



# **CASKETS OF PEARLS**

**VOLUME 2**

**ʿAllāmah  
Naṣīr al-Dīn Naṣīr Hunzai**

# CASKETS OF PEARLS

Volume 2

‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai (S.I.)

*Institute for Spiritual Wisdom*

Translated from Urdu into English

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## Important Note

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

<sup>(s)</sup> - *ṣalla'llāhu ʿalayhi wa-ālihi wa-sallam* (May Allah send blessings and peace through him and his progeny).

<sup>(c)</sup> - *ʿalayhi's-salām/ʿalayha's-salām/ʿalayhima's-salām/ʿalayhimu's-salām/ʿalaynā salāmuhu/ʿalaynā minhu's-salām* (May peace be through him/her/them both/them/may his peace be upon us).

<sup>(qs)</sup> - *qaddasa'llāhu sirrahu* (May God sanctify his secret).



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## Dedication

Every organisation has many ‘firsts’ in its history. With great happiness and gratitude to the Imām of the time, this dedication records the sponsorship for the first time in the history of the Institute for Spiritual Wisdom & Luminous Science of the second volume of the “Caskets of Pearls” by ten year old Aminuddin Momin, a student and a Nūrānī Little Angel.

Aminuddin’s entire upbringing has been in the light of the Qur’ānic injunction to “save yourselves and your children from the Fire” (66:6). According to Ismaili esoteric teachings ‘the Fire’ is the torment of ignorance or lack of true knowledge. Therefore, his grandparents and parents have set an example to him of pure love and devotion for the Imām, which is grounded in the knowledge of certainty or *‘ilmu’l-yaqīn*. From a very tender young age, he has learnt and recited the highly spiritual Urdu poetry of ‘Allāmah Buzurgwār with great passion and enthusiasm. He has recorded the English translations of some of them for the organisation’s website. He is always ready to present *‘ilmī* points, Qur’ānic verses, *tasbihs* and *naẓms* to his peer group in live gatherings or on-line. As part of his struggle for *ḥaqīqī* knowledge he has also written a short essay on the book “Recognition of the Imām”.

In addition to his personal search he also serves as a volunteer and has recited *du‘ā*, *gināns* and *qaṣīdahs* in his local Jamā‘at-khānah. This tradition of voluntary service to the Imām has been passed on in the family through his Grandparents, who served as Kamadia/Kamadiani of Baytu’l-Khayāl and who are active members of the Seniors Golden Club.

Aminuddin has truly set an example of what in Islam is known as *al-bāqiyātu’š-ṣālihāt*, that is, good deeds which continue to benefit human beings beyond one’s lifetime. He has performed the greatest possible service, which is the service of true knowledge. All those who read this book will automatically pray for this NLA’s success in his secular education and for him to continue his personal search for spiritual enlightenment with great success. May the *barakāt* of this meritorious deed bring manifold blessings to his entire family, *Āmin, Yā Rabba’l-‘ālamīn!*



## Acknowledgments

*Al-ḥamdu li'llāhi ʿalā mannihi wa-iḥsānihi!* The second volume of the English translation of “*Ṣanādīq-i Jawāhir*” – “Caskets of Pearls” is complete by the grace of *Imām-i zamān*. It consists of the remaining 500 questions and answers of the Urdu work. A book of this size and magnitude presented a great challenge, however the united effort and willing co-operation of several members of the Institute for Spiritual Wisdom & Luminous Science in the east and the west have once again borne fruit, for which we pray that we may be eternally grateful.

Azeem Ali Lakhani has developed a very keen eye for any shortcomings in the diacritical marks of the numerous technical words in languages such as Arabic and Farsi. Highly demanding though this exercise is, he has always fulfilled the task with great care and meticulousness. This book also contains numerous Qurʾānic *āyāt* and he has checked them too, to eliminate any mistakes.

The indices for a book such as this are an important addition to enhance its usefulness and for the ease of reference. They were done by a group who through the years have been honing their computer and technical skills. They are Asif Virani, Noor Yaqubi, **Fayyaz** Motani, Kamran Wali, Saher Noor, Sameera Asif and Fuad Abdul Hameed.

Zahir N. Lalani, despite the pressures of change and a new professional position, has spent many hours to enhance the readability of the text. His thorough proof reading and many suggestions have helped us to make the complex subjects easier to comprehend.

Nizar Fath Ali Habib brings his technical expertise in the printing business to bear on the elegance of the cover jacket, as well as the internal formatting of the book. His professional care and determination to bring excellence to the printed books of our organisation are note-worthy.

Last but not least, translating this book from Urdu for someone who has never attended any classes in the language, would have been impossible but for the grace and mercy of Mawlānā Ḥāzīr Imām and the unstinting help of Dr. Faquir Muhammad Hunzai!

May Mawlā bless all the above named members and students for their voluntary service in the cause of serving true knowledge. Future generations of readers in search of spiritual enlightenment will pray for them as we do now with all our hearts and souls. May this truly magnificent service continue in the future generations of their families and may it bring abundant *barakāt* in their material, spiritual and intellectual lives, *Āmin! Yā Rabba 'l-ālamīn!*

Rashida Noormohamed-Hunzai,  
London,  
February 2016.



# Casket of Pearls

## 52

Q501 There are four basic faculties working in humankind: the vegetative soul, the animal soul, the human soul and the intellect. Please tell us in which of these is anger created? Which one of them feels pain? In which one is the property of tasting hidden? Which one yearns for knowledge and wisdom?

A501

- Anger is found in the animal soul.
- Pain can be felt only by the animal soul.
- Pleasures are of three kinds: for the animal soul, the human soul and the intellect. Thus, an animal only experiences one kind of pleasure whilst a human being experiences three kinds of pleasures.
- Yearning for knowledge and wisdom can only be created in the intellect.

Q502 In the light of the Qur’ān, please tell us whether the Universal Intellect is concealed in the Universal Soul or vice versa?

A502 According to the Qur’ān, the Universal Intellect is hidden in the Universal Soul, as mentioned in verse (2:255): “His *Kursī* has encompassed the heavens and the earth.” *Kursī* is the Universal Soul whereas the Throne (*‘arsh*) is the Universal Intellect.

Q503 Here is a Burushaski saying: *Thalā thalā thalā nī - thalā thalā thalā zū* = Slowly, slowly, slowly go – slowly, slowly, slowly come. According to one principle it can also be pronounced as follows: *Thalāk thalāk thalāk nī - thalāk thalāk thalāk zū*. What is the wisdom in this reading?

A503 It is not surprising that the span of the supreme circle between the higher and the lower worlds may be sixty million years.

Q504 It is mentioned in verse (28:81): “Then We caused the earth to swallow him up and his abode.” This is Qārūn’s story in which Allāh caused the earth to swallow him up with his abode due to his arrogance and disobedience. How do you understand this story: Did Allāh cause the earth to swallow him up in the external earth or in the earth of the personal world?

A504 • Qur'ānic parables vary but their meaning is the same. That is, by Allāh's command all people gather together in the personal world.

- There is a trial at each and every step on the path of knowledge and wisdom. Nonetheless, the centre of souls is one and the same. There have been many people like Qārūn and all of them are brought to the personal world by the force of resurrection.

Q505 In the wise Qur'ān the complete name of Ḥaẓrat 'Īsā<sup>(e)</sup> in verse (3:45) is “*al-Masīhu 'Īsā ibnu Maryam*”. The word *al-Masīh* is mentioned in eleven different places of the Qur'ān and it was granted by Allāh. Please tell us its meanings.

A505 • Scholars hold different opinions in this connection. Nonetheless, it is true that when Ḥaẓrat 'Īsā<sup>(e)</sup> touched the lepers they were cured, and thus he is called *al-Masīh*, i.e. the one who touches.

- Ḥaẓrat 'Īsā<sup>(e)</sup> *al-Masīh* was the living supreme Name of Allāh in his time, and according to the *du'ā'-yi nūr* (the prayer of light), waves of light were running in his personality. Thus, if spiritual diseases have been cured by the luminous currents of the *nāṭiq*, the *asās* and the Imām, why should one be surprised by him curing the lepers!

Q506 What is the supreme miracle of the holy Prophet which clearly shows that he was undoubtedly Allāh's beloved?

A506 • One such miracle of the holy Prophet is the wise Qur'ān itself which, according to one calculation contains 6666 miracles.

- Each of its verses is a miracle, not only in meaning but also in action, and its luminosity is at eight places: the Divine Word (Be!), the Pen, the Tablet, *Jadd*, *Fath*, *Khayāl*, the light of Prophethood and the light of Imāmat.
- The essence or wisdom or luminosity of the Qur'ān is also contained in the (heavenly) Scriptures of the ancients (26:196), as well as in the personal world of the *'arīfs*.
- Its wisdom is in the stages of the knowledge of certainty, its light is in the *azkār* (sing. *zīkr*, remembrance), *'ibādāt* (sing. *'ibādat*, worship) and *tasbiḥāt* (sing. *tasbiḥ*, words or phrases in which He is purified from all attributes) of *mu'min* men and women. In short, the holy Qur'ān is not just a single miracle but a tremendous universe of miracles.
- It has always been people's habit to consider that if a miracle takes place, it has to be for their benefit. Although true, yet it is necessary

to reflect and realise that together with spiritual healing there are countless other benefits as well in Qur'ānic miracles.

Q507 The example which you have given in your Burushaski poetry is extremely fascinating and amazing:

*ínale ajáb durbínan káwno makáan gééyćilá  
épaći nukóon duúñ barén yáare hunár buť uyám*

‘He has an amazing telescope  
by which both the worlds can be observed;  
go to him and glance at my friend’s  
skill, it is very sweet.’

Indeed this telescope means the inner eye and skill means spirituality. Please explain to us what causes a fire-fly to emit light, something you had seen in your area.

- A507
- First of all we have to accept that this is among the miracles of Divine power, then we have to reflect upon it and explain it if we can.
  - I think that the light the fire-fly emits is due to a specific kind of dissolving (*tahlil*) of the animal soul. Just as in the centre of our solar system, dissolving matter creates the sun’s light, similarly the animal soul is also turned into light by being dissolved. However, the rational soul’s light is higher than this and that of the intellect which is even higher, is free from colour.

Q508 Kindly tell us some more points if you are knowledgeable about fireflies.

- A508
- A firefly, also known as the lightning bug is a nocturnal luminous insect of the beetle family Lampyridae, consisting of about 1,900 species that inhabit tropical and temperate regions. The common glow worm is also a member of this family.
  - Fireflies are soft-bodied beetles that range from 5 to 25 millimetres (up to one inch) in length and have special light organs on the underside of the abdomen.
  - The flattened dark brown or black body is often marked with orange or yellow. Some adult fireflies do not eat; others feed on pollen and nectar. Both sexes are usually winged and luminous. Females lacking wings and resembling the long, flat larvae are commonly referred to as glow-worms. The larvae, sometimes luminescent before they hatch, live on the ground and feed on snails and slugs.

- Most fireflies produce short rhythmic flashes in a pattern characteristic of the species. The rhythmic flash is part of a signalling system that brings the sexes together. Both the rate of flashing and the time lapse before the female's response to the male are important.
- Some authorities feel that the flashing is also a protective mechanism, reminding predators of the firefly's bitter taste.
- Firefly light is produced under nervous control within special cells (photocytes) richly supplied with air tubes (tracheae). Only light in the visible spectrum is emitted.<sup>1</sup>

Q509 The four rivers of paradise are extolled in the wise Qur'ān (47:15). Among them is the pure and clear river of honey. Physical honey is also praised medicinally. The Qur'ān also mentions in (16:68-69) how the bee continues to receive innate guidance. Could you recommend a book of material science which provides important information about the bee and honey?

- A509
- There is a Burushaski proverb which translates: "When the teeth were sound and healthy there was no bread, when the bread became available the teeth have disappeared!"
  - Honey is a sweet and viscous liquid food produced in the honey sacs of various bees from the nectar of flowers. The nectar is ripened into honey by the inversion of the major portion of its sucrose sugar into the sugar's levulose (fructose) and dextrose (glucose) and by the removal of excess moisture.<sup>2</sup>
  - For its annual consumption a middle sized beehive requires four to five hundred pounds of honey.
  - Bees have to make twenty thousand journeys to the fields and gardens to produce one pound of honey.
  - For commercial production honey is acquired from apiaries. The colour and the fragrance of honey depend on the kind of flowers from which nectar is extracted.

Q510 With reference to (16:68-69), it is necessary to reflect on the wonders and marvels of the bee. Please tell us how we can do this?

- A510
- It is said<sup>3</sup> that the bee also produces wax in addition to honey.
  - All honeybees are social insects and live together in nests or hives. There are three castes or classes: the workers, which are undeveloped females; queens, which are bigger than the workers;

and males or drones, which are bigger than the workers and are present only in early summer.

- The workers and queens have stings, the drones are stingless. Both queens and workers lay eggs, but only the **queens'** are fertilized with the drones' sperm and develop into females. The eggs of the workers develop into males.
- Queens are not hatched as queens; they become so when fed royal jelly, a substance produced by the salivary glands of the workers. The eggs hatch in three days into larvae known as grubs. All the grubs are fed royal jelly at first, but only the future queens are continued on the diet. When fully grown the grubs transform into pupae. Queens emerge in 16 days, workers in three weeks and drones several days after the workers.
- After emerging the queens fight among themselves until only one remains in the hive. She then attacks the old queen, who leaves the nest with a swarm to form a new colony.
- Bees communicate with one another through signs and movements. For instance, if a bee returns to its hive and dances, it is a sign of discovering a new treasure of nectar.

Q511 Please explain some realities and esoteric meanings of verse (57:3):  
“He is the first, the last, the manifest and the hidden.”

- A511
- *‘Ārif*s recognise that it is Allāh, may He be exalted, who is the first, the last, the manifest and the hidden.
  - Here the most important question relates to the manifest, which should be answered with respect to three contexts: the external world, the world of religion and the personal world.
  - The answer with regard to the external world is that He is the light of the heavens and the earth (24:35), but the law of recognition never ceases due to the manifestation of the light.
  - The answer in the context of the world of religion is that the holy Prophet and the Imām are the *mazhar* of Allāh’s light.
  - The answer in the context of the personal world is that it is distinguished for the sake of the vision (*didār*) and recognition therefore, there cannot be any doubt in His theophanies and manifestations occurring in it.

Q512 Would you kindly shed more light on the realities and esoteric meanings of *aẓ-ẓāhir* (the manifest) and *an-nūr* (the light)?



A512 It is a great unveiling (*kashf*) when He, may His glory be glorified, appears and grants His *didār* at a sublime place, and then instantly conceals Himself in a veil (42:51). This shows that when He is without a veil, He is manifest and when He is in a veil He is hidden.

- The luminous sun has several veils: the external light of the sun is the veil of the internal light; the light in front is the veil for the light at the back; every kind of shadow, cloud, night, etc. is among the sun's veils. If someone is blind, their blindness is a permanent veil for them.
- Among the numerous veils of the manifest (*az-zāhir*) there are veils of light, veils of knowledge, angelic veils and human veils.

Q513 What are the wisdoms in verse (17:45): “When you recite the Qur’ān, We place a hidden veil between you and those who do not believe in the Hereafter.”

A513 There are many wisdoms in this verse:

- Just as Allāh has a veil so do the Qur’ān and the Prophet.
- The holy Prophet not only recited the Qur’ān externally but also internally [in the person of his successor, i.e., the Imām of the time].
- The question of a veil would not have arisen had the blessed personality of the holy Prophet not been luminous, namely had he not been the luminous lamp and had his recitation not been extraordinary.
- The recitation of the Qur’ān by the holy Prophet means that his successor, the Imām explains its *ta’wīl* in every age.

Q514 Is it correct to refer to all the Qur’ānic verses related to ‘light’, as the ‘light verses’? Kindly tell us their collective wisdom.

A514

- The subject of light is spread throughout the wise Qur’ān as well as being concentrated in the verse of the lamp (24:35).
- If Allāh Himself is the light of the heavens and the earth, how can the revealed light be separate from His light?
- You should reflect on the law of “light upon light”.
- There are two great wisdoms in the verse of the lamp:
  - i. [On the one hand] Allāh Himself is the light of the heavens and the earth
  - ii. [On the other hand] His light has a similitude
- For the sake of teaching people and with respect to manifestation it is correct to refer separately to Allāh’s light, the Prophet’s light, the

Imām's light, *mu'min* men and women's light. However, with respect to the law of "light upon light", all these manifestations are of the same one light.

- If Allāh is the light of the heaven and the earth of the world of religion and the personal world, after the Prophets and Imāms it can also rise in [the personal world of] many *mu'mins*. In fact, every individual in this world has the capacity of receiving grace from this light however the pre-requisites for this are faith (*īmān*) and obedience.

Q515 It is mentioned in verse (48:20): "Allāh has promised you many gains that you would take". When did the Muslims obtain these many gains? Has not Allāh promised the *mu'mins* of every age?

- A515
- The external *jihād* is an example and the internal *jihād* is its meaning (*mamṣūl*). This Divine promise is related to internal gains, which are to be found in the entire universe.
  - This Divine promise is equally beneficial for *mu'mins* of all times. That is, the spiritual resurrection takes place in every age through the Imām<sup>(e)</sup> of the time. This is also the major *jihād*, in which the religion of Islām becomes victorious in the form of the subjugation of the entire universe.<sup>4</sup>

Q516 In the 'Wisdom Search' class of Sunday, 9<sup>th</sup> *Zu'l-hijjah*, 1419/28<sup>th</sup> March, 1999 all the wisdoms were excellent and they have hopefully been recorded. Some of the most exquisite, meaningful and praiseworthy names require further explanation, and they are: Embodied light, embodied Qur'ān, embodied Islām, embodied *sunnat*. Please explain what their reality is.

- A516
- These praiseworthy names belong first and foremost to the holy Prophet and then to the Imām. According to the *du'ā-yi nūr* was the Prophet not turned into light from head to foot? Had Allāh not sent His beloved Messenger having made him light (5:15)?
  - Was the holy Prophet not the Embodied Qur'ān and Speaking Qur'ān both before and after its writing?
  - Was the holy Prophet not the fountainhead of Islām?
  - Was the holy Prophet himself not the original and real *sunnat*? These questions, which are answers as well, show that the Embodied light, embodied Qur'ān (Speaking Qur'ān), embodied Islām and embodied *sunnat* are powerful proofs for the people of insight (*baṣīrat*).

Q517 Our very dear and esteemed President Ghulam Mustafa Momin from Atlanta asked the following question on the telephone: “Şāhib! Please tell us the basis for the division of the twelve *jazīrahs* in this world for the sake of *da‘wat-i haqq*? Does the system of *hudūd-i dīn* still continue? Are there still one *hujjat* and 30 *dā‘īs* in every *jazīrah*?”

- A517
- Regarding the vicegerency of Ḥaẓrat Ādam<sup>◌</sup>, Allāh says: “I am going to appoint a vicegerent in the earth” (2:30). In this verse by the earth is meant people because Allāh did not say “on the earth”, rather He said “in the earth”.
  - This means that not only do the Divine vicegerency (by the name of [recognition and]) Divine guidance continue externally among the people, but Ādam<sup>◌</sup>’s real recognition and [guidance] continue within the *‘arīfs*.
  - Thus, by the command of Allāh Ādam<sup>◌</sup> underwent the resurrection and the Divine Spirit started to work in him (15:29; 38:72). By this blessing the universe was subjugated to him and seventy thousand subtle human beings were created from his blessed personality.
  - Furthermore, seventy thousand angels were also created at the place of intellect. According to Allāh there are twelve nations in the world which are the twelve *jazīrahs*. For every *jazīrah* one *hujjat* and 30 *dā‘īs* are appointed from among the subtle human beings.
  - The inner (*bā‘īni*) system of *hudūd-i dīn* did not only exist in the time of Ādam<sup>◌</sup>. The same system continues even today spiritually.

Q518 In the light of the mighty Qur’ān, would you please elaborate on the fact that there are subtle human beings including the *hudūd-i dīn* in this world who do not appear to us.

- A518
- Study carefully verses (46:29-32; 72:1-15) which show that the *jinns* who had come to the presence of the holy Prophet, were in reality the *hujjats* of the *jazīrahs*. They are subtle human beings but are called *jinns* because they are invisible.
  - The *hujjats* of the night who are these same *jinns* are also among the *hudūd-i dīn*.

Q519 With reference to verse (6:131) could you tell us whether the messengers sent to the *jinn* were different from the ones sent to human beings, or whether whenever a messenger came from Allāh, he was for both the communities of *jinn* and humankind?

- A519
- When it is established that by *jinn* are meant subtle human beings, the question which arose because of the division of *jinn* and humankind ceases automatically.
  - Regarding the unity of *jinn* and humankind there are countless wisdoms in the wise Qur’ān, particularly in the *sūrah* of Raḥmān. In this *sūrah* Allāh mentions with great magnificence all His great bounties granted both to the *jinn* and humankind together.
  - Whom did Allāh give the heavenly teaching of the Qur’ān to? He taught it to the Perfect Man. Study the first twelve verses of the *sūrah* with wisdom and then read the thirteenth. Were it not possible for the group of *jinn* and humankind to benefit from Qur’ānic wisdom from the personal world of the Perfect Man, Allāh, the Sustainer would not have drawn both their attention to His bounties so emphatically!

Q520 Since the *sūrah* of *Raḥmān* is the bride of the Qur’ān, there are many wisdom-filled questions in it. For instance, what is the wisdom in saying: “He created man” (55:3) and then saying: “He created man from fermented clay, dried tinkling hard like earthen ware, and created *jinn* from the flame of fire.” (55:14-15)?

- A520
- The first description of human creation is general and the second is detailed.
  - Thus, “He created man and taught him *bayān*” means that the Compassionate Allāh created the *‘arīf* and his personal world step by step and perfected him and taught him the science of *bayān*, namely *ta’wīl*.
  - The same wisdom-filled description is mentioned in some detail as: Allāh created man from tinkling clay, that is, He started to create the Perfect Man spiritually from the blow of *nāqūr* (i.e., the *ṣūr* of Isrāfil) in which the luminous blow of the Divine Spirit continued. It is also said: “And He created *jinn* from the flame of fire.”
  - There are three kinds of flame: a flame mixed with smoke, a pure flame and an invisible flame. Thus, Allāh created *jinn* from the different lights of the personal world of the Perfect Man. In all such creations of Allāh, the Lord of Honour, there are common bounties for both the groups of humankind and *jinn*.

## Casket of Pearls

### 53

Q521 As human beings we are extremely weak and we seek Allāh's help for the sake of Muḥammad<sup>(s)</sup> and his progeny so that He may help us by His infinite mercy. The question is: Could you explain a laudatory wisdom of the *sūrah* of *Raḥmān* to us?

