matter how tasty and delicious the foods he may eat, it is the food of this animal soul. But the real food of man is that which gives strength to the rational soul and intellect, as Ḥakīm Nāṣir-i Khusraw, may God sanctify his soul, says in this regard:

*Chizi-kih sutūrān-u dadān bā tū sharik and
Minnat na-nihad bā tū ba-dān izid-i dāwar
Nī' mat na-buwad ānchih sutūrān bi-khurandash
Nay mulk buwad ānchih ba-dast āradash qaysar*

The thing which cattle and beasts of prey also share with you;

The Just God does not put you under an obligation for that.

It is not the bounty which animals and beasts of prey also eat;

Nor is it the kingdom which Caesar can also obtain.

To have more knowledge of the favours bestowed on man and the reality of gratitude, reflect on this verse of the Wise Qur'ān : "*Mā yaf'alu'llāhu bi-^cazābikum in shakartum wa-āmantum. Wakāna'llāhu shākiran ^calimā* (What concern has Allāh for your punishment if you are thankful and believe. God is All-thankful, All-knowing" (4:147)). But on the tablet of *ta'wīl*, this verse means that Allāh does not act through your punishment (spiritual exercise) if you appreciate the favour and attain certainty. And Allāh causes to be thankful and gives knowledge. That is, if we are thankful to Allāh for His favours and believe in Him truly, He will not act through our hardship, rather it will be in comfort, the act in both cases being for our spiritual ascent. According to *ta'wīl* this is the appropriate meaning (of the punishment mentioned in this verse) for several reasons. For, if we take this punishment in the sense of the eternal punishment of the Hereafter, then after mentioning the punishment He would not have drawn our attention towards His attributes of appreciation and teaching knowledge. For, one of the wisdoms of the Wise Qur'ān is that the meaning of every verse depends on the words and names mentioned at the end of it. Why not, for after all this is the wisdom-filled speech of the Most Just of judges. Even a person of ordinary intellect, after punishing someone, expresses his action with appropriate words. For instance, either he says: "It is his own fault", or he says: "Did you learn a lesson?" This example should be adequate enough on the meaning of punishment.

In connection with the reality of gratitude, we still need to explain the importance of knowledge. On every occasion, I have tried to show the importance of knowledge and reality, and by the grace of

God, the Lord of sciences and realities, I will attempt to do so with sound and cogent proofs. It should be known that God created man in this world for the sake of knowledge. Knowledge is the aim and object of mankind. Thus, God has made knowledge available both physically and spiritually in the form of favours of every kind. Knowledge is also kept in all those words and deeds which man is commanded to do. In short, there is nothing without knowledge. As God Almighty says on behalf of Ḥaẓrat Ibrāhīm: "My Lord has included all things in knowledge; will you not then heed?" (6:81). In this connection, I would like to place before you another reality, which can solve, not only this one problem, but many other problems. That is, God, the Knowing, the Wise has revealed in the Qur'ān one (or more) specific virtues of every Prophet mentioned in it. For instance, Ḥaẓrat Ādam is conferred with the titles of *khalīfah* (Vicegerent), *masjūd-i malā'ik* (the one to whom the angels prostrated) and *ṣaḥī* (Chosen); Ḥaẓrat Nūḥ is mentioned as *shakūr* (very grateful); Ḥaẓrat Ibrāhīm is praised as the ideal *muwaḥḥid* (the one who believes in one God); Ḥaẓrat Mūsā is mentioned as *kalimu'llāh* (God's interlocutor); Ḥaẓrat 'Īsā is called *rūḥu'llāh* (Spirit of God); Ḥaẓrat Yūsuf is called *ṣiddīq* (the Truthful); Ḥaẓrat Ayyūb is mentioned as *ṣābir* (Patient); Ḥaẓrat Dāwūd is mentioned as having been granted *khilāfat* (Vicegerency); Ḥaẓrat Sulaymān was given the kingdom. Similarly a specific virtue of all other Prophets is mentioned. And finally, the *ummat* of Ḥaẓrat Muḥammad, the Chief of the Prophets was given the glad tiding that on the night of *mi'rāj* (spiritual ascent), God took him to His special private palace. All this is true without doubt. But you should not think that whatever is given to one Prophet, was denied to the others. This is impossible, it can never be so. Rather, God, the Wise, has concealed great wisdom behind the veil of these characteristics of the Prophets, which is that, all these Prophets, by virtue of their respective characteristics stand

for the titles of a Holy Book of God, so as to facilitate the seekers of reality.

According to this Divine law, we can learn more about the reality of gratitude from the history of Ḥaḏrat Nūḥ. God, the Majestic and Overpowering, says: "O you descendants of those whom We caused to be borne with Nūḥ. Surely, he was (*kāna*) a very grateful servant" (17:3). That is, he has many special favours and he knows their complete reality. *Kāna* in Arabic means both "was" and "is". Nūḥ without *tanwīn* (nunation) means the historic Nūḥ, and with *tanwīn*, anyone who is like the historic Nūḥ in every respect. As for the reality of the Ark, God says: "*Wa'sna' l-fulka bi-a'yūnina wa waḥyina*" (Build the ark by means of Our observations and Our revelation) (11:37). That is, prepare the ark of salvation on the basis of the knowledge of the physical world and the spiritual world. Thus the ark was made of nothing but knowledge. If someone says that Ḥaḏrat Nūḥ's ark is in the museum of such and such a country, I would say that this may be true, but in this verse, only the ark of knowledge is mentioned. Then God says: "We said: Load therein two from every pair (*zawjayn isnayn*) and your family" (11:40). That is, when Ḥaḏrat Nūḥ saw all the things of the world with the eye of wisdom, he found endless wisdoms of the Wise Creator in everything and the existence of soul in all things according to their composition was proven to him. He also became certain of the greatness and magnificence of all these things in the luminosity of the spiritual world. Then Ḥaḏrat Nūḥ, by the command of God attained one spiritual pair from each of the five *ḥudūd* (pl. of *ḥadd*, ranks in Ismā'īlī religious hierarchy) who were in the Imām of the time, and kept them in the ark of knowledge. The five *ḥudūd* are: the *ḥadd* of the oneness of *ḥudūd* (Universal Command), the *ḥadd* of justice or equity (Universal Intellect), the *ḥadd* of creation or composition (Universal Soul), the *ḥadd* of compilation (*Nāṭiq*, which he himself attained after this event) and

the *ḥadd* of *ta'wīl* (*Asās*). Then the things related to the Intellect and the things related to the Soul became pairs. That is, the things related to the Intellect were male and the things related to the Soul were female and they became pairs among themselves. The pair is called "*zawjayn*" in the above-mentioned verse (11:40). Similarly, the male things of *Nāṭiq* with the female things of *Asās* became pairs and are called "*isnayn*" in the above-mentioned verse. And the souls which were merged with the Command became one thing, i.e. their existence became one. This is the reality of the gratitude which Ḥazrat Nūḥ had accomplished.



Waṣiyyat (Testament) of the Prophet of God

The last testament of the Holy Prophet Muḥammad (s.a.s.) was: "I am leaving two heavy things (*saqalayn*) among you, the Book of Allāh, and my progeny, my *Ahl al-Bayt*, (i.e. the Imām)". The words of God and His Prophet are always full of wisdoms. Some of the wisdoms of this *Ḥadīṣ* are:

1. Of these two things, one is an extremely difficult Book (to understand) and the other is the one who eases every difficulty. When with difficulty is given the solver of difficulties too, we should know that the difficulty can be solved only by the solver of difficulties. That is, it is the Imām who is responsible for the *ta'wīl* of the Qur'ān.

2. In the context of these words, first comes the Book and then the Imām. This implies that first you should read the Qur'ān in the form of *tanzīl*, then you will receive the *ta'wīl* of it from the Imām.

3. The Holy Prophet calls both the Qur'ān and the Imām "heavy things". But physically speaking, the Qur'ān is so light that even a small child can lift it and the Imām, too, weighs only as much as others do. The term "heavy" thus cannot be applied to either of them in any physical sense. Then, we send our simple and weak particular intellect to the presence of the Imām of the time in order to examine this heaviness, but it returns unsuccessful, for by heaviness here is meant nothing but that the human intellect, by itself, can neither attain the *ta'wīl* of the Holy Qur'ān, nor recognise the Imām of the time. And this is the meaning of the word "*saqalayn*" (two heavy things) in this *Ḥadīṣ*.

4. From our examination of the word "*saqalayn*", it is evident that the Holy Qur'ān and the Imām of the time both have two positions,

one physical and the other spiritual. It has also been shown that initially the human intellect cannot reach their spirituality. Thus, according to the injunction of the Holy Prophet, first we must accept them physically. That is, we must obey the Imām of the time completely. If a wise seeker of the truth studies this *Ḥadis*, he will realise to some extent the limitless power of the Imām of the time from the fact that he, in addition to being able to guide billions of people spiritually and physically, also knows all the secrets of the wisdom-filled speech of God, the Holy, the Sacred. It is also important to note, in what respect the Holy Prophet calls them heavy simultaneously using the same word for both of them. Since their power and heaviness is spiritual, hence only the spiritual can be compatible with the spiritual. It is therefore not correct to say that they are heavier even than the earth and the heaven, for they are also borne by the soul. God says: "Say: Verily, though mankind and the *jinn* should assemble to produce the like of this Qur'ān, they could not produce the like of it though they were helpers one of another" (17:88). This shows that neither *jinn* nor mankind know the real *ta'wīl* of the Wise Qur'ān. Thus it is this spiritual and intellectual compatibility in relation to which the Qur'ān and the °Ali of every age are called heavy. From this verse we learn that none of the *jinn* or mankind knows the entire reality of the Qur'ān. Thus the one who God testifies to be the knower of the Qur'ān is neither from the *jinn* nor from mankind. If he is neither from *jinn* nor from mankind, then he is not only a *jamālī* angel, but is a *jalālī* angel, about whom God says: "Say: Allāh is sufficient as a witness between me and you and he with whom is the knowledge of the Book" (13:43). This *jalālī* angel with whom is the knowledge of the Book is the Imām of the time, who, according to the needs and exigencies of the time ordains for his followers the way which accords with the deep wisdom of the Holy Qur'ān, so that they remain very close to the *ta'wīl*.

Aşlu'l-uşul (Root of Roots)

Allāhumma Yā Mawlānā, Yā ʿAlī Madad!

It should be known by the seekers of the *ḥaqīqat* (reality) of Ismāʿīlī that the *aşlu'l-uşul* (the root of roots) or the most fundamental principles of this holy *Tariqah* is the *amr-i kull* (Universal Command), i.e. *kalimah-i bārī* (Divine Word), which is known by various names, such as *amr-i kun* (Command of Be), *kāf-u nūn* (*kāf* and *nūn*, i.e. *Kun*), *waḥdat* (Oneness), *bihisht-i ḥaqīqī* (Real Paradise), *maʿād* (Return), etc. It is this single word of the Universal Command from which God brought into being the Universal Intellect (*ʿAql-i kull*), which instantly joined with it and together they became one. One meaning of it is *farmān* or command. Although for the world of command (*ʿālam-i amr*) one word of *farmān* was enough, in the world of creation (*ʿālam-i khalq*), due to its constant need of it, the *farmān* of the Imām of the time becomes the *maẓhar* or manifestation of it (*amr-i kull*). The workshop of the Universal Command is the human will.

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Uşul -i Dīn (Roots of Religion)

There are four *uṣūl* or roots of religion: the Universal Intellect, the Universal Soul (*Nafs-i kull*), *Nāṭiq* and *Asās*. The Universal Intellect and the Universal Soul are the spiritual roots and *Nāṭiq* and *Asās* are the physical roots.

Uṣūl (sing. *aṣl*) mean the roots of a tree, thus *uṣūl -i dīn* mean the roots of the tree of religion, as God, in order to teach the seekers of reality, says to His beloved Prophet: "(O Muḥammad!) have you not seen how God has struck a similitude of a pure Word (*kalimah*) to be like a pure tree, whose root is firm and whose branch is in the heaven? It gives its fruit at every season by the leave of its Lord. And God strikes similitudes for men that they may do *zīkr* of knowledge" (14:24-25). It is evident that two pure things are mentioned in this verse, which are alike in being beneficial and in every other characteristic. That is, the characteristic which is in this holy tree is also in this holy Word. For first, God mentions the pure Word and then compares it with the pure tree and thus makes it clear for the wise that just as this pure tree gives its fruit always and in every season, similarly this Word also gives the fruit of knowledge and *maʿrifat* all the time. Reflect for a while and question whether there is such a tree in this world which has its root from pre-eternity to post-eternity, and its branch in heaven and its fruit does not have any specific time and season, rather, it continues without being exhausted and is ready every year, every month, every day, every hour, every minute and every second? You will be unable to indicate that such a tree exists in such and such a place in this world. It is necessary to know that there is no such tree in this world, but that it is a similitude, as God Himself says, to make people understand. Thus the meaning (*mamsūl*) of this similitude (*miṣāl*) is that the pure Word is the Divine Word

and the pure tree is the Tree of Prophethood and Imāmat, namely, the Tree of Religion whose four roots are mentioned above.

1. The Universal Intellect: The Universal Intellect has many names, such as the Real Ādam, the First Cause, the Divine Throne, the Pen, the Divine Treasure, God's Kingdom, the Maker of substances, the Causer, etc.

This root is called the Universal Intellect because it is the fountainhead of intellect and knowledge. All intellects and sciences come under it. There is nothing which it does not know, nor is there any knowledge which is beyond it. It comprises all things. It is called the Real Ādam, because it has the knowledge of Names and is the object of the prostration of the angels. It is called the First Cause because it came into existence before anything else, i.e. the Universal Soul came into being from it and the rest of the existents from the Universal Soul. It is called the Divine Throne because nothing is more noble and exalted than it to be the Throne of God. It is called the Pen because God taught through it, as God says: "He taught through the Pen" (94:4). It is called the First, because it came into being before anything else, as the Prophet says: "The first thing which God created is the Pen"; "The first thing which God created is the Intellect"; "The first thing which God created is my light". It is called the Divine Treasure because it contains everything, as God says: "Or (why is not) a treasure sent down to him" (25:8), i.e. why does he not receive *ta'yid* (spiritual help) from the Universal Intellect. It is called God's Kingdom because in God's Kingdom there is no difference, as He says: "You see no difference in the creation of the Beneficent" (67:3), and hence in it there is no difference. It is called the Maker of substances because it has made all spiritual and physical substances. It is called Causer because it is the Maker of the cause.

It is called Praise (*ḥamd*) because God is praised and extolled through it.

2. The Universal Soul: It is called the Universal Soul, because it is the angel who is the source and the return of all souls. It is called the Real Eve because it is the spouse of the Universal Intellect. It is called Pedestal (*kursī*) because it comprises the heavens and the earth, for as God says: "His *kursī* has comprised the heavens and the earth" (2:255). It is called the Guarded Tablet because the traces of the creation, written with the pen of Intellect, are preserved in it, for as God says: "Nay! it is a Glorious Qur'ān, in a Guarded Tablet" (85:21-22), i.e. it is like the Guarded Tablet for everything. It is called "One Soul" because it makes all souls one. It has many other names, but this much explanation will suffice here.

3. *Nāṭiq*: In every cycle, which consists of six thousand years, there are six *Nāṭiqs*. The names of the *Nāṭiqs* in this cycle are: Ādam, Nūḥ, Ibrāhīm, Mūsā, ʿĪsā and Muḥammad (s.a.s.). The last of them is Ḥaẓrat Muḥammad (s.a.s.). *Nāṭiq* literally means "speaker". In religious terms *Nāṭiq* means the Prophet to whom a Book is revealed from God and by God's command, he invites the people to Him through his *Sharīʿah* based on this Book. God says about His beloved *Nāṭiq*: "Nor does he speak out of desire. It is naught but revelation that is revealed" (53:3-4). Also He says: "And with Us is a Book which speaks with the truth (without being read by someone)" (23:62). Such a Book is Ḥaẓrat Muḥammad (s.a.s.).

4. *Asās*: *Asās* literally means "foundation". In religious terms, it is the title of Ḥaẓrat Mawlānā ʿAlī, for it is he from whom the Imāmat manifested itself, as the Prophet said to him: "*Kunta maʿa l-anbiyāʾi sirran wa-maʿiya jahran*" (O ʿAlī! You were

hidden with other Prophets and with me you became manifest). That is, Mawlānā °Alī was with all Prophets, but ordinary people did not know him but he became manifest in the time of Ḥaẓrat Muḥammad (s.a.s.). *Asās* is also called *ṣiddiq*, the one who confirms or verifies, for Mawlānā °Alī used to confirm the *tanzil* of Ḥaẓrat Muḥammad through his *ta'wil*. In connection with this position of Mawlānā °Alī, the Holy Prophet had said to him: "O °Alī! You are to me as Harūn was to Mūsā". And God says that Mūsā said: "And my brother Hārūn, is more eloquent than I, therefore send him with me as a helper so that he may confirm me. For I fear that they (i.e. the Pharaoh and his people) may accuse me of falsehood" (28:34). From the speech of God and His Prophet, it is evident that in every respect, Mawlānā °Alī was the helper of the Holy Prophet and confirmer of his *tanzil*. The confirmation of the *tanzil* and the *Shari'at* is possible only through *ta'wil*, as the Holy Prophet said to the companions: "Indeed, among you is the one who will fight you after me on the *ta'wil* as I fought you on the *tanzil*". The Prophet was asked: "Who is he?". The Prophet said: "He is the mender of shoes (*khāṣifu'n-na'l*)", that is, the Commander of the faithful, Mawlānā °Alī, (who on that famous occasion was mending the Prophet's shoes).

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A thing can only be truly confirmed when its reality becomes fully known, and this cannot be denied by any wise person. In this respect, God says: "Those before them also cried lies and they had not reached a tenth of what We gave them (i.e. the Book): yet they cried lies unto My messengers. How intense then was the denial (*nakir*)" (34:45). (*Nakir* is on the pattern of *fā'il*, in the sense of *fā'il* i.e. *nākir*, the opposite of *°arif*, i.e. non-recognising, ignorant).

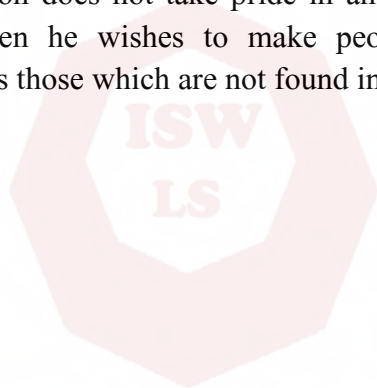
A brief explanation of the above verse is that, apparently, they used to read the heavenly Book, but with respect to its reality or *ta'wil*, their understanding could not reach even a tenth of it. It was

this, i.e. their inability to reach even a tenth of the *ta'wil*, which in reality amounted to the denial of their Prophets.

Mawlānā °Alī was *Asās*, to do the *ta'wil* of the words of God and those of His Prophet and he is always present in this world in a different attire and with a different name. Whatever he says and whatever he does is the *ta'wil*, for the Qur'ān is always in the exalted Imām of the time in a spiritual form, for as the Prophet said: "The Qur'ān is with °Alī and °Alī is with the Qur'ān". This does not mean that Mawlānā °Alī always physically carried the Qur'ān around with him, rather, it means something else. You can understand the meaning of this by another *Ḥadīs* in which the Prophet has said: "I am the city of knowledge and °Alī is its gate". If truly °Alī is the gate of the Prophet, then the Prophet is also within °Alī and all those sciences which the Prophet knew. For the city is within the gate and without the gate, nobody can enter the city. Further, the gate of the city is made when the objective is not to allow everyone to enter it freely. In this case, there is also a strong rampart around the city. I say that, that rampart is also Murtaẓā °Alī, that is, all those realities and *ma'rifats*, which were with the Prophet were with Mawlānā °Alī, for the Prophet is not among those who forget and the entire Glorious Qur'ān was in his blessed heart. As the Holy Qur'ān says: "We will make you recite so you shall not forget" (87:6). Thus when the light of Muḥammad (s.a.s.) is in the light of °Alī and the light of °Alī is in the Imām of the time, then necessarily the Glorious Qur'ān is also in that light. It is more appropriate for the Prophet to conceive the example of this city with knowledge and realities to be prosperous, instead of conceiving it as being deserted. For it is not worthy of God and His Prophet to praise a thing which is going to perish after a short time.

It is reiterated here that °Alī in the position of *Asās* and custodian of *ta'wil* in the form of light is in the Imām of the time and he

continues to be the gate of the city of knowledge. Mawlānā °Alī in one of his *khutbahs* says: "If I were to die by death I would never have died, and if I were to be killed, I would never have been killed". This does not mean that Mawlānā °Alī considered his blessed body to be immortal, for no body is immortal. Nor does it mean that he is alive in the spiritual world, for there everyone is alive. A wise person does not take pride in an attribute which is found in all. When he wishes to make people aware of his attributes, he shows those which are not found in others.



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Furū'-i Dīn (Branches of Religion)

There are six branches or *furū'* (sing. *far'*) of religion: Jadd, Faṭḥ, Khayāl, Imām, Ḥujjat and Dā'ī. The first three are spiritual and the last three are physical. Jadd, Faṭḥ and Khayāl are also called Isrāfil, Mikā'il and Jibrīl, respectively. By the Imām is meant the Imām of the time, by the *Ḥujjat* is meant the Supreme *Ḥujjat* from the twenty eight *Hujjats*, namely, the *Bāb* or that son of the Imām who is the *Lāḥiq* of the light (of Imāmat), and by *Dā'ī* is meant the one among the 360 *Dā'īs*, who is the *Lāḥiq* of the Supreme *Ḥujjat*.

1. Jadd: *Jadd* is the name of Isrāfil as mentioned in the Glorious Qur'ān: "And exalted is Jadd of our Lord, who has taken neither a wife nor a son" (72:3). Similarly, the Holy Prophet mentions the exaltedness of Jadd in the prayer of *Qunūt* (submission): "*Subḥānaka allāhumma wa-bi-ḥamdika wa-tabāraka'smuka wa-ta'ālā jadduka wa-jalla sanā'uka wa-lā ilāha ghayruka, Allāhu akbar*" (O Allāh! You are free from all attributes, Your praise is possible through the first *ḥadd*, and Your recognition is possible through the second *ḥadd*, who is Your name, and through the third *ḥadd*, who is Your *Jadd*, is affirmed Your exaltedness, and through the fourth *ḥadd* is manifest Your praise and through the fifth *ḥadd* is accepted Your worship. And Allāh is greater than the spiritual and physical *ḥudūd*). The main point here is the mention of *Jadd*.

Since *Jadd* is the highest branch among the spiritual branches and is also the angel of true love, he is considered to be the supreme branch. Although the branch depends on the trunk, it is higher than the trunk. Thus in the sense in which these three angels are considered to be the branches of religion it is clear that, *Jadd* is exalted. The gift of this angel to human beings is the faculty of speech.

2. Fath: *Fath* is the name of Mikā'il. *Fath* literally means "opening", i.e. to open any closed thing, and here it means the spiritual opening, as mentioned in the verse: "Say: Our Lord will gather us together and then He will open (*yaftahu*) between us with truth. And He is the Opener, the Knowing" (34:26). Here by gathering together is meant entering the religion of the Holy Prophet Muḥammad and by opening is meant the explanation of the *tanzil* through the *ta'wil*. Thus the *ta'wil* is from the *ḥadd* of *Fath*, namely Mikā'il. Thus it is a well known saying that Mikā'il is the angel who distributes provision among the people of the world. It is true that this provision is of two kinds, the physical and the spiritual. The spiritual provision is *ta'wil* and the ultimate end of *ta'wil* is *Fath*, namely Mikā'il. In the ordinary state, the gift of this angel to human beings is the faculty of understanding.

3. Khayāl: *Khayāl* is the name of Jibrīl. He is the angel of *tanzil* or revelation. He is called *Khayāl* because his spiritual function takes place in the human imagination. The act of this angel is to remove the veil of darkness from the imagination of the seeker of spirituality. Just as in the order of the human senses, after the five external senses, comes the imagination, which is the first of the internal senses, similarly, after the five physical *ḥudūd* is the angel *Khayāl*, who is the first *ḥadd* of the five spiritual *ḥudūd*. That is, spirituality begins from *Khayāl*. Regarding *Khayāl* or Jibrīl, more description can be found in this blessed verse: "Say: Who is an enemy to Jibrīl! For he it is who has revealed it (the Scripture) to your heart by Allāh's leave, confirming that which was (revealed) before it, and a guide and glad tidings to believers" (2:97). In this verse are mentioned the spiritual losses resulting from enmity with Jibrīl. Physically, enmity with Jibrīl is not possible. For instance, it is not correct to say that unbelievers are enemies of Jibrīl because he brought revelation to Ḥaẓrat Muḥammad from God, since in the revelation is the affirmation of the existence of God and the

receiving of revelation by Ḥaẓrat Muḥammad through Jibrīl. Thus logically, those who do not accept the existence of God cannot be considered enemies of God. For, affirmation of existence is necessary, before friendship or enmity with someone. For instance, Zayd said: Bakr is my enemy or I am the enemy of Bakr. In this sentence, first of all Zayd affirms the existence of Bakr, then his act and finally the enmity.

Thus it is not possible to have enmity with Jibrīl in a physical sense, rather enmity with Jibrīl means to commit such acts due to which Jibrīl's spiritual acts do not take place in that person's heart, whatever the reason may be for his actions. In these cases Jibrīl will avoid and remain far away from such people. To avoid and remain far away from someone is due to enmity. Enmity consists of "to be unpleasant, to dislike, to consider someone an opponent, to try to finish someone off or to make him a subordinate, to have every kind of bad thought in the heart", etc. The angels are free from such things. The act of angels is as pure as the pouring of light by the sun from the heaven. The sun casts light on every thing which does not hide itself from it. But if a thing makes a veil and remains behind it, then due to being an enemy of itself, it also becomes the enemy of the sun. For it remains far away from the sun and hence all those meanings which enmity comprises are applicable to it.

The condemnation of having enmity with Jibrīl before any other angels is mentioned by God in a wisdom-filled way. This shows that God wants *mu'mins* to have friendship with Jibrīl through their actions. Among other reasons for this is that, the first door of spirituality and recognition of the soul which is also the recognition of the Lord, is *Khayāl*, namely Jibrīl. It is therefore necessary for *mu'mins* to accept the existence of spirituality at least once in their lifetime to benefit practically from the friendship of

Jibrīl. And this is not impossible. Rather, the possibility of this is implied in the words "guidance" and "glad tidings" in this verse. Further, in saying that Jibrīl has brought the revelation to "your heart" is alluded the reality of the heart and to keep it pure from all impurities. For instance, if a king or other dignitary is to visit someone's house, then necessarily the house owner will try to clean and decorate his house and will be careful that there is nothing there which could displease the honourable guest. Moreover, in order to attain this kind of spirituality, God says: "Verily in the Messenger of Allāh you have a good example for him who looks unto Allāh and the Last Day, and remembers Allāh abundantly" (33:21). That is, the way the Messenger used to lead you in spirituality, it was good for you to learn to follow his example and this is necessary for him who looks unto Allāh and hopes for spirituality and remembers Allāh abundantly. Here the Last Day is interpreted as spirituality, for it is spirituality which is the Last Day. In this verse also are mentioned the possibility of attaining spirituality and the conditions for this.

4. The Imām: Among the physical *hudūd*, the Imām comes first. Imām has many major and minor ranks which will be explained in detail in a separate chapter in this book. Imām means guide, chief, the origin of everything and the one who leads in religious matters. Although the Universal Intellect, the Universal Soul, *Nātiq* and *Asās* are considered the roots of the tree of religion and the Imām its branch, it is also a fact that the fruit is attainable only from the branch. The branch definitely depends on the trunk and the roots, but it is the branch which bears the fruit, i.e. the result of the collective action of the tree and its value appear on its branch. Similarly, it is the Imām of the time through whose knowledge of *ta'wil*, that the nobility and glory of the Universal Intellect, the Universal Soul, *Nātiq* and *Asās* can be estimated. Further, as the act of fruition of the tree appears in its branch, the spiritual act of

the four roots of religion, the Universal Intellect, the Universal Soul, *Nātiq* and *Asās* appears from the Imām of the time, for he is always living and present in this world and guides people spiritually and physically according to their different grades. It is difficult to benefit from the spiritual *ḥudūd* i.e. Jibrīl, Mikā'il and Isrāfil directly, therefore, it is necessary to obey the Imām of the time so that through this, spirituality may be attained easily and in which first the opening of the door of knowledge of *ḥudūd* and then that of the knowledge of *Tawḥīd* is possible. As the Holy Qur'ān says: "O you who believe! fear God, and seek the means to Him, and struggle in His way so that you may succeed" (5:35).

5. Ḥujjat: *Ḥujjat* means proof, i.e. an argument which is used in a dispute or debate to negate or affirm a thing in order to establish the truth, for as God says: "Then Allāh's is the ever-reaching (profound) argument" (6:149).

Ḥujjat is so called because of the fact that he knows all the arguments of negation and affirmation completely. He is never defeated in a debate, because he knows the knowledge of *ta'wīl*. Another meaning of *ḥujjat* is the battle of knowledge, that is, disputation or debate. A third meaning is a person who is responsible to answer on behalf of another person. The example of the second meaning is the verse: "There is not contention (*ḥujjat*) between us and you" (42:15), and the example of the third meaning is the verse: "Many Messengers, the givers of glad tidings and warners, in order that mankind might have no argument against Allāh after the Messengers. And Allāh is Mighty, Wise" (4:165). That is, this act continues in every age. In this verse is meant the third meaning of *ḥujjat*.

The above-mentioned verse signifies that on the Day of Resurrection, no one will have a complaint that in their time there

was no Messenger or Guide to guide them according to the time. In fact, in this verse, God has shown that He provided all means which were necessary for mankind in religion and in the world. That is, He has *hujjat* or proof against the people, that there is always the Imām of the time in this world, so that people may not have an argument against Him.

Thus it is evident that the *Hujjat* or the one answerable to the people on behalf of God and the Prophet is the Imām of the time. And it is up to the Imām of the time to administer the system of religion by himself or through *Hujjat* and *Dā'is*. Here the subject is the *Hujjat*, who comes after the Imām. There are altogether twelve *Hujjats* in the sense that the world is divided into twelve regions and each one is called *jazīrah*. In every *jazīrah* or region there are two *Hujjats*, one is of the day and the other of the night. In addition, there are four *Hujjats* in the presence (*huzūr*) of the Imām of the time. They are also divided into day and night, i.e. two *Hujjats* of day and two of night. Among these four, the supreme one is called *Hujjat-i a'zam* or *Bāb*, who is that son of the Imām of the time, who is going to be Imām after him. *Bāb* means the door. The Holy Prophet has said in this connection: "I am the city of knowledge (of *tawhīd*) and °Alī is its gate". Mawlānā °Alī was the *Bāb* of the Holy Prophet Muḥammad, because in the time of *Nāṭiq*, his *Bāb* or *Hujjat-i a'zam* is the Imām himself.

It should be known that the twenty-eight *Hujjats* are called the twenty-eight mansions of the world of religion. The twelve *Hujjats* are the twelve signs of the zodiac in the sense that in each of the twelve *jazīrahs* or regions, there is a *Hujjat* and hence they become the twelve signs of the zodiac of the world of religion.

In order to estimate the spiritual status and knowledge of the *Hujjats*, suffice it to say that the miraculous Pirs and luminaries,

such as Salmān-i Fārsī, Shams-i Tabrīz, Ḥakīm Nāṣir-i Khusraw, Pīr Sadru'd-Dīn, Pīr Hasan Kabirū'd-Dīn were the *Hujjats* in their respective times. Other *Hujjats* were also like them in knowledge, miraculous power and eminence. However, it is a different matter that some of them, according to the exigency of the time, revealed their knowledge and miraculous power and some of them concealed it. See the spirituality of the *Hujjats* in this verse of a dignitary of religion:

*Az dil-i Hujjat ba-Ḥaẓrat rah buwad
Ū ba-tā'yid-i dilash āgah buwad*

There is a (spiritual) path from the heart of the *Hujjat* (i.e. Pīr) to the Imām of the time, Who is aware of inspiring *ta'yid* in his heart.

Hujjat is that limit of spiritual elevation where all the sciences and *ma'rifats* of the realities of things are. This is the sublime place where the reality of the universe is clearly seen by the inner eye of the one who ascends to it. The recognition of the soul which is the recognition of God is attainable perfectly in the rank of *Hujjat*. The *ta'wil* of the heavenly Books and different *Shari'ats* is also completely available to the *Hujjat*. *Hujjat* and *Fath*, namely Mikā'il, are counterparts.

6. Dā'i: *Dā'i* means the inviter or summoner, i.e. the one who invites to true religion, as God says: "And as a summoner unto Allāh by His permission, and as a luminous lamp" (33:46). In this verse the Prophet is called a *Dā'i* because he himself used to do *da'wat* and others used to do it under his supervision. In the time of the Prophet there were definitely *Dā'is* to invite on his behalf, for the main function of Prophethood and *da'wat* is carried on under his supervision.

Thus it is evident that according to the belief of the Ismā'īlī *Tarīqah* the *Dā'ī* is after the *Hujjat*. There are thirty *Dā'īs* in every *jazīrah* and in all twelve *jazīrahs*, they total three hundred and sixty, which are the days of an average year.