A521

- God willing! Its first laudatory wisdom is that the Bride of the Qur'ān is above and beyond our limited intellect. Nonetheless we will try to present a few points in order to seek blessings.
- The *sūrah* of *Raḥmān* is such an all-inclusive Qur'ānic subject that it has encompassed the knowledge of the entire domain of existence.
- The great secret is unveiled in it that human being, *jinn* and angel are three forms of the same reality.
- It has 31 subsidiary subjects, in each of which the common bounties of human beings and *jinn* are mentioned, ending with a summary of: "Then which of the bounties of your Lord will you both belie."
- Read each of them separately and reflect on how they can be common between *jinn* and humankind.
- Most of the subjects consist of only one *āyat* (verse), but they are extremely comprehensive. Why not? After all it is the pure and wisdom-filled speech of Allāh, the Knowing, the Wise, which has no precedent.

Q522 At the end of most Qur'ānic *sūrahs* there is an important *āyat*, which contains great secrets. Would you kindly explain the wisdom of the last *āyat* of the *sūrah* of *Raḥmān*?

A522

- The last *āyat* is "Blessed is the name of your Lord, the Majestic, the Generous." (55:78). This is the praise of the supreme Name of Allāh, may He be glorified and exalted, which is living and speaking in every age.
- The people of *ma'rifat* know that not only does Allāh have treasures, but He has the treasure of treasures as well, which is indeed the *Imām-i mubīn* and contains all sublime blessings.

Q523 Although we are absolutely sure that all the treasures of Allāh are gathered and preserved in the sacred light of the *Imām-i mubīn*, yet a

question related to [greater] knowledge remains as to whether there is a Qur'ānic proof which shows that this is also true of every human being?

A523 Yes, there are many proofs. One bright proof is: “And there are signs in the earth for those who have certainty and within yourselves. Do you not then see?” (51:20-21) This is an irrefutable Qur'ānic evidence that the signs of the entire universe are in every individual regardless of status, because by the earth is meant the universe. However, the immense difference in this great secret is that in the *awliyā'* and *ʿarīfs* these signs are in actual form, whereas they are only in a potential form in the common people. Thus, for learned people it becomes evident that everything and all realities and recognitions are gathered together within the *Imām-i mubīn*.

Q524 In the higher world the soul of every individual is like his physical form, but since that is the subtle world it is on the perfect level of beauty and elegance. Is there any wisdom-filled allusion to this fact in the wise Qur'ān?

A524

- Indeed, there is the explanation of everything in the Qur'ān (16:89). Reflect on the wisdom of verses (17:99; 36:81) in which by *misl* (like) is meant the soul: “Is not He who created the heavens and the earth able to create the like (*misl*) of them?” (36:81) That is, Allāh is able to create “likes” of them, taking them from their bodies to their homomorphic souls.
- See also verses (56:61; 76:28). This is called *jism-i miṣāli* (body of similitude) and the same is every individual's homomorphic soul.

Q525 Verses (37:6-8) mention: “We have adorned the nearest heaven (of spirituality) with the adornment of stars, and as a safeguard against every rebellious satan. They cannot listen to the sublime assembly and they are pelted from every side.” What is the wisdom of this Divine teaching?

A525

- This is a description of the satans trying to steal the heavenly and spiritual secrets in a wrong way. In their failure to do so and being driven away and becoming despondent, the Qur'ān alludes that for those who are close to God (*muqarrabīn*), there is no obstacle in spiritual progress.
- There are two purposes in adorning the nearest heaven of spirituality with stars: to drive the satans away from the heavenly secrets and to guide the friends of Allāh to Him, so that the treasures

of knowledge and recognition may be unveiled to them.

Q526 Would you kindly explain the *ta'wili* wisdom of verses (54:54-55): “Indeed the righteous (*muttaqin*) are in gardens and rivers, in the assembly of truthfulness (*maq'adi sidq*) in the presence of an omnipotent King.”

A526

- First of all, we have to see in which gardens and rivers of the Qur'ānic paradise are the righteous! The study of the Qur'ān shows that the entire Book is full of the praise of the righteous.
- One then comprehends the implication of these blessed verses which is that they are in all the gardens and rivers of paradise. In this regard, it is important to note that law of paradise which states that nothing without intellect and soul exists in it.
- *Maq'adi sidq* means the assembly of extremely sublime knowledge, since *sidq* means truthfulness, which is the name of true knowledge.
- Thus, this assembly of true knowledge and wisdom will be in the presence of the King of both the worlds and the meanings of the ‘omnipotent King’ are indeed limitless. Therefore, we can also say that although that assembly of knowledge and that great *darbār* of the King is due to the righteous, yet others will also be present there so that the great excellence of the service of knowledge may be manifest to all of them.

Q527 What is the wisdom in verses (7:43; 15:47), in which Allāh says that He removes enmity, rancour and impurity from the hearts of the people of paradise?

A527

- These three states are like thorns which continue to prick the heart, due to which the human being is always in pain.
- In paradise, Allāh's beatific vision is with the eye of the heart therefore it is necessary to keep it pure.
- Another wisdom-filled allusion is that the pure heart of Allāh's friends is free from any kind of enmity and rancour.
- Another great secret in this is that Allāh gradually lets all people enter paradise therefore He removes every kind of enmity from the hearts of the people of faith lest they suffer any pain when they behold their adversaries.

Q528 Please explain the wisdoms of the *ḥadis*: “*Al-khalqu 'iyālu'llāh* = People are [like] God's household”.<sup>5</sup>

- A528
- There are amazing revolutionary wisdoms in this *ḥadīṣ*. It shows that Almighty Allāh loves His creatures very much.
  - For the people of insight it is crystal clear that the Creator of the world is never going to allow His creature, known as *insān* or human being, to go to waste.

Q529 Please explain the gist of verse (23:115): “What! Did you then think that We created you in vain and that you will not be returned to Us?”

- A529
- Allāh did not create people in vain therefore they have to return to Him in every state.
  - Return to Allāh is both willingly and by force (3:83) and the spiritual resurrection which recurs in every time (17:71) is for the purpose of return.
  - During this event of resurrection Allāh enfolds the universe and existents in the personal world. At that time nothing except good is left in the blessed hand of the Enfolder and Unfolder (3:26).

Q530 When Allāh enfolds the heaven and the earth, every kind of evil comes to an end. Would you kindly explain what happens to hell and satan in this case?

- A530
- Answers to every possible question are given in the unique heavenly Book of Allāh, the Qur’ān. Therefore the answer to this question in it is that when the time comes, Allāh by His mercy transforms hell fire into a garden just as He transformed the pyre of Nimrod into a garden for Ibrāhīm<sup>(c)</sup> (21:69).
  - Satan is transformed into an angel, because his work was to last only until the resurrection (7:14) and the hell fire where he was undergoing suffering is transformed into a garden. Since there is only good in Allāh’s hand, evil will also transform into good.



## Casket of Pearls

### 54

Q531 We only come to know that certain topics relate to spiritual science when you discuss this subject, otherwise how would we know? Could you tell us something in this connection because you have abundant such knowledge?

A531

- God willing! In this connection, first there are some fundamental rules. According to me whatever experiences I have concerning the *āyāt* (signs) of the external (*āfāq*) and the internal (*anfūs*) world is ‘spiritual science’. Whatever has been written about the resurrection and the personal world comes under the heading of spiritual science.
- This means that another name of wisdom and recognition is spiritual science as well as being called the science of the hereafter (27:66). In short, the treasure of all these sciences is the Imām from the progeny of the holy Prophet. It is from him that one can receive any charity of knowledge.

Q532 What does the Qur’ān say about the “science of the hereafter”?

A532

- About the science of the hereafter, the Qur’ān says: “Nay, but their knowledge fails as to the Hereafter, nay they are in doubt about it, nay they are blind to it.” (27:66) Were the science of the hereafter impossible for anyone to know, this verse would not have condemned anybody for it!
- If the science of the hereafter did not include *‘ilmu’l-yaqīn*, *‘aynu’l-yaqīn* and *ḥaqqu’l-yaqīn*, there would have been no censoring of those who are in doubt about it.
- If Allāh had not promised in the wise Qur’ān to show His *āyāt* (miracles) (27:93; 41:53; 51:20-21), the people who are blind with respect to the eye of the heart would not have been criticised in many places in the Qur’ān.

Q533 It is mentioned in verse (22:46): “Have they not travelled in the land so that they may have hearts wherewith to feel and ears wherewith to hear?” An important question arises here: In which earth does one travel so that the hearts become able to understand and the ears hear?

What great benefits are attained by the illumination of the heart's eye?

- A533
- It is by travelling in the earth of the personal world that the inner eye is created and the inner ear begins to hear.
  - The inner eye has countless benefits. Read the article 'Miracles of *Nawāfil*'<sup>6</sup> and know to what extent Allāh bestows favours on His believing servants.

Q534 We understand that you really like one of your articles entitled 'Miracles of *Nawāfil*'. Could you tell us the reason for it? Is there any great secret in it?

- A534
- Yes, it is true that I love this subject very much, although every piece of my prose and poetry is dear to me like my own sweet soul, because it is a part of my subtle existence, which is a blessing of Allāh. Nonetheless, the exegesis of *fanā' fi'llāh* was necessary for every true lover and that heavenly exegesis is the *ḥadīs* of *Nawāfil*.
  - Therefore my article 'Miracles of *Nawāfil*' is the exegesis of *fanā' fi'llāh*. I believe that if that exegesis belongs to this humble servant then it amounts to nothing, but if it belongs to the kind Friend (the Imām of the time) why should it not be praiseworthy?

Q535 Where in the Qur'ān is the wisdom-filled invitation to *fanā' fi'llāh*? In which verse is a wisdom-filled allusion to *baqā' bi'llāh*?

- A535
- There is a laden ark on the ocean of knowledge of every personal world (55:24). All those who are in it merge in the Face of Allāh (55:26-27). This great event is both *fanā' fi'llāh* and *baqā' bi'llāh* for the people.
  - The description of Allāh's majestic and honourable Face has come after the mention of *fanā' fi'llāh*. This means that Allāh, the Majestic who is *al-akram*, *al-akram*, *al-akram* (the most Generous), unites the people of the ark with Himself by His infinite grace.
  - Another verse regarding *fanā' fi'llāh* is (28:88), in which it is mentioned that everything perishes except the Face of Allāh. Subsequently there is the mention of the command, that is, the word '*Kun*' and return to Allāh. This means that the final destination of *fanā' fi'llāh* and *rujū' ila'llāh* is the Sacred Sanctuary (*ḥazīrah-yi qudus*) where the demonstration of the word '*Kun*' continues.

Q536 From the above answer it appears that the word *rujūc* also contains a final secret. Could you kindly disclose its secret?

A536 God willing, *rujūc* or return is one such word whose meaning extends to the rank of *fanā' fi 'llāh*, without which there is no complete return, as is mentioned in verses (89:27-28): "O the satisfied soul! Return to your Lord." There are numerous such words whose profound wisdom extends to the rank of *fanā'*, such as when Ḥaẓrat Ibrāhīm<sup>(c)</sup> says: "Lo! I am going unto my Lord, Who will guide me" (37:99); "Therefore flee unto Allāh" (51:50); "Return to Allāh" (mentioned in several places); "And hold fast to Allāh" (22:78). All such verses contain the wisdom of *dīdār* (vision) and effacement of love.

Q537 You believe that there is soul in each and every particle of this external, material universe. Could you present a cogent proof of this?

A537

- The importance of verse (15:21) is so very great that it is called the Law of Treasures, which is: "There is nothing whose treasures are not with Us. And We do not send it down except in a known measured quantity."
- The Divine treasures mean the world of particles (*'ālam-i zarr*), which contains such amazing particles that they are both subtle matter as well as soul. Allāh continues to create everything from these treasures.
- Every universe, every star, every creature and everything is created from the Divine treasures of the world of particles. Therefore there is soul in each and every particle of the universe.

Q538 Glory be to Allāh! This is one more revolutionary universal law of spiritual science. Although we were aware of the concept of the world of particles, we were not able to understand it properly. Indeed the Imām<sup>(c)</sup> of the time is very kind to you. Therefore, please tell us what kinds of benefits will there be from spiritual science for people in the future?

A538

- A fragrant, subtle nourishment can be discovered from the world of particles, and it can be obtained through the faculty of smell or the olfactory sense.
- Resurrection, which is hidden, can be made manifest by Allāh's command. There is indeed a great trial in this but eventually by the sovereignty of the true religion, there will be countless benefits for people.

Q539 Would you kindly shed more light in this connection?

- A539
- The world of particles is in the universal soul of *Imām-i mubīn*. The most wondrous and amazing thing is that all living particles of the world of particles are in pairs. There are many evidences in the Qur’ān which testify to this fact.
  - When the spiritual deluge began, Allāh commanded Ḥazrat Nūḥ<sup>(c)</sup> to have a pair of every atomic creature in the ark (11:40; 23:27). This shows that there is also renewal in the world of particles.
  - In other words, there is the renewal of the world of particles in every Imām and thus he becomes heir to Ādam<sup>(c)</sup>’s subjugation of the universe and his vicegerency.

Q540 Kindly tell us some names of the spiritual particles of the world of particles mentioned in wise Qur’ān.

- A540
- Some of their names are: *Yājūj-ū mājūj* (Gog and Magog), *samarāt* (fruits), *jinn*, humankind, birds, armies, *zarrāh* (particle), *zurriyyat* (progeny), *nasl* (off-spring), *kullu shay’in* (everything), *awwalīn* (the first ones), *ākhirīn* (the last ones), *majmū<sup>c</sup>* (gathered together), *majmū<sup>c</sup>ūn* (pl. of *majmū<sup>c</sup>*), *ḥashr* (gathering together), *maḥshūr* (gathered together).
  - *Kitāb-i manshūr* (unrolled parchment), *ṣuḥuf-i munashsharah* (scattered pages), *nushūr* (resurrection), *nashr* (resurrection), Speaking Book, angel, angels, *naḥīr* (host), *habā’* (dust motes), *ghanam* (sheep), *qawm* (people, 5:54), *wuḥūsh* (wild beasts, 81:5), *naml* (ants),
  - *dābbah* (animal), *khardal* (mustard seed), *ṣalṣāl* (sounding clay), *mā’* (water), *ṭūfān* (deluge), *jarād* (locusts), *qummal* (lice), *ẓafādī<sup>c</sup>* (frogs), *damm* (blood). These are some of the names of the particles of the world of particles mentioned in the Qur’ān.

## Casket of Pearls

### 55

Q541 Is there some other bright proof of the existence of soul in every particle of the universe?

A541 • God willing! The brightest proof is in the *āyat al-Kursī* (2:255): “His *Kursī* has encompassed all the heavens and the earth.” *Kursī* means the Universal Soul. It is the ocean of light in which the whole universe is immersed.

• This is the magnificent exegesis of the verse of Lamp, in which it is said: “Allāh is the light of the heavens and the earth” (24:35). In reality it means that each and every particle of the universe is immersed in the ocean of light. The soul, which is light, is more subtle than fire, and therefore every particle of the heaven and earth is physically and spiritually illumined by the light of the greatest Soul, i.e., the Universal Soul.

Q542 *Āyat al-Kursī* is the greatest of all verses. From its hidden treasure we have come to know the great secret of the law of nature and the cosmos that the entire universe is in Allāh’s fist, that is, it is in the grip and control of the Universal Soul. In this case the concept of gravity ceases. Are you able to present another proof that the universe is under the control of the Universal Soul?

A542 • God willing! Everything, that is the universe, is encompassed in Allāh’s *Kursī*. Allāh has encompassed everything in the *Imām-i mubīn*. Both these statements mean the same because *Kursī* or the Universal Soul is the encompassing light of the *Imām-i mubīn*.

• Look under the root of *sin, khā, rā’* in the wise Qur’ān as well as verses (31:20; 45:12) and other verses which state that even now merciful Allāh has subjugated the entire universe for humankind. A courageous person should merge in the *Imām-i mubīn* and experiment for him/herself!

• For wise people a question such as whether Allāh Himself writes whatever He wishes or whether the Pen does so by His command, does not arise. You know that the Pen is the Throne as well as the Universal Intellect and the Tablet is the *Kursī* as well as the Universal Soul.

• Thus the Universal Soul is both the attributes of *al-Qābiḻ* (Enfolder)

as well as *al-Bāsiṭ* (Unfolder) of Allāh because he always continues to enfold and unfold the universe.

Q543 This question is with reference to Sūrah-yi Mā'idah (5:64): What is meant by the two hands of Allāh?

- A543
- Allāh's two hands in the higher world are the Universal Intellect and the Universal Soul and in the lower world, *nāṭiq* and *asās*.
  - There is no doubt at all in the reality that Allāh, the Holy, performs all His work through these hands.
  - Read the great praise of Divine grace in the Qur'ān and see that this very sublime treasure is in Allāh's blessed hand in verses (3:73; 57:29).
  - The unique and everlasting sovereignty of the universe is in Allāh's hand (67:1); the magnificent kingdom of everything is in Allāh's hand (23:88; 36:83).

Q544 The last two verses of Sūrah-yi Ḥajj (22:77-78) are related to the Imāms from the progeny of Prophet Muḥammad<sup>(s)</sup>. Please tell us some wisdoms regarding the recognition of the Imāms with reference to them.

- A544
- The gems of all the physical and spiritual prayers and good deeds of the religion of Islām are with the Imāms<sup>(c)</sup>.
  - One's struggle against the carnal soul becomes possible in the light of their luminous guidance because Allāh has chosen them and thus they do not have any obstacles in the matter of religious knowledge.
  - Since Islām is the religion of their progenitor Ḥaẓrat Ibrāhīm<sup>(c)</sup>, Allāh has called the Imāms 'Muslims' from the very beginning, that is, they are those who really obey Allāh and who submit themselves to Him. The Qur'ān too, refers to them as Muslims, such that the Prophet is witness over the Imāms and they are witnesses over the people.

Q545 Ḥaẓrat 'Īsā<sup>(c)</sup> said: "... I was a witness over them so long as I was among them; then when You did take me up, You were the watcher over them; and You are witness over all things" (5:117). In the light of this principle of witnessing could you tell us in what way is the holy Prophet witness over the Imāms? In what way can the Imāms be witness over the people?

- A545
- The above-mentioned Qur'ānic words clearly demonstrate that only the one who is present among the people can be their witness.

Therefore, the Prophet is witness over the Imāms in the sense that his light is present with every Imām.

- The Imāms are witness over the people in the sense that in every time the True Imām is present amongst the people. Thus the law of witness is that the Imāms are witness over the people, the holy Prophet is witness over the Imāms and Allāh is witness over the Prophet and this is among the great wisdoms of the wise Qur’ān.

Q546 The last *āyat* of Sūrah-yi Ra’d (13:43) says: “Those who disbelieve say: ‘You are not the messenger sent (by Allāh).’ Say (O Muḥammad): ‘Allāh is sufficient as witness between me and you, and he who has knowledge of “*al-kitāb*” (the heavenly Book).’” Please tell us who is the person who has knowledge of the (heavenly) Book? Does ‘the Book’ refer only to the Qur’ān (2:213) or are the previous Scriptures also included in it? How does the knowledge of the (heavenly) Book work for this second witness?

- A546
- The person who has the knowledge of the (heavenly) Book and is the second witness of the messengership of the holy Prophet is Ḥaẓrat °Alī<sup>(c)</sup>.
  - “*Al-kitāb*”, ‘The Book’ is the name of all the heavenly Books as well as the great Qur’ān and there is absolutely no doubt that Mawlā °Alī<sup>(c)</sup> is the one who possesses the knowledge of all the heavenly Books.
  - The knowledge of the heavenly Book is not ordinary or common, it is in fact a miraculous and observational knowledge. That is, Allāh, the Exalted, had become Mawlā °Alī’s<sup>(c)</sup> ear, eye, hand and foot as mentioned in the *ḥadīṣ* of *Nawāfil*.
  - Someone who is intellectual and wise should show whether or not Ḥaẓrat °Alī<sup>(c)</sup> possessed the miraculous and observational knowledge of the heavenly Books. Thus, it is a certain reality that Allāh had also made Mawlā °Alī<sup>(c)</sup> witness over the messengership of the holy Prophet with Himself.

Q547 Does the attribute mentioned in the above question belong to every Imām? Does every Imām possess the miraculous and observational knowledge of the heavenly Book like Mawlā °Alī<sup>(c)</sup>? Can they also be witness over the messengership of the holy Prophet?

- A547
- Yes indeed, every Imām is the bearer of the revealed light because in his time he is the treasure of Divine knowledge.
  - There is no doubt that, like Mawlā °Alī<sup>(c)</sup>, every Imām from the progeny of Muḥammad<sup>(s)</sup> and °Alī<sup>(c)</sup> possesses the miraculous and

observed knowledge of the heavenly Book. That is, the first treasure of the heavenly Book is Divine vision (*ru'yat*), in which there is the speaking allusion (*ishārah-yi nāṭiq*) as well as the silent one (*ishārah-yi ṣāmit*) (42:51). The second treasure is the Command of 'Be' (*kalimah-yi Kun*), the third is the Divine Pen, the fourth the Guarded Tablet, then the three great angels and then the personal world of the Prophet and *wali* (Imām).

- Allāh, the Exalted makes every Imām observe all the treasures and all the stations of revelation, so that he becomes the witness over the messengership and prophethood of all the Prophets and Messengers.

Q548 Sūrah-yi Taṭfif, verses (83:18-22) say: "Nay, the record of the righteous shall be in *ʿIlliyūn*. What will make you know what *ʿIlliyūn* is? (It is) a written book, which only those who are nearest (to Allāh) see." Please explain their wisdom.

A548 It is certainly not as the ordinary people perceive. Indeed the exalted and collective Record of Deeds of the righteous people is in the sublime personalities of the Sacred Sanctuary; they are like a written living book, which can be seen in this world only by those who are the nearest (to Allāh).

Q549 It is mentioned in Sūrah-yi Baqarah (2:143): "And thus We have made you a justly balanced group, so that you may be witnesses over humankind, and so that the messenger may be a witness over you." What wisdom does it contain?

- A549
- This noble verse is about the Imāms from the progeny of Ḥaḏrat Muḥammad<sup>(s)</sup>.
  - Its wisdom is that as long as people exist in this world, the chain of the pure Imāms will continue so that on the Day of Judgement none of the people of any era can claim that there was no means of guidance in the world.

Q550 It is said in Sūrah-yi Tawbah verse (9:105): "Say (to them, O Prophet): 'Act! Allāh beholds your deeds, and His messenger and the believers;...'" Who can be such believers who possess the inner eye, who recognise the hidden (*bāṭin*) and who, after God and the Prophet, can behold the actions of the people?

A550 Such perfect believers (*mu'mins*) are the True Imāms,<sup>7</sup> because ordinary believers cannot behold the deeds of others.



## Casket of Pearls

### 56

Q551 It is said in *Lughātu 'l-ḥadis*: “Fear the believer’s perspicacity, he sees with Allāh’s light.”<sup>8</sup> Can this be the attribute of every believer? Who should fear whom if all the believers can see with Allāh’s light, since all are alike (in seeing)? Finally what is the purpose of fear?

A551

- Such light does not come to a believer except after merging in the Imām, the Prophet and in Allāh, and it is for the purpose of knowledge.
- The special meaning of *mu'min* is ‘giver of security’, which is one of Allāh’s attributive names (59:23). You know that the exalted Imām is the locus of manifestation (*mazhar*) of the Divine names, therefore the *mu'min* in this sense is the Imām.
- Thus by “Fear the believer’s perspicacity, he sees with Allāh’s light” means to fear the Imām’s knowledge. That is respect him and do not argue with him because his knowledge is in the light of Allāh’s light.