With respect to knowledge and excellence, the *Dā'īs* also have ranks. Generally the *Dā'īs* are of two kinds, the absolute *Dā'ī* (*Dā'ī-yi muṭlaq*) and the limited *Dā'ī* (*Dā'ī-yi maḥdūd* or *makfūf*). The difference between the two is that the former is spiritually mingled with the superior ranks, but physically works as a *Dā'ī*. The latter, both spiritually and physically is only worthy of the *ḥadd* or rank of *da'wat*. All these *Dā'īs* receive knowledge and *ma'rifat* spiritually and physically from the *Hujjats* of their respective *jazīrahs*. *Dā'ī* and *Khayāl* are counterparts. The Holy Qur'ān says: "Indeed the number of months with Allāh is twelve months in the Book of Allāh the day He created the heavens and the earth. Four of them are sacred; that is the right religion" (9:36).

The *ḥudūd* of religion start from the *Mustajīb*. *Mustajīb* is the name of the follower who accepts or responds to the *da'wat*. This is the *ḥadd* of the follower or *murīd* who only benefits and learns, as it is mentioned in the Glorious Qur'ān : "Only those accept (*yastajibu*) who listen; and (as to) the dead, Allāh will raise them, then to Him they will be returned" (6:36). When the *Mustajīb* becomes capable of doing *da'wat*, he is given *izn* (permission) and is called *Ma'zūn*. After accomplishing the duties of two kinds of *Ma'zūnship*, he can reach the rank of limited *Dā'ī*, then the absolute *Dā'ī* and then the *Hujjat* of *jazīrah*. In this life the ultimate limit of the spiritual elevation of a *mu'min* is the rank of *Hujjatship* only.

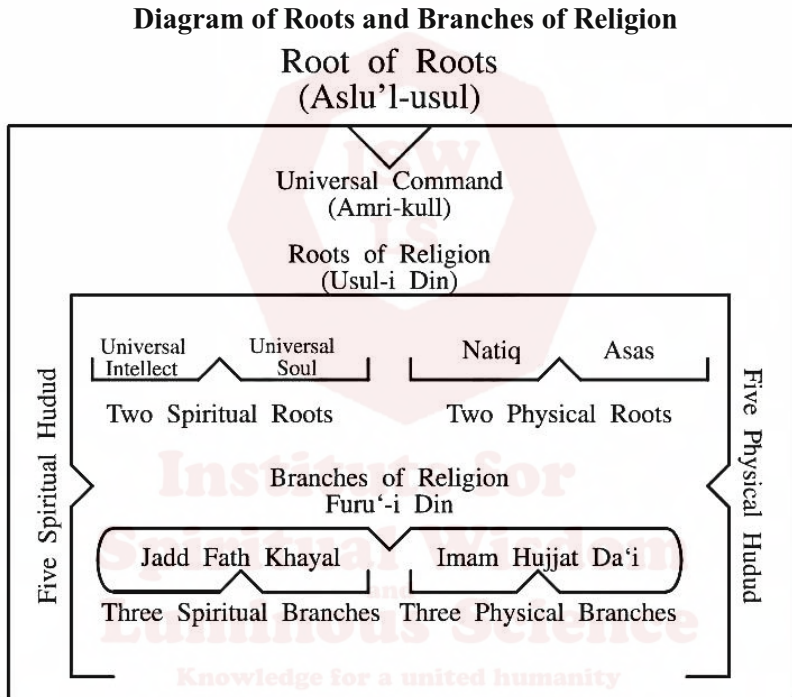
Correspondence of the Ranks of *Ḥudūd-i Dīn* with Months

1.	<i>Mustajīb</i>	<i>Muḥarram</i>
2.	<i>Ma'zūn-i maḥdūd</i>	<i>Şafar</i>
3.	<i>Ma'zūn -i muṭlaq</i>	<i>Rabī^c I</i>
4.	<i>Dā^ci-yi maḥdūd</i>	<i>Rabī^c II</i>
5.	<i>Dā^ci-yi muṭlaq</i>	<i>Jumādā I</i>
6.	<i>Ḥujjat</i>	<i>Jumādā II</i>
7.	<i>Bāb</i>	<i>Rajab</i>
8.	<i>Imām</i>	<i>Sha^cbān</i>
9.	<i>Asās</i>	<i>Ramazān</i>
10.	<i>Nāṭiq</i>	<i>Shawwāl</i>
100.	<i>Universal Soul</i>	<i>Zu'l-Qa^cdah</i>
1000.	<i>Universal Intellect</i>	<i>Zu'l -Ḥijjah</i>

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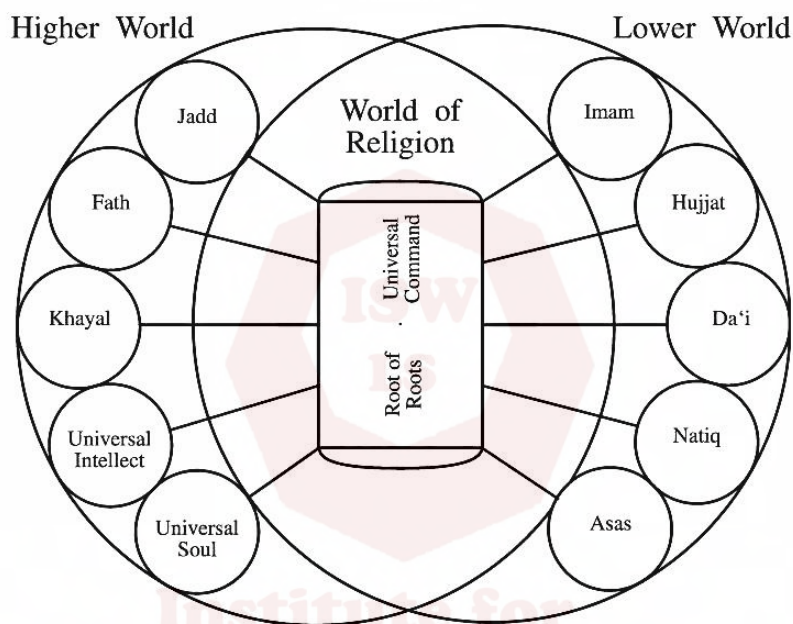
Comparative Diagrams

The following diagram helps to understand that all *hudūd* in their homogeneous, constituent and comparative relations are in the Universal Command:



On the open and hidden or physical and spiritual favours, God says: "Do you not see that God has made serviceable to you whatever is in the heavens and whatever is in the earth, and has completed His favours, both apparent and hidden, on you? Yet among the people is he disputes concerning God without knowledge or guidance or a luminous book" (31:20).

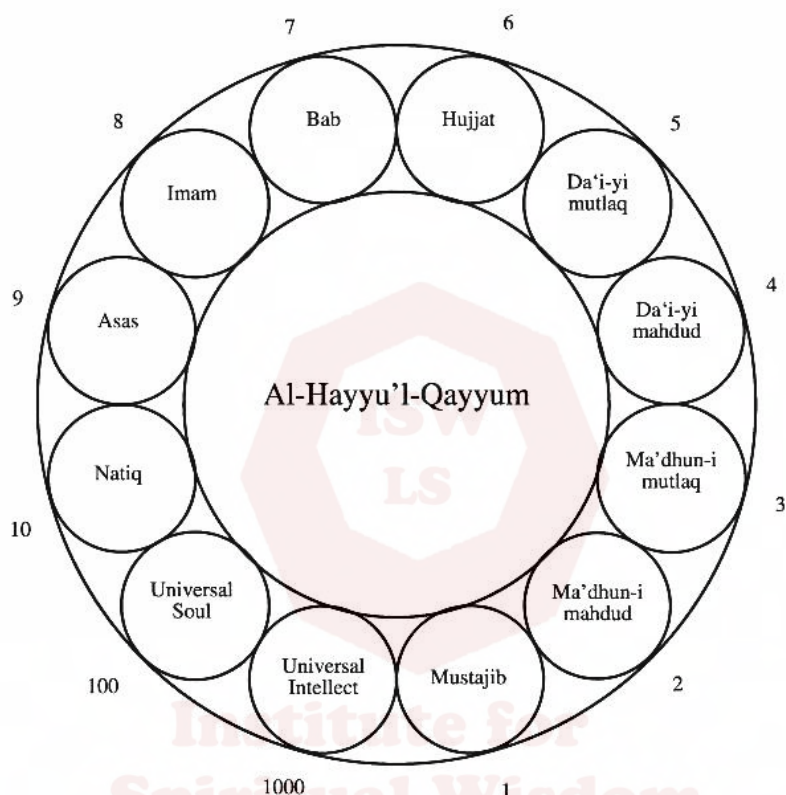
Diagram of Higher World, Lower World and World of Religion



This diagram helps to understand the blessings of the roots and branches of religion in all the three worlds, which are like a tree of four roots and six branches:

Diagram of the Constellations of the World of Religion

Regarding the constellations God says: "Verily, we have made constellations in the heaven, and We have beautified them for the beholders. And We have guarded them from every accursed devil." (15:16-17)



On the Days of the World of Religion

Just as there are seven days in a week in this world, similarly there are seven days in the week of religion. For the physical world and the world of religion are alike. Nonetheless, there are some differences in that the physical world in comparison to the world of religion is dead, whilst the world of religion is alive, as it is evident from this verse: "This life of the world is but a pastime and a game; and as for the next abode, is most surely alive, if they but know" (29:64). The restricting description of this verse shows that it is the Hereafter only which is truly alive and that in comparison with it, this world is dead. Had this world been equally alive, God would not have said that the Hereafter is alive. For, the first thing is distinguished from the second when it does not have the characteristics of the first. Further, it is necessary to know how the abodes of the Hereafter are alive. We can deduce the reality of this from the depths of the meaning of the word "*ḥayawān*" (alive). First of all, it should be noted that the Holy Qur'ān due to its being "the best of narratives" is full of equivocal words, which have several meanings. And this is one of the countless beauties of the Qur'ān. Since the Holy Qur'ān is the speech of the most Just of judges, therefore it contains the wisdom-filled meanings according to all sciences and terms. With this in mind, let us examine the meaning of the word "*ḥayawān*". It has three meanings: alive, mute animal and speaking animal. Now these three meanings will be used as: the abode of the Hereafter is alive; there is life in the abode of the Hereafter, i.e. it moves and feels; the abode of the Hereafter is a human being, therefore, it speaks to those who live in it and they also speak to it.

The gist of this explanation is that it is the world of religion which is the Hereafter. That is, the Universal Intellect, the Universal Soul, *Nāṭiq*, *Asās*, *Jadd*, *Fath*, *Khayāl*, *Imām*, *Hujjat*, *Dā'i* and other

ḥudūd, who are the world of religion and the Hereafter, and they are alive. Further, it should be known that since all things of the world of religion are alive, so are its days. That is, the days of the world of religion are alive, and they are Ādam, Nūḥ, Ibrāhīm, Mūsā, ʿĪsā, Muḥammad and Qā'im, who are Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday of the world of religion respectively. Literally, it is said in the Qur'ān that God created the world in six days and on the seventh, ascended the Throne, but the Qur'ān also says that one day of God is equal to a thousand years according to our reckoning: "And surely a day with your Lord is as a thousand years of what you number" (22:47). According to this reckoning, the six days become equal to six thousand years in which God created the world. On the other hand, the Qur'ān says that He brought the heavens and the earth into being through *ibdāʿ* (instantaneous origination), as it is said: "He is *badiʿ* (Originator) of the heavens and the earth" (2:117). The difference between *khalq* (creation) and *ibdāʿ* is that in *khalq*, a thing is created from another thing and takes time, but in *ibdāʿ*, a thing comes into being without any thing and any time.

Now if we seek the reality of this, we will come to know that God created the world of religion and created this world by the command of "Be (*kun*)", which is called *ibdāʿ*. The six days in which God created the world of religion become six thousand years according to human reckoning and that is the cycle of the six *Nātiqs*, in which the world of religion was completed. The seventh is the cycle of Qā'im in which God ascended the Throne, i.e. He manifested Himself in Qā'im.

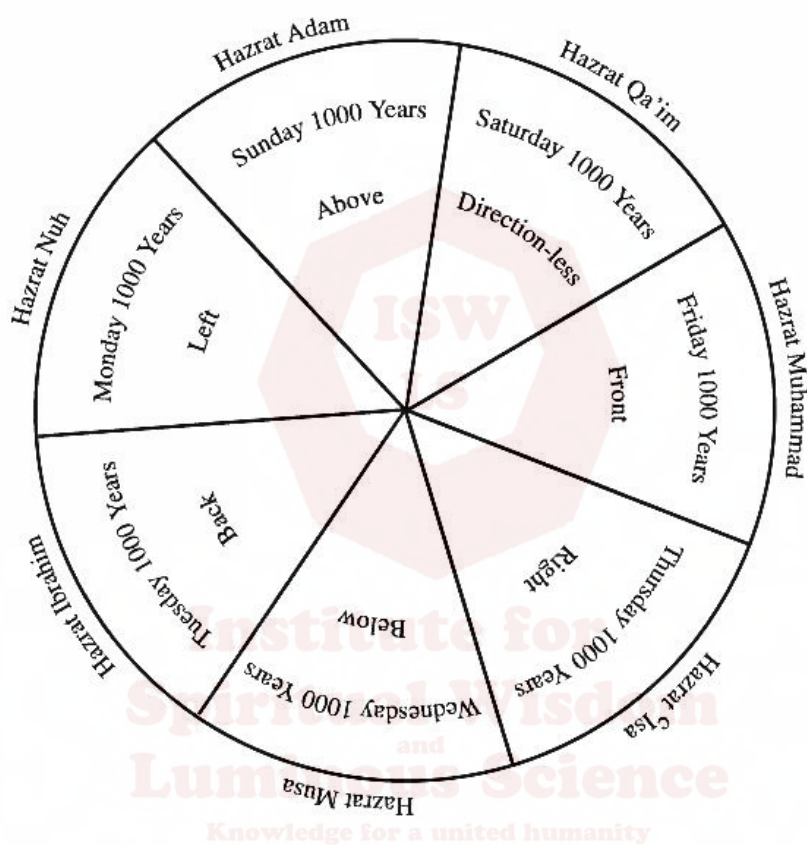
Summary

<u>Lords of the 7 great cycles</u>	<u>Days of God</u>	<u>Years</u>	<u>Directional Comparison</u>
1. Ādam	Sunday	1000	Above
2. Nūḥ	Monday	1000	Left
3. Ibrāhīm	Tuesday	1000	Behind
4. Mūsā	Wednesday	1000	Below
5. ʿĪsā	Thursday	1000	Right
6. Muḥammad	Friday	1000	Before
7. Qā'im	Saturday	1000	Directionless

The Holy Qur'ān says: "Surely your Lord is Allāh, Who created the heavens and the earth in six days, then He ascended the Throne" (7:54).

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Circle of the Week of Religion



Similarly, see the importance of the presence of the Imām of the time always in this world and his recognition and obedience to him in this *Ḥadīṣ* of the Holy Prophet: "He who dies and does not recognise the Imām of his time dies a death of ignorance and the ignorant is in the Fire". In order to examine the deep reality of this *Ḥadīṣ*, the inversion of its meaning is also shown through the antonyms of its words. Study the table overleaf carefully:

Proposition		Inversion	
1. <i>Man</i>	He who	<i>Man</i>	He who
2. <i>māta</i>	dies	<i>māta</i>	dies
3. <i>wa-lam ya^crīf</i>	and does not recognise	<i>wa-^carafa</i>	and recognises
4. <i>Imāma</i>	the Imām	<i>Imāma</i>	the Imām
5. <i>zamānihi</i>	of his time	<i>zamānihi</i>	of his time
6. <i>māta</i>	dies	<i>hayya</i>	he becomes alive
7. <i>mitatan</i>	a death	<i>hayyan</i>	a life
8. <i>jāhiliyyatan</i>	of ignorance	<i>‘āqiliyyan</i>	of intelligence
9. <i>wa’l-jāhilu</i>	and the ignorant	<i>wa’l-^cāqilu</i>	and the intelligent
10. <i>fi’n-nār.</i>	is in the Fire.	<i>fi’l-jannah.</i>	is in Paradise.

Explanation: (1) An individual among human beings (2) Physical death is the temporal limit of the recognition or ignorance of the Imām. (3) The purpose of worldly life is the recognition of the Imām of the time (4) The Imām whose recognition is the recognition of God (5) Only the Imām who is present in his time (6) Death and life are of two kinds, spiritual and physical (7) Spiritually he had become alive but the body was a hindrance (8) For spiritual life, intellect is attained only from the Imām (9) The intelligent is because of the intelligence and the intelligence is because of the recognition of the Imām of the time (10) The means of attaining Paradise is to become intelligent.

The Philosophy of this *Ḥadīṣ*: If the intellect is asked why man is created, it will say: "for the *‘ibādat* of God". Then if it is asked about the literal meaning of *‘ibādat*, it will say that the word *‘ibādat* is derived from *‘abd*, meaning slave, servant. Hence *‘ibādat* means slavery, servitude. The equivalents of *‘abd* and *‘ibādat* in Persian are *bandah* and *bandagī*, which also give the same meanings. In order to show the real meaning of *‘ibādat*,

suffice it to say that, in the Holy Qur'ān , it is not used in the sense of *tasbīḥ* (purification), *taqdis* (sanctification), *taḥmīd* (praise), *tamjīd* (extollation), *namāz* (prayer), *sujūd* (prostration), *rukū'* (bowing), *du'ā* (supplication), *sanā'* (praise) and *zīkr* (remembrance).

It is a different matter if we human beings, in our popular usage, give the name of *'ibādat* to the mention of the attributes of beauty and majesty of God, but God, the Most Just of judges, is far above imitating the wrong usage of words by human beings. Rather, He by His ever-reaching wisdom, has preserved the necessary words in their roots. That is, He has shown the original infinitive in the best way, so that nobody will be able to alter the meaning of the Glorious Qur'ān through their usage and the Qur'ān itself is the real dictionary of its own words and exegesis and explanation of itself. Thus the root, i.e. infinitive of the word "*'ibādat*" is *'abd*, the meaning of which is preserved in this verse: "*Wa la-'abdun mu'minun khayrun min mushrikin wa-law a'jabakum* (And a believing slave is better than an idolater though he please you)" (2:221). Then on the basis of this proof it is true to say that when God attributes *'ibādat*, by it is meant such an act which is according to His command. After doing such an act, it will also mean knowledge. For, first is act then knowledge, as first is created body then the soul. Act is like the body and knowledge like the soul. God says in the Qur'ān: "I created the *jinn* and mankind only that they may do My *'ibādat* (*li-ya'budūni*)" (51:56). Well! You should consider what *'ibādat*, which means to act, has to do with God, Who is the Absolute Self-sufficient? Rather, it means that *'ibādat* or to act, is for the Universal Soul. For the Universal Soul, who is a great angel of God, has created the world and the creatures in it, and hence it is the Universal Soul who needs the act. The *mazhar* of the Universal Soul in this world is the Imām of the time, therefore, the slavery (*'ibādat*) of the Imām of the time

means the real slavery of the Universal Soul. Thus, in this verse is mentioned the purpose of the worldly life of mankind and in the *Ḥadis* the means of man's life in the Hereafter, which is only by recognition (*maʿrifat*). That is, the thing whose beginning is mentioned by God, its end has been mentioned by the Prophet. Otherwise, a difference between the speech of God and that of His Messenger is never found. Rather both in the Qur'ānic verse and the Prophetic *Ḥadis*, is shown the importance of the same thing. It is also true to say that the one who, due to his slavery has received the physical life, will receive the spiritual life due to His recognition.

The Holy Prophet has also said: "If the earth were without the Imām (of the time) for an hour, it would have perished with its inhabitants". However, whilst the earth is and will remain suspended in space with its inhabitants, then it is not possible that there will be a time without an Imām to benefit them externally and internally. For, according to the clear signification of this *Ḥadis*, the stability of the earth and the life of the earth and the life of living beings depend on the presence of the Imām of the time. This question has very deep reality: Why do the existence and non-existence of the earth and its inhabitants depend on the Imām of the time?

For seekers of the truth, it is necessary to know that God Himself is not an agent (*fāʿil*). He is the Absolute Self-sufficient, therefore, His act is in relation to the higher and lower *ḥudūd*. In this sense, the act of the Holy Prophet and the Imām of the time is the act of God, their obedience is the obedience to God and their love is the love of God. As God says: "Whosoever obeys the Messenger, obeys Allāh" (4:80). Thus, whosoever disobeys the Messenger, disobeys Allāh. Similarly, in the verse (48:10), it is said that the hand of the Messenger was the hand of Allāh and his *bayʿat* (the

oath of allegiance) was Allāh's *bay'at*. In short, since the speech and the act of the Messenger were by the command of Allāh, therefore, they are attributed to Him, as He says: "And you threw not when you did throw, but Allāh threw" (8:17). Since the external act was done by the Messenger, by the command of God, it therefore became the act of God, i.e. it became attributed to God, but the agent was the Holy Prophet.

In the same way, Mawlānā [°]Ali was the successor and Legatee of the Holy Prophet, therefore, obedience to him was obedience to the Holy Prophet. And in every age, the Imām of the time is present so that obedience to God and His Messenger can be accepted through him. Thus, on the Day of Resurrection, God will summon the people of every age in the language and the voice of the Imām of their time and will judge them in the shape and form of the Imām of the time, but those who were not able to see him with the real eye, will not be able to see him there, as God says: "The day when We will call every people (*unās*) through their Imām" (17:71). *Unās* in this verse is the plural of *nās*, by which are meant the people of the past and those who are going to come, i.e. the people of all times. If the people of every time are to be invited through the Imām of their time, then there cannot be a time without the Imām. God has revealed the law of inviting people for the Resurrection in that He will invite them only through the Imām of the time. If this invitation is through the Imām of the time, then the speech and voice of God will be the speech and voice of the Imām and His shape and form will also necessarily be in the luminous shape and form of the Imām. Some people think that God cannot be personified and embodied and is free from act, attribute, form, matter and everything else, but in many of the Qur'ānic verses, those who do not believe in the vision (*didār*) of God, are condemned. In any case, gradually the luminous vision of the Imām will be shown to other people too.

It should be known that in this verse, the particle "*bā*" in front of the word Imām is used in the sense of "by" or "by means of" and is called "*bā*" of *isti'ānat*" in Arabic grammar. A synonymous example of this is in the verse: "*Wa- bi'n-najmi hum yahtadūn* (And by the star they find a way or through the star they find a way)" (16:16). Similarly, "*Wa-innahumā la-bi-imāmin mubīn* (And they both, i.e. the Universal Intellect and the Universal Soul, are by the means of the manifest Imām)" (15:79). The intellect and the soul of an ordinary person are called the particular intellect and the particular soul, whereas the intellect and the soul of the Perfect Man of the time, namely, the Prophet or the Imām, are called the Universal Intellect and the Universal Soul. The proof of this is that as the person of the Prophet or the Imām is the most noble and sacred of all persons, similarly, their soul is adorned with all powers and also their intellect which exists from pre-eternity, inspires them. As the Prophet has said: "The first thing which God created was my light i.e. the Universal Intellect". Then the Holy Prophet, after receiving Prophethood started to receive inspiration from this light, although he was the most noble of all people even before this. This shows how important the luminous recognition of the Prophet and the Imām is for their followers.

On the Recognition of the Imām of the Time and Obedience to Him

(Translated from the Wajh-i Din of Ḥaẓrat Hakīm Pīr Nāṣir-i Khusraw q.s.)

"We (Pīr Nāṣir) say, when mankind has received a share, from Divine Providence, which the other animals have not received and that this share is the innate intellect, namely the intellect which receives knowledge, logically it follows that the Giver of this noble share to mankind should send a person to them, who will nourish this their intellect with knowledge. Just as when He had given the eating soul to all animals, He appointed natures, stars and spheres to grow vegetables, wherein lies the nourishment of their bodies. And according to the wisdom of the Wise Generous Creator, it is not right that He creates a need but does not create the one who fulfils this need, because this would not be generosity; rather it would be parsimony and parsimony is far removed from the Wise, Generous Creator. Thus we establish it to be necessary that there should be, among mankind, a nourisher for this noble share, which is intellect.

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Then we say: Just as this innate intellect of man in its formation is different from the rest of the animals, rather it is a divine gift to him from which other animals are excluded, in the same way it becomes necessary that the knowledge which these innate intellects need, is given to a person by the Nourisher and not acquired. Had it been acquired, then everybody would have been able to reach it through struggle. Since among the animals this gift is given to none except mankind, who is a species of (the genus of) animals, it becomes necessary for this gift of teaching to be only in one individual from among the entire mankind, so that the order in demonstration may be valid through the induction of the examples

from the creation. Because the species is under the genus and the individual under the species. Since from the genus of animal one species of man is distinguished by the gift of receiving (knowledge), it becomes necessary for Divine Providence to single out from this species (of man) only one individual for the gift of giving (knowledge). And that one individual is the Prophet.

Since it is not surprising that from the rest of the animals, only this one species of man is endowed with the intellect, why should there be (any) surprise for one person to be distinguished by the rank of Prophethood, as God, the Exalted says: "Do you wonder that there has come to you a message from your Lord through a man amongst you, so that he may warn you?" (7:69). Thus we say that "this one individual" is the Prophet in his cycle, his Legatee (*waṣī*) in his time and the Imām of the time in every age. So long as the world lasts, the species of man will not be devoid of "this one individual", who is distinguished by this rank; just as the (genus of) animal is not and will not remain without the species of man.

Thus we say that the purpose of the Wise Creator in the creation of the world, and what it contains is known to this one individual. Whoever takes his place unjustly and claims that position, destroys himself. Just as amongst many oxen, if one ox is more powerful, it cannot protect others. But if there is a man to look after them, he protects them from wild animals and beasts and takes them to the pasture and brings them back to their resting place at proper times. Thus we establish that the world is never without that person, as mankind cannot dispense with him. It is that one individual who can preserve the well-being of the people as the species of man preserves the well-being of cattle. The validity of this argument is attested by the Tradition of the Prophet (s.a.s.): "I have been commanded with your well-being in this world and your salvation in the hereafter". Thus if this one person disappears from this

world, the well-being of people will also disappear. Just as if you in imagination remove man from the rest of the animals, the well-being of all the animals would be diminished and all those animals in which there is benefit (for man) i.e. domesticated animals, would be destroyed by dangerous wild animals".



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Explanation of the Face of God (*Wajhu'llāh*)

The Holy Prophet has said: "He who has seen me, has seen God". It is necessary to reflect for a while on what kind of wisdom is in the depth of this *Ḥadis* and how our intellect can understand it. In truth, man by himself is nothing until the Lord of *ta'wīl* helps him. Therefore, seeking favour from the Treasure of realities, namely, the Lord of *ta'wīl*, we try to mention here a drop from the unfathomable ocean of the extraordinarily vast meanings of this wisdom-filled *Ḥadis*, that seeing or *didār* is of three kinds: by the right eye, by the left eye and with both eyes. If you are asked which is the best way of seeing, then immediately, you will say: "with both eyes". This is only an example or a symbol. The meaning (*mamsūl*) of this example is that by the right eye is meant the physical *didār*, by the left eye the spiritual *didār* and by both eyes, both the physical and spiritual *didār*. That is, he who saw the Prophet only in his physical aspect, he in reality closed the left eye, and he who saw him in his spiritual status, he in reality closed the right eye, and he who saw him in both aspects, the physical and spiritual, kept both his eyes open.

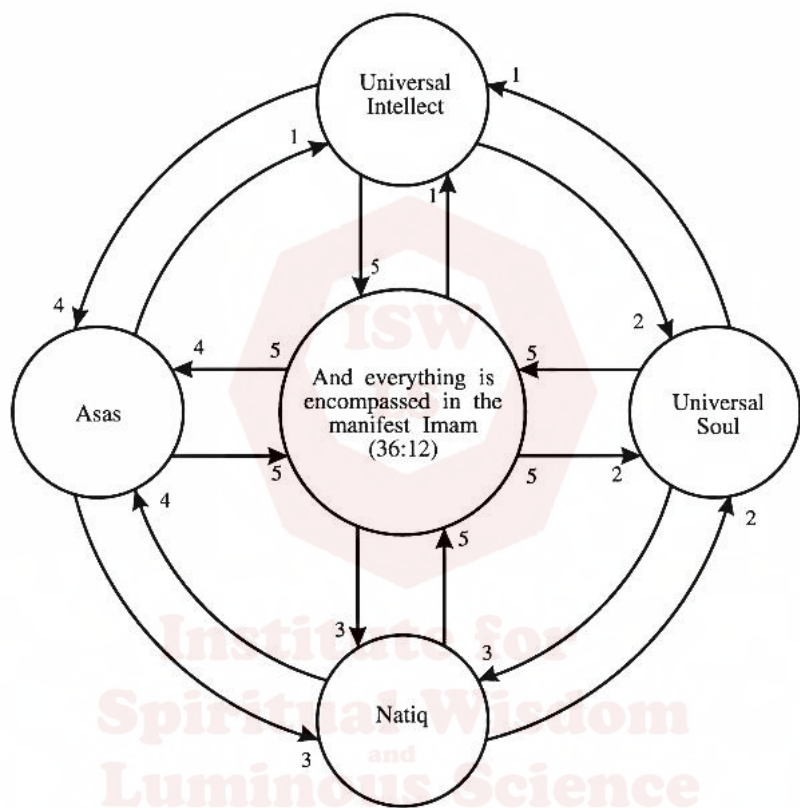
Now I would like to say that in every case, the *didār* has two purposes, namely for beauty and for recognition. Both in the luminous and in the physical states, beauty and recognition result in attraction and struggle and this happens because the face, more than any other part of the body, has all the human attributes. The Holy Prophet in the light of the wisdom of this *Ḥadis*, can be considered to have told the wise: I am the Face of God both in the physical and spiritual sense, therefore, my *didār* is the *didār* of God, my beauty is the beauty of God, my recognition is the

recognition of God, he who saw me, but could not recognise me, remains in great loss. For the *Ḥadis* of the Holy Prophet: "He who has seen me, has seen God", in addition to many other meanings, also urges one to yearn for *didār*. Further, from the depth of this *Ḥadis*, appears the importance of the recognition of, obedience to and love for the Prophet and the Imām. In short, this *Ḥadis* shows that the Prophet was the Face of God, and when he was the Face of God, then he was also His tongue, eyes, ears, etc. There is no doubt for *mu'mins* that the Prophet of mercy was the Face of God and His *didār* in his time. Similarly, Mawlānā ʿAlī in one of his *khuṭbahs* says: "I am the Face of God (*Anā wajhu'llāh*)". We are sure that God has the same Face and it is always in this world. The person through whom the recognition of God is attained is the Face of God and such a person is the Prophet and the Imām in their respective times. Since the Face of God is imperishable, therefore, the Imām of the time is always living and present in this world, for as God says in the Glorious Qurʾān: "Everything is perishable save His Face. His is the command and unto Him you will be brought back" (28:88).

By exempting His Face, after mentioning the perishability of everything, it reveals that, in a sense, His Face is included in other things and is in this world, where there are perishable things. For the mention of "save" (*illā*) after "everything" (*kulla shay'in*) is a decisive proof that "His Face" (*wajhahu*) is from the genus of things and is in the world of things. Further, some people have doubts about the perishability of the face, therefore, He declares His Face to be imperishable. This perishability of things was only their physical death, then from the results of the command, judgement and returning to Him, it becomes clear that all human beings die and after the judgement, they are brought back to the Return (*maʿād*). But the Face of God which is the Imām of the time, is always in this world, living and imperishable, although

apparently he is also from the genus of the human beings, who at the end of their fixed time, perish. But the Imām of the time, due to the characteristic of being the Face of God and His light, differs from the rest and is always living and present in this world by changing his physical attire. The proof of this is in the wisdom-filled verse that the relation of the Face of God, in a sense is with all perishable things due to which God has mentioned it among all things, but in another sense, it has no relation with them due to which God has excepted it from the rest. The first relation is common and the second is special. For there is nothing in the world, other than the Face of God, which has all the attributes mentioned in this verse. The first characteristic is to deserve to be called the Face of God with all His attributes. The second characteristic is to live among the mortals with respect to physical relations and bring them closer to himself. The third characteristic is to bring them closer to light and immortality as a result of physical closeness, as God says: "He knows that which goes down into the earth and that which comes forth from it. He is the Merciful, the Forgiving" (34:2; 57:4); "By the heaven full of ways" (51:7); "Indeed, there has come to you a light and a manifest Book from Allāh; whereby Allāh guides him who follows His *Riḏwān* into the ways of *ta'yīd* (spiritual help) and brings them out of darknesses unto light by His decree and guides them on the right path" (5:15-16).

Diagram of Oneness of Uṣūl by Their Circular Act



1. Return to Universal Intellect
2. Return to Universal Soul
3. Return to Nāṭiq
4. Return to Asās
5. Return to Imām-i Mubīn

The Imām of the Time is the Divine Light

First it is necessary to explain the reality of Light and its different kinds. For there are many benefits in knowing the true nature of things. Light enables the state of existing things to be known through the sense of sight. Contrary to this, darkness means that state when existing things cannot be attained by sight. In other words, light is that by which the knowledge of the external state of things goes through sight to the brain and darkness is that state due to which the knowledge of the external state of things does not reach the brain. This is only the description of natural or material light, the source of which is the sun. The moon and the planets and other bright objects are not luminous themselves; they receive light from the sun. The nature of this kind of light is that it shows only external things, i.e. the external surface of opaque things. For instance, in things such as the earth, stones, plants, animals and muddy water, etc. light illumines only their external surface, it does not penetrate their surface and permeate the whole body, and shadows are cast by them. But light passes through the ethereal sphere, air, pure water, glass, etc. and all their particles are immersed in light and hence they do not cast a shadow. For there is no hindrance for light to pass through them. This leads to the conclusion that in facing the light, there are two kinds of things. Those things which do not allow light to pass through them and they also prevent other things near them from receiving light, i.e. they become a veil for them. Other things are those which allow light to pass through them and thus they become illumined and they also do not prevent light from reaching things near them. In this connection, it should be understood that the source of this light, i.e. the sun, functions according to a specific law. It is always in the centre of the system and its shape is circular. The purpose of its being in the centre and of its circular shape is that its light is not in a particular direction, so that it may spread in all directions. The

other thing to know about the sun is that it spreads light through the moon and the planets, but not as much as itself gives. Another characteristic of the sun is that it always gives light and heat to things opposite it, whether they need it or not. Regarding the importance and necessity of the sun to this world, we can say that the sun is a fundamental part of this system, and on which the movement and function of the entire system depend.