Q552 According to the Verse of Lamp (24:35): “A blessed tree, the olive, neither belongs to the east nor to the west.” Where does it belong and what is it?

A552 This example relates to both the external world as well as the personal world. This blessed olive tree is the Universal Soul, which is above and higher than the limitations of time and space.

Q553 In Sūrah-yi Zukhruf verse (43:28) it is stated: “He made it a word (*kalimah*) to continue in his progeny so that they may return (to Allāh).” Please give us its *ta'wil*.

A553

- Ḥaẓrat Ibrāhīm<sup>(c)</sup> made it (*ism-i a'zam* and Imāmat) an ever-lasting word in his progeny so that people may return to them.
- Ḥaẓrat Ibrāhīm<sup>(c)</sup> had the great responsibility of Imāmat, therefore he left it [as] the ever-lasting word in his progeny.

Q554 It is said in Sūrah-yi Shu'arā' verse (26:84) that Ḥaẓrat Ibrāhīm<sup>(c)</sup> prayed to Allāh: “And appoint for me a truthful tongue among the posterity.” What is the secret of the wisdom of this noble verse?

A554

- Make for me a tongue capable of expressing knowledge and

wisdom amongst the chain of my progeny.

- This means that on the one hand there was the chain of the permanent (*mustaqarr*) Imāms in Ḥaẓrat Ibrāhīm's<sup>(c)</sup> progeny and on the other, the chain of entrusted (*mustawda*<sup>(c)</sup>) Imāms.

Q555 Please tell us how far the circle of the Imām's recognition extends in the great Qur'an. Could you also tell us how the great secrets of the light of Imāmat are hidden in the Qur'anic story of Ḥaẓrat Ibrāhīm<sup>(c)</sup>?

- A555
- Truly speaking, the circle of the recognition of the Imām in the wise Qur'an encompasses all the other circles. Study verse (36:12) in the heart of the Qur'an.
  - Indeed, the Qur'anic story of Ḥaẓrat Ibrāhīm<sup>(c)</sup> is full of the secrets of the light of Imāmat from the beginning to the end.
  - Why not, while Allāh, the Knowing, the Wise had made His *khalil* (friend) the Imām of all people (2:124)? Therefore, by necessity his story had to be the story of Imāmat.

Q556 It is stated in Sūrah-yi Ibrāhīm verse (14:37) that Ḥaẓrat *Khalilu'llāh*<sup>(c)</sup> said: "O our Lord! I have settled some of my offspring in a barren valley near Your sacred house in order that they may establish prayer, therefore make the hearts of some of the people yearn towards them, and provide them with fruits so that they may give thanks." Please tell us the wisdom of this verse.

A556 Here there is the mention of the valley of Intellect, the inner Ka'bah and the rank of Imāmat. The *ta'wil* of prayer (*namāz*) is the invitation (*da'wat*) to the truth. A prayer has been said in order that the hearts of people find love and affection for the Imāms. For such people there are fruits of knowledge because the characteristic of Allāh's spiritual house is that the fruits of everything are drawn and attracted towards it (28:57).

Q557 The wise Qur'an is the wisdom filled speech of Allāh, the Exalted, the Blessed, therefore all its words are filled with the essence of knowledge and wisdom. Consequently, the following questions arise with respect to Sūrah-yi Qaṣaṣ verses (28:57): Does everything bear external fruit? Do all things have fruit or only fruit trees? Are the fruits of all things drawn towards the external Ka'bah?

A557 Externally, only fruit trees bear fruits. The fruits of all things are only in an internal form, which are of two kinds: spiritual and intellectual. The fruits of everything are drawn towards the spiritual Ka'bah.

Q558 Verses 18:7-8 of Sūrah-yi Kahf state: “Verily We have made whatever is on the earth as an adornment thereof, that We may test them (as to) which of them is best in [knowledge and] conduct. Verily We will make whatever is thereon bare, barren ground.” Please tell us which earth is this description and prediction about? Is it about the external earth or the earth of the personal world or both? Lastly, why?

A558

- The law of annihilation is the same for both the earths mentioned above, although one of them has a very long life span whereas that of the other is very short.
- When Allāh, the Sustainer will take away the earth’s stock of water (23:18), at that time vegetation, animals and human beings will all perish. Nonetheless, [prior to this] it is possible for human beings to transform from a dense form to a subtle one or to merge in the Face of Allāh.

Q559 Please tell us how the earth of the personal world will become desolate?

A559

- If you like you can directly check several verses in the wise Qur’ān which refer to how the earth is dead in the winter and then Allāh, the Exalted, the Blessed revives it by sending down rain in the spring. Externally this most beautiful and pleasing season is the time of the sway and endearment of buds and flowers. This is followed by summer in which many kinds of fruits ripen. In reality the fruit season is better than the season of flowers. Finally is the arrival of autumn which is the outcome of all the seasons or it can be said that it is more useful and a season of rest because at this time all the edible things are gathered in the homes. In this state, the gardens and fields look barren. This same example applies to the personal world too, where the Qur’ānic and spiritual concept of the domain of Intellect is like a desolate land.

Q560 What is the reason that the concept of the domain of Intellect is like a desolate land?

A560

- The initial stages of the personal world are examples of this world and the final destination is the example of the hereafter. Being desolate means that there is no cultivation there, because it is that exalted place where the fruits of all things are drawn (28:57).
- Refer to Sūrah-yi Ibrāhīm, verse (14:37) where Ḥaẓrat Imām Ismā’īl<sup>(c)</sup>, the son of Ḥaẓrat Ibrāhīm<sup>(c)</sup> was living in the valley of the Intellect. It is called the “uncultivated barren land” (*wāḍin ghayri zī zar’in*).

# Casket of Pearls

## 57

Q561 The holy Prophet has said: “I am the city of knowledge and ‘Alī is its door”. He has also said: “I am the house of wisdom and ‘Alī is its door”. What is the relationship of this knowledge and wisdom to the Qur’ān? What way has been shown to attain them?

A561

- This knowledge and wisdom are directly related to the Qur’ān because the holy Prophet himself was the embodied and speaking Qur’ān.
- The way to attain this knowledge and wisdom is to spiritually merge in the ‘Alī<sup>(c)</sup> of the time, so that you can access the treasures of the speaking and the silent Qur’ān.

Q562 Is the law of a ‘gate’ or ‘door’ a universal reality? If the answer is “yes” please give us some examples.

A562

- Yes, indeed there is no doubt at all in this law,
- Since the heaven has doors (7:40)
- Hell has doors (15:44)
- Paradise has doors (39:73)
- Every house, every house of Allāh (places of worship) and everything has a door.
- Thus, nobody can refute the fact that the Prophet is the door to Allāh’s light, the Prophet’s door is the *asās*, the door of the *asās* is the Imām and the Imām’s door is the *hujjat*, etc.

Q563 It is said in Sūrah-yi Ṭūr verses (52:1-6): “By the Mount and the Book written down on a parchment unrolled, by the Prosperous House, by the roof raised high and by the surging sea.” Please give us the wisdom of these verses.

A563

- (I swear) by the mount of soul and the mount of intellect which are in the personal world and by the written book that is in scattered particles and by the Prosperous House and by the raised roof (*‘arsh*) and by the surging ocean.
- There are countless miracles of the mount of soul and the mount of intellect in the personal world.
- The written book which is based on scattered particles is the

speaking Book as well as the record of deeds of the <sup>‘</sup>*arif*.

- *Baytu'l-ma'mūr*, which is the Prosperous House of Allāh, is also in the personal world and every day seventy thousand angels circumambulate it.
- The roof raised high is the name of the Divine Throne.
- The surging sea is the ocean of knowledge, on which the Divine Throne manifests itself. All of these and countless other miracles continue to take place in the personal world.

Q564 You believe that the light of the sublime Imāmat that had been granted to Ḥaḏrat Ibrāhīm<sup>(e)</sup> by Allāh, the Holy (2:124), did not only manifest in his personality, but was present in his forefathers as well as continuing in his progeny. Please explain how this is possible with some proofs and evidence.

- A564
- Verse (2:124) says: “He (Allāh) said: ‘Verily, I make you an Imām for humankind’”, that is ‘I will make you an Imām and with it I will grant you knowledge of those secrets, which will reveal to you that you were an Imām in the past too and that you will be an Imām in the future as well’. A subtle allusion of this is in the word ‘*nās* (humankind)’ which is used here not in its limited but in an absolute sense.
  - With respect to the light of Imāmat there are two well accepted realities: one is abstract light and the other is embodied light or the light in human attire, because whenever light is mentioned it is an allusion to the abstract light or to the body or attire of the light (*jāmah-yi nūr*). For example in “*Allāhu nūru's-samāwāti wa'l-arḏ* = Allāh is the light of the heavens and the earth”, is mentioned abstract or pure light and in “*Nūrun 'alā nūr* =light upon light” is clearly mentioned the attire or embodied light. Depending on his level of recognition, a *mu'min* will either accept Ḥaḏrat Ibrāhīm<sup>(e)</sup> as an attire of light or the light itself for all time.

Q565 The secrets of Prophethood and Imāmat are hidden in the Qur'ānic story of Ḥaḏrat Ibrāhīm<sup>(e)</sup>. How can lovers (of light) access these?

- A565
- The foremost pre-requisite for this is true obedience and then the most important thing is luminous guidance and help, followed by careful study of the 69 places where the story of Ḥaḏrat Ibrāhīm<sup>(e)</sup> is mentioned in the Qur'ān.
  - This wisdom-filled and blessed story has several magnificent dimensions. One of these is the extremely comprehensive,

meaningful and unique dimension of the progeny of Ḥaẓrat Ibrāhīm<sup>(ع)</sup>, which includes the prayers which he said for his offspring.

- Read religious books related to the story of Ḥaẓrat Ibrāhīm<sup>(ع)</sup> *Khalilullāh* in order to understand its wisdom.

Q566 *Al-ḥamdu li'llāh!* The light of Ḥaẓrat Muḥammad Muṣṭafā<sup>(س)</sup> manifests itself in the personal mirror of every Prophet, so please tell us: Are Muḥammad<sup>(س)</sup> and his progeny the beautiful names of God for this time or not? Are they the straight path and the rope of Allāh or not? Are these blessed personalities the ladder of salvation or not? Are they the Ark of Nūḥ or not?

A566 Absolutely, since it is they who are everything and it is they who are Allāh's great treasures.

Q567 It is said in Sūrah-yi Nisā' verse (4:97): "Verily, as for those whom the angels take (in death) whilst they are wronging themselves. They (the angels) shall ask: 'In what state were you?' They shall reply: 'We were oppressed in the land'. They (the angels) will say: 'Was not Allāh's land spacious enough for you to migrate?'" The exoteric meaning of this verse is clear, but please explain its *ta'wīlī* wisdom to us.

A567

- Allāh's spacious land is the personal world because it encompasses the entire universe and to migrate in it means to enter it by recognising oneself.
- It is also a question of how people oppress themselves. The answer is that they oppress their souls through disobedience. If there is truly [external] oppression, how can it be an obstacle in the path of knowledge and worship, [because oppression leads to suffering and humility which in themselves are a source of knowledge and worship]?

Q568 Verse (14:48) in Sūrah-yi Ibrāhīm says: "On the day when the earth shall be changed into other than the earth, and the heavens (likewise); and they shall come forth before Allāh, the One, the Vanquisher." Which day is referred to here? How will the earth and the heavens change? What is the real secret of Allāh, the One, the Vanquisher (*wāḥidu'l-qahhār*)?

A568 1. This is the day of the individual spiritual resurrection. When the *ʿarīf* observes the personal world, he comes to know that its earth is

completely different from the physical earth. It is spiritual and subtle and correspondingly its heavens too, are spiritual and subtle.

- The meaning of Allāh being the One, the Vanquisher (*wāḥidu 'l-qahhār*) is that in the final stage of the resurrection He makes all human beings one by force, just as initially they were all one in the form of the Single Person.

Q569 In Sūrah-yi Furqān verses (25:45-46) there is the wisdom-filled mention of “*kayfa madda 'z-zill* (how your Lord extends the shadow)”. Please kindly explain its great secrets.

A569 “Have you not seen how your Lord extends the shadow? If He willed He would certainly have made it stationary. Then We have made the sun a guide to it. Then We draw it back to Us by an easy (gradual) contraction.”

Secrets of wisdom: This is first addressed to the Chief of the Prophets<sup>(s)</sup>, then to every Imām and finally to every *‘arif*: Do you not see how your Lord continues to extend and enfold the shadow (which is your spiritual existence) thousands of times at the station of soul and also at the station of intellect. If He wished He could make it a lasting shadow, by which is meant the Imām who is always the Divine shadow. The sun is the guide to it, that is, all the miracles continue to appear because of the light of guidance. The mention of the enfolding of the shadow means that within one resurrection there is the exemplary demonstration of countless resurrections.

Q570 How is Allāh’s shadow possible, since shadows are dark and Allāh transcends darkness?

A570

- The shadow of everything is not dark. Some things have dark shadows and some things have bright ones, for example the sun, moon, stars, fire etc., always have luminous shadows. Read the Divine command in verse 16:81: And Allāh has made for you shadows (physical, spiritual and intellectual) of every creature He has created. That is, there are luminous shadows of the four lights (Universal Intellect, Universal Soul, *nāṭiq* and *asās*) in your personal world.
- Since they are the loci of manifestations of Divine attributes, their luminous shadows are Allāh’s shadow, which in reality is light. [In the personal world] The world of particles is the spiritual shadow of everything as well as its subtle physical shadow.

## Casket of Pearls

### 58

Q571 It is said that Ḥaẓrat Yūsuf<sup>(c)</sup> was the Imām of his time. His entire story is filled with *ta'wili* symbols. Please tell us what wisdoms are hidden in his peerless beauty.

A571

- The foremost wisdom is that, in comparison to his physical beauty, his inner beauty was even more sublime, excellent and everlasting.
- It also contains the indication that all Perfect Men are equal in their inner beauty and other excellences.
- The manifestations of knowledge and wisdom are truly amazing, thus the everlasting beauty of knowledge and wisdom had become embodied in Ḥaẓrat Yūsuf<sup>(c)</sup> by Allāh's command.
- A noble *ḥadis* can be translated as: 'Allāh is the master of inner beauty, He loves inner beauty'. However, no person can be internally beautiful without knowledge.

Q572 In verse 12:87 of Sūrah-yi Yūsuf it is stated that Ḥaẓrat Ya'qūb said: 'O my sons, go and enquire about Yūsuf and his brother (Bin Yamīn), and do not despair of Allāh's mercy (*raḥḥ/rūḥ*). Verily only those who do not believe, despair of Allāh's mercy.' It is said that *raḥḥ/rūḥ* are one word.<sup>9</sup> Thus Ḥaẓrat Imām Yūsuf<sup>(c)</sup> was Allāh's mercy (*raḥmatu'llāh*) as well as His soul (*rūḥu'llāh*) for his time. [It is said that] every Imām possesses these same attributes. What do you think about this?

A572

- This statement is absolutely correct and true. I would only like to add that an Imām with all such attributes is present in every time.
- Although undoubtedly the holy Prophet Muḥammad<sup>(s)</sup> is the universal mercy, nonetheless, the 'Alī<sup>(c)</sup> of the time is not only the door to his knowledge and wisdom but also to all his attributes. This clearly means that Allāh's mercy comes through the Prophet and his mercy comes through the Imām.

Q573 Please explain the *ta'wili* purport of verse (12:100) of Sūrah-yi Yūsuf.

A573

- Yūsuf<sup>(c)</sup> enthroned his spiritual parents on the throne of his personal world and both they and the other *ḥudūd-i din* fell down prostrating to him.



- That is, when Yūsuf<sup>(e)</sup> conquered his personal world, he enthroned the Imām and the *bāb* on its throne. Then the Imām returned it to him, that is, he was given the Imāmat and all the *ḥudūd-i dīn* began to obey him.
- The *ta'wil* of prostration is obedience. Thus, the *ta'wil* of the dream that Ḥaẓrat Yūsuf<sup>(e)</sup> had seen of eleven stars, the sun and the moon prostrating to him is that the eleven *ḥujjats*, the previous Imām and the *bāb* began to obey him.

Q574 Can a spiritual kingdom be established in every personal world? Is this the objective of the greater *jihād*? What is the proof of there being a spiritual kingdom in a human being potentially or actually?

- A574
- Yes, a spiritual kingdom can be established in the *bāṭin* (inner world) of every individual and it is certainly the objective of the greater *jihād* to achieve this.
  - There are countless proofs of the possibility of a great kingdom in human beings.
  - Carefully examine in Sūrah-yi Zāriyāt, verses (51:20-21) which show that like the physical world there are numerous kingdoms in the personal world too. However, they are all one under the True Religion, and the Sovereign of all of them is Allāh, the One, the Vanquisher (*al-wāḥidu'l-qahhār*, 40:16). From this point of view it is correct to say that there is a single great kingdom (*mulkan kabirā*, 76:20) in the paradise of the personal world, under which there are many other kingdoms as well.

Q575 One outcome of two great wisdoms: Allāh had granted the progeny of Ḥaẓrat Ibrāhīm<sup>(e)</sup> the Book, wisdom and a great kingdom (4:54); Allāh has encompassed everything in the *Imām-i mubīn* (36:12). The outcome of these two statements is that: Everything is in the *Imām-i mubīn*, that is, the Book and wisdom as well as a very great kingdom. The Imām is also from the progeny of both Ḥaẓrat Ibrāhīm<sup>(e)</sup> and the progeny of Ḥaẓrat Muḥammad<sup>(e)</sup>. How do we understand this?

A575 This is natural logic, and it is truly amazing, wonderful and revolutionary.

Q576 Yesterday, 10<sup>th</sup> Muḥarram, 1420/27<sup>th</sup> April, 1999 my beloved niece Bībī Gul Andām, the daughter of my sister passed away. She was the mother of our respected Ghulām Qādir Baig. We are therefore asking a

question here for the sake of conveying blessings to the deceased: It is said in Sūrah-yi Wāqī'ah verses (56:88-91): “Then if he (the one who is dead) is one of those who are drawn near (to Allāh), (there is for him) rest, satisfaction and a garden of delight (full of scented flowers and other bounties); and if he is of those of the right hand (he will be told) ‘peace be upon you’ by the people of the right hand.” Please explain to us the wisdom of these verses in detail.

- A576
- For those who are drawn near to Allāh (*muqarrabin*) in paradise there is every kind of wealth of soul and spirituality, every kind of flower and nourishments, which are available only in the form of fragrance through the olfactory faculty, as well as beautiful and attractive gardens which are full of subtle physical, spiritual and intellectual bounties.
  - The above is a brief description of soul and spirituality. You can however, study the complete topic of *muqarrabin* and of the people of the right hand in the Qur’ān.

Q577 How can we know the states of *qiyāmat*, the hereafter and paradise?

- A577
- This can be done by means of the knowledge of certainty, the eye of certainty and the truth of certainty or in other words through recognition.
  - If people were not made responsible to develop their inner eye, it would never have been stated (in the Qur’ān) that certain people are blind.
  - If the personal world had not contained the hereafter and everything, then the recognition of the self would not have been equated to the recognition of Allāh and He would not have described Himself as the treasure of recognition.
  - Spiritual death prior to physical death is extremely necessary so that one can attain the recognition of *qiyāmat*, the hereafter and paradise.

Q578 How can you count the soul of an ordinary male or female *mu'min* among the *muqarrabin*?

- A578
- Since all the creatures are (as though) Allāh’s family,<sup>10</sup> how can any of the followers of the <sup>c</sup>Ali<sup>(o)</sup> of the time be considered ordinary? A dignitary of religion has said: *Buwad zanjir bā zanjir paywand – sar-i zanjir dar dast-i Khudāwand* = each link of the chain is

connected to the other (that is, the chain of *ḥudūd-i dīn*) and its topmost link is in the hand of the Mawlā and the Master. The chain of *ḥudūd-i dīn* is linked to Mawlā in this way and this example is very logical.

- Read *Sūrah-yi Taṭfif* (83) carefully. Although the rank of the *muqarrabīn* is higher than that of the people of the right hand, the record of deeds of both is in the *Kitāb-i marqūm*, which is in *‘Illiyīn*. The only difference is that the *muqarrabīn* can see their records of deeds even today.

Q579 You have written a book on soul entitled “*What is Soul?*” Are you satisfied with this book? Is it written in the light of the guidance of the *ḥadīṣ ‘Man ‘arafa’*? Does it contain the recognition of the personal world? Does the personal world contain the greatest treasure of recognition?

- A579
- God willing, I am very satisfied with this book.
  - Yes, this work has been done in the light of the above luminous guidance.
  - Yes, there is the recognition of the personal world in the book.
  - Certainly, the personal world contains the greatest treasure of recognition.
  - According to me the book “*What is Soul?*” is so important that people should do research on it because the miracles of soul are explained in it.

Q580 Many people come to my imagination and ask questions of various types. On one occasion I was asked: Will there be every type of flower in paradise? Does one await the coming of spring there too? In which words are flowers mentioned or alluded to in the wise Qur’ān?

- A580
- Paradise itself is, in reality, the garden of every type of original and subtle flower.
  - Since paradise is the world of command no time is required for the manifestation of any bounty there.
  - Wherever in the Qur’ān the word ‘*jannat*’ or its synonym is mentioned, flowers and fruits are certainly mentioned too. Thus the word ‘*jannat*’ (Garden) is the most comprehensive word to imply these meanings.
  - Flowers are also mentioned in those verses which are related to the visual bounties of paradise.

## Casket of Pearls

### 59

Q581 If it is possible to have every type of visual bounty in paradise, why should it then not be possible to have every type of aural bounty too? [Or] to be more specific: Is there music in paradise or not?

A581 My view is that music as an aural bounty is always there in paradise. There are numerous proofs in support of this. However here we will be brief and furnish only a small selection of Qur'ānic proofs. According to verses (16:31; 25:16; 39:34; 42:22; 50:35), every bounty which the people of paradise desire (*yashā'ūn*) is present there. Can there be any reason for not desiring music in paradise? Can there also be any danger from the carnal soul or satan in paradise? No, never!

Q582 As mentioned above, the bounties of paradise are according to the desires of its people. Since some people there may wish to witness the recital of Psalms with music and the miracle of the melodious voice of Ḥaẓrat Dāwūd<sup>(c)</sup>, will this bounty be possible or not in paradise?

A582

- No bounty is impossible in paradise. There it will be possible to see every Prophet with all his miracles.
- A great majority of people in paradise will have undergone resurrection unconsciously. Such people will be made to hear a milder version of *ṣūr-i Isrāfil* for the sake of recognition, at which time they will realise whether there is music in the *ṣūr* or not! They will also come to know whether there is music or not in paradise!

Q583 In view of the law of treasures (15:21) in Sūrah-yi Ḥijr, every wise person will accept that like all other things, music is also revealed from the Divine treasures. Furthermore, all of Allāh's treasures are in paradise. If this is correct, please verify it and if it is against the wisdom of the Qur'ān, please tell us.