To give another example, its position in the world is that of the heart in the human body. For, the movement of air and water, day, night, spring, summer, autumn, winter, year, the growth of plants, ripening of fruits, the living, moving and working of animals and the functional order of the entire world, all depend on the sun, because it is the source of light.

Now it is necessary to know whether the light which is mentioned in the Holy Qur'an, is this same natural light or is it a light different from this? In this connection, it is important to know that in addition to Islam, the spiritual or inner light is also mentioned in other religions. However, the strongest proof is in the Holy Qur'an: "He creates you in the wombs of your mothers - creation after creation - in three darknesses" (39:6). This verse shows that creation means to work constantly in order to improve the condition of a thing. Since this verse has established that there are three darknesses, then certainly we can conclude that the lights are also three. For things are recognised through their opposites, as it is said: "*Tu^crafu'l-ashyā'u bi-azdādiḥā* (Things are recognised by their opposites)". Thus black and white, which are opposite to each other in attribute are recognised in their existence and attribute by each other. Similarly, light and darkness are opposites. That is, their action is different from each other. Close investigation of this suggests that things are counted as two, three or more, when they are different in one way or another. For instance, the light of the

sun cannot be counted. If someone says two, three, four, etc. lights of the sun, this is nonsense. For, the light of the sun is only one and cannot be separated from the sun and put in layers one over the other. The same is true for darkness. That is, darkness, which is the shadow of an opaque body, due to the impenetrability of light into the body from its surface, always remains in the perpetual shadow of its surface. That is, apart from the surface, the rest of the body whether void or full, remains dark equally, for it is impossible to place two opposites over one another without a veil. For instance, if it is impossible to place fire over water, and water over the fire and then water over the fire, how is it possible for there to be covers of three darknesses and three lights from the womb to the surface of the body? Rather, the skin, flesh, membrane and moisture together are the body. There is no light in them and there is only darkness.

Having explained the nature or reality of material or natural light, I must now describe the other two kinds of light which people of intellect will accept. As has already been described, the sun is suspended in the centre of the planetary system and its shape is circular. Since its shape is circular, therefore, its light is in a circular form. Further, since it is in the centre, its light can spread in the entire system. The moon, planets, electricity, fire, lamp and other old and new means of light, in fact, are the manifestations of the sun. Therefore, in the presence of this fountainhead of light there is no need of any other means in the physical world. However, it has been observed that although this kind of physical light is sufficient for the physical world, it is confined to external things and their boundaries. Despite the sun's immense power, it cannot penetrate an atom flying in the air, let alone the soul. This shows that physical light is related to the body and its function is limited to it. The body needs light and body is a separate world, then this also shows that the soul also has a separate world. For, it

is not possible that the body which is the mount of the soul should have a separate world of its own, but the soul should not, and remain dependent on the body. This example is tantamount to saying that animals have a separate world but that human beings do not. Clearly this is impossible, but it is a different matter that in order to use animals men go to the stable, barn, etc. But this is not the real place of man. Now that we have established that there is a spiritual world then it also needs a spiritual sun. Above body and soul is the intellect and the intellect in comparison to the body and the soul can do much more and there is much more in it. Thus as an example if we compare inanimate things with body, animals with soul and mankind with intellect, you can tell immediately which one of them is self-sufficient and sovereign. It is obvious that the one who is in the rank of intellect is self-sufficient and sovereign over the other two. When it is evident that the intellect is self-sufficient and sovereign, then it too has its own world, which in comparison to the body and the soul, is much more, and it also has its own light. This is what is meant by the three darknesses which man was suffering from in the womb of mother. That is, he was suffering from natural darkness, spiritual darkness and intellectual darkness. There is no doubt for the wise that there are three kinds of existents: body, soul and intellect. Accordingly, there are three worlds: the physical, the spiritual and the intellectual, and their lights and darknesses, i.e. opposite to physical darkness is physical light, opposite to spiritual darkness is spiritual light and opposite to intellectual darkness is intellectual light.

Now let me return to the main subject and by the grace of God inform my spiritual brothers who are going to study this book. They believe in the fact that the Imām of the time is the Divine light, and I can affirm this belief. Just as the sun which gives light to this world is always there, similarly, the Imām of the time who

gives light to the world of religion is always there. Just as the disappearance of the sun from this world is impossible, similarly the disappearance of the Imām of the time from the world of religion is impossible. He is always there. For man is constituted of three things: body, soul and intellect. The body receives light from the sun, the moon and other sources of physical light, but the light which the human soul and intellect need is always only with the Imām of the time. It should be noted that the light of the soul and the intellect cannot be seen with the physical eye, otherwise, all the people of the world would have seen him and nobody would have denied his existence, just as nobody denies the existence of the sun of this world whose light can be seen. The sun does not require any proof of its existence as the light of the soul and intellect requires, for as God says He guides to His light whom He wills. Had this light of God been shining externally and had possessed some external sign, which people would have instantly recognised as the light of God, then God would not have said that He guides to His light whom He wills. The Divine light has been mentioned in detail in the verse of light (24:35):

"Allāh is the light of the heavens and the earth; His light is as a niche in which is a lamp, and the lamp is in a glass, the glass is as though it were a glittering star; it is lit from the blessed tree, an Olive neither of the east nor of the west, the oil of which would well-nigh give light though no fire touched it, - light upon light - Allāh guides to His light whom He pleases; and Allāh strikes out parables for men; and Allāh all things doth know."

Explanation: "Allāh is the light of the heavens and the earth" means that the entire world is contained in the absolute existence of God and nothing is hidden from Him. He sees all things and shows them in His light. In His light the entire world is seen as a globe of transparent glass. Everything is contained in His mercy

and knowledge, as a transparent thing is immersed in the light of the sun, as it is said in the Holy Qur'ān: "Our Lord! You embrace all things in mercy and knowledge" (40:7).

In this verse there are many real teachings. The most important point to explain is that when Allāh is the light of the heavens and the earth, we should understand this example in the sense that both the heavens and the earth are body and the body has particles. In other words, body is the name of the compendium of particles, which as a whole is called the world or the heavens and the earth. And when there is the light of Allāh in the entire world spiritually, it is correct to say that this world has two forms. One is a luminous form, which is visible in the light of Allāh. The other is the dark form, which is visible through the human eye. Because man, in addition to hidden and dark things, cannot truly see all visible things, therefore, it is established that this world has two forms, the luminous and the dark. The two forms of the world show that there is another world hidden within this world, which is necessarily brighter than this world, but is like this world in shape and form. The truth of this statement can be seen in this verse: "Hasten to forgiveness from your Lord and to a garden the breadth of which is the breadth of the heaven and the earth; it is prepared for those who believe in Allāh and His Messengers" (57:21). The garden whose breadth ... is like that of the heavens and the earth is this world in a luminous form.

Example (*maṣal*) of His Light: Example or *maṣal* is the name of loosening and untying of wisdom through a thing which resembles it closely, namely, to make a known thing unknown and an unknown thing known. And the thing which is meant by this example is called *mamṣūl*. There is a great difference between *maṣal* and *mamṣūl*. Particularly when the *maṣal* or example of a spiritual thing is given by a physical thing, because due to the

spiritual thing being truly alive and the physical dead, spiritual things require more examples. Thus the example of the soul can be given by all things of this world, for the soul contains the characteristics of all things. It is because of this that whatever examples of the sensible things of this world are possible to be given, are given in different ways, for as God says: "And certainly We have given for men in this Qur'ān every example in varying ways; and man is the most disputatious of things" (18:54).

Like a Niche: Niche is a place in the wall where a lamp is kept. By niche is meant the Universal Soul. For, it is the Universal Soul which bears things and creates the body. The body of the Universal Soul is this world which is like a niche or base of a lamp for the lamp of the light of Allāh. A niche is made where more light is needed. Similarly, it is this world where the light is needed more, and hence the Imām of the time, who is the lamp of the light of Allāh, lives in this world and among the people and gives light from the height of honour. And height is of two kinds: the height of honour and spatial height.

The Lamp is in the Glass: The lamp is the Imām of the time, who is always present and lives in this world.

The Glass glitters like a Star: The protecting glass of the light of the lamp is the *Nātiq*, namely, Prophet Muhammad, may peace be upon him and his progeny. For it is the *Nātiq* who protects the light of Imāmat like the glass of the lamp. That is, if the *Nātiq* had not undertaken the exoteric *da'wat* and had not concealed the secrets of the Imām till the Resurrection, the Imām would have suffered physical difficulties and obstacles in carrying out the function of Imāmat, just as a lantern without glass cannot give light properly. The glittering of the glass like a star means that the *Nātiq* attained the light from the Imām and hid him within this light. The viewer

supposes that it is a glittering star and there is no cavity in it, and that the glittering is like that of a star. And it actually is like this. That is, in *bāṭin* or esoterically, Ḥaẓrat Mawlānā Murtaẓā[°]Alī, was God's hand, foot, eye, ear, tongue, heart, etc., and as such he was entrusted with all the Divine attributes and acts, therefore the Holy Prophet received revelation (*wahy*), inspiration (*ilhām*), unveiling of *didār* and knowledge, etc. from him. But all these matters were kept secret in a wisdom-filled way and were revealed through the Holy Prophet in connection with Prophethood. It is in this sense that the light of Allāh is in the lamp, and due to its light the protecting glass becomes so bright that it looks like a glittering star.

If you study the books of the dignitaries of religion, such as Shams-i Tabrīz and Mawlā-yi Rūm, this reality will not be strange to you and you will recognise this truth in them, for as Mawlā-yi Rūm says:

Muḥammad būd qiblah-gāh-i °ālam
Walī bar takht-i dil sulṭān °Alī būd

The Holy Prophet Muḥammad was in the position of the Ka'bah for the entire world;

But the king on the throne of his heart was Mawlānā °Alī.

The Oil Burns: The oil of this lamp is the Universal Intellect. For just as the oil gives light by burning, similarly spiritual problems are solved by the Universal Intellect.

From the Blessed Olive Tree which is neither of the East nor of the West: The tree from which the Universal Intellect came into being is the Universal Command (*amr-i kull*), which is higher than

the east and the west, namely, the Universal Intellect and the Universal Soul.

Its Oil gives Light without being touched by Fire: Fire means the *ta'yid* (spiritual help) of the Universal Intellect. Since in this lamp the Universal Intellect is always there like the oil with which the lamp is filled, i.e. the *ta'yid* is always in it, therefore it does not need any other *ta'yid*. And this oil, namely, the Universal Intellect, always gives the light of *tawhīd* or Oneness.

Light upon Light: This means that in comparison to the permanence of light, the body is changeable and according to the requirements of the law of nature, it must perish. Therefore, the Imām of the time after every personal cycle changes his physical attire and accordingly a luminous form of the intellectual activity of the personal cycle of the present physical attire of the Imām about the people and the universe of the time, is added to that of his previous physical attire. For light is another name for the intellectual act or action. The example of this is that an Archangel with the pen of Intellect records in a wisdom-filled way, the collective act of every day of all the creatures in the book of the soul, which become chapters of this book. The power of writing is in the Archangel, but he writes only when the act takes place and hence this kind of act can be called "a chapter upon a chapter". The meaning of "light upon light" is in this sense. If we assume that the light increases daily, it would imply that the light was imperfect in the beginning, which then becomes perfect. This, no wise person will accept. But, as I have explained above, the act of Intellect is in accordance with the capacity and preparedness of the people and the time and, therefore, the Imām of the time does not accomplish all his work in one day in the physical world.

One of the wisdoms of "light upon light" is that if someone asks about the beginning and end of Divine light, the answer is that the chain of light is endless. Because if we think carefully about the logical law of "light upon light", we will realise that in it there is the beginninglessness and endlessness of light. For one of the laws of the presence of the Divine light is "light upon light". You have to consider that before every light it is necessary for another light to be there, so that according to this law it is proper to say for the following light "upon" the previous light. Similarly, in order to apply "upon" to the previous light, it is necessary for there to be another light before the previous one. Thus there is no beginning to this chain. Similarly, in order to say "light upon light" in a proper sense, there has to be a light after the present light, and there cannot be an end to it.

Conversely, "light upon light" means that without light there cannot be light. That is, until there is light previously, there cannot be light later on. This also proves the same reality that there has to be light before and after the light. Thus it is inevitable for the light to continue from both sides, so that every light may be truly called "upon" on one side and "under" on the other.

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Allāh guides to His Light whom He pleases: Guidance or *hidāyat* means to show the path. The showing of the path becomes necessary when the traveller does not know the path and how to walk on it. The one who has to walk on the path is shown the path in three ways, for guidance is of three kinds: practical guidance, verbal guidance and written guidance. Practical guidance means the walking of the guide with the traveller who does not know the path, to the desired destination. Verbal guidance means that the guide teaches the traveller about the path and tells him about the signs and details which are necessary for the inexperienced traveller. And written guidance means that the traveller is provided

with a map of the path, through which he may reach the destination. But the difference between these three kinds of guidance is that a traveller benefits from written guidance if he is literate and has no chance of committing an error, otherwise there is the danger of going astray. In verbal guidance too, there is the danger of forgetting or misunderstanding certain points. This is also true of religious or spiritual guidance and with respect to it, there are three categories of people. Prophets, *Awliyā'* and ordinary people. Written guidance, namely, the creational writings of the external and internal worlds and the revealed Book, is the prerogative of the Prophets, verbal guidance of inspiration (*ilhām, ilqā'*) and speech from behind the veil (*kalām-i ghaybī*) is for the *Awliyā'* and practical guidance is for the ordinary people, in which they need the presence of the guide so that he may show them the path in a practical way. This guidance is the easiest and without danger for ordinary people.

Allāh strikes out Parables for Men; and Allāh all Things does know: And Allāh strikes out parables for men so that by parables or *amṣāl* they may be guided to reach the *mamsūl* or meaning and think about what is meant by the light of Allāh, niche, lamp, glass, star, burning, Olive tree, oil, fire and guidance. If He had only said "Allāh is the light of the heavens and the earth", who would deny this. If we do not deny His being the light of the heavens and the earth, then what does He want us to understand by these parables?

On Knowledge (*‘Ilm*)

(Translated from the Wajh-i Dīn of Ḥaẓrat Ḥākim Pīr Nāṣir-i Khusraw q.s.)

"First a *mu'min* should know what knowledge is, and when he understands this, only then is he able to search for it. For, if someone does not know a thing, he can never find it. Thus we say that knowledge means to discover things as they really are. And the finder of things is the intellect and knowledge is in the Pearl of Intellect. The witness of Intellect is the Word of God, may He be purified and exalted, which covers all spiritual and physical existents. And whatever is not covered by knowledge should not be called existent. Thus whatever is covered by knowledge is other than God. Since it is not worthy for God to be under anything, and knowledge comprises all things and all existents including the non-existent, therefore, it is not proper to say that God is existent or non-existent. For both these are under knowledge and God is above knowledge.

We say that pure knowledge is the command of God and he who attains a greater share of knowledge is closer to the command of God and has accepted a greater part of His command and is more obedient. And the more one possesses knowledge, the more he becomes obedient to God. And he who possesses complete knowledge attains the eternal favour, for the goal of the work of the possessor of knowledge is God's mercy. Man is the last of the generated beings (i.e. the three kingdoms of nature, mineral, vegetable and animal) of the world and the return of man is to (God's) command, which is the cause of both worlds. And all things return to their origin. O *mu'mins*! struggle to seek knowledge so that you may be closer to God, may He be Exalted and Glorified, for God's mercy is knowledge."

***Ḥudūd* are for a Fixed Time**

For the seeker of truth, it is necessary to have a thorough knowledge of the *ḥudūd* and what is the need for them. Are they forever or is there a time for their removal?

I would like to present a thoroughly detailed explanation of the *ḥudūd* based on proofs of the signs in the external world (*āfāq*) and in the internal world (*anfus*). Because those statements whose proof or testimony is not provided from the external and internal worlds is nothing but a lie. The Holy Prophet says: "Indeed, Allāh has based His religion after the pattern (model) of His creation so that His creation may be proof of His religion and His religion, of His oneness". In this *Ḥadīṣ* are mentioned three worlds, which resemble one another. They are: the world of creation, the world of religion and the world of oneness.

In order to appreciate that unless a statement is testified to by the external world and the internal world, it is false, see the Qur'ānic verse: "I did not make them witness the creation of the heavens and the earth, nor the creation of their own souls" (18:51). It is therefore necessary for the wise to substantiate what is related to religion by the testimony of the universe before expressing it. Thus when we say that the Imām of the time is always present in the world of religion and always bestows spiritual blessings on the people of the world, this is validated by the fact that there is a similar thing which is always in this world and continues to give light, which is the sun. The Imām of the time is symbolised by the physical sun, which is a symbol for the Imām of the time. But it should be known that there is a difference between the symbol (*miṣāl*) and the symbolised (*mamsūl*). Once the difference is understood, we take the attributes and acts of the sun as an appropriate example of the Imām of the time. When the sun is

away from us, darkness prevails and the moon gives us light on behalf of the sun. If the moon is also away from us or its face is not toward us, we receive light from the stars. And sometimes due to clouds there is only darkness. On the other hand, when the sun rises, the moon does not give us light, yet it always receives the sun's light itself. Similarly, when the sun rises, the stars are not apparent to us. However, the moon and the stars always have light themselves, because they are at a great distance away from the earth and there is no barrier between them and the sun.

From this testimony from the surface of the universe, it is evident that when the people of an age do not have spiritual access to the Imām of the time, the *hudūd*, who have already been mentioned, are appointed by the Imām to convey the light of his guidance to them. Among the physical *hudūd*, the *Hujjat-i a'zam* corresponds to the moon and the other *Hujjats*, *Dā'is* and *Ma'zūns* correspond to the stars and give the light of religious knowledge to the world of religion. But when the Imām of the time is close to the people to give them the light of religious knowledge directly, the physical *hudūd* are not apparent. But just as it is true that during the day the moon and the stars do not vanish and are still there, we do not need to obtain their light, similarly, the *hudūd* are also always there, illumined themselves from the light of the Imām, even though we do not need to receive their light of knowledge. The example of the *Hujjat* is like that of the moon, as God says: "And when the stars darken" (81:2); "And when the moon is eclipsed, and the sun and the moon are united" (75:8-9). This is the sign of the invisibility of the physical *hudūd*. That is, at the approach of the Day of Resurrection, other than the Imām, the rest of the physical *hudūd* will not be apparent and the *Hujjat* will be united with the Imām.

Here it is necessary to mention that to acquire the knowledge of the higher and lower *hudūd* is extremely important, for the knowledge

of *ta'wīl*, which is a prerequisite for the progress of the soul of a *mu'min*, cannot be attained without the knowledge of the *ḥudūd*. Take for example the verse: "He is the First and the Last, and the Manifest and the Hidden; and He is Knower of all things" (57:3). The first, in reality, is the one who has no beginning and the last, in reality, is the one who is perceptible by the five senses or at least by one sense, because a definition is fixed for every word. For instance, a rose can be sensed by the faculties of sight, smell, taste and touch, but the faculty of hearing has no share in this. But the source of a good or bad smell, when it is not in front of us, is sensed only by the faculty of smell. In short, manifest means a body and that the body is perceptible. If someone alters the definition of a word, he is doing wrong to it. Thus manifest means that which has a body and is perceptible. The hidden is that which is not perceptible, but only intelligible by intellectual faculties. Thus the *ta'wīl* of this verse is that the First is the Universal Intellect, for he is the first of every thing and is first in every respect. The Last is the Universal Soul, for he came into being after the Universal Intellect, who was the First. Further, he is the Last in the sense that he will be completed when the Qā'im manifests himself. The Manifest is the *Nāṭiq*, because his *tanzīl*, *Sharī'at*, *da'wat* and status are all manifest and perceptible. And also the *Nāṭiq* himself is manifest as the external position of the Imām. The Hidden is the Imām, because his *ta'wīl*, *da'wat* and status are hidden.

If someone says that at present the *Nāṭiq* is not manifest and it is only the Imām who is manifest, then how is this possible? The answer is that the Imām is the compriser of all *ḥudūd*, i.e. he has all *ḥudūd* with him. In this verse the physical personality of the Imām of the time is shown as the *Nāṭiq*, i.e. Manifest and his own status is called the Hidden. Thus without the knowledge of *ḥudūd*, *ta'wīl* is not possible. Therefore, even though there are apparently

no other *hudūd* except the Imām, still the knowledge of *hudūd* is necessary so that after their recognition, the recognition of God may be attained, as it is said: "*Hudūd-dan chih na-bashi khuday-dan na-shawī* i.e. if you do not know the *hudūd*, you will not be able to recognise God". After the rising of the sun, although we do not receive any light from the moon and the stars, knowledge of them is and must remain in our minds.



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Imām-i Mubīn

The Holy Qur'ān says: "*Wa kulla shay'in ahṣaynāhu fī Imāmin mubīn*" (36:12). In order to estimate the spiritual and esoteric depths of the Holy Qur'ān, suffice it to mention the following Prophetic Tradition: "There is not a single verse from the verses of the Qur'ān but it has an exoteric meaning (*ẓahr*) and an esoteric meaning (*batn*) and every esoteric meaning of it has another esoteric meaning till seven esoteric meanings". And according to another version, "till seventy esoteric meanings". Further, the Holy Prophet said: "Each of the letters of the Qur'ān has a limit and each limit has a ladder". These *Aḥādīs* teach us that when someone studies the Holy Qur'ān he must not study it cursorily but deeply and reflect upon it. It is because of this that God Himself has commanded us to study the Holy Qur'ān slowly and with deep reflection. According to the following verse: "Do they not then reflect on the Qur'ān, or are there locks on their hearts?" (47:24), there are three categories of the readers of the Qur'ān with respect to its meaning. First, those who know the *ta'wīl* of it to some extent. The second, those who read it, but do not reflect upon it. The third those who, though they reflect upon it, have locks on their hearts.

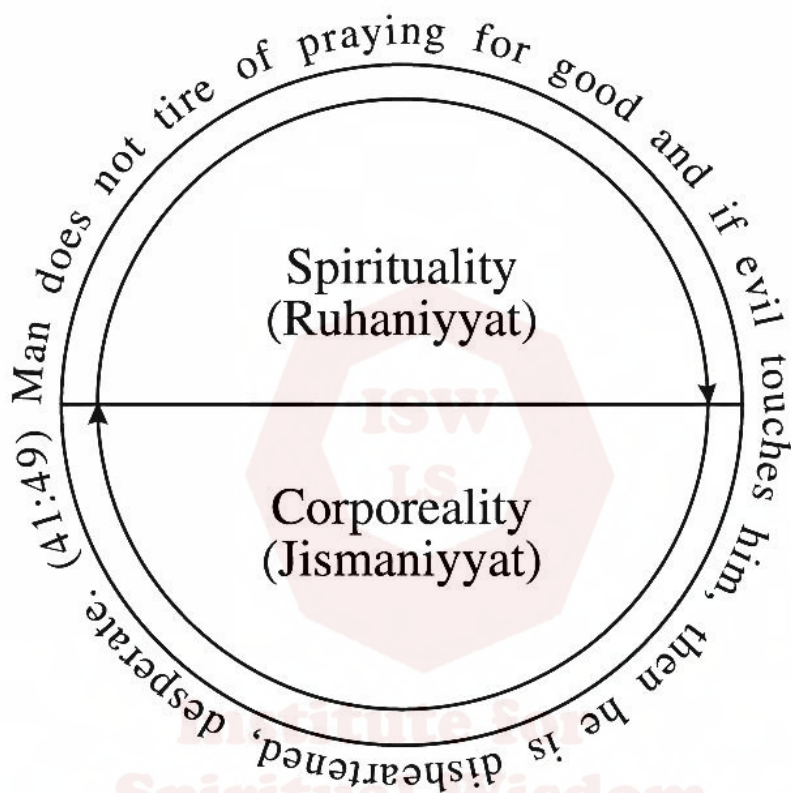
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The only way to acquire the secrets of the Qur'ān is that it should be studied according to the principles which are enjoined on us by God and His Messenger, and that principle is none other than true obedience to the Imām of the time. If one follows the literal meaning of a verse and does not obey the Imām of the time, its esoteric meaning will remain hidden from him. An example of this is that a stranger travelling, chooses as his guide an experienced person, in order to reach his desired destination. Now they set out on their journey. After walking a certain distance, they reach a place where the road divides into two. The guide knows in minute

detail the two ways, which one is better with respect to the availability of necessary things, protection from dangers, closeness to destination, etc. He has seen both these ways several times and has thoroughly examined and assessed their comparative hardship and comfort. The traveller is such that he knows nothing about the personal characteristics of his guide, therefore he looks at these ways, according to his own intellect. The desired destination is very far and his vision is limited. He looks in front and one of them appears to him wider than the other. At this time, his guide follows the other path, in which there is every kind of ease and comfort. But the traveller distrusting his guide, follows his chosen path alone and as a result, faces great difficulties.

God, the most Merciful, in His infinite mercy has provided for men all means that are necessary for the acquisition of success in religion and the world, for as He says: "And He gave you of all you asked Him (or that which your condition necessitated). If you count God's blessings, you will never number them" (14:34). As for the explanation of this verse, it is not a *muhkamah* (unequivocal), which means a verse whose literal meaning does not correspond with facts. Rather it is a *mutashābih* (equivocal) verse and by the grace of God, I will show you how it is an equivocal verse. The literal meaning of the above-mentioned verse shows that the things we desired were given to us in this world and that the act of giving has now ceased. Further, all those things were given because we asked for them and if we try to count them, they are so numerous, that we will not be able to count them. And God is reminding us of His favours to us, yet externally, with respect to physical bounties, we Muslims are far behind those who do not even believe in His existence. In this case, what is His favour to us? Furthermore, neither our asking, nor God's giving has come to an end. Nor is it true that just by asking verbally, one is given a thing. It is also impossible that a wise person would want to count

the external bounties granted to him by God, in order to express his gratitude to Him. For counting is possible only for those things which are separable from one another, such as the beads of a rosary. But in our life, we have numerous things, which are inseparable, such as life, knowledge, intellect, faith, etc. Thus it is evident that this verse is incomprehensible without *ta'wil*. It should be remembered that the Word of God is applicable to all states of human life from the beginning to the end. To make this meaning easier to understand, I say that this verse shows some knowledge of the condition of those who have reached one of the infinite stages of the spiritual world, where they have all desired things. God says to them: "You are given everything from the *kull* (whole)" (14:34). In other words, you have been given everything that you asked practically for from the "whole" in the form of Imām, in whom is contained everything (36:12). If you count the physical and spiritual turns by the act of the transition of survival, you will never be able to do so. Then in the following two phrases, He mentions the cause of the infinite turns. That is, man cannot keep an equilibrium between his body, soul and intellect. By not keeping an equilibrium is meant to stop at a stage and complete the journey through all the three worlds at the same time. An example of this fact is that if someone continues to increase and decrease weights in a balance, the action of weighing never comes to an end. Until there is a true equilibrium, movement of the balance continues. Then He says that man's nature is such that he does not reach a stage where he gets tired of acquiring bounties. The result of this is that if man duly attains spirituality, he constantly progresses on an infinite circle of endless bounties.



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It is very difficult to understand these matters for those friends not acquainted with *ta'wil*. You should act in the world according to what has been explained above, so that you will be given everything from the "*kull*" (whole), namely, the Imām of the time, if you ask for it in a practical way. In this case, is there anything which is not in the Imām of the time? If we do good deeds and become entitled to a reward, what has to be given in this world will be given in this world and what has to be given in the next will be given in the next. If we do good deeds then their reward will be given to us without even asking. What I mean by this is that readers of this book should realise the blessings and bounties of their Imām of the time. Further, they will come to know that without the help of the Imām, nobody can do *ta'wil*. His help is extremely unique and miraculous.

Regarding the possession of knowledge of the Qur'ān by the Imām of the time, there are many proofs. One of them is the verse which shows that it is with the Imām of the time. It says: "The unbelievers say: You are not a Messenger. Say: God suffices as a witness between me and you and he who possesses the knowledge of the Book" (13:43).

This verse shows that, other than Allāh and Mawlānā ʿAlī, no one else can be a witness of the messengership of the Holy Prophet. But it is necessary to know what kind of witness is here. Is it like the worldly witness, or is it different? If there is a need of a witness of the messengership of the Holy Prophet, what should be our belief about it? That is, the unbelievers not only rejected the Prophet verbally, but they also used to advance arguments according to their intellect. For instance, if someone now tries to falsify the Holy Qur'ān and the messengership of the Holy Prophet, what is the function of the witness? God Almighty transcends giving witness and hence He will not manifest Himself

in the world. Mawlānā °Alī and the Holy Prophet are also not present physically and have passed away from this world. Now was this witness transitory or permanent?

It is interesting to note that as all these questions have arisen from this verse, their answers are also contained in it. To attribute knowledge of the Book to Mawlānā °Alī while mentioning Allāh and the Prophet shows that it is only Mawlānā °Alī who can be the witness between the Prophet and the people. To attribute knowledge of the Book to Mawlānā °Alī, however does not mean that God, the Seer, the Knowing and the Prophet had less knowledge than Mawlānā °Alī (it was rather with respect to his witnessing). Also this was not an ordinary witness. The Jews and the Christians used to come with numerous kinds of rational and traditional arguments with the purpose of creating doubt about the messengership of the Holy Prophet. But who could dare to do this in the presence of the Commander of the faithful, Mawlānā °Alī. He used to answer the questions of all such people. And details of such events can be studied and read in books on history. Thus Mawlānā °Alī in his own time was the witness on behalf of Allāh and the Holy Prophet and similarly the witness continues to be in every age in the form of the Imām of the time. Knowledge of the Book apparently is the knowledge of the Holy Qur’ān. According to this verse, it is the Imām of the time, who undoubtedly is Mawlānā °Alī and has the knowledge of the Book. The decisive proof of this verse is that between the Messenger and the people, the Imām of the time has certain characteristics: (1) On behalf of God and himself, he is the witness between the Messenger and the people. (2) He is the wisest of mankind. For, one of the reasons for becoming the witness to the exclusion of others, was wisdom. (3) He is always living in this world, for the witness has to continue in this world until the Day of Resurrection. (4) He knows the entire reality of the Holy Qur’ān. (5) He illuminates the religion from the

Qur'ān. For he has become a witness to protect the religion of Islam from the evil of enemies and to illuminate it. Further, from this verse, it is clear that on behalf of God and the Prophet, none other than the Imām of the time has the responsibility for the Qur'ān and this is decreed by God and His Prophet.

The lexical meaning of the verse: "*Wa*" here, in addition to being a conjunction, is also used in the sense of oath and *rubba* (many a ...). *Kull*, is of three kinds, with *tanwīn* (nunation): *kullan*, *kullin* and *kullun*, meaning all; *kulla*, *kullu*, meaning altogether, the whole, completely, all of them; *al-kull*, meaning the whole. *Shay'* means a thing from among the physical and spiritual entities whose knowledge and information is possible and which can be comprehended by the intellect. *Aḥṣaynāhu*, on the measure of *akhfaynāhu*, the root of which is *ḥaṣiya* on the measure of *khafiya*. *Ḥaṣiya* means (1) to encompass, (2) to count and record (3) to throw pebbles (4) pebbles (5) precious stone, i.e. pearl, (6) number, judgement, intelligence, (7) intelligent, prudent, discreet, (8) not to forget, remember, (9) to write, (10) to complete, (11) to settle, (12) to bring into the enclosure of knowledge, etc. *Mubīn* means the one who explains, speaking, manifest, translator, the one who works between two things. (tablet of *ta'wīl*).

It should also be known that the word *ḥaṣiya* in the Noble Qur'ān is used mostly in the meanings of comprehension and above number, as God says: "(He is) the Knower of the Unseen, and He discloses unto none His Unseen, save only to such a Messenger as He is well pleased with; then He despatches before him and behind him watchers, that He may know they have delivered the Messages of their Lord; and He encompasses all that is with them, and He has encompassed everything in a number" (72:26-28).

Ta'wīl: Unseen (*ghayb*) means hidden, concealed, invisible, far. Nothing is hidden for God, nor is it far, therefore, the word 'unseen' is designated for the creatures. For the people of heaven, the earth is far and hidden and for the people of the earth, heaven is far and hidden; the west is invisible for the east and the east for the west; the south is far from the north and the north is hidden from the south. Man, animals, vegetables and all particles of the world are hidden from one another. The spiritual world is hidden from this world and this world is hidden from those who have passed away. Therefore, there is no boundary of the 'Unseen' for it to be called the 'Unseen' in a true sense. Further, this world itself is 'unseen', for it is hiddenness and remoteness which are called 'unseen'. Hiddenness is the name of the veil and remoteness that of distance. Veil and distance (are the properties of) body; in the soul and the intellect there is neither a veil nor any distance. Thus, God says that He is the Knower of the Unseen, namely the higher world and He does not elevate anyone to that level, except he who is chosen from among the Messengers, namely, Mawlānā 'Alī Murtaẓā, in the rank of the Qā'im. Then this Qā'im strings the persons of Imāmat before and behind him in the thread of the Divine light, and they are the watchers, i.e. witnesses of the Messengers, so that it may be known that they have conveyed the Messages of their Lord, i.e. the Qā'im. And the Qā'im has comprised all that was with them and has encompassed everything in a number. That is, he has caused the subtle form of the whole world or the universal body to reach the higher world in a spiritual state, which is without matter. This is the meaning of the end or disappearance of this world. The point which demands enquiry here is that *mu'mins* cannot reach the higher world by themselves, but only by their being attached to the Imām or the *hudūd*. The Qā'im due to the ascription of the acts of the Prophets and Imāms of the entire cycle and due to the absence of the past and the future in the higher world, strings the chain or the persons of the Imāmat,

prior to and after him, in the hearts of the Prophets with the thread of the Divine light. For true observation takes place in the heart.