A583

- This statement is so well-grounded and clear that it has no example.
- From among all the worldly bounties music is the only bounty which can prove to be most beneficial for Allāh's lovers. We should reflect on why Ḥaẓrat Dāwūd<sup>(c)</sup> needed to use musical instruments to recite the Psalms (*Zabūr*) despite his unique, melodious voice. Is this not a practical example for everybody?

Q584 It is stated in Sūrah-yi Sabā verse (34:13): “O family of Dāwūd, act gratefully’. Very few of My servants are grateful.” What is the *ta’wīl* wisdom of this?

A584

- Among the family of Ḥaẓrat Dāwūd<sup>(c)</sup> the first and the foremost was Ḥaẓrat Sulaymān<sup>(c)</sup>, who was an Imām. He was commanded by Allāh to grant spirituality, knowledge and wisdom step by step to the *mu’mins* of the first rank. This is the practical gratitude of the Imāms.
- Showing gratitude is of two kinds: Verbal and practical. Those who perform verbal gratitude are in great numbers, whereas those who are practically grateful are very few indeed.

Q585 In Sūrah-yi Baqarah verse (2:56) it is said: “Then We raised you up after your death, so that you may haply give thanks.” Who is addressed in this? Which death is this? Is this verbal or practical thanks?

A585

- Those who are addressed here are the *hujjats* of Banī Isrā’īl. This death is not physical rather it is spiritual, that is, merging in the Imām, in which there are great treasures of knowledge and recognition. This is why they have been given the guidance to show practical thanks.
- It is my experience and complete certainty that there are many such words in whose final meanings there is the mention of knowledge and recognition. For instance there is the word ‘*shukr*’ (thanks), the first meaning of which is appreciation of the Benefactor’s (*mun’im*) bounty, the second meaning being gratitude for the real Benefactor’s bounty and the third meaning being to give knowledge as practical gratitude for the True Benefactor’s real bounty, that is, knowledge and recognition. This type of gratitude to Allāh is shown only by the Prophets and Imāms.

Q586 In Sūrah-yi Naḥl verses (16:120-121) it is said: “Verily Ibrāhīm was a community (*ummat*), devoutly obedient to Allāh, upright, and he was not of the polytheists. He was grateful for Allāh’s bounties. Allāh chose him and guided him to the right path.” Please explain how Ḥaẓrat Ibrāhīm<sup>(c)</sup> was a complete community in his own person? And his other attributes?

A586

- This example relates to every Prophet and every Imām in whom all people merge through the resurrection, and [as a result] he becomes the Single Soul, that is, a complete community.

- Real obedience (*qunūt*) means that the Single Soul makes people merge in God.
- Upright means that in the state of annihilation, he is overpowered by Divine love.
- He was not of the polytheists means that the *‘arīf* is merged in Allāh and is a monotheist.
- Gratitude for Allāh’s bounties means that the Prophet and the Imām enrich people with the spiritual bounties of Allāh.
- Allāh chose Ḥaẓrat Ibrāhīm<sup>(c)</sup> for Imāmat and made him the guide on the straight path.

Q587 It is stated in Sūrah-yi Banī Isrā’īl verse (17:3): “O you, the offspring (spiritual particles) of those whom We bore (in the ark) with Nūḥ; verily he (Nūḥ) was a grateful servant.” What *ta’wīlī* wisdom is in this sacred teaching?

- A587
- Just as God enfolds the universe He also enfolds the verses.
  - Thus, this verse, in fact all the verses are enfolded in verse (11:7) of Sūrah-yi Hūd: “And He it is Who created the heavens and the earth (of the personal world) in six days – and His throne manifested on the water (of knowledge) – that He may try you, which of you is best in (knowledge) and action”.
  - A great secret amongst the secrets of the Qur’ān is in the word “*zurriyyat*”, whose special meaning is ‘spiritual particles’. Thus, the luminous dream of the “laden ark” (36:41) is such that there is only a Single Person in the ark and the rest are as his “*zurriyyat*” or spiritual particles which are invisible.
  - This same person is Allāh’s throne on the ocean of knowledge mentioned above.
  - Ḥaẓrat Nūḥ<sup>(c)</sup> represents all the Prophets and Imāms in this extremely important example of knowledge and recognition.

Q588 Verse (48:10) of Sūrah-yi Faṭḥ says: “Verily (O Prophet) those who give *bay‘at* (oath of allegiance) to you indeed give *bay‘at* to Allāh; Allāh’s hand is above their hands.” According to the law of this verse, it was as if the companions of the Prophet had attained the supreme bliss of giving *bay‘at* to Allāh Himself and this action was the covenant of religious obedience to Him. However, a very important and necessary question is that when the Seal of Prophets, Ḥaẓrat Muḥammad<sup>(s)</sup> passed away, who received the great rank of representing Allāh’s *bay‘at*?

A588 According to the verses of the wise Qur’ān and the true *Aḥādīs* the reality is brighter than the sun that it was the exalted Imām ‘Alī<sup>(c)</sup> who was appointed by Allāh and His Prophet.

Q589 According to a *ḥadiṣ* the Prophet was asked: “O the Prophet of Allāh! We have come to know how to greet you, but how should we send *ṣalawāt* (sing. *ṣalāt* = blessing) upon you?” The Prophet replied: Recite thus *Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā ‘ālī Muḥammadin kamā ṣallayta ‘alā Ibrāhīma wa ‘alā ‘ālī Ibrāhīm. Innaka ḥamidun majid. Allāhumma bārik ‘alā Muḥammadin wa ‘alā ‘ālī Muḥammadin kamā bārakta ‘alā Ibrāhīma wa ‘alā ‘ālī Ibrāhīm. Innaka ḥamidun majid.*<sup>11</sup> You have previously explained the various wisdoms of the *ṣalawāt*, could you please tell us a particular *ta’wil* here.

A589

- *Ṣalawāt* refers to the luminous and spiritual rain, that is, the rain of mercy and knowledge, which pours from the presence of Allāh.
- Allāh and His angels send *ṣalawāt* on Muḥammad<sup>(s)</sup> and his progeny in the way commanded by Allāh and the angels pour it on the holy Prophet and his progeny just as they did on Prophet Ibrāhīm<sup>(c)</sup> and his progeny, and they in turn continue to send it on the people of faith.

Q590 Since Ḥaḏrat Muḥammad<sup>(s)</sup> is the Chief of the Prophets, what is the secret in equating him with Ḥaḏrat Ibrāhīm<sup>(c)</sup> in sending the heavenly *ṣalawāt*?

A590

- There can be many more secrets in this, however one great secret is that in the example of Ḥaḏrat Ibrāhīm<sup>(c)</sup>’s progeny there is an allusion to all the Qur’ānic virtues of Ḥaḏrat Muḥammad<sup>(s)</sup>’s progeny.
- Another reason is that the biggest problem for people is the recognition of Ḥaḏrat Muḥammad<sup>(s)</sup>’s progeny;
- Despite the fact that from beginning to end the holy Qur’ān is full of the beautiful mention of the Imāms from Ḥaḏrat Muḥammad<sup>(s)</sup>’s progeny and this reality is described in many different types of examples.
- Amongst these examples one is *ṣalawāt*, which in reality is mercy and knowledge. Mercy comes from the fountainhead of the Universal Soul and knowledge comes from the treasure of the Universal Intellect.
- The holy Qur’ān says in Sūrah-yi al-Mu’min verse (40:7): “O Our Lord, You encompass everything in mercy and knowledge.”

# Casket of Pearls

## 60

Q591 It is common knowledge that in paradise there is no farming, business or factory work or any such physical toil. Therefore please tell us what kind of activities will there be in paradise, which will give that real happiness of construction and progress?

A591 • The wisdom-filled answer to this question is in the four verses of Sūrah-yi Yā Sīn, (36:55-58): “Verily, on that day the inmates of the garden (paradise) shall have joy and comfort in whatever (spiritual and intellectual work) they do; they and their spouses (students), in pleasant shades (Sacred Sanctuary), reclining on raised couches; for them therein shall be (fresh spiritual and intellectual) fruits, and for them shall be whatever they wish for. ‘Peace’ shall be the greeting from the Lord, the most merciful (that is, the greatest bounty of paradise in which there is the guarantee of peace is the *Kalimah-yi Kun* = the Word Be).”

Q592 Since this statement is extremely necessary and revolutionary, would you kindly elaborate further on it.

A592 • Matrimonial life is very important in the faith of Islām and there is great wisdom in *nikāh* or marriage, the *ta’wil* of which is spiritual marriage, that is, the law of teaching and learning.

- Thus the greatest joy of paradise is in giving knowledge and receiving knowledge. The spouses and *hūr*s of paradise represent its students of knowledge.
- Reflect carefully on the verses above – the centred and focussed model of paradise is the Sacred Sanctuary whose secrets are the most amazing and marvellous.
- The spouses, i.e., the students of the people of paradise are in four ranks: physical, subtly physical (as in *jinn* and *pari*), spiritual and intellectual.

Q593 It is said in Sūrah-yi Ḥadīd verse (57:3): “He is the first and He is the last, the manifest and the hidden and He has knowledge of everything.” What is the *ta’wil* of these four names?



- A593
- These holy names of Allāh are the Universal Intellect, Universal Soul, *nāṭiq* and *asās*. These four living and great treasures of Allāh are also His exalted names and loci of manifestation.
  - Allāh’s beautiful names are *par excellence* luminous, living and speaking as well as intellectual and wise. By recognising these supreme names of Allāh the people of faith can attain countless benefits.
- Q594 It is said in Sūrah-yi Ḥijr verse (15:9): “Verily, We have sent down the reminder (Qur’ān), and We will certainly be its guardian.” Please explain the wisdom of this verse. How is He its guardian?
- A594
- A little further along in this very Sūrah, is the law of treasures (15:21), which is that Allāh has treasures of everything. Thus the Qur’ān too, is sent down from the Divine treasures and those never ending Qur’ānic treasures are:
  - *Kalimah-yi Kun*, *Qalam* (Angel/Universal Intellect), *Lawh* (Angel/Universal Soul), *Isrāfil*, *Mikā’il*, *Jibrā’il*, *nāṭiq*, *asās*, *Imām-i mubīn* and the Qur’ān, which is guarded in these treasures.
- Q595 The translation of the verse following the Verse of Lamp (24:35) is: “(This lamp is lit) in houses which Allāh has permitted to be exalted, and His name to be remembered therein. He is glorified therein in the mornings and evenings.” Where does one find such houses? Which exalted people’s houses are being praised here?
- A595
- The lamp of Allāh’s light is lit in the house of the personal world of every Prophet, every Imām and every *‘arif*.
  - In the beginning this house is on the earth and then later, by Allāh’s command, it is elevated to the Sacred Sanctuary, where it becomes Allāh’s house or the Ka’bah of *bāṭin* in which countless miracles continue to take place.
- Q596 It is said in Sūrah-yi Yūnus verse (10:87): “And We revealed to Mūsā and his brother (Hārūn): ‘Provide houses for your people in Egypt, and make your houses *qiblah* (places of worship) and establish prayer [in them], and give glad tidings to the believers’.” What *ta’wili* secrets are there in this statement?
- A596 Its secrets are the same as those mentioned above. ‘*Miṣr*’ (Egypt) is one of the names of the personal world. Therefore Allāh commanded Mūsā<sup>(c)</sup> and Hārūn<sup>(c)</sup> to build certain houses for their community in the

personal world and through knowledge, *‘ibādat* and personal resurrection to elevate them to the Sacred Sanctuary in order to make them Allāh’s houses and the *bāṭini qiblah*. They were also told to give glad tidings to the people of faith so that they too could progress like the higher *ḥudūd*. If for some reason they are unable to make satisfactory progress there is no need for despondency because the souls of the believers are always with the *Imām-i mubīn*.

Q597 You said that ‘*Miṣr*’ is one of the names of the personal world and this beautiful word occurs in five places of the holy Qur’ān (10:87; 12:21; 12:99; 43:51; 2:61). Could you please expound on its *ta’wil* actually being the personal world?

A597

- The *ta’wil* of ‘*Miṣr*’ in verse 10:87 has been given above.
- *Al-Miṣr*: Every city (that is bound by a wall) is called by this name.<sup>12</sup> The original story of Ḥaḏrat Yūsuf<sup>(c)</sup> also occurred in the personal world (12:21), and to enter ‘*Miṣr*’ means to enter the personal world (12:99).
- The Pharaoh had claimed that he was the king of the personal world (43:51). “*Ihbiṭū miṣrā*” = descend all of you from the Sacred Sanctuary to the earth of the personal world (2:61). This is a brief *ta’wil* of the word ‘*Miṣr*’.

Q598 Ḥaḏrat Maryam<sup>(c)</sup> was neither a Prophet nor an Imām, however her story in the great Qur’ān is full of extremely sublime and amazing miracles. Please tell us the wisdom in this.

A598

- Whilst it is true that Ḥaḏrat Maryam<sup>(c)</sup> did not have any rank of Prophethood or Imāmat, she was certainly a ‘*ṣiddiqah*’ (a woman who verifies the *ta’wil* of the *tanzil*, 5:75).
- She may be referred to as a *ḥujjat* or an *‘arifah*, but remember the key point that Allāh’s *ḥujjat* is the Prophet and his *ḥujjat* is the Imām. Ḥaḏrat Maryam<sup>(c)</sup> was the Imām’s *ḥujjat*.

Q599 What was the difference between the soul that Allāh had breathed into Ḥaḏrat Maryam<sup>(c)</sup> (21:91; 66:12) and the soul or an angel He had sent to her after that on another occasion (19:17)? What was the difference between the two souls? Was it the same soul? What is his name?

A599

- He was a soul as well as an angel and therefore he was the same person. When that soul or angel came near Ḥaḏrat Maryam<sup>(c)</sup> by Allāh’s command, he manifested in the form of a subtle human

being (*jussah-yi ibdā' iyyah*).

- He is a sacred and elevated soul, therefore Allāh has called him “*rūhinā*” (Our Spirit). He is a miraculous and *qiyāmatī* soul, that is the soul of the Perfect Man and Jibrā’īl.
- He is a soul which is nothing but light. It is possible that some people may think that he is only one soul, whereas under this Divine Soul all souls gather together.

Q600 Please indicate an exhortation from among the many counsels of the holy Qur’an, in the light of which the parents of their beloved children can understand their obligations, and can work hard for their children’s ethical and spiritual progress.

- A600
- Sūrah-yi Taḥrīm verse (66:6) says: “O you who believe, save yourselves and your families from the fire whose fuel shall be men and stones.”
  - It is clear from this command of the Qur’ān, that Allāh has charged the believers with the responsibility of saving not only their own souls but also the souls of their family members from the fire of ignorance.
  - It is said in a noble *ḥadis*: “Every child is born according to nature (Islām), but it is (mostly) parents who make it a Jew or Christian or Magus (fire-worshipper).”<sup>13</sup> This means that a great majority of parents in the world take their naturally born Muslim children far away from the true religion.

# Casket of Pearls

## 61

Q601 Please tell us which noble verse is being explained in the *ḥadīṣ* mentioned in the previous question.

- A601
- Let us search in the great Qur’ān with love for the light of Islām, where we find the Verse of *Fiṭrat* (Nature) in Sūrah-yi Rūm (30:30) as follows: “Allāh’s religion of nature (or law) is that according to which He has created people. There is no change in the creation of Allāh.”
  - In the light of the above-mentioned *ḥadīṣ* we learn that the *fiṭrat* mentioned in verse (30:30) is the eternal (*qadīm*) name of the religion of Islām and religion is described as *fiṭrat* or nature because it accords exactly with the law of nature.

Q602 The portion at the beginning of the Verse of *fiṭrat* (30:30) is: “So set your face towards the true religion.” Please explain what seems to be a great secret in this.

- A602
- Its *ta’wīlī* gist is: ‘O beloved Prophet, transform your spiritual face into the Divine Image (*ṣūrat-i Raḥmān*) for the sake of the true religion (*dīn-i ḥanīf*). (see the *ḥadīṣ*: *Man ra’ānī faqad ra’a’l-ḥaqq* = He who saw me saw Allāh).<sup>14</sup>

Q603 Are the four books, namely the silent book, the speaking book, the book of the personal world and the book of the universe, always separate or is there a time when they can also become one book?

- A603
- Allāh has kept every book and everything encompassed and enumerated in the *Imām-i mubīn* (36:12) for the people of recognition. Every ‘*arīf* sees and recognises the exceptionally sublime rank of the Imām of his time with his spiritual eyes in his personal world.
  - If you have studied the ever-reaching and ever-pervading glory of the topic of *qiyāmat* in the wise Qur’ān you will have realised that every verse mentions some dimension of it and you will need to ask where the centre of such an encompassing *qiyāmat* is? That centre is the Imām<sup>(c)</sup> himself (17:71).

Q604 You had at one time started to explain the subject of the two *mu’mins*

(*mu'minayn*) and the two unbelievers (*kāfirayn*), but for some reason perhaps this explanation was not completed. Could you please reveal that secret in this wisdom-filled book?

A604 • God willing! You must have read or heard that there are two companions in the personal world, an angel and a *jinn*. Amongst these two the chain of renewal continues such that two *mu'mins* and two unbelievers continually come and go into the angel and the *jinn* respectively, so that they can be called two or four or more.

Q605 Are these two angels also Hārūt and Mārūt (2:102)? Are they also Munkar and Nakīr? Are they also those angels who record the deeds of human beings (82:10-11)?

A605 Yes, they are Hārūt and Mārūt, as well as Munkar and Nakīr and they are also the recorders of deeds. They are also the four angels of the personal world because whatever is in the universe and in the world of religion is also in the personal world (51:20-21).

Q606 It is said in Sūrah-yi Ḥadīd verse (57:12) and in Sūrah-yi Taḥrīm verse (66:8): “On that day the light of *mu'min* men and *mu'min* women will run in front and on their right sides.” What is the reason for the running of the light? Why is it in front and on their right sides?

A606 • This wonderful and wisdom-filled description concerns the Sacred Sanctuary, where the *mu'min* men and *mu'min* women of the time gather in the Imām<sup>(e)</sup> of the time and their light continues to run in front and on their right sides in the form of a circle. There are countless wisdom-filled allusions in this.

- This is the example of the eternal and sempiternal life, which is on the great circle. This is an example of the fact that everything rotates on a circle (36:40).
- Here the running of the light is not in the sense of the speed of lightning, rather it is in the sense of gathering the events of thousands, hundreds of thousands and millions of years in a very short space of time.

Q607 It is said in Sūrah-yi Ibrāhīm verse (14:19): “If He so wills, He can take you away and bring a new creation (**in your place**).” Please explain the *ta'wili* wisdom of how this happens.

A607 • Here it is sufficient to explain just the new creation (*khalq-i jadid*). Its meaning can never be that all the people of the world die and that

they are replaced by others like them, rather it means that by Allāh’s command the age of the dense body has to come to an end and the time of the subtle body has to come. The subtle body is called the new creation (*khalq-i jadīd*), because like the flame of a lamp, there is a continual renewal in this luminous body at every moment. Therefore there is no notion of ‘old’ in it.

- *Jinns*, that is, male and female *paris*, angels and the creatures of paradise are all subtle.

Q608 It is said at the end of Sūrah-yi Ḥijr in verse (15:99): “*Wa<sup>‘</sup>bud rabbaka hattā ya’<sup>‘</sup>tiyaka’l-yaqīn*”. There is a problem in the translation of this noble verse, therefore could you kindly translate and explain it to us?

- A608
- Translation: “And until you attain certainty (recognition), continue to worship your Lord.”
  - The objective of worship is recognition and *didār*, which is in the form of the truth of certainty and merging in Allāh. This is why it is emphasised that the standard or ultimate end of worship is recognition and *didār*, not physical death.

Q609 Knowledge of certainty and the eye of certainty are mentioned in Sūrah-yi Takāsur (102:5, 7) and the truth of certainty is mentioned in Sūrah-yi Wāqī<sup>‘</sup>ah (56:95) and Sūrah-yi Ḥāqqah (69:51). Please tell us something about these three stages of certainty.

- A609
- That knowledge which is certain, real and spiritual, and is free from and above doubts and uncertainties is called the knowledge of certainty.
  - That knowledge, recognition and certainty which is attained by the inner eye, is the eye of certainty.
  - The treasure of secrets which is [attained] after *didār* and merging in Allāh in the Sacred Sanctuary is the truth of certainty.

Q610 Please explain the wisdom of the way the truth of certainty is mentioned at the end of Sūrah-yi Wāqī<sup>‘</sup>ah (56:95) and Sūrah-yi Ḥāqqah (69:51).

- A610
- In both Sūrahs after describing the states and events of spirituality, *qiyāmat* and the hereafter, they finally conclude that the living luminous mirror of all these is the rank of the truth of certainty, which can be seen only by the <sup>‘</sup>*arīfs*. The law is that every *mu’min* can be a *sālik* and every *sālik* can become an <sup>‘</sup>*arīf*.

## Casket of Pearls

### 62

Q611 In the chapter *Hā Qāf Qāf* of the book *Mufradātu 'l-Qur 'ān* it is stated that the holy Prophet had said to a companion: 'Each and every real thing (*haqq*) has a meaning (truth), so what is the meaning of your faith, that is, how do you know that the thing you claim is true?' Is this noble *ḥadīṣ* not a universal law of its own kind? According to this law can we say that the Qur'ān is true and it too has a meaning? Does this not clearly indicate that just as there is a *sharī'at* and a *ṭarīqat* in Islām (5:48), similarly there must also be a *ḥaqīqat* and a *ma'rifat*?

- A611
- Indeed this is a powerful universal law.
  - Certainly, the wise Qur'ān has a *ḥaqīqat* too and that is its esoteric wisdom.
  - Yes, in Islām there are four stages to reach Allāh: *sharī'at*, *ṭarīqat*, *ḥaqīqat* and *ma'rifat*.

Q612 Is there a mention of ranks in the Qur'ān? If so, from which aspect?

- A612
- You can see that the wise Qur'ān mentions ranks in many different ways. The first example is *sābiqū* (race one another, 57:21) and *sāri'ū* (vie one with another, 3:133) that is, Allāh commanded: Compete with each other in [acquiring] knowledge and [performing] good deeds and do it with speed. It is obvious that this will create ranks.
  - The second example is the *ṣirāt-i mustaqīm* (true path), on which the travellers going towards Allāh will be in ranks, some ahead and some behind. Since people cannot all walk abreast all the time, inevitably there will be ranks depending on their level of knowledge and deeds.
  - The different stages in Islām are based on faith, knowledge and action.
  - There is also a wisdom-filled topic of ranks in the wise Qur'ān.
  - The clearest example of ranks in Islām and the Qur'ān is that of the ladder, that is the *mī'rāj* (spiritual ascent) of the holy Prophet, because he had reached the Divine presence stage by stage in his spirituality and luminosity.

Q613 Is *mi<sup>ʿ</sup>rāj* the name of the holy Prophet’s spiritual journey and ascent or is it the name of some special place in the higher world? Where had the miracles of *mi<sup>ʿ</sup>rāj* taken place? In the physical heaven, or in the heaven of the personal world?

A613

- The word *mi<sup>ʿ</sup>rāj* means a ladder, which is an example of the spiritual ascent of Allāh’s Prophet.
- The miracles of the noble Prophet’s *mi<sup>ʿ</sup>rāj* are preserved in the Sacred Sanctuary.

Q614 Would you kindly explain some of the secrets of Divine favours from the magnificent and wisdom-filled verse (6:122) of Sūrah-yi An<sup>ʿ</sup>ām: “Is he who was dead, then We raised him to life (in the Holy Spirit) and made for him a light by which he walks among the people.”

A614 Every person usually walks among other people but in this instance it is with reference to the *ʿarīfs*. They recognise the soul and in their personal world they walk among the representative souls of people.

Q615 Refer to Sūrah-yi Naml (27:62): ‘Who is He who answers the distressed when he calls to Him, and removes the distress? And who is He who makes you the vicegerents (*khulafāʾ*) in the earth?’ The allusion of this heavenly teaching and its law is truly amazing. Please explain its wisdom to us.

A615

- The people of faith experience trials and tribulations in order that they continue to pray, supplicate and do *giryah-ū zāri*, so that Allāh, the Holy can hear and accept their humble supplications and remove their difficulties.
- In this way Allāh has the power to bestow the vicegerency and kingdom of the personal world on His special slaves both now and in the future.

Q616 Please give us the detailed *taʿwīl* of Sūrah-yi ʿAṣr (103:1-3).

A616

- “By the time, verily man is in loss, save those who believe (in a true sense) and do good deeds (with knowledge), and exhort one another to truth and exhort one another to patience.”
- ʿAṣr means to squeeze fruit and other things. There are many examples of the Imām<sup>(c)</sup> of the time, amongst which one is that he is the essence of both time and the people of the time.
- Thus, Allāh swears by the Imām<sup>(c)</sup> of the time and indicates that the



greatest loss of human beings is that they do not recognise the Imām of their time<sup>(c)</sup>.

Q617 A noble *ḥadīṣ* says: ‘You should die [the death of the carnal soul] before you die [physically]’.<sup>15</sup> Is this command also mentioned in the wise Qur’ān?

A617 Many verses of the Qur’ān refer to this command, for example in (2:54) it is said: ‘Turn to your Creator in repentance (because you have wronged yourselves by taking a calf as your God) and slay yourselves (by strenuous spiritual exercise)’. This *ḥadīṣ* is absolutely the correct exegesis of this verse, because the real trial of the calf is in a spiritual sense. It is necessary to have perfect spiritual exercise and knowledge and recognition in order to save oneself from it [worshipping the calf, i.e., the *nafs*] and progress beyond. Reflect carefully also on the verse of Sūrah-yi Nisā’ (4:66).

Q618 Sūrah-yi Āl-i ‘Imrān (3:33) states that Allāh chose the Prophets and Imāms from amongst all the people. In the following verse (3:34) their offspring are mentioned: “Offspring one of the other”. What is the real meaning of this?

A618 • Gist of the first verse: Allāh chose Ādam<sup>(c)</sup>, Nūḥ<sup>(c)</sup>, Ibrāhīm<sup>(c)</sup>, ‘Imrān<sup>(c)</sup> and their families above all His creatures. Gist of the second verse: They are a luminous chain of progeny by being offspring one of the other; Allāh is All-hearing and All-knowing.  
• This pure chain is also Allāh’s rope and the *ṣirāṭ-i mustaqīm*.

Q619 How can we attain more realities and recognitions of the chain of the progeny of Ibrāhīm<sup>(c)</sup>?

A619 • There are many verses in the Qur’ān which describe the attributes of Ḥaẓrat Ibrāhīm<sup>(c)</sup>’s progeny, but here we will refer only to one key verse, by which the doors of three great treasures can be opened.  
• ‘We have given Ibrāhīm’s progeny the book and wisdom and We gave them the great kingdom’ (4:54).  
• The progeny of Ibrāhīm<sup>(c)</sup> subsequent to the coming of the holy Prophet Muḥammad<sup>(s)</sup> is known as the progeny of Muḥammad<sup>(s)</sup>, and they are the true Imāms. It is to them that Allāh has granted the inheritance of the heavenly book (Qur’ān), esoteric wisdom and the great spiritual sovereignty.

Q620 It is said that neither the command of ‘*Kun* (Be)’ of Allāh, nor His work, nor His promise are new. In fact everything of Allāh continues to exist forever. Is there a mention of these realities in the Qur’ān?

- A620
- Yes indeed, it is mentioned in the wise Qur’ān. See for yourself in the seven verses in which the word ‘*maf’ūlā* (=done)’ is mentioned (4:47; 8:42; 8:44; 17:5; 17:108; 33:37; 73:18).
  - Allāh is eternal, His attributes too are eternal and every work of His is eternal, but He can make the old work new by the process of renewal (*tajaddud*).
  - Eternal (*qadim*) means that which is without beginning or an end.

## Casket of Pearls

### 63

Q621 You have analysed the *giryah-ū zāri* of one of your very dear students and officers and have said that there are approximately twenty meanings hidden in supplication done with ardent love and humility. Our question is why are there so many virtues in *giryah-ū zāri*?

A621

- The truth is that no matter how much you praise *giryah-ū zāri* it will never be enough, because it is the centre of all ethical virtues, as well as the opening of the door to spirituality.
- Hidden in it is the secret of the spiritual progress of Allāh’s friends.
- Alas, if only people had understood its benefits! Alas if only we could easily do *giryah-ū zāri*!

Q622 These questions are with reference to Sūrah-yi Balad verses (90:11-16): What is the meaning of crossing the steep ravine (*‘aqabah*)? How can one free someone from slavery? What is the *ta’wil* of hunger (*masghabah*)? Who is the orphan near of kin? Who is the wretched beggar?

A622

- To cross the steep ravine (*‘aqabah*) means to succeed in the inner or spiritual struggle (*jihād-i bāṭin*).
- To free a slave means to first and foremost free oneself from the slavery of the carnal soul, and to attain the abundant treasure of knowledge and recognition.
- Hunger implies the famine of knowledge.
- To feed an orphan near of kin during the famine means to organise a feast of knowledge for the followers of the unique Imām<sup>(6)</sup> of the time.
- To feed a wretched beggar means to spread knowledge amongst the circle of *da’wat* of the *hujjat* or *pīr*.

Q623 It is said in Sūrah-yi Kahf verse (18:82): “And as for the wall, it belongs to two orphan boys in the city and underneath it is a treasure for them, and their father was a righteous person, so your Lord willed that they should attain their maturity and take out their treasure as a mercy from your Lord”. What are the *ta’wilī* secrets in this?

- A623
- The personal world is based on the example of the world of religion and in it there is everything, including two subtle luminous children. They are like the potential *Imām-i mustaqarr* and the *Imām-i mustawda<sup>c</sup>*.
  - It is akin to Ḥaẓrat Ismā<sup>c</sup>īl<sup>(e)</sup> and Ḥaẓrat Ishāq<sup>(e)</sup> being in the world of religion. It appears that the secrets of Imāmat are amazing and wondrous.
  - The wall beneath which the treasure was hidden is also certainly mentioned in Sūrah-yi Ḥadīd (57:13). It is the wall that separates the outer (*ẓāhir*) from the inner (*bāṭin*).

Q624 Without a doubt the Divine light is present in the pure and sacred personality of the exalted Imām<sup>(e)</sup>. However, what types of miracles does he possess?

- A624
- Many people compare his light to the physical light, but the original light is a great angel, who encompasses the universe and is also confined in the *Imām-i mubīn*.
  - What we refer to as Allāh's light, can also be called Allāh's Spirit, and can also be accepted as an angel, so that there will be ease in understanding the wisdom of the Qur'ān.
  - The Imām is in the west and you are in the east and despite knowledge and good deeds, affection and love there are difficulties nonetheless. In such circumstances, it would not be a surprise if the Imām<sup>(e)</sup> from the progeny of Muḥammad<sup>(s)</sup> graces you with his presence.

Q625 Is the *ibda<sup>c</sup>i* body (*jussah-yi ibda<sup>c</sup>iyah*) or Yūsuf<sup>(e)</sup>'s shirt in reality an angel? Are the *sarābil* (miraculous shirts, 16:81) angels too? Are Ḥaẓrat Dāwūd<sup>(e)</sup>'s mail coats also angels?

- A625
- Yes, the *ibda<sup>c</sup>i* body and Yūsuf<sup>(e)</sup>'s shirt are the same light and angel mentioned above.
  - Ḥaẓrat Dāwūd<sup>(e)</sup>'s mail coats are also an example. In reality such angels came into existence from his light and were fighting in the spiritual battle as additional souls on behalf of the *mu'mins* of the first rank.

Q626 What is the difference between a subtle human being, a *jinn (pari)*, an angel and the *ibda<sup>c</sup>i* body?

- A626
- These are all the same one creature, but its many names are a trial for the people.
  - How can those people who are not struggling for the knowledge of certainty, the eye of certainty and the truth of certainty, enter into the treasure of wonders and marvels of the *Imām-i mubīn*? I would ask those fortunate followers of the exalted Imām who are his lovers, why do they not meet him first in the garden of the knowledge of certainty?

Q627 By the blessing of the holy Lord you have many young hands which are rendering exemplary service of knowledge and you have many helpers, supporters and friends in knowledge both in the east and the west. Are you extremely happy with them? What is the name of your latest book?

- A627
- *Al-ḥamdu li'llāh!* Not only am I extremely happy with them but with great happiness I want to sacrifice myself for all my <sup>°</sup>*azizān*, rather I am already sacrificed for them.
  - God willing, I am completing the writing of one precious book called “*Caskets of Pearls*”. Further it is also among the Lord’s favours that *Firishtah-yi Qalam*’s book, “*Seven Oceans of Luminosity*” is being publicised.
  - The editing of this dear book will be done by Dr. Faquir Muhammad Hunzai and it will greatly enhance the book’s beauties.

Q628 When do the stormy miracles of the personal world begin? At which stage does the demonstration of the subjugation of the universe occur? Subjugation means victory, therefore when the entire universe is subjugated, does the personal world encompass the universe?

- A628
- The beginning of resurrection (*qiyāmat*) is also the beginning of the stormy miracles.
  - The great miracle of the subjugation of the universe continues to happen in the stage of <sup>°</sup>*Izrā’īl*.
  - Perhaps this is the secret since, by Allāh’s command, the angels spread the personal world continuously in the universe and in this way they enfold the universe again and again in the personal world. There is the possibility of innumerable wisdoms in this.

Q629 What is the inner (*bāṭinī*) wisdom in the two verses, that is, *Sūrah-yi Āl-i Imrān* (3:139) and *Sūrah-yi Muḥammad* (47:35)?

- A629 • As indicated in the first verse, in their *bāṭini* wisdom there is the command of the greater *jihād*: “And do not lose heart and do not grieve, for you shall have the upper hand if you are (true) believers”.  
 • “Do not lose heart” (*wa lā tahinū*) suggests that this is about *jihād*. Thus, the *bāṭini* wisdom of both these verses is related to the greater *jihād*, because for true believers victory is in the *bāṭin*.
- Q630 In Sūrah-yi Baqarah (2:36, 38) and Sūrah-yi A<sup>c</sup>rāf (7:24) in the story of Ādam<sup>(c)</sup>, there is a command to ‘go down all of you’ (*ihbiṭū*), although apparently only Ādam<sup>(c)</sup> and Ḥawwā<sup>(c)</sup> had been exiled from paradise. What is the reason for using the plural form of the verb in these verses?
- A630 • The reason for this is certainly that there were many Ādams who had many people with them and, who were all sent down from Firdaws (paradise).  
 • However, there is a very great secret here that water in the form of the ocean remains in its centre, as well as rotating on its circle. This example also applies to the people of Firdaws, who with respect to their origin always remain in paradise, and with respect to their shadow (16:81) they continue to come to this world.  
 • This is the reason why the wise Qur’ān has mentioned both permanence (*khulūd*) and descent (*hubūt*) in different places.  
 • We should conceive of higher realities universally, particularly about the human soul which is an ever-reaching and ever-pervading reality.

## Casket of Pearls

### 64

Q631 It is said in Sūrah-yi Anbiyā' (21:7): “[And O Prophet] We sent not before you, but men to whom We revealed, so ask the people of *zīkr* if you do not know.” Please tell us who the people of *zīkr* are who recognise all the Prophets of the past?

A631

- The people of *zīkr* = Qur'ān, are the people of the house of the Prophet (*ahl-i bayt*), that is the exalted Imām<sup>(c)</sup>, whose personal world is the mirror of God's kingdom.
- The best method of seeking the secrets of recognition from the Imām is that you die through your True Imām's real obedience and love and then revive. This is one good explanation of merging in the Imām (*fanā' fi'l-Imām*).

Q632 It is said in verse (21:10): “Indeed We have sent down to you a book in which you are mentioned. What, do you not then understand?” Please tell us how people are mentioned in the Qur'ān?

A632

- Firstly, the Qur'ān overall addresses all people.
- Secondly, these people were also represented in the past or in other words, in the beginning they were all included in the army of souls.
- Thirdly, they were also present in Ḥaẓrat Ādam<sup>(c)</sup>'s world of particles as well as in his progeny. They were also among those who prostrated and as well the one who was prostrated to.
- Fourthly, read the Verse of *Alast* (7:172) and the Verse of *Hal atā* (76:1), and check how many times the word and the title humankind (*ins*, *insān* and *nās*) have been mentioned in the great Qur'ān.
- In short, since there is the mention of everything in the wise Qur'ān (16:89), why should there not be in it the mention of the outer and inner states of people?

Q633 Whatever you have explained is excellent, especially regarding being present in the ones who prostrated as well as in the one being prostrated to (i.e. Ḥaẓrat Ādam<sup>(c)</sup>). This is the Qur'ān's answer to those who are always despondent. Now our question is: After Ḥaẓrat Ādam<sup>(c)</sup>, *Khalīfatu'llāh*, has every Prophet and every Imām been his inheritor and the one to whom the angels prostrated? If this is so, what is its proof?

A633 • Since Divine vicegerency is to last as long as the world does, therefore every Prophet and every Imām in his respective time is certainly the successor of Ādam<sup>(c)</sup> and the vicegerent of his own time. Together with all the other attributes and perfections, he is also the one to whom the angels prostrated. Many proofs can be furnished for this reality, but here it suffices to say that Ādam<sup>(c)</sup>'s nobility is Allāh's *sunnat* and there is no change in His *sunnat*.

Q634 In verse (21:101) it is said: “*Inna ’llazīna sabaqat lahum minna ’l-ḥusnā ulā ’ika ’anhā muḥadūn.*” Please tell us the *ta’wīlī* wisdom of this verse.

A634 • Translation: “Verily those for whom We from the beginning decreed goodness, they shall be kept away from it (hell).”  
• The decree of goodness from Allāh is made from the beginning for those who have been blessed with the treasures of the knowledge of certainty, the eye of certainty and the truth of certainty.

Q635 Verse (21:103) states: “The great terror shall not grieve them, and the angels shall meet them (saying): ‘This is your day which you were promised’.” Who are these people who will not be grieved by the ‘great terror’? What is the reason for this?

A635 • This is the *qiyāmat* which takes place before the physical death, for the sake of the knowledge of the hereafter (27:66) and the vision and recognition of Allāh.  
• These are the *mu’mins* who keep the vigil of the night, aspire to such a *qiyāmat* and are the lovers of Ḥaḏrat Qā’imu’l-*qiyāmat*<sup>(c)</sup>. Such people consider the *qiyāmat* to be the day of victory and they are not grieved by trials and tribulations.

Q636 You had said that there are certain people upon whom the angels descend, so the question is: what type of people are they? What is the cause of this great fortune?

A636 • They are the *sāliks* who die whilst still alive in the context of the *jihād-i akbar*.  
• As a result, they undergo *qiyāmat* and the angels descend upon them.  
• Read Sūrah-yi Ḥā Mīm as-sajadah (41:30) with wisdom, since this secret of secrets of the Qur’ān is extremely revolutionary, *al-ḥamdu li’llāh!*

Q637 Yes, indeed. This is not an ordinary secret rather it is the greatest of



revolutionary secrets. Please explain the wisdom of the key words of this noble verse.

- A637
- “*Inna ’llazīna qālū Rabbuna ’llāhu*” = Those (who remember Allāh) said (with the language of *ism-i a‘zam*) our Lord is Allāh; “*ṣumma ’staqāmū*” = then they (being revived from death under the influence of *qiyāmat*) stood up ...
  - It is not appropriate to translate in an ordinary way a verse which is most special.
  - The word *qiyāmat* stems from the root of *qāf*, *wāw* and *mīm*, therefore its meanings are hidden in its many forms.
  - The same wisdom is also mentioned in Sūrah-yi Aḥqāf (46:13).

Q638 Verse (39:42) in Sūrah-yi Zumar says: “Allāh seizes the souls of people at the time of their death and of those who do not die, during their sleep.” Please tell us the wisdoms of this noble verse.

- A638
- Three types of death are mentioned in this heavenly teaching: physical death, spiritual death and sleep.
  - The word *manām* (dream, sleep), which is mentioned in this verse is the sleep of negligence of the common people whereas in the chosen ones it is the sleep of spirituality.
  - Thus, even in the sleep of the Prophet, the Imāms and the *‘arīfs* some souls continue to leave or enter the body.

Q639 It is said in Sūrah-yi Şāffāt (37:102): “Ibrāhīm said to his son: ‘O my son, verily I saw in a dream that I was sacrificing you’.” Please tell us what type of dream this was.

A639 This was a Prophetic dream, it was a spiritual and luminous dream. Had it not been certain (*yaqīni*) like heavenly inspiration, it would not have been acted upon.

Q640 It is said in Sūrah-yi Jāsiyah (45:23): “Have you then seen him who takes for his Allāh his own vain desire? Despite his knowledge, Allāh has left him astray, sealed his ears and heart and veiled his eyes.” What are the reasons for such people going astray?

- A640
- This going astray is due to not following the light which is appointed by Allāh and His Prophet for the guidance of people.
  - He has had an exoteric and ineffectual knowledge and has remained deprived of true knowledge, therefore Allāh sealed his ears and heart and veiled his eyes.

# Casket of Pearls

## 65

Q641 We are certain that knowledge is hidden in every story, every statement, every event, every example, every sentence, every word, every meaning, every allusion and everything of the wise Qur'ān, just as in the personal world in the end only water (i.e., the ocean of knowledge) is seen everywhere. Thus, the question is what treasure of knowledge is hidden in the story of Ḥaẓrat Sulaymān<sup>(c)</sup>? And what signs are there in it?

- A641
- The treasure of knowledge and wisdom concerning the spiritual kingdom is present in this story, which contains some special spiritual secrets.
  - The spiritual kingdom is an extremely great thing, because its true master is Allāh Himself, the Blessed and the Exalted. Nonetheless, He grants His kingdom to the Prophets and Imāms.
  - Those who merge in their Imām or Prophet through obedience and love, are also granted the *mulk-i 'azīm* (great kingdom, 4:54) or the *mulk-i kabīr* (76:20), that is, a very great kingdom.
  - Thus, the story of Ḥaẓrat Sulaymān<sup>(c)</sup> includes all such allusions.

Q642 There is a question relating to Sūrah-yi Naml (27): What is the *ta'wīl* of Allāh's Throne? What does the throne of Bilqīs mean? Why did Ḥaẓrat Sulaymān<sup>(c)</sup> want the Queen of Sabā's throne? Why was there some sort of a competition to bring her throne quickly?

- A642
- One *ta'wīl* of Allāh's Throne is the Universal Intellect, who is a great angel.
  - Bilqīs' throne means her intellect, soul and kingdom.
  - The law is that in the end the physical kingdom is subjugated to the spiritual one, which is why Ḥaẓrat Sulaymān<sup>(c)</sup> wanted the throne of the Queen of Sabā.
  - There was a competition between knowledge and other spiritual powers to bring her throne immediately in Ḥaẓrat Sulaymān<sup>(c)</sup>'s presence, in which knowledge proved superior. People are tried in every time and only knowledge can solve their questions. It was shown that Ḥaẓrat Sulaymān<sup>(c)</sup> was the *Imām-i mubīn* and everything was present in his personal world and his Sacred Sanctuary, thus why should Bilqīs' intellect, soul and kingdom be

outside his *qiyāmatī* grip!

Q643 It is said in the above-mentioned Sūrah (27:16): “Sulaymān inherited Dāwūd, and he said: ‘O people, we have been taught the language of the birds, and have been given all things’.” Does every Prophet and every Imām have a successor? What does the language of the birds mean? In what way was Ḥaẓrat Sulaymān<sup>(6)</sup> given all things?

A643

- It is mentioned in a noble *ḥadīṣ* that every Prophet has a successor and every Imām too. Check in the holy Qur’ān in those words which are from the root *wāw*, *rā’* and *ṣā’*.
- The language of the birds means the conversation of souls and angels and this miracle manifests in the personal world of every Perfect Man.
- Ḥaẓrat Sulaymān was in the rank of *Imām-i mubin*, therefore Allāh had encompassed everything in him.

Q644 We believe that the Verse of Subjugation (31:20) indicates that Allāh, the Exalted wishes to favour His servants. What is Allāh’s infinite providence and favour, which is in the form of the spiritual subjugation of the universe, like?

A644

- Prior to the spiritual subjugation of the universe, its good tidings are truly amazing, which is that Allāh, the Blessed, the Exalted, enfolds the universe and keeps it in the personal world.
- Every miracle of the individual resurrection (*qiyāmat*) is the practical good news of the kingdom of paradise and the subjugation of the universe.

Q645 *Inshā’ a’llāh*, all the officers and members of Dānishgāh-i Khānah-yi Ḥikmat are like the soul of one person, therefore the success of one person is everybody’s success. This way of religious and spiritual unity is praiseworthy, because an individual cannot ever attain joy by separating himself from society. What are your thoughts concerning this matter?

A645

- “*Khisht-i awwal chūn nihad mī mār kaj – Tā surayyā mī rawad dīwār kaj*” = If the first brick is laid crooked by the mason – The entire wall up to the Pleiades becomes crooked. Many people do not recognise the Single Soul, because of which they are in great loss in many ways.

- The brotherhood amongst human beings based on being the children of Ādam<sup>(e)</sup>, who lived thousands of years ago, has become very old. The reality is that the Single Soul of this time is himself the Ādam<sup>(e)</sup> of this time and all human beings are his spiritual children.
- Furthermore if one takes into account the world of particles, there people continue to work together. If one goes further to look at the Sacred Sanctuary, there all people have merged in the eternal unity and become the Single Soul.

Q646 Your wisdom-filled explanation above means that if somebody observes with insight he will note that not only is there a real, exemplary and spiritual brotherhood amongst all people, that they are all the spiritual children of the Imām<sup>(e)</sup> of the time (Single Soul), but that they also have an everlasting unity in the Sacred Sanctuary in the form of the Single Person. However, those who do not know these secrets cannot receive happiness from this luminous relationship and eternal unity at this time. Please tell us if this is so.

- A646
- Yes, this statement is absolutely correct. It is for this reason that Allāh swears an oath by the time (*‘aṣr*) and says that human beings are in loss (103:1-2).
  - Thus, those who are aware of the secrets of recognition are blessed. Indeed recognition is the greatest treasure and it starts with the knowledge of certainty.

Q647 Sūrah-yi An‘ām (6:98) states: “*Wa huwa’llazī ansha’akum min nafsin wāḥidatin fa mustaqarrun wa-mustawda’*”. Please explain its wisdom to us.

- A647
- Translation: ‘And He it is Who has produced you from a Single Soul and then for each there is a permanent place and a temporary place.’
  - The ordinary meaning of *nafsin wāḥidatin* is one soul and its special meaning is the Soul that unites all souls, because *wāḥidah* on the measure of *fā’ilah*, is the attribute of the supreme soul of the Ādam<sup>(e)</sup> of the time, who in his hidden *qiyāmat* makes the souls of all the creatures one with itself. It is for this reason that the Qur’ān calls the Ādam<sup>(e)</sup> of the time *nafs-i wāḥidah*.
  - The permanent and the temporary place for each individual means that the upper end of the soul is always in the higher world and the lower end is in the lower world for some time.
  - Every one of us in this world is the shadow of his or her ‘Higher I’.

Q648 Sūrah-yi Baqarah (2:275) says: ‘Those who swallow down usury will not rise up (at *qiyāmat*) except as he whom Satan has enthralled and confounded.’ What is its *ta’wīl*?

- A648
- The knowledge that is attained as a result of the true obedience of Allāh, the Prophet and the Imām is like trading and is permissible. Contrary to this principle, whatever knowledge is acquired [by other means] is compared to usury, which is forbidden.
  - It is forbidden because it is false and can mislead.

Q649 Ḥaẓrat Mawlānā Imām Muḥammad Bāqir’s<sup>(e)</sup> blessed saying is: *Mā qīla fi ’llāhi fa-huwa finā, wa mā qīla finā fa-huwa fi ’l-bulaghā’i min shī’atinā* = Whatever has been said about Allāh relates to us (the Imāms) and whatever is said about us relates to our advanced Shī’ahs.<sup>16</sup> Please explain this blessed *farmān* to us.

- A649
- What can I say about this treasure of recognition, which itself is clear and like the radiant and illuminating sun.
  - I would simply like to add that this luminous teaching is at the very apex of recognition and not only is there the solution of difficult questions in it, but it is also an invitation to the highest spiritual progress.

Q650 It is said in Sūrah-yi A’rāf (7:137): “And We made the people who were considered weak, inheritors of the land, the easts and wests of which We have blessed.” Which land is this? Why is there a special indication of its easts and wests? What kind of blessings do they have?

- A650
- This is the Sacred Sanctuary, which is paradise for the sake of recognition in this world.
  - These are the easts and wests in the same place for the sun, moon and stars of the world of unity, with which are attached all the secrets of wisdom, therefore there is a special mention of easts and wests.
  - Its blessings are eternal, esoteric, spiritual, intellectual, related to knowledge and recognition and Divine.

## Casket of Pearls

### 66

Q651 The last verse of Sūrah-yi Mujādalah (58:22) mentions ‘*ḥizbu’llāh*’ (Allāh’s party). There are two questions here: How does Allāh inscribe faith in their hearts? With which spirit does Allāh help them?

A651

- Allāh inscribes faith in their hearts with spiritual writing, that is, He shows them the miracles of the secrets of recognition.
- That spirit which is the Holy Spirit is the light of the Guide of the time, with which He helps them in knowledge and recognition. The Qur’ānic words for this help are: “*wa ayyadahum bi rūḥin minhu*” (And He helped them with a Spirit from Himself).

Q652 It is said about repentance and purity in (2:222): “*Inna’llāha yuḥibbu’t-tawwābīna wa yuḥibbu’l-mutaṭahhirīn* = Verily Allāh loves those who turn to Him often, and loves those who clean themselves.” Please explain to us how one repents and keeps clean.

A652

- Allāh’s servants repent in three ways: externally, spiritually and intellectually (i.e. with recognition).
- In the same way cleanliness or purity (*ṭahārat*) is also in three ways: physical, spiritual and intellectual, because a human being is not simply a body, he is also soul and intellect. The purity of all three is different.

Q653 Yesterday, Sunday, 30<sup>th</sup> May 1999 when we had a Wisdom Search class, during which the book “*Divine Remembrance*” was also launched, an extremely pleasing and very useful term ‘paradise for the sake of recognition’ was discussed for the first time giving great happiness to all who attended. We want to find out from you if this term is the name of the Sacred Sanctuary, and where is it mentioned in the Qur’ān?

A653

- See in Sūrah-yi Muḥammad verses (47:4-6): ‘And those who are slain in Allāh’s path are living martyrs, who recognise the paradise for the sake of recognition, that is, the Sacred Sanctuary. As a result they and all their companions will be entered into the universal paradise after their physical death (47:6).’
- Everything of knowledge and recognition exists in the *Imām-i*

*mubīn*. This miracle takes place in the Sacred Sanctuary, which manifests in the forehead of the *bāṭini* martyrs and therefore it is this place that is called “the paradise for the sake of recognition”.

Q654 Two questions arise from the treasure of secrets contained in the noble verse (31:34), the last verse of Sūrah-yi Luqmān:

- a) “*Inna’llāha ‘indahū ‘ilmu’s-Sā‘ah* = Verily Allāh! With Him is the knowledge of the Hour (*qiyāmat*)” – Does this mean that it is impossible for anyone to attain the knowledge of *qiyāmat*?
- b) “*Wa mā tadri nafsun bi-ayyi arzin tamūtu* = and no soul knows in which land it shall die” – Is this statement in connection with the physical death?

A654

- The knowledge of *qiyāmat* is not impossible, in fact this verse shows that the *muqarrabin* (close ones) pass through the experience of *qiyāmat* and reach Allāh’s presence.
- Most people, in view of their context, know where they will physically die, however they do not know about their spiritual death, that is, they are unaware of which personal world they will go to and merge in.

Q655 It is said in Sūrah-yi Banī Isrā’īl (17:50): “Say: Be you stones or iron.” What is the secret in this?

A655

- It contains a very revolutionary secret, that is, every person has countless souls. Thus if Allāh wishes, some of the particles of a person’s soul may become stone or iron.
- This puts an end to the thinking that there is a line of demarcation between soul and matter and it is clear that everything has soul.

Q656 Please give us a pointer to understand the wisdom of verse (32:5) of Sūrah-yi Sajdah.

A656

- According to human reckoning one day of Allāh is equivalent to one thousand years (22:47).
- Whether Allāh makes a programme of work for one day or a thousand years, He simply says ‘*Kun =Be!*’ and regardless of its external state it is completed perfectly in the *bāṭini* state.
- Allāh’s command of ‘*Kun =Be!*’ occurs repeatedly from the heaven to the earth (*yudabbiru’l-amr*) and after every thousand years one accomplished programme ascends towards the spiritual heaven.

Q657 We are aware that Allāh created the world of religion in six days, that is, in six thousand years. Allāh’s six days, which are living, blessed, wise and possessing intellect are the following six personalities: Ādam<sup>(e)</sup>, Nūh<sup>(e)</sup>, Ibrāhīm<sup>(e)</sup>, Mūsā<sup>(e)</sup>, ‘Īsā<sup>(e)</sup> and the chief of Prophets, Muḥammad<sup>(s)</sup>. Ḥaẓrat Qā’imu’l-qiyāmat<sup>(e)</sup> is the seventh day, in which Allāh performed matters related to the throne. Please tell us where is the recognition of these days of Allāh? And how?

A657 The complete recognition of the world of religion and Allāh’s days is in the personal world, about which a lot has been written.

Q658 Please tell us the wisdom of Sūrah-yi Ibrāhīm verse (14:5) concerning Allāh’s days.

A658 • The gist of the verse is: Allāh had sent Ḥaẓrat Mūsā<sup>(e)</sup> with physical and spiritual miracles, so that he could bring his community out of darkness and towards light. In the personal world he could endow them with the recognition of Allāh’s days, in which there are many signs for those who are patient and grateful.

Q659 There are six verses in the wise Qur’ān which contain the phrase “*Hal yanẓurūna* (Do they await?)”: 2:210; 6:158; 7:53; 16:33; 43:66; 47:18. Which great event is being prophesied in these noble verses?

A659 • Together they prophesy the *qiyāmat* and indicate that Ḥaẓrat Qā’imu’l-qiyāmat<sup>(e)</sup> will come in the world of religion.  
• It is a prophecy of the cycle of *qiyāmat* and the age of *ta’wil*.

Q660 Amongst the people of paradise if one wishes to be like Ādam<sup>(e)</sup>, is this miracle possible? If this great bounty is possible, does he have a relationship or not? What is that relationship?

A660 • No bounty is impossible in paradise.  
• There is indeed a relationship, kinship, unity and everything between Ādam<sup>(e)</sup> and the people of paradise. Are they not the children of the Ādam<sup>(e)</sup> of their time? Were they not the angels who prostrated in the world of particles? Did they not work in his spiritual army?  
• These are the people who were cast in the mould of Ādam<sup>(e)</sup> and became his copies. When Ḥaẓrat Ādam<sup>(e)</sup> entered the Sacred Sanctuary and became the Image of the Compassionate, at that time too they were all merged in him.



# Casket of Pearls

## 67

Q661 It is mentioned in Sūrah-yi An‘ām (6:38): “There is not an animal that moves on the earth (of the personal world), nor a bird that flies with its two wings, but they are communities like you. We have not left out anything in the (personal world’s living) book; then to their Lord they shall all be gathered.” What is your opinion about this translation?

A661 It is absolutely correct, because a human being’s own recognition and the recognition of the Lord is in the personal world. All the souls which are in the personal world are gathered to their Lord, whereas animals do not undergo resurrection.

Q662 Sūrah-yi Sabā (34:14) mentions the death of Ḥaẓrat Sulaymān<sup>(e)</sup>, the question is: which death was this? Was it physical death or the death of the carnal soul? Which animal is called *dābbatu’l-arḻ*? What does *minsa’atahu* (staff) refer to?

A662

- This is the mention of the death of the carnal soul. The wise Qur’ān gives importance to its mention because there is great wisdom in it.
- *Dābbatu’l-arḻ* (a creature that walks in the earth) is the name of the army of Gog and Magog.
- *Minsa’atahu* (staff) refers to the body or the animal soul, which the Gog and Magog destroy by licking, and in this there is great wisdom.

Q663 Please explain the *ta’wili* wisdom of Sūrah-yi Naḥl verse (16:14).

A663 And He it is who has made the sea (of spirituality) subservient to you, so that you may eat fresh meat from it (i.e., you may attain fresh knowledge) and obtain ornaments which you wear (i.e., receive benefit from the Pearl of Intellect). You see the ships cleaving through it (i.e., the manifestation of Allāh’s throne on the water which is also the laden ship) so that you may seek His grace and that you may give thanks.

Q664 Is it true and correct to say that the *ḥudūd-i dīn* are symbolised by the example of domestic animals?

A664 Yes, indeed it is correct. [One such example] is in Sūrah-yi Naḥl (16:7):

“And they (cattle, i.e., *ḥudūd-i dīn*) carry your burdens to such a city (i.e., the city of spirituality), which you could never have reached without much hardship.”

Q665 Sūrah-yi Inshiqāq (84:1-9) says: “When the heaven is rent asunder, and hearkens to its Lord, as it should do; when the earth is stretched out and casts forth whatever it contains and becomes empty, and hearkens to its Lord as it should do. O man, verily you have to strive hard towards your Lord then you will meet Him. He who is given his record of deeds in his right hand will have an easy reckoning and will return to his people with joy.” The question is: Are these great events of the spiritual *qiyāmat* related to the physical world or the personal world? Please explain.

A665

- *Qiyāmat* is a great spiritual event, which is primarily related to the personal world, that is, the *‘arīf*.
- The *‘arīf*'s head is the heaven and his body the earth. *Qiyāmat* begins from the head's heaven when the heaven-splitting sound of the *sūr-i Isrāfil* punctures the ordinary ear drum.
- I have previously explained a lot about the secrets of *qiyāmat*.

Q666 It is stated in Sūrah-yi Bani Isrā’īl (17:70): “We have indeed honoured the children of Ādam and we carry them in the land and the sea, and We provide them with good things, and We have exalted them with marked exaltedness over most of those whom We have created.” Please reveal some secrets of this Qur’ānic teaching.

A666

- This statement is about how Allāh granted the special children of the first Ādam<sup>(e)</sup> and the Ādam<sup>(e)</sup> of the time mounts of the *ḥudūd-i dīn* and made them progress farther and farther both physically and spiritually.
- Amongst these mounts the final one is the ‘laden ship’. ‘Good things’ mean the subtle nourishments which are in the form of various kinds of fragrances and are symbolically given to the friends of Allāh.
- These fragrances also represent the essence of knowledge.
- The excellence and superiority of the children of Ādam<sup>(e)</sup> over the many other creatures means that the personal world is more excellent and exalted than the physical world.
- Thus, why should we be ashamed to mention the personal world again and again!

3<sup>rd</sup> June, 1999/18 Šafar, 1420 A.H.

*Al-ḥamdu li'llāhi Rabbi'l-ālamīn!* Today the second section of “*Caskets of Pearls*” is complete. Despite my pitiable old age, weakness, sickness, surgery and difficulties this miraculous great favour of the Holy Lord is perhaps due to the ardent *giryah-ū zārī* of my many *‘azizān*, who remember their indigent teacher in their constant prayers. Moreover, their representative particles are working with me, whether they are near or far they participate in my services for knowledge. In other words we are altogether like a single person in this sacred work.

It is also an occasion of great happiness and gratitude that Dr. Faquir Muhammad Hunzai has completed another great work of knowledge, which is “*The Holy Ahl-i Bayt in the Prophetic Traditions*”. Every great thing has several names therefore we shall also call it the “*Treasure of the Gems of Ahādīs*”. Congratulations to all *‘azizān* and people of knowledge.

Naṣīr al-Dīn Naṣīr (Ḥubb-i ‘Alī) Hunzai

Q667 It is said in Sūrah-yi Yūnus (10:25): “*Wa'llāhu yad'ū ilā dāri's-Salām* = And Allāh calls you to the abode of peace.” The question here is that since paradise is also called *Dāru's-Salām* and it is also Allāh's name, which destination is Allāh calling people to? Is it the paradise whose name is *Dāru's-Salām* (the abode of peace)? Or is it towards Allāh's house (*Dāru's-Salām* = Allāh's house)? Or is it towards His own holy person (perhaps He Himself is eternally the house of peace)?

A667

- First of all, this invitation is towards paradise.
- Then towards Allāh's house and finally towards Himself, that is, it is an invitation to *fanā' fi'llāh* (merging in Allāh).

Q668 It has been known that Gog and Magog are the particles from one set of parents, that is, the genealogical particles who have not yet seen a mother's womb. What do you say about this?

A668

- This is absolutely correct and a reality although it has remained a great secret.
- In other words it is among those secrets whose explanation is very special.

Q669 Since there are great variations in the explanation of Gog and Magog, what is the harm if you, by the grace of Allāh, can give a revolutionary

wisdom about them? Is it not spiritual science?

- A669
- Both their children and Gog and Magog are from Ḥaẓrat Ādam<sup>(c)</sup> and Ḥaẓrat Ḥawwā<sup>(c)</sup>.
  - The difference is that the children went into Ḥaẓrat Ḥawwā<sup>(c)</sup>'s womb, were nourished there and were then born into this world, whereas Gog and Magog's particles did not go into the womb and were not reproduced. They were innumerable and they remained as particles only.

Q670 Allāh shows His <sup>c</sup>ārifs every miracle in “the paradise for the sake of recognition”. Was it not also such a miracle that the seeds from the loins of the children of Ādam were taken and were shown their higher souls in the Sacred Sanctuary. This was the glad tidings of their Lord's programme (7:172). Is this gist of the Verse of *Alast* correct?

A670 Yes indeed, it is correct, because this glad tiding is for people in spirituality, which is seen only by <sup>c</sup>ārifs.

## Casket of Pearls

### 68

Q671 Reflecting carefully on the Verse of *Alast* (7:172) it becomes known that Allāh took the off-spring of the children of Ādam<sup>(c)</sup> from their loins, but He did not take them from Ādam<sup>(c)</sup>'s own loins, while there is no change in Allāh's *sunnat* nor is there any contradiction in His word or action. Please tell us why there is this great difference in the spirituality of Ādam<sup>(c)</sup> and his children?

A671

- It is our point of view that there have been countless Ādams<sup>(c)</sup>, therefore on the one hand every Ādam<sup>(c)</sup> is the child of an Ādam<sup>(c)</sup> and on the other he is Ādam<sup>(c)</sup>.
- Therefore not only is the question redundant but we have also come to know that in reality every Ādam<sup>(c)</sup> is also the child of Ādam<sup>(c)</sup>.

Q672 In verse (14:36) of the wise Qur'ān it is stated that Ḥaẓrat Ibrāhīm<sup>(c)</sup> said: “*Fa-man tabi' anī fa-innahū minnī*”. Please tell us its wisdom.

A672

- ‘Whoever follows me, he is surely of me’.
- That is, the person who follows the Imām<sup>(c)</sup> of the time up to the stage of merging, in reality becomes *fanā' fi'l-Imām*. What more can such a person desire!

Q673 It is said in Sūrah-yi Yūsuf (12:108): “*Qul hāzihi sabīli ad'ū ila'llāhi 'alā baṣīratin anā wa mani'ttaba' anī*”. Please explain its wisdom to us.

A673

- Translation: “Say (O Muḥammad): ‘This is my way, I invite unto Allāh with insight, which I and he who follows me [possess]’.”
- The holy Prophet had seen all the states of *bāṭin* with his inner eye and then he invited people on this path towards Allāh and his follower (°Ali<sup>(c)</sup>) too, with this insight invited people to the path. The Imāms from °Ali<sup>(c)</sup>'s progeny also fulfilled this duty of the *da'wah*.

Q674 How are °Ali<sup>(c)</sup> and the Imāms from his progeny mentioned in the above noble verse?

A674

- In the above-mentioned verse it can be seen that there is a complete programme for Allāh's religion: The Prophet's path (*ṣirāt-i mustaqīm*), invitation towards Allāh, *baṣīrat* (the revealed light), and true obedience of the Prophet (which was done by the Imāms

from his progeny). These are the four constituent parts of Islām.

- The insight which Allāh had granted His beloved Messenger is the revealed light (5:15), which is continuing in the chain of the Imāms from his progeny. The Prophet's path is not separate from this, nor is the invitation to Allāh.

Q675 Ḥaḏrat Mawlānā Imām Sulṭān Muḥammad Shāh<sup>(e)</sup> has praised the wisdoms of the Verse of Light (24:35) highly. Are you able to explain more about this in the light of his spiritual knowledge?

- A675
- The special relationship of Allāh's light is with the world of religion, the complete example of which is the personal world.
  - Allāh is the light of the heavens and the earth of the personal world, that is, from the beginning to the end there is the illumination of His sacred light in every stage of the personal world.
  - After every Prophet and every Imām, Allāh's light rises in the personal world of the <sup>c</sup>*ārif*, but through their mediation.

Q676 What according to you is the greatest praise of the personal world?

- A676
- The greatest praise of the personal world is that Allāh is the light of its heavens and earth. The kingdom of Allāh is in it.
  - The Throne, Pedestal, Pen and the Guarded Tablet are in the personal world. Where can the rope of Allāh's sacred light (the chain of Prophets and Imāms) be except in the personal world? Every heavenly Book was revealed in the personal world and this is one explanation of the universal law of *Imām-i mubīn*. *Al-ḥamdu li 'llāh!*

Q677 Please tell us where is the first mention of the personal world in the wise Qur'ān?

- A677
- The first mention of the personal world is in the very beginning of the Qur'ān: *al-ḥamdu li 'llāhi rabbi 'l-ālamīn* = The praise is due to Allāh, Who is the Sustainer of all the personal worlds (Sūrah-yi Fātiḥah).
  - The upbringing of the personal world is of the utmost importance for Allāh because it is the upbringing of the human being and in the word *ḥamd* there is a special indication that Allāh sustains [the personal world] from the treasure of intellect, which is praiseworthy.

Q678 In Sūrah-yi Ṭūr (52:4) Allāh says: “*Wa’l-Bayti’l-ma’ mūr* = By the Prosperous House.” The question is what is this Prosperous House? Where is it? In what sense is it prosperous?

- A678
- This is Allāh’s sacred house which is in the heaven of the personal world.
  - It is prosperous in the sense that each and every thing of Allāh is in it (36:12), especially His holy vision (*didār*), that is, all the miracles of the Image of the Compassionate (*ṣūrat-i Raḥmān*).
  - This clearly means that Allāh’s Prosperous House is the *Imām-i mubīn* (36:12) and *‘arīfs* observe this reality in the Sacred Sanctuary, which is the heaven of *ta’wīl* and the higher world.

Q679 A great and amazing question arises from Sūrah-yi A’rāf (7:40), which is: That person who does not believe in the existence of Allāh, will never say that Allāh’s signs are false, nor does he consider himself greater than Allāh’s signs. Since he does not believe in Allāh he cannot discuss His attributes because it would be illogical to do so. What do you say about this?

- A679 The answer to this is in the following saying of Mawlā ‘Alī<sup>(6)</sup>: “I am the great signs of Allāh, which He had shown to the Pharaoh and he was disobedient”.<sup>17</sup>

Q680 The translation of the verse (7:40) about which the question above was asked is: “Verily those who belie Our signs and turn away in haughtiness from them, the gates of heaven shall not be opened for them, nor shall they enter the garden until the camel passes through the eye of the needle.” Which heaven is this whose gates are closed for the disbelievers? Are the gates of the physical heaven locked? What is the wisdom in the passing of the camel through the needle’s eye?

- A680
- This is the heaven of the personal world, not the physical heaven. The physical heaven does not have any gates and if it did, they are open today for any person who can reach it with the help of science.
  - The *ta’wīl* of the camel here is arrogance and pride. The needle’s eye stands for total humility (*kasr-i nafsi*), that is, to crush the carnal soul into particles.

# Casket of Pearls

## 69

Q681 You keep saying that all people will go to heaven, whereas from the above we have learnt that this is impossible for most people. What is the answer to this?

A681 • Allāh is the Omnipotent and He can make the impossible possible. Therefore, when the Imām<sup>(c)</sup> resurrects the *qiyāmat* (17:71) by Allāh's command, at that time every carnal soul smashes into particles and in such a state the camel of arrogance and pride is reduced to smithereens, i.e. smashed into particles.  
• Now the gates of the heaven of the personal world will open for all people and they all enter paradise.

Q682 A noble *ḥadīṣ* says: “*Anā dāru’l-ḥikmati wa ‘Alī is its door.*”<sup>18</sup> Please tell us which noble verse of the Qur’ān is explained by this? Is it also related to the Verse of Obedience (4:59)? What is this wisdom?

A682 • This magnificent *ḥadīṣ* is the clear explanation of the Verse of *Imām-i mubīn* (36:12).  
• It is certainly also the explanation of the Verse of Obedience (4:59).  
• This wisdom is luminous and Qur’ānic, that is, it is *ta’wīl*.

Q683 Is it possible for you to explain to us how Allāh has encompassed and enumerated everything in the *Imām-i mubīn*?

A683 • God willing! It should be remembered that these are all subtle things, which Allāh enfolds or encompasses, that is, He encompasses the essence of the universe in the form of souls and intellects in the *Imām-i mubīn*.  
• The Qur’ān also calls the essences of the universe the fruits of all things in verse (28:57), which is a very great symbol of how in Allāh's creation the fruit of everything is pulled towards His house and enters it, i.e., the *Imām-i mubīn*.  
• In this way the Qur’ānic fruits also continue to come towards the spiritual sanctuary (Imām).

Q684 We are aware that you are cautious about the event of your *qiyāmat*,



however whatever of its secrets you have talked about or whatever realities and recognitions have been written about, have brought a revolution of knowledge firstly amongst our friends. Therefore we request you to tell us more about spirituality and spiritual science.

- A684
- May Allāh bless every *mu'min* with success in recognising his own soul, because this is the biggest wealth, in fact the biggest of all treasures.
  - Whatever is seen or experienced in the personal world is spiritual science.
  - Especially since the Qur'ān verifies it, why should we not sacrifice ourselves repeatedly for it and the Imām?
  - There is no heavenly Book to verify the views or beliefs of material science. Nonetheless, the great benefit of spiritual science is for the soul.

Q685 “*Al-kitābu lā rayba fih* = the Book in which there is no doubt” (2:2; 10:37; 32:2). Which book is this?

- A685
- The book in which there is no doubt is the Speaking Book/Speaking Qur'ān (*Imām-i mubīn*), in which there is only certainty.
  - Why is there no doubt in that book rather, there is only certainty? The reason for it is that it speaks by itself and explains the reality, because it is the revealed light (5:15).

Q686 In several verses of the wise Qur'ān it is stated: “There is no doubt in the day of *qiyāmat*”. What does it mean?

- A686
- It means that in it is the manifestation of the eye of certainty and the truth of certainty, which is why there is no doubt in it.
  - *Qiyāmat* is the name of the demonstrations of light and that is the spiritual work of the Imām<sup>(e)</sup>, which is given to him by Allāh. Therefore, the Imām himself is the day of *qiyāmat* in spirituality and for those fortunate people who see these miracles of the Imām, their remaining doubts and confusions disappear.

Q687 Many names of *qiyāmat* are mentioned in the wise Qur'ān. Are all of them for the Imām in *ta'wil*? If this is the case, please give us an example.

- A687
- Since the Imām himself is *qiyāmat* in his luminosity, therefore every single name of it in the holy Qur'ān is for him.

- One example of it is: “... *wa bi'l-ākhirati hum yūqinūn*” (2:4), that is, they are certain of the Hereafter, which is, the Imām.

Q688 The question is related to Sūrah-yi A<sup>°</sup>rāf (7:157): “... *wa 't-tabā' un-Nūra 'llazī unzila ma'ahū* ... (and they follow the light which is sent down with him (the Prophet).” What is meant by this light?

- A688
- This light is Ḥaẓrat<sup>°</sup> Alī<sup>(°)</sup>, who is the light of Imāmat and the heir of the Prophet and the Speaking Qur'ān.
  - In this noble verse it is necessary to reflect on the words from “*Allazīna*” to “*naṣarūhū*”, where every word praises the holy Prophet because the Qur'ān was revealed to him.
  - The light which was revealed with the Prophet is mentioned in allusions after the mention of the Qur'ān, which is revealed to him.
  - This means that prior to Ādam<sup>(°)</sup>, Muḥammad<sup>(s)</sup> and °Alī<sup>(°)</sup> were a united light, whom you can call one as well as two.<sup>19</sup>

Q689 There is a noble ḥadīṣ: “*Inna °Aliyyan minnī wa anā min °Aliyyin wa huwa waliyyu kulli mu'minin wa mu'minatīn ba'dī lā yu'addī °annī daynī illā °Aliyy*”. Please give us the wisdom-filled translation of this Prophetic saying.

- A689 “(In this great cycle) °Ali is from me and I am from °Alī and after me he is the master of command for every *mu'min* and *mu'minah* and nobody other than °Alī will pay my loan on my behalf (that is, only °Alī will pay the loan of knowledge and wisdom to the people on my behalf).”<sup>20</sup>

Q690 Please explain how the loan of knowledge and wisdom of the Prophet can be proven?

- A690
- There are several verses in the wise Qur'ān in which it is commanded to give Allāh a good loan (*qarḏ-i ḥasanah*). Fulfilling this command means that Allāh and the Prophet truly become indebted to the people of faith.
  - The explanation of the Verse of Bay'at (48:10) is in Sūrah-yi Tawbah (9:111): “Verily Allāh has purchased from the faithful their selves and their properties in return for the garden of paradise.” If this is the case, Allāh becomes indebted to the faithful and the Prophet on His behalf, and the Imām<sup>(°)</sup> of the time on the Prophet's behalf.

## Casket of Pearls

### 70

Q691 Verse (29:49) of Sūrah-yi °Ankabūt is one amongst the treasures of the Qur’ān. It says: “*Bal huwa āyātun bayyinātun fī šudūri’llazīna ūtu’l-‘ilm*”. Please translate this for us.

A691 • “Nay, it (the Qur’ān) [in the form of luminous miracles] is in the breasts of those (that is, Imāms) who have been granted knowledge.” You can also check in the Shi’ī commentaries.  
• It is the description of that spiritual and luminous form of the Qur’ān, which is in the personal world of the Perfect Man.

Q692 In Sūrah-yi Mā’idah (5:15) it is said: “*Qad jā’akum mina’llāhi nūrun wa kitābun mubīn.*” Please tell us a great secret of this noble verse.

A692 • “From Allāh has come to you a light and the manifest book.” The greatest secret in this is that the spiritual observation of this light is possible, whereas for the book its physical observation is possible.  
• Ḥazrat Muḥammad<sup>(s)</sup> and Ḥazrat °Alī<sup>(e)</sup> were the embodied light, but they are no longer with us physically and the Imām<sup>(e)</sup> of the time like the Qur’ān is not physically present for every person, although he is the embodied light. It is therefore necessary that for every lover the observation of light should be possible in the same way as the wise Qur’ān is in front of us.

Q693 In Sūrah-yi Ḥadīd (57:28) it is said: “O you who believe! Fear Allāh [duly] and believe [duly] in His Messenger so that He will give you twice as much of His mercy and will appoint for you a light by which you will be able to walk.” Which light is this? To walk on which paths is this light necessary?

A693 • This is the light of Imāmat, which is the eternal light as was mentioned in A688.  
• This light is for the sake of walking on the paths of knowledge and wisdom, which are the paths of peace and they are in the personal world, the speaking book (Imām), the Qur’ān and the book of creation.

Q694 Sūrah-yi Mu’minūn (23:101) says: “When the *šūr* is blown, there shall be no ties of relationship between them that day, nor shall they ask after one another.” This heavenly teaching is also in Sūrah-yi °Abaṣa (80:34-36): “That day man will flee from his brother, mother and father, as well

as his wife and children.” What is the reason for the breaking of all ties on the day of *qiyāmat*? Why do these relationships break with the blowing of the *ṣūr*? Why then are there relationships in paradise?

- A694
- Allāh has made a human being an amazing creature who has many examples and dimensions.
  - From one dimension he is a microcosm, from another he is a macrocosm and from a third he is a combination of both.
  - Therefore, a human being passes through all sorts of states, among which when the *ṣūr* of Isrāfil is blown every soul flies towards the Ādam<sup>(c)</sup> of the time and is considered his progeny. At this time all his physical relationships become null and void, because he is in the stage of having just been born from Ādam<sup>(c)</sup>'s loins.

Q695 In this case, why is there a mention of relationships in paradise?

- A695
- Paradise is the name of such a miraculous place where even the null and void bounties are restored. What a great happiness it is that you are the children of the single soul (Ādam<sup>(c)</sup> of the time = Allāh's vicegerent).
  - Wherever in the Qur'ān the children of Ādam<sup>(c)</sup> are mentioned, you are mentioned.

Q696 Where does *qiyāmat* take place - in this world or in the hereafter? What, according to the Qur'ān (17:71), is the relationship of *qiyāmat* with the Imām?

- A696
- *Qiyāmat* takes place in this world, but spiritually.
  - Allāh has made the Imām<sup>(c)</sup> the means of *qiyāmat*, that is, the Lord of *qiyāmat*, because he is the Single Soul (*nafs-i wāḥidah*) of the time (31:28) and the unconscious *qiyāmat* of people takes place in him.
  - As it is mentioned in Sūrah-yi Yā Sīn (36:51): “When the *ṣūr* is blown, then lo! they shall hasten from their graves to **their Lord.**” The word “*rabb*” has been used for Allāh as well as human beings (12:42). When the *ṣūr* is blown people cannot immediately run to Allāh's presence, rather they run towards the Imām<sup>(c)</sup> because he is the Lord of *qiyāmat* and the centre of it.
  - “*Ilā Rabbihim yansilūn!*” (= hasten from their graves to their Lord, 36:51) has special meanings: all of them become the progeny (*nasl*) of their Lord or Master [that is, the Ādam<sup>(c)</sup> of the time].

Q697 In the previous answer you said: ‘When the *ṣūr* is blown people cannot immediately run to Allāh's presence’ – what is the reason for this? From which verse can it be known that people will be face to face with Allāh?

- A697
- A personal world takes fifty thousand years (70:4) to develop from potential to actual where it becomes able to experience the miracles of recognition, although *qiyāmat* starts with the blowing of the *ṣūr*.
  - Then for some years people travel through the stages of *qiyāmat* until finally all of them become merged in the True Guide and become a Single Person (*fard-i mujarrad*) and now in this state they all come face to face with Allāh.
  - This event takes place in the Sacred Sanctuary and it becomes known from the wisdom of the verse that this is the place of *didār*.
- Q698 You say that *qiyāmat* begins with the blowing of *ṣūr-i Isrāfil*. Please also tell us the place at which it reaches its completion.
- A698
- The deluge of Nūḥ<sup>(c)</sup> is one example of it, in which the deluge subsided when the ark reached Mt. Jūdī (11:44). Mt. Jūdī is the symbol of the mount of intellect, which is in the Sacred Sanctuary. From this it becomes known that the chain of events of *qiyāmat* is up to the Sacred Sanctuary.
- Q699 It is said in Sūrah-yi Nāzi<sup>c</sup>āt (79:44): “*Ilā Rabbika muntahāhā* = To your Lord is its (*qiyāmat*'s) termination.” Does this verse also show that *qiyāmat* reaches completion at the place of *didār* (Sacred Sanctuary)?
- A699 Yes, indeed, however remember that there are many such noble verses in which there is the same meaning, for example every verse in which there is the final indication of return to Allāh.
- Q700 In the context of the above, the following verse (6:94) is full of wisdom: “*Wa laqad ji'tumūnā furādā kamā khalaqnākum awwala marratin*”. Please tell us its wisdom.
- A700
- Translation: “And indeed you will come to Us one by one as We created you at the first.” Allāh here addresses the Perfect Man whose personal world is a universe of the souls of creatures. However, on their journey to the Sacred Sanctuary they all become merged in him and finally he becomes the Single Person or the Single Soul.
  - “*Furādā* (one by one)” indicates that there are countless *qiyāmats*.
  - In short, it has been ascertained how people will present themselves to Allāh during *qiyāmat*. It has become clear that the people of the time will merge in their Imām<sup>(c)</sup> and in the form of his unity they can reach Allāh.

# Casket of Pearls

## 71

Q701 Related to this sublime topic, it is said in Sūrah-yi Maryam (19:95): “*Wa kulluhum ātihi yawma ’l-Qiyāmati fardā*”. Please explain this to us.

A701 • Translation: “Each one of them shall come before Him all alone on the day of *Qiyāmat*.”  
• Every one of them becomes merged in the Perfect Man and he alone becomes the Single Person on their behalf. Since all of them are united in him, therefore he represents everybody.

Q702 The following Sacred *ḥadīṣ* is in the beginning of the *ḥadīṣ-i Nawāfil*: “*Inna ’llāha qāla: Man ’ādā li waliyyan faqad āzantuhū bi’l-ḥarb = Allāh says: whoever shows enmity to one of My friends, I shall declare war with him.*”<sup>21</sup> To which noble verse is this Sacred *ḥadīṣ* linked?

A702 Many Qur’ānic verses are about the friends of Allāh. See also in Sūrah-yi Yūnus (10:62-64): “Be it known that verily for the friends of Allāh there is no fear, nor shall they grieve. They are (in reality) those who believe and fear God. For them are glad tidings in the life of this world and in the hereafter – there is no changing in the words (*kalimāt-i tāmmāt*) – that is the great achievement (and bliss).”

Q703 When some unfortunate person shows enmity towards Allāh’s friend (*walī*), why does Allāh become so displeased that He declares war on him, whereas there are many other evil people in our world?

A703 Allāh’s friends on this earth are His army and to show enmity towards any of Allāh’s soldiers is tantamount to having enmity with Him. So why should there not be from the very beginning, a declaration of war against such an ill-fated person?

Q704 From the above Qur’ānic teaching we learn that in the beginning Allāh’s friends are very fearful and only later do they attain peace to a great extent. What is the reason for this?

A704 • It is the law of nature and of religion that you should continue to choose heavenly love and *giryah-ū zārī*, you should fear disobedience, you should advance in every good deed and progress

in knowledge, *‘ibādat* and service.

- Endeavour to the extent that you can experience *‘Izrā’īlī* miracles in this life. If you are blessed with the help of one of Allāh’s friends, not only will you be able to recognise Allāh’s friends but you will be able to count yourself amongst them.
- When the angels give you every type of glad tidings, your fear and distress will vanish.

Q705 The following part of the above-mentioned verse (10:64) needs explanation: “*Lā tabdila li kalimāti’llāh* = there is no changing in the words of Allāh.” Is there some secret in this?

- A705
- Yes, indeed there is a great secret in it, which is that there are *kalimāt-i tāmmāt* for Allāh’s friends (*‘arīfs*) at the stages of spirituality, which act as the source of knowledge and wisdom.
  - Moreover there are glad tidings in them, therefore it is stated that whatever promises and good news they are given are all unchangeable.
  - Check in Sūrah-yi Taḥrīm (66:12) which shows that heavenly Books and *kalimāt-i tāmmāt* are two separate things.

Q706 You have referred us to Sūrah-yi Taḥrīm (66:12), the translation of which is: “And (Allāh) gives the example of Maryam, the daughter of *‘Imrān*, who guarded her private parts, therefore We breathed into it Our Spirit, and she testified to the truth of her Lord’s words and His Scriptures, and she was one of the obedient.” Please give us its *ta’wīl*.

- A706
- Maryam<sup>(c)</sup> guarded her ears from the talk of the people of falsehood, then Allāh breathed His Holy Spirit [also called light, 42:52] into them, by which the spiritual resurrection took place. In the light of this *qiyāmat* she testified to her Lord’s *kalimāt-i tāmmāt* and His Books and she was from the obedient ones.
  - Maryam<sup>(c)</sup> is an example of a *ḥujjat* in the *ḥudūd-i dīn*. You can also call a *ḥujjat* a perfect *‘arīf*.

Q707 Who can say that the magnificent *giryah-ū zārī* of the Prophets and Imāms used to be devoid of the light of Divine love? In the light of knowledge and wisdom, please tell us what were the meanings gathered in the *giryah-ū zārī* of Allāh’s friends?

- A707
- Here it is not a question of a few meanings, because until a huge

army of sublime meanings does not attack the *mu'min's* soul, it cannot do fervent *giryah-ū zārī* with ardent love.

- Be certain that fervent *giryah-ū zārī* with ardent love is the foundational miracle of spiritual progress, without which the doors of Divine mercy do not open.

Q708 A noble *ḥadīṣ* states: “*Lā tadkhulu 'l-malā'ikatu baytan fihi kalbun wa lā taṣāwīru* = Angels do not enter a house where there is a dog or pictures (idols).”<sup>22</sup> Please give us the *ta'wīl* of this *ḥadīṣ*.

- A708
- Angels do not enter the heart in which there is the dog of anger or the idols of worldly attachment.
  - If the heart's house is free from the dog of anger, pictures (idols), and every type of pollution, only then do the angels of mercy and knowledge come into it.

Q709 Idolatry is severely condemned in the wise Qur'ān. Is it limited to the physical aspect or is it firmly rooted in the heart as well?

A709 The most fatal type of idolatry is found in the heart, from which it is not possible for every individual to escape. However Allāh fills the hearts of His friends with His sacred love by which they become free from the love of others.

Q710 This magnificent verse which we cannot praise enough is in Sūrah-yi Ra'd (13:28): “*Alā bi zikri 'llāhi taṭmai'nnu 'l-qulūb* = Verily in the remembrance of Allāh do hearts find peace.” Please tell us a great wisdom of remembering Allāh.

- A710
- There are many types of remembrance of Allāh and they have several stages. I have also written a book called “*Divine Remembrance*”, which has been published.
  - Real *zīkr* is done with the living *ism-i a'zam* and the ladder of peace attained from it has reached the heights of the Sacred Sanctuary.
  - What Allāh refers to as ‘peace’ is complete peace. It is the greatest treasure and is the “Paradise for the sake of recognition” (47:6).



# Casket of Pearls

## 72

Q711 To repeatedly study and understand the meaning of the parable of the holy word and the sacred tree mentioned in Sūrah-yi Ibrāhīm (14:24-25) is a prayer of knowledge, therefore please explain one of its wisdoms.

- A711
- The holy word, which is the *ism-i a'zam* is granted by the Imām<sup>(c)</sup> of the time and works in the personal world.
  - The sacred tree represents the Prophet<sup>(c)</sup> and the Imām<sup>(c)</sup> in that the root and the trunk are the Prophet and the branch which reaches the heaven is the Imām<sup>(c)</sup>.
  - This sacred tree continues to give the fruit of luminous guidance, knowledge and wisdom at all times by the command of its Lord.
  - Every wisdom of this verse deserves great attention.

Q712 Since the worship of knowledge is definitely more excellent than the worship of action, it is therefore important to teach the special wisdom of the Qur'ān and the *ḥadis* repeatedly, because this is continuous worship. Here a very important question arises: Does the meaning of every Qur'ānic verse lead towards the *Imām-i mubīn*?

- A712
- Indeed it does, since every subtle thing is encompassed in the *Imām-i mubīn* and his light is the Guarded Tablet in which the holy Qur'ān is in the luminous form.
  - Thus the esoteric meanings or *ta'wil* of every verse is in the Imām<sup>(c)</sup>, which only the people of wisdom know.

Q713 Please tell us about any blessed *farmān* of the Imām in which he gives the example of physical science for a spiritual miracle.

- A713 That example is: “A *mu'min*'s heart is like the telegraph or the telephone, at one end of which is the *murshid* and at the other, the *mu'min*, ...”<sup>23</sup>

Q714 It is said in a blessed *farmān*: “A true *mu'min* sees Allāh everywhere.”<sup>24</sup> What is its explanation?

- A714
- In verse (2:115) the holy Qur'ān says: “*Fa aynamā tuwallū fa-*

*samma Wajhu 'llāh* = Wherever you turn, there is Allāh's face."

- Since He is ever-present and ever-seeing, His power, light and miracle are everywhere.
- A true *mu'min* (<sup>c</sup>*ārif*) is granted such perfect insight that he beholds Allāh in many meanings.
- Allāh is the Lord of manifestations, and these can only be observed by an <sup>c</sup>*ārif*.

Q715 Amongst the attributive names of Allāh four are mentioned in Sūrah-yi Ḥadīd (57:3) and in these there is certainly an invitation [to attain] the light of recognition. What is your opinion?

- A715
- There is no doubt that the light of recognition shines from those blessed names at every moment.
  - Those blessed names are: *al-awwal* (the First), *al-ākhir* (the Last), *az-zāhir* (the Manifest), and *al-bāṭin* (the Hidden). The choice of these blessed names of God is specifically for His recognition.
  - With respect to manifestation and recognition these sacred names are also used for the Prophet and the *Imām-i mubīn*.

Q716 Amongst these noble names, *az-zāhir* (the Manifest) requires more explanation.

- A716
- *Az-zāhir* (the Manifest) also means *an-nūr* (the Light), and their *mazhars* (loci of manifestation) are the holy Prophet Muḥammad<sup>(s)</sup> and Mawlā<sup>c</sup> 'Alī<sup>(c)</sup>. In view of this Allāh has also made them light.
  - We have now come to know why these four names have been selected from among the rest and why the name *az-zāhir* (the Manifest) is among them. Indeed, it is Allāh's programme for the people to recognise them.

Q717 Sūrah-yi Dahr (76:21) says: "*Wa saqāhum Rabbuhum sharāban ṭahūrā* = And their Lord will give them to drink a pure drink." What is the *ta'wīlī* wisdom in this verse?

- A717
- *Sharāban ṭahūrā* is true love as well as spiritual knowledge because in it there is the extreme purity of the heart and soul and the sublime happiness of the heart.
  - Since in [giving a pure drink] there is the clear indication of Divine vision, therefore the meanings of love and knowledge are inseparable.

- I have previously written that there are many wisdom-filled allusions in the sacred vision.
- According to the above-mentioned noble verse the one who offers *sharāban ṭahūrā* is the Lord Himself, in which case a diversity of manifestations is possible.

Q718 You believe that there are diverse manifestations of the Lord in paradise, so please tell us its proof?

- A718
- Its proof is very clear and praiseworthy, which is that the people of paradise can attain whichever bounty they desire.
  - It has become proverbial in this Dānīshgāh (university) that no bounty is impossible in paradise and this is in the light of the Qur’ān itself.
  - There is an abundance of delightful and exotic bounties in paradise (32:17; 43:71), by observing which there is immeasurable pleasure and happiness.

Q719 What or who are the beautiful names of the Lord?

- A719
- The beautiful names are the Prophets and Imāms, therefore in paradise each of them is a mirror of manifestations. Moreover, whoever enters paradise becomes the image of his father Ādam<sup>(c)</sup>, who was himself in the image of *Raḥmān*.
  - This makes it clear that all people who enter paradise are merged in the *ṣūrat-i Raḥmān* (Image of the Compassionate), and so the vision of the true Beloved is a world of diverse manifestations.

Q720 Referring to the wise Qur’ān (15:21) you had said that just as all the things of the world descend from the Divine treasures, the human image too has come from one of the Divine treasures. Which is that treasure?

- A720 That greatest or most sacred miraculous treasure is *ṣūrat-i Raḥmān*.

## Casket of Pearls

### 73

Q721 The word ‘*ta’wil*’ occurs 17 times in the holy Qur’ān. Please tell us what is *ta’wil*. And whenever it comes, how does it do so?

A721

- The literal analysis of *ta’wil* is given in dictionaries, therefore here I will only describe its nature (*māhiyyah*). When an ‘*arīf*’ begins to undergo a personal and spiritual *qiyāmat* then this is the beginning of the coming of *ta’wil* to him.
- In the personal world *qiyāmat* in its entirety is itself *ta’wil*, and consists of the secrets of the heavenly book.
- *Qiyāmat* and *ta’wil* are certainly with every Imām<sup>(c)</sup>, but it becomes more and more necessary when the circumstances of time change as is the case with the present time.

Q722 Are there other words in which there is also the meaning of *ta’wil*? If so, what are they?

A722

- Yes indeed, there are many such synonyms and we note only some of them here: wisdom, esoteric, spirituality, luminosity, insight, observations (*mushāhadah*), certainty, recognition, vision, meeting (*liqā’*), explanation (*bayān*) and witness.
- Personal world, Sacred Sanctuary, knowledge of soul, knowledge of names, knowledge of the realities of things, knowledge of *qiyāmat*, knowledge of the hereafter, knowledge of secrets, etc.
- Some of the synonyms are according to the dictionaries, but those which are from the point of view of wisdom are very amazing.

Q723 Among the exalted and wisdom-filled words of the wise Qur’ān, one blessed word is ‘*al-Furqān*’, which is mentioned seven times. There is no doubt that ‘*al-Furqān*’ is mentioned in the sense of great miracles. Now look at Sūrah-yi Anfāl (8:29): “O you who believe! If you safeguard yourselves against evil with full awareness of Allāh’s laws, He will grant you ‘*al-Furqān*’ (a criterion to distinguish between right and wrong) and wipe off from you your evils and forgive you; and Allāh is the Lord of mighty grace.” Please tell us what is the meaning of ‘*al-Furqān*’ here? Is it the light of guidance or the path of spirituality or the miracle of knowledge and wisdom?

- A723
- [In the light of] the profound wisdom of which you are aware, in this verse ‘al-Furqān’ means the light of guidance, the miraculous touchstone of which works stage by stage.
  - Furqān = light of guidance, which separates truth from falsehood and leads one on the Straight Path, therefore its miracle is in degrees.

Q724 It is a very good explanation that the miracle of the light of guidance, that is, Furqān works in degrees for the righteous, just like a luminous ladder the upper end of which is joined to the Sacred Sanctuary. It is therefore necessary to ask if this miracle (Furqān) is not really the miracle of the revealed light and the manifest book (5:15)?

- A724
- It is indeed absolutely true that it is the same light of guidance and the Qur’ān. It is because of this fact that it is called the Furqān, as the inner oneness of the light and the Qur’ān is also called Furqān.
  - From the above point it becomes clear that there is a lack of God-fearing to a great extent [among believers], otherwise the miracle of the light and the Qur’ān (i.e., Furqān) is not far away.

Q725 In verse (18:54) the wise Qur’ān states: “And indeed We have displayed for humankind in this Qur’ān every kind of similitude, but man is in most things, contentious.” (see also 17:89). This means that the final and the most sublime reality is one, but its examples are given in many diverse ways. Please tell us what that reality is? How can that one reality be hidden in every similitude?

- A725
- Perhaps no one will disagree with the statement that the purpose for which human beings are sent to this world is [to gain] recognition (*maʿrifat*) and so all the similitudes are in connection with this.
  - There is an abundance of knowledge and wisdom in the plenitude of similitudes, but their final essence is the same, in which one reality shines forth and that is indeed recognition.

Q726 How can the diverse examples in the holy Qur’ān have one meaning?

A726 Allāh is *al-qābiḓ* as well as *al-bāsiḓ*, therefore when He enfolds all the examples in the Sacred Sanctuary they become nothing but *maʿrifat* because of their essence and when He spreads them in the Qur’ān, they unfold into diverse examples.

Q727 Allāh, the exalted has blessed human beings with countless favours. In His infinite mercy and generosity He has made human beings the

masters of four worlds: the world of wakefulness, the world of imagination, the world of dreams and the world of spirituality. What is your view about this?

- A727
- This is very true and it is what I too believe. Due to its special characteristics the world of wakefulness has its own glory and is a universe of limitless and countless physical bounties.
  - Until now too many people have not paid much attention to the wonders and marvels of the world of imagination. At the very least the speed of imagination should have been reflected upon, since compared to it the speed of lightning is nothing! *In shā'a'llāh*, we will tell you what the secret in it is.

Q728 Please explain the above points in greater detail.

- A728
- After reaching the stage of perfection, the power of imagination in human beings is a great *jinn* or a strong angel. Tomorrow, in the world of spirituality the angel of *khayāl* (imagination) will work with tremendous speed for you.
  - The power of imagination is an angel and a great universe from amongst the living miracles of Allāh and is present in front of you with every physical and spiritual bounty.
  - In the same way, the world of dreams too is a living world of marvels and wonders and as for spirituality in this world, it is “paradise for the sake of recognition”.

Q729 Who is the *dā'i* of *qiyāmat*? Is it Allāh Himself? Or Isrāfil? The light of the Prophet? The light of the Imām? Or other *hudūd-i dīn*?

A729 Allāh is the real King and He only gives commands for every work [to be done]. Isrāfil is the guardian angel of the invitation to *qiyāmat*. The holy Prophet is the universal *dā'i* of the true religion (Islām) (33:46). The Imām<sup>(c)</sup> of the time is the special representative for the sake of *qiyāmat* (17:71) and the *hudūd-i dīn* are the vanguard of the army of *qiyāmat*.

Q730 Sūrah-yi Qamar (54:6) states: “On the day the summoner shall call them to a painful thing.” Who is this summoner (*dā'i*)? What is the ‘painful thing’?

A730 This summoner (*dā'i*) is Isrāfil. The painful thing is *qiyāmat*, because people do not have either its knowledge or recognition.

## Casket of Pearls

### 74

Q731 This question is with reference to Sūrah-yi Tawbah (9:52): What does “*iḥḍa’l ḥusnayayn* = one of two good things” mean?

A731

- As an example, in the time of the holy Prophet one of two good things for the army of Islām was either victory or martyrdom.
- There are many more examples of this, the meaning being that when a *mu’min* truly strives to do good deeds, whether he has success or not, there is a reward for him in every circumstance.

Q732 Please give us some examples of the importance and significance of the number forty (40).

A732 I have previously written about this. However, here it is necessary to say that it is narrated from Mawlānā ‘Alī<sup>(c)</sup> that if forty *mu’mins* recite the *namāz* for a deceased *mu’min* and pray intensely for him, their prayer will be accepted.<sup>25</sup>

Q733 There must be many Qur’ānic verses about the excellence and superiority of knowledge and wisdom. Please highlight a few of these.

A733 Although at first glance the study of the Qur’ān shows that the greatest attributes of the people of faith are righteousness and fear of Allāh, in reality those who fear Allāh are only the ‘*ulamā’* (Imāms<sup>(c)</sup> 35:28). This shows that Allāh has placed righteousness and knowledge at a very sublime level, which is the rank of Imāmat.

Q734 Please indicate another verse in this connection.

A734

- Sūrah-yi Āl-i ‘Imrān (3:18) says: “Allāh (Himself) bears witness that there is no Allāh but He, and (so do) the angels and those who are endowed with knowledge (Prophets and Imāms), maintaining the justice.”
- Allāh has witnessed His unity on the basis of knowledge, the angels did the same in the light of knowledge and recognition and so too did the people of knowledge. Nonetheless, Allāh has attributed the possessors of knowledge with the attribute of justice, as people need justice in every matter.

- Since this is the mention of justice in the light of knowledge, Allāh and the Prophet have decided justly that in every time the fountainhead of knowledge and wisdom should continue and the superiority of knowledge and wisdom is that it is a magnificent light.

Q735. Please indicate a third such verse.

- A735
- Sūrah-yi Zumar (39:9) says: “Say (O Muḥammad): ‘Can those who know, and those who do not know, be equal?’ Verily only the men of intellect (*ulu’l-albāb*) take the warning.”
  - The above Divine teaching shows that in this world those who have real knowledge are better and superior and they are the people of intellect (*ulu’l-albāb*) and only they accept the holy Qur’ān’s wisdom-filled exhortation.
  - This proves the superiority of knowledge and wisdom.

Q736 Many sciences are famous in today’s world and each one is important in its own field. Please tell us which science or knowledge does the exalted Qur’ān give paramount importance to and praise highly?

- A736
- That is the knowledge of religion because it is ever-reaching, all-embracing and universal and because of this it has many names:
  - For example, the knowledge of names (the knowledge of the realities of things), spiritual knowledge, knowledge of the unity of God, esoteric knowledge, wisdom of religion, knowledge of *ta’wīl*, knowledge of the hereafter, recognition, etc.

Q737 Please describe the attributes and virtues of religious knowledge.

- A737
- Knowledge is the eternal treasure, the eternal light, it is the pearl of the eternal ocean, the treasure of eternal secrets and it is that hidden book (*kitāb-i maknūn*) which nobody can attain or touch except those who have been purified.
  - The Qur’ān is the fathomless ocean of knowledge and wisdom and the Imām<sup>(e)</sup> is the Speaking Qur’ān, that is, the speaking Book of knowledge and wisdom.
  - There is nothing in the universe and existents which does not possess a marvellous and wondrous secret of knowledge, therefore how can anything of the Qur’ān be devoid of knowledge and wisdom! In fact it has an exoteric and an esoteric and the chain of the esoteric within the esoteric can reach up to seven or seventy [meanings].



Q738 There is an important question with respect to the recognition of the wise Qur’ān: Did the holy Qur’ān reveal to the holy Prophet in stages or all at once as is mentioned in Sūrah-yi H̱ijr (15:87)?

A738

- By Allāh’s command, every heavenly book has been revealed to a Prophet in stages as well as granted all at once at the place of *mī’rāj*.
- This is because treasures upon treasures are given at the place of *mī’rāj*, rather Allāh grants universes to His friends.

Q739 A question with reference to Sūrah-yi Bayyinah (98:2-3) is: Here the Qur’ān is referred to as *ṣuḥuf*, which means pages and books, after which it is said: “*Fihā kutubun qayyimah* = containing eternal books.” Please tell us how the wise Qur’ān is books and how does it contain eternal books?

A739

- The holy Qur’ān is the guardian of the earlier heavenly book (*al-kitāb*) (5:48). This means that the summaries of the previous scriptures are contained in the miracles of the Qur’ān and so, with respect to this it is called *ṣuḥuf*.
- Every sublime topic of the Qur’ān is a well-grounded and strong book in itself, in which it is also alluded for the people of intellect that they should study every topic with its related verses.

Q740 Sūrah-yi Baqarah (2:213) says: “Humankind were one community, so Allāh sent Prophets as bearers of glad tidings and as warners and sent down with them the book with the truth so that it might judge between people in that in which they differed.” The first question is: Where and when were people one community? Second question: Has the same one book, which is called ‘the book (*al-kitāb*)’ been revealed to all the Prophets?

A740

- According to a noble *ḥadīṣ* in the spiritual state all people are like one group in the form of a gathered army, but physically there are differences between them, despite the fact that Prophets are sent to them.
- All the heavenly Scriptures are really one, because all of them are based on the sacred speech of the one God. This is the reason that the heavenly books are given the collective name of *al-kitāb*.

## Casket of Pearls

### 75

Q741 Please give us an example of potential (*ḥadd-i quwwat*) and actual (*ḥadd-i fi'l*) and explain the difference between them.

A741 There is a great difference between these two and there are many examples of it in the holy Qur'ān, for instance in Sūrah-yi Luqmān (31:20) it is said: "Do you not see that Allāh has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, and has completed His favours, both apparent and hidden on you?" However, this subjugation of the universe is not as people understand it, it is spiritual sovereignty through merging (*fanā' fi'llāh*) and subsisting in Allāh (*baqā' bi'llāh*). This extremely great bounty is an actual reality for the chosen of God and a potential one for the rest.

Q742 One purport of Sūrah-yi Zāriyāt (51:20-21) is: 'And in the universal earth there are signs and miracles for the people of certainty, and all these miracles are also in your souls, do you not see?' Please could you explain this.

A742

- In this verse people are invited to follow in the footsteps of the people of certainty and see the miracles of the external world and the inner world, so that they can attain the treasure of recognition.
- Potentially there is everything in every human being, which has to be actualised by knowledge and action.

Q743 Your dear students sometimes ask you questions on the telephone and you become happy if they concern knowledge and wisdom. This morning (6<sup>th</sup> July 1999) Mukhi Nizar Ali from Atlanta, U.S.A. was asking some questions and you were answering him with great joy. Would you be able to share the gist of them with us?

A743

- Our students in the west are all lovers of true knowledge therefore they remain keen and anxious all the time for the manifestations of knowledge.
- I am happy with Mukhi Nizar Ali's questions and with his progress in knowledge and there are also other lovers of Mawlā there.
- There were very nice points in the chain of questions and answers, which are too many for the space here.

Q744 It is said in Sūrah-yi Banī Isrā’īl (17:104) that on the day of *qiyāmat* Allāh will enfold people and take them to His presence. How does this happen?

A744

- It is Allāh’s unchangeable habit (*sunnat*) which has been mentioned many times that the spiritual *qiyāmat* occurs through the Imām<sup>(c)</sup> of the time, during which the world of humanity is enfolded in the Single Soul (*nafs-i wāḥidah*).
- In other words, just as the souls of creatures were spread out from Ādam<sup>(c)</sup>, in the same way all of them will again be enfolded in Ādam<sup>(c)</sup>’s heir or the Ādam<sup>(c)</sup> of the time (31:28).

Q745 What is the difference between *jinn* and *parī*? Would it be wrong to say: ‘male *parī* and female *parī*’?

A745

- There is no difference between *jinn* and *parī*, because they are the same subtle creature and the same community who are called *jinn* in Arabic and *parī* in Fārsī.
- Since *parī* is the name of the entire community, it is absolutely correct to say male *parī* and female *parī*.
- The word *parī* stems from ‘*parīdan*’, which means ‘to fly’, because this creature (*jinn* or *parī*) can come and go with lightning speed. It is therefore called *parī*, that is, the one who flies.

Q746 It is said that when a *mu’min* transforms from dense to subtle, i.e. when he or she receives the living subtle body, they become a *parī* and if you wish you can also call them angel or *jinn*. Is this true?

A746

- Indeed, this is definitely true because when a *mu’min* progresses spiritually he becomes *parī*, *jinn*, angel or the Perfect Man.
- Countless such miracles appear in the personal world.

Q747 A *ḥadis* says: “Everything has a heart and the Qur’ān’s heart is the Sūrah-yi Yā Sīn.”<sup>26</sup> Please tell us its wisdom.

A747

- The heart of everything is according to its nature and necessity, thus the Qur’ān’s heart is light (*nūr*, 5:15) and soul (*rūḥ*, 42:52) and it is mentioned beautifully in the Sūrah-yi Yā Sīn (36:12).
- In order to understand the wisdom of the holy Qur’ān, the words of dictionaries cannot be sufficient until one reflects deeply on the heavenly lexicon and exegesis itself, that is, the Qur’ān.

Q748 The wise Qur'ān is Allāh's most perfect and peerless book and it states that Allāh also possesses a speaking book (23:62; 45:29). Are these two books of Allāh utterly separate or are they linked to one another? If they are separate, surely one will be incomplete without the other. Please tell us its reality.

A748

- Allāh's silent and speaking book are both externally separate but are internally linked together and are one. It is indeed its miraculous perfection and a great trial for people.
- Indeed, we all call the holy Qur'ān the Muḥammadan miracle, but alas, if only we recognised and knew its great spiritual miracles!

Q749 Could you kindly tell us something about the great spiritual miracles of the wise Qur'ān?

A749

- God willing. Remember that the Qur'ān is the eternal speech of everlasting Allāh. Its first manifestations and miracles are at the place of *azal* or the paradise for the sake of recognition.
- The Qur'ān is '*amr*' (command) and therefore it is always manifesting in the *kalimah-yi kun*. It is intellect, knowledge and wisdom and thus it is the continuing miracle of the Divine Pen (Universal Intellect).
- The Qur'ān's secrets never come to an end, which is why it is in the hidden book as well as in the Guarded Tablet.

Q750 Who are the intermediaries between Allāh and the holy Prophet for the sake of revealing the inspiration?

A750 They are the Pen (Universal Intellect), Tablet (Universal Soul), Isrāfīl, Mikā'il and Jibrā'il.

## Casket of Pearls

### 76

Q751 Your newest and most wonderful subject of “Spiritual Science” is most revolutionary and amazing. Please tell us: do subtle creatures inhabit deserted areas? If so, what is the wisdom in it?

A751

- Subtle creatures live away from inhabited areas in mountainous and deserted areas. The wisdom-filled allusion in this is that such subtle creatures also live on all the deserted stars [and planets] of the universe.
- In *Da‘ā’imu’l-Islām* it is mentioned that, prior to Ādam<sup>(c)</sup> the planet earth was inhabited everywhere by *jinns*, that is the community of *paris*, who were then driven to the deserted areas of the earth.<sup>27</sup> Just as human beings sometimes go to mountainous and deserted areas, in the same way the *jinns* and *paris* can also come to the areas inhabited by us.

Q752 You have previously said that it is the subtle human beings who are *jinn* and *pari*. Please tell us what their nourishment consists of.

A752

- Their nourishment is the essence of things, that is, spiritual fruits, which are in the form of spiritual particles.
- There is great fragrance as well as energy in them. Sometimes there are only particles and sometimes there is a lovely scent as well.
- These nourishments are not from some garden or orchard, rather they are from the invisible [Divine] treasure.

Q753 Every Qur’ānic story is not merely a story but there is wisdom in its esoteric meaning, therefore please tell us where spiritual nourishment is mentioned in the Qur’ān?

A753

- Spiritual nourishments are mentioned in several places of the Divine speech. The most prominent mention is as *manna* and *salwā* in the story of Banī Isrā’īl.
- *Manna* is spiritual fruit or spiritual essence and *salwā* is spiritual fragrance, which is the essence of fruits as well as that of nourishment.
- It is said that *salwā* was a bird like the quail, which used to descend as a heavenly nourishment for the Banī Isrā’īl at a particular time. However intellect, logic and wisdom dictate that it was a miraculous, nourishing essence and not a physical bird.
- Physical birds which are permitted to be eaten need to be slaughtered,

cleaned and cooked, whereas heavenly nourishments are from paradise and are in the form of essence and various kinds of fragrances.

Q754 You say that everything has its spiritual fruit or essence. Do things like stones also have their spiritual fruit or essence?

A754

- Yes indeed, since everything has descended from the Divine treasures (15:21), therefore everything has its soul, which is also its fruit or essence. However, despite descending from the Divine treasures, everything is also in it.
- Thus, Allāh, the Exalted, creates the spiritual fruit or the particle of soul even in things like stones and makes it work for the *‘arīfs*. Refer to verse (31:16) for its Qur’ānic indication.

Q755 Does the spiritual particle of everything and every creature of the heaven and the earth come to the representative *qiyāmat* of an *‘arīf*? What is its proof?

A755

- Yes indeed, and one of its proofs is in Sūrah-yi Luqmān (31:16) as follows: “(Luqmān said): O my son, verily though it be equal to a mustard seed in weight (i.e. particle of soul), and though it be in a rock, or in the heavens, or in the earth, Allāh (at the time of *qiyāmat*) will bring it forth.”
- See also in Sūrah-yi Zilzāl (99:7-8): “Then whosoever has done (even) an atom’s weight of good shall see it; and whosoever has done (even) an atom’s weight of evil shall see it.”

Q756 The last verse of Sūrah-yi Ṭalāq (65:12) is: “Allāh is He Who created seven heavens and of the earth the like thereof.” The question is: are there seven earths like the seven heavens? Does not *miṣlahunna* (the like thereof) mean that the seven heavens and the seven earths are all the same in number as well as in length and breadth?

A756

- Yes indeed, it is clear from this noble verse that like the seven heavens there are also seven earths.
- Certainly the seven heavens and seven earths are also of the same size. This means that this same one universe is  $7 \times 2 = 14$ , the *ta’wīl* of which is that the seven lords of the cycles are the heavens and their seven *hujjats* are the earths.

Q757 It is stated in Sūrah-yi Ṭūr (52:38): “Or do they have a ladder by which they can (climb up to heaven and) listen (to the angels)? Then let their listener bring a manifest proof.” Please explain the *mamsūl* (symbolised) and the esoteric wisdom so that the readers can benefit.

A757 Spiritual progress is the heavenly ladder and the practical *ta'wils* of the Qur'ān are like bringing the heavenly news.

Q758 There are many ways of attaining the benefits of knowledge and action from the holy Qur'ān, therefore is it possible to observe and recognise the spirituality of the Qur'ān with the inner eye? If so, in what way is it possible?

A758

- According to the *ḥadis* of 'Man 'arafa', since it is possible to recognise the Lord through the recognition of one's soul, therefore it is also possible to recognise the Divine speech.
- The great Qur'ān is the speech of Allāh the Exalted, and it is first heard from and then continues to repeat from the *kalimah-yi kun*.
- Simultaneously there is the extreme blessing of the sacred vision and the Divine Pen is a light and an angel who continues to write on the Guarded Tablet.
- The Guarded Tablet too is a light and an angel. The hidden book is also at this place and it too is a light in which are hidden the secrets of the Qur'ān. All these miracles are known by the name of the 'great signs'. Therefore, why should the recognition of the Qur'ān together with Allāh's recognition not be in the paradise for the sake of recognition when the Qur'ān is Allāh's wisdom-strung speech.

Q759 Does the recognition of the wise Qur'ān occur together with Allāh's recognition or is it separate from it? In which noble verse is there the mention of the Qur'ān's *bāṭini* recognition?

A759

- The great Qur'ān's recognition is not separate from Allāh's recognition, because the renewal of the miracle of the Qur'ān continues to take place in the *kalimah-yi amr/kun*.
- The Qur'ān's recognition is mentioned in the last verse of Sūrah-yi Naml (27:93).

Q760 With respect to the above-mentioned noble verse, please explain in what form does the Qur'ān's recognition occur?

A760

- God says: "And say: *Ḥamd* (Universal Intellect) is for Allāh, He will soon show you His signs (miracles) so that you shall recognise them (i.e., the miracles of the Sacred Sanctuary, the compendium of which is the Qur'ān)."
- The wise Qur'ān is in the Guarded Tablet, but it is not like an old, silent record. In fact there is the miracle of renewal [of the Qur'ān] in it and therefore, there is always the demonstration of the revelation of the Qur'ān.

## Casket of Pearls

### 77

Q761 What is the holy Prophet's greatest miracle? What is the exalted Imām's greatest miracle?

- A761
- The holy Prophet's greatest miracle from Allāh is the *tanzil* of the Qur'ān and the true Imām's greatest miracle is the *ta'wil* of the Qur'ān.
  - This is the reason that, except for the Imām<sup>(c)</sup>, nobody knows the *ta'wili* secrets of the wise Qur'ān. As for the *mu'mins* only those who attain the rank of *fanā' fi'l-Imām* (merging in the Imām) can benefit from the knowledge of *ta