From this *ta'wil* proof it is clear that the final act of the major cycle is called "*ḥaṣiya*" (encompassing), which is the act of Ḥaẓrat Qā'im, in which he encompasses all states, events, the entire history of the universe and all sciences, arts and impressions and marks of the creatures of the earth and heaven and rarefies them from matter. Another word for this act is "*kun*" (Be). The act of making dense from subtle is called "*khalq*" (creation) and to make subtle from dense is called "*kun*" (Be). In *khalq* or creation, time is involved, but the *kun* or command does not take any time.

Ta'wil of "And We have encompassed everything in a manifest Imām. This means: (1) We have encompassed all things in a manifest Imām in a spiritual form. *Iḥṣā* or encompassing implies not to allow a thing to go out, to confine, togetherness of scattered things and to record and control them, their mutual closeness, etc. (2) We have encompassed all souls and intellects in the manifest Imām of their own time. Imām with nunation (*tanwīn*) means one of the Imāms. Whatever is in spirituality is nothing but the intellect and the soul, therefore, by the things are meant the souls and intellects. On the basis of this explanation, if someone says that in the word "*Iḥṣā*" or 'encompassing' you have established the traces of the whole world, how can all those traces be the intellects and the souls? The answer is that, if there is an image of a stone in spirituality, it also has a soul and intellect. (3) We taught everything *ta'wil* in the Imām who has the knowledge of *bayān* or *ta'wil*. For the *ta'wil* of casting pebbles is to ask questions and *mubīn* (also) means speaking, i.e. the one who explains. (4) We made everything which was an accident, a substance in the speaking Imām. By pebbles are meant gems, such as ruby, etc. (5) We have encompassed all sciences and *ma'rifat* in the Pearl of

Intellect, which is with the Imām of the time. (6) We have gathered all things of both the worlds in a non-spatial form in the Imām between the two worlds. Because by *kulla shay'in* (everything) is meant the things of both the worlds, and *mubīn* also means the one who resides between (*bayn*) the two. (7) And We have made the whole of everything a pearl in the manifest Imām. (8) And We have gathered all things of both the worlds in the speaking Imām.

In short, among the subtle things there is nothing which is not included in the illustrious person of the Imām of the time. Therefore, there is no room for any doubt in the above *ta'wīl* explanation of the noble verse. There are all kinds of proofs of the veracity of this *ta'wīl*. One of the numerous proofs is that had it been possible for the intellect to exist in this world without a body, it would definitely have existed. For, if someone is able to do his work appropriately and perfectly, he does not need the help of others. From the nature of the particular intellects can be attained some knowledge of their whole. That is, if all the means of perfection of the abstract intellects is the one which now exists, as God says: "Creation by God is the one according to which He has created mankind" (30:30). That is, the previous creation was exactly like the creation which takes place in your time. (In the *ta'wīl* of this verse is hidden an unbounded treasure of the knowledge of *tawhīd*, therefore, all those interested in this knowledge should take benefit from it). Thus, when it is established that the particular intellect is linked to the imperfect man and it deserves to be called the particular intellect only in the body, then it is true to say that the Universal Intellect is linked to the Perfect Man. The same is the case for the particular soul and the Universal Soul. Thus it is established that the Universal Soul and the Universal Intellect are in the Perfect Man and outside the united enclosure of these three, there is nothing. I have written

elsewhere in this book about the nature of the spiritual whole and the physical whole, in order to make it easier to understand.

Example: The different forms of water are its parts and the ocean is their whole, namely, the moisture in the air, cloud, rain, snow, the permanent ice of the mountains and the water which penetrates the earth and then comes out of it in the form of springs, or the water which is brought out of wells in the plains, streams, brooks, canals, the moisture in plants, however small their quantity, and the wetness of all animals, however tiny they may be. All these are parts of the ocean and the ocean is their whole.

Air whose nature is hot and wet, always attains heat from the ethereal sphere and wetness from the ocean. Thus the air with respect to subtlety and composition can be likened to the body of fire and the soul to the ocean. Note carefully that although apparently, the ocean is far away and separate from its parts, in reality it surrounds all its parts. You should not be surprised at this assertion, for in the following paragraphs, I shall provide proofs.

First Proof: According to the above explanation, there is not the smallest drop of water which is produced by itself or by any other means, without having come from the ocean in the beginning. Rather, all the above-mentioned forms were initially united with the ocean. Therefore, what is called the ocean surrounded them all, and thus all water on land came to it because of its whole. Some of it appeared in the form of plants, animals and mankind, together with other elements. Had this water been in a rock in a mountain or under the ground with no outlet to come out from for thousands of years, then it would have no value and worth as it has in the formation of the bodies of plants, animals and mankind. Similarly, think about ponds and pools, which have no inflow of water. In summer their water evaporates in a few days or a few weeks. That

is, it gradually mingles with the air through evaporation. Do you know why this happens? It happens, because they did not have any influx of water from their whole i.e. the ocean. This clearly means that if there were an inflow of water into them from a stream or rain, etc. constantly or intermittently, their water would not have disappeared. Thus it is evident that all the different forms of water on the land are part of the ocean, for they come from the ocean and return to it, and without it, they come to an end. According to the Noble *Hadis*: "Everything returns to its origin (*aşl*)". *Aşl* means root, foundation, mine, and the whole. Thus the root or the whole of everything surrounds it, for it is within the boundary of the perpetual function of the whole. For instance, take a big river which flows far away from the ocean. The river flows because of the fact that the ocean by its action, constantly pushes it, that is, the river will cease to flow after a while without rain from the ocean.

Second Proof: Air for the ocean is like the soul and helps it in its actions and in return the ocean helps the air, i.e. the air always receives its wetness from the ocean. Thus the ocean with the cooperation of air, which undoubtedly is like its soul, comprises all its parts.

From these proofs, it is established that even in a physical sense, there are examples of the surrounding of a thing by another. Further, take for example an autocrat or a wise president - how he through his contrivance, surrounds his country. He not only surrounds the country, but has also, in a sense, a place in the hearts of the people of his country, in the sense that the people are either happy or unhappy because of their ruler's policies. This shows that there are also things from which are created many other things, but they themselves neither increase nor decrease, and such things are only spiritual. The point is that the examples of how a thing, despite being in its place, comprises many other things are found in

the physical form also, let alone the soul which, due to its characteristics, is much higher than a body. Further, just as physical things are surrounded by their "whole", i.e. the earthly particles by the sphere of the earth, the particles of air by the atmosphere, the particles of water by the ocean, the particles of fire by the ethereal sphere, so similarly the sphere of the moon is the whole of its parts and surrounds them. And likewise every sphere is the whole of its parts and surrounds them, Similarly, every lower sphere is contained within its higher sphere as the skin of an onion is in layers, fold upon fold, the higher surrounding the lower layers. The external shape of this world is exactly like this, but the concept of its movements is different.

From these examples you should understand that the Imām of the time, has encompassed the world of religion in his light more perfectly and completely than the sun has encompassed the physical world in its light. For the sun is a physical body and physical bodies cannot reach everywhere without movement, but the Imām of the time is spirit, namely, light, which can reach everywhere by will alone.

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Reality of the Whole and the Part

The Universal Soul is given this name because of the fact that from the beginning to the end all human souls are created from it. Thus, the souls of all human beings are his parts and it is their whole. But the concept of the Universal Soul is not like any physical whole. For material bodies consist of numerous particles; if a single particle is removed from it, or if all other particles except one are included, it cannot be called the 'whole'. That is, because one particle has been removed, it cannot logically be called the all-inclusive "whole". It is only when the separated particle is rejoined to it, that it can be called whole in the true sense. This is the reality of the physical whole and its constituent particles or parts.

Now if we consider the spiritual whole and its particles, we can come to an understanding of it by many examples in present day science, which provide seekers of spirituality with educational examples. These examples are almost the final wonders of physical progress. Therefore, if we reflect upon the last stages of perfection of the body, we can estimate the initial stage of the power of the soul. For instance, if we have not seen an extraordinary thing and do not know its qualities, we can estimate it from the highest quality of an ordinary thing. Suppose a person sits on the bank of a river and in his world of imagination, he imagines that it is very deep and wide, he can arrive at an approximation or an example of what the ocean is like. That is, even though he has not seen the ocean, he can have a concept of it, which to some extent is correct.

In addition there are many opposite qualities between the body and the soul, by which the power of the soul can be estimated. For instance, the body is mortal and the soul is immortal; the body exists in time and space, but the soul has no fixed time and space;

many things can be obstacles for the body, but for the soul nothing is an obstacle. Despite all this, in the present atomic cycle, the state of physical and material progress is such that inter-planetary travel appears to be among the possibilities for man. We observe every day those wondrous inventions which can be called physical miracles. From thousands of miles, through television, not only can we converse with, but also see one another. The telephone, radio, telescope and moving pictures i.e. films, despite being wondrous have become so ordinary and accepted now that nobody looks at them with wonder anymore.

It is evident that in comparison to the soul, the body has no power. In comparison to the soul, the body is lifeless. Yet with the help of the soul it can accomplish supernatural actions. It can traverse the distance of thousands of miles in seconds; it can see things from the distance of thousands of miles; it can study the conditions of thousands of years; it can ascend the heaven, it can observe the universe. In short, it can do all that which we can see and hear. If the body which is not more than a handful of dust can accomplish such amazing wonders with the cooperation and help of the soul, then imagine how powerful and strong the soul itself must be! With this comparison think about the Universal Soul, for if only a part of it is so powerful and strong, how powerful and strong must the whole be and how difficult it is to estimate its infinite power.

On the screen of the cinema you can see moving pictures depicting and analysing all aspects of human life. There is no link between these pictures and those to whom these pictures belong, i.e. the actors and actresses, except that they have been photographed. Nor does anything decrease from the actors and actresses because they have been photographed. On the cinema screen, even the picture of a person who died a thousand years ago, can be a source of amusement for viewers. If the actor had the skill of becoming a

picture instead of being photographed, his life would have been liberated from the physical body and a subtle body would have been made for itself.

From this physical example we can conceive a whole which has been completed by the parts, but has become independent of them. Further, with the help of this example we can conceive another hypothetical example closer to a spiritual whole. Suppose that the cinema is a spiritual whole in which the actors and actresses are created according to pictures instead of just taking their pictures, i.e. their pictures existed before them. This is the reality of the soul. It has been mentioned in the Noble *Ḥadīṣ*: "God created Ādam in His Image". Mawlā-yi Rūm, who was a revealer of Divine secrets, says about this subject:

Tan chū sāyah bar zamīn-u jān-i pāk-i ʿāshiqān
Dar bihisht-i ʿadn tajrī taḥtihaʾl-anhār mast

The bodies of the lovers of God, like shadows are on earth, but their souls are intoxicated in the Paradise of Eden, underneath which flow rivers, i.e. the four rivers of honey, wine, water and milk.

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This same reality is also clear in this verse: "And there is not a thing but its treasures are with Us. And We send it not down but in a known measure (*bi-qadarin maʿlūm*)" (15:21). Known (*maʿlūm*) is the name of this world and measure (*qadar*) means capacity. Thus, by *bi-qadarin maʿlūm* or known measure is meant the capacity of the world. It is evident that even the smallest thing is also with God in spiritual form. This article has passed from one example into another, so let us once again concentrate on the main subject, i.e. the reality of the whole and the part and that of Paradise.

It is our firm conviction that wherever the word "*kull*" (whole) is mentioned in the Qur'ān, it contains knowledge about the whole, therefore, we should look into this wisdom-filled verse with the eye of insight: "And He taught Ādam all the names (in the best way)" (2:31). It is obvious that according to this verse no name was left out from what was taught to Ḥazrat Ādam, including the names of the Creator and those of the creatures. The best way of teaching was that God showed Ādam gradually all the named or the possessors of the names in Paradise in a luminous form as spiritual bounties. Further, He taught him all the wisdoms of their names, the reason for their naming, their shapes, forms and the purpose of the creation and annihilation of their manifestations. Thus there was nothing which was not included in the science of names (*'ilmul-asmā'*). The dignitaries of religion have made it clear that knowledge is contained in words and words are names and names have named ones. Thus all names and named ones are in this world. The real Ādam, i.e. the Universal Intellect, was shown this world in its entirety in the luminous form, without excluding any name or named. According to one proof and in accordance with worldly calculations, all these spiritual pleasures had come to an end after a duration of 900,000 years and the renewal of the action was felt necessary, therefore the Universal Intellect sent its cyclical *mazhar* to this world. However, the spiritual and intellectual bounties were there intact and the Universal Intellect itself was self-sufficient and in no need of these bounties, but with respect to its *mazhar* it was in need, therefore its *mazhar* and that of the Universal Soul came to this world as shadows by the names of Ādam and Eve, as do all other human beings.

From this explanation of reality you can be certain that Paradise too, is included in the whole. You may have studied this book

carefully and noted that it is the luminous form of this world which is Paradise. The same is the spiritual whole, the Hereafter and the subtle world. In other words, if someone observes with insight he will come to know that the subtle world is that Book of God, by reading which no doubt remains, as God says: "It (the Qur'ān) is the detailed explanation (*tafṣīl*) of the Book, in which there is no doubt (opposite of certitude)" (10:37). That is, in it there is only certitude and certitude can be obtained with the eyes only. If the search for pleasures is viewed from the spiritual point of view, then it is Paradise, as God says: "Race with one another for forgiveness from your Lord and a Paradise whose breadth is as the breadth of the heaven and the earth" (57:21; 3:133). If it is looked at spiritually, it is the Universal Soul: "His *Kursi* (i.e. the Universal Soul) has comprised the heavens and the earth" (2:255). If it is looked at with respect to knowledge and wisdom, it is the Universal Intellect. "Will you not then remember?" (6:81). God willing, now it must be clearer that nothing is excluded from the spiritual whole, and the physical whole is also included in it and they are not separate from one another. Regarding the spiritual whole, we have to say that in reality it is not divisible. In other words, the soul does not decrease by becoming two from one. For increase and decrease are the characteristics of the body, not that of the soul. For instance, the physical world is one and its luminous form, i.e. the spiritual world, is also one. But God from this spiritual world can create not only thousands but innumerable worlds in luminosity, so that He may grant eternal kingdom to each one of His servants in a separate world. We are also convinced of His power which enables the same one single soul to manifest itself in every shape and form in all these innumerable worlds simultaneously and all this becomes possible through the whole.

The Four Roots in the Imām of the Time

The Holy Prophet has said: "The first thing which God created is the Intellect". In another *Ḥadīṣ* he has said: "The first thing which God created is the Pen", and in another he has said: "The first thing which God created is my Light". All these *Aḥādīṣ* are well-known. But the wise know that in the order of antecedence or priority, whether in time or excellence, three things cannot be first simultaneously. Thus the sages of religion and the dignitaries of Ṣūfism have said that the gist of these three *Aḥādīṣ* is the same. That is, the Intellect, the Pen and the Light of Muḥammad are one and the same thing. Similarly, the Holy Prophet and Mawlānā °Alī are the same one light and that one light is the Imām of the time. Thus, it is the Imām of the time who is the Universal Intellect, the Universal Soul, the *Nāṭiq* and the *Asās*.

The first proof of this reality is in the five names of the same named one, namely, Universal Intellect, Universal Soul, *Nāṭiq*, *Asās* and the Imām. The Universal Intellect is called the one which comprises all things and nothing is excluded from it. Had there been a thing outside it, it would not have been called the Universal Intellect, and we have already established a cogent proof in the preceding chapter that, by the removal of even one particle from the whole, it cannot be called the whole.

The Universal Soul is called the one, which with respect to giving life and soul comprises all things. Had there been a thing outside the Universal Soul, it would necessarily have been in one of the three states: either more perfect, or equal or less perfect than the Universal Soul, for a fourth state is not possible. Even then these three states would have necessitated their unity. For in the case of the perfect and the imperfect, the former joins the latter with itself,

and in the case of equality, if two things are equal in all qualities and are subtle and without any veil, they instantly mingle together and become one. And it is a fact that in the world of command action takes place without any time. Thus it becomes evident that in reality there is no duality between the Universal Intellect and the Universal Soul, rather they are the two names of one thing.

Similarly, the same reality is the *Nātiq*, namely, the Holy Prophet Muḥammad (s.a.s.). According to the Divine Word, he is the mercy of God for all the worlds, for as God says: "And We did not send you, but as a mercy for all the worlds" (21:107). By the worlds are meant the physical, spiritual and intellectual worlds or in other words all things which came into existence by the command of God. Thus the Holy Prophet became the Universal Mercy and comprises all things in his light. For the mercy of God has surrounded all the worlds and the intellect does not testify to a thing being superior to His mercy. Thus the wise will never accept that there is no mercy in the Universal Intellect and the Universal Soul, or that mercy is without intellect and life. But the fact is that the very intellect and life are the Divine mercy and Divine mercy is the intellect and the life. Thus it is established that the Holy Prophet Muḥammad himself was the Universal Intellect and the Universal Soul of his time. As for the recognition of the *Asās*, *Asās* means the foundation. Thus, in reality, he was the first foundation of the universe and the existents, without which nothing can exist. He was the beginning of all things. His blessed name was [°]Alī, which was given by God. Since the Word of God is perfect in truth and justice, therefore that which He calls "high" is high in a true sense and nothing can be higher than it. Thus this blessed name of [°]Alī, which was given by the command of God, has the meaning of eminence.

Eminence is of two kinds: the eminence of excellence or honour and the eminence in place. In both senses, Mawlānā °Alī is superior to all things, for his light by the names of Universal Intellect, Universal Soul and the Universal Mercy surrounds the entire universe. When Mawlānā °Alī is superior to all creatures, it is absolutely correct to call him the supreme whole. Such a supremacy is not only in name, but he includes all those attributes by which it is correct to call him supreme. That is, this supremacy includes in it all those things which are included in the intellect, the soul and mercy. Thus Mawlānā °Alī is the Universal Intellect, the Universal Soul and the Universal Mercy.

Similarly, the Imām of the time, whose light is the same light of Muḥammad (s.a.s.) and °Alī (a.s.) is the Universal Intellect, the Universal Soul and the Universal Mercy. All the above-mentioned attributes are always present in the light of the Imām of the time. The word Imām is derived from the infinitive "*ummun*", meaning leader or chief. Therefore, *Imāmu'l-qawm* and *ummu'l-qawm* has the same meaning, i.e. the chief of the community, or the Imām of the community. The word *umm* in the sense of Imām is sometimes substituted by '*ummah*', as *khalīf* by *khalīfah* and *malā'ik* by *malā'ikah*, etc. as it is mentioned in the Wise Qur'ān: "Indeed Ibrāhīm was an Imām; the maker to believe in the unity of God and the Imām of the believers in one God and was not among the polytheists (i.e he was the chief of those believing in the unity of God)" (16:120). Further, let us see the root of the word *umm* and *imām*. *Umm* or *imām* means the root of everything, the first thing from which emerged many things, such as *ummu'l-kitāb*, the root of all books, and the originator of the heavenly Books of every time and every cycle. That root and that originator is the light of the Imām of the time. It should be certain by logical proof that the Imām of the time is the root of every heavenly Book and of everything and it is the root which is not preceded by any other

thing. Thus it is the *ummu'l-kitāb*, namely the Imām of the time, who is the Intellect, the soul, the mercy and the high (°Ali). That is, the same one light of the Universal Intellect, the Universal Soul, the *Nāṭiq*, and the *Asās* is the light of the Imām of the time. "*Wa-innahumā la-bi-imāmin mubīn*" (15:79), i.e. And they two (the Universal Intellect and the Universal Soul) work through the *Imām-i mubīn*. As Mawlā-yi Rūm says:

°Aql-i kull-u nafs-i kull mard-i khudā ast
°Arsh-u kursī rā madān kaz way judā ast

The Universal Intellect and the Universal Soul are the same one person,

Do not think that the Throne and *Kursī* are separate from him.

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Correspondence of the Major Cycle and Minor Cycle and the Days of the Week

God says: "The angels and the Spirit ascend unto Him in a Day the span of which is fifty thousand years" (70:4). "A Day with God is as a thousand years of what you reckon" (22:47). "We have given you seven of the oft-repeated, and the Mighty Qur'ān" (15:87). "And remind by the Days of God. Surely in them are signs for every one who is patient and thankful" (14:5).

$49 + \text{the Mighty Qur'ān (Veiled)} = 50 \times 1000 = 50000$

$7 + 7 = 14 = \text{Seven Imāms and seven Hujjats from their progeny.}$
According to the unit of seven into seven $7 \times 7 = 49$, there are forty-nine persons of Imāmat after the Holy Prophet, (as shown in the diagram on the following page).

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Units of Every Seven Imāms as the Week of Religion and Wordly Week

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Ādam	Nūh	Ibrāhīm	Mūsā	ʿĪsā	Muhammad	Qāʾim
ʿAlī	Husayn	Zayn al-ʿĀbidīn	Muhammad al-Bāqir	Jaʿfar as-Sādiq	Ismāʿīl	Mohammad bin Ismāʿīl
Wafī Ahmad	Taqi Muhammad	Radiyyuʿd-dīn ʿAbduʾllāh	Muhammad al-Mahdi	Qāʾim	Mansūr	Muʿizz
ʿAʿẓ	Hākim bi-ʿamriʾllāh	Zāhir	Mustansir biʾllāh	Nizār	Hādī	Muhtādī
Qāhir	Ḥakimuʾl-ʿAlā	ʿAlā Muhammad	Jalāluʿd-dīn Hasan	ʿAlāʿud-dīn Muhammad	Ruknuʿd-dīn Khurshādī	Shamsuʿd-dīn Muhammad
Qāsim Shāh	Islām Shāh	Mohammad bin Islām Shāh	Mustansir biʾllāh	ʿAbduʾs-Salām	Gharīb Mīrā	Abū Dharr ʿAlī
Murād Mīrā	Dhuʾl-Faqīr ʿAlī	Nūruʿd-dīn ʿAlī	Khalīluʾllāh ʿAlī	Nizār	Sayyid ʿAlī	Hasan ʿAlī
Qāsim ʿAlī	Abuʾl-Hasan ʿAlī	Khalīluʾllāh ʿAlī	Hasan ʿAlī Shāh	ʿAlī Shāh	Muhammad Shāh	Sultan Shāh
						Shāh Karīm
						Hāziruʾl-ʿInām

Expression from the Hearts of Lovers of the Everlasting Beauty of the Light of Imāmat

1. O my beloved! wear a new attire and with a new beauty come;
Mingle with the world and come skilfully according to the time.
2. Making a royal palace of the body like the paradisiacal palace;
O *Shāh*! it befits you to enter this palace soon.
3. Do not be late like the sun behind the terrestrial globe,
Like lightning come quickly from the horizon of the east of religion.
4. It does not befit you to sit on the ground.
Come and sit in the eye, O the light of the eye of our hearts.
5. Friends and aliens all await your cycle,
O you, the eternal teacher! come with fresh new attributes.
6. I have seen the eye of the heart, you are the pupil of the eye
With the same splendour appear once again to me.
7. This bitterness of the soul vanishes only by your *didār*;
O sweetness of the soul, come with overflowing sweetness.
8. Though I am a beggar and you are the sovereign of both worlds,
Show kindness and affection and care for me like a father.
9. So that all beauties (lit. moon-faced) may fall in love with your face,

Come and show the light of your face, O giver of light to the moon and the sun.

10. Since you are the king, sit on the throne with majesty;
Come with royal grandeur, splendour and power.
11. From eternity you have the experience of the battle of spheres;
O king of the valiant! Come without a mail-coat, sword or shield.
12. With these wings and feathers how will you be able to follow him;
O you who desires to reach him, return with different wings and feathers.
13. Search and find the key to bliss,
Enter the treasure of secrets and return with a profusion of pearls.
14. Before the *Shāh* who reads the tablet of your heart,
Be aware of yourself and with courtesy and knowledge come.
15. If you have any complaint against misfortune's oppression;
Come in front of the just king with truth and purity.
16. From the tree which is pure and always full of fruit
Eat well the fruit of wisdom and seek shelter under the tree.
17. How pleasant and excellent O heart! the *Shāh* of *didār* has arrived,
O grief of separation, cease and vex me no more.
18. Without your protection I have lost the kingdom of my heart,

With the spiritual army come again with total victory and triumph.

19. You are subtle and have innumerable skills,
If you do not like to come externally, come to my vision as light.
20. Without your grace my heart has become rusty iron
Come most effectively with the same Dawūdian miracle.
21. I sit in the path of love like a beggar;
O full moon! by this path come each time.
22. So that *Naṣīr* may scatter his life at your feet;
Come with a new beauty, O *Shāh* and soul of the world!

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Pearls of Faith to Scatter when the Beloved Arrives

1. The place where Divine lights shine, is Nūr Mawlānā Karīm
The place where the secrets of recognition reveal, is Nūr Mawlānā Karīm.
2. The eternal beloved wears a new attire
Showing his manifestations in the soul, is Nūr Mawlānā Karīm.
3. You are the same *Sultān* of religion, do not test us
Present in every age and cycle, Nūr Mawlānā Karīm!
4. The treasure of the knowledge of realities, the mine of light and purity;
The knower of the secrets of the Qur'ān , is Nūr Mawlānā Karīm.
5. Open the eye of the heart and see the lightning of his lustrous face;
And recognise the soul and the beloved, Nūr Mawlānā Karīm.
6. Physically of Muḥammad's progeny and ʿAlī's children;
The most perfect and the most noble of mankind, is Nūr Mawlānā Karīm.
7. Leader of Islam, our Imām, the king of religion, the light of God,
King of the valiant, moon of beauties, is Nūr Mawlānā Karīm.
8. The Hatam of the spirit, generous of soul and heart, the light of intellect,

The source of generosity and favour, is Nūr Mawlānā Karīm.

9. The essence of the Holy Spirit, the Pearl of Divine command,
The successor and the son of Salmān, is Nūr Mawlānā Karīm.
10. The firm handle, the Book of God and the true Rope of God;
the *Mazhar* of the signs of the Compassionate, is Nūr Mawlānā Karīm.
11. King of the world of religion, ruler of the world of heart,
Sovereign of the kingdom of faith, is Nūr Mawlānā Karīm.
12. Star of the constellation of beauty, moon of the sphere of
imagination,
Sun of the luminous world, is Nūr Mawlānā Karīm.
13. O the animating breeze of the garden of the supreme Paradise,
The light of the face of *hūr* and *ghilmān*, Nūr Mawlānā Karīm!
14. Pearl-producing ocean of souls and the bountiful heaven,
Fountainhead of the water of life, is Nūr Mawlānā Karīm.
15. The Universal Intellect, the Universal Soul, also Muṣṭafā and
Murtaẓā,
Compriser of the manifest and the hidden, is Nūr Mawlānā Karīm.
16. O king of the beauties of the world, Yusuf of beauty of the
time,
O spring of the garden of *Riẓwān*, Nūr Mawlānā Karīm!
17. Source of the river of mercy, spring of knowledge and letters,
Bountiful cloud of *Nisān*, is Nūr Mawlānā Karīm.

18. Defender of the religion of Muḥammad (s.a.s.) in the attire of Murtazā;
The trenchant sword for the infidels, is Nūr Mawlānā Karīm.
19. O Five Persons in one, O the aim and object of everyone;
O the faith and religion of *murīds*, Nūr Mawlānā Karīm!
20. Feeble *Naṣīr* has come to your court with hope;
O the helper, the solver of difficulties, Nūr Mawlānā Karīm!



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Tribute of Faith by The Ismā'īlī of China

1. Who is the friend of the *Shāhinshāh* of the Prophets?
It is Murtaẓā °Alī who is the friend of Muṣṭafā.
2. Who is the illustrious chief of the army of every *jihād*?
It is *Ṣāhib-i Zu'l fiqār*, Mawlānā °Alī.
3. Which is the bounty, whose pleasure and joy never end?
It is the colourful *didār* of °Alī, the graceful beloved.
4. The Speaking Qur'ān is °Alī, manifest in the attire of every Imām,
The custodian of secrets is present in every time and everywhere.
5. In space, in non-spatial state, on the Throne and on the ground,
There is Murtaẓā °Alī, for he is the possessor of wonders and miracles.
6. Manifestation of the beloved is astonishing, every moment it turns into thousands of forms;
He is an extremely amazingly ingenious beloved of the lovers.
7. I am not in need of the roses and rosarium of this world;
For there is always a rosarium of true love in my soul and heart.
8. *Naṣīr* is extremely restless for the blessed *didār* of the *Shāh*;
The rest for the restless lovers is in the *didār* of the *Shāh*.

Spiritual Feelings of the Ismailis of Eastern Turkestan

1. I am the slave of Mawlā °Alī, my Shāh Sultān is °Alī;
My obedience, pilgrimage, prayer, religion and faith is °Alī.
2. By hearing "*kuntu kanzan*" when I searched for that treasure,
I did not find any other except °Alī, my hidden treasure is °Alī.
3. I do not weep for pain and grief, if I weep it is for the sake of
didār,
For my comfort, my light, my healing, my refuge and remedy
is °Alī.
4. By the grace of Mawlā °Alī, thousands of objectives are
achieved every day;
For, the refuge of my soul, my kind Lord and my *mushkil-
kushā* is °Alī.
5. In this time Sultān Muhammad Shāh is °Alī,
The same °Alī for me is the light of God and the essence of the
Qur'ān.
6. The lion who breaks the enemy ranks is °Alī, the conqueror of
Khaybar is °Alī;
The *Shāh* of the time is °Alī, the *Shāh-i mardān* is °Alī.
7. There is no Ideal Man like °Alī, there is no sword like *Zu'l
faqār*;
O my protector °Alī, you are the protector from every calamity.
8. The allusion of "Rope of God" is °Alī and the firm handle is
°Alī;
The owner of *hūris*, palaces, Paradise and *Rizwān* is °Alī.

9. The generous of both the worlds is Sulṭān Muḥammad Shāh,
who is the ʿAlī of the time;
ʿAlī is the judge of the Day of Judgement and the king of
kings.



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Graciously Accept a Trivial Gift from the Humble

1. O the *Shāh* of the cycle of Resurrection, Nūr Mawlānā Karīm
O the moon of the sphere of Imāmat, Nūr Mawlānā Karīm.
2. You are the light of God, the Majestic, on the earth and the
heaven,
The source of excellence and magnanimity, Nūr Mawlānā
Karīm.
3. When you give the inner eye (to your followers), they become
kings of the kingdom of the heart,
Kingdoms are under your foot, Nūr Mawlānā Karīm.
4. How wonderful! the devil of ignorance will flee this world,
From the awe of your perfect cycle, Nūr Mawlānā Karīm.
5. My soul is with you and this body is the shadow of that
pleasant soul,
You are the world of peace and security, Nūr Mawlānā Karīm.
6. With thousands of names you are one light, manifest in every
cycle,
May your presence over us continue in this world, Nūr
Mawlānā Karīm.
7. Your name is comprehensive of all names, you are *akram* and
mukram,
May I sacrifice my life in your name, Nūr Mawlānā Karīm.
8. The lover has attained from you the desired treasure of both
worlds,
From the pearls of your *farmān*, Nūr Mawlānā Karīm.

9. Nothing except union with you want I in this world and the next
The one who has become intoxicated by your goblet, Nūr Mawlānā Karīm.
10. O bountiful and illuminating sphere of the intellect and the soul
May your ever-spreading grace never decrease, Nūr Mawlānā Karīm.
11. The centre of realities and the ever-present soul of both worlds
The religion continues by your command, Nūr Mawlānā Karīm.
12. Your light is the light of vision for the spiritual eye of lovers,
The ears of their understanding is your message, Nūr Mawlānā Karīm.
13. Love has seen hundreds of resurrections before the Resurrection
There are hundreds of Resurrections every moment, Nūr Mawlānā Karīm.
14. The intractable horse of the cycle is not tamed by great kings,
So ride it gently with your reins, Nūr Mawlānā Karīm.
15. The lovers in their hearts see various manifestations
From your full-moon-like countenance, Nūr Mawlānā Karīm.
16. This trivial present accept graciously as something of value
From your slave, Naşīruddīn, Nūr Mawlānā Karīm.



‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai

He is the author of over a hundred books related to the esoteric interpretation of the holy Qur’ān. He writes both prose as well as poetry. He is the first person to have a Dīwān of poetry in Burushaski, his mother tongue, and is known as “Bābā-yi Burushaskī” (Father of Burushaski) for his service to that language. He also composes poetry in three other languages: Urdu, Persian and Turkish. His contribution to spiritual science has been widely recognised. His works include “Qur’ānic Healing”, “Practical Ṣūfism and Spiritual Science”, “Balance of Realities”, “Du‘ā – Essence of ‘Ibādat”, “What is Soul?” and “Recognition of Imam”. He is the co-author of a German-Burushaski dictionary published by Heidelberg University, Germany and “Hunza Proverbs” published by Calgary University of Canada. He is a recipient of “Sitārah-yi Imtiyāz” awarded by the Government of Pakistan for his contribution to Literature.



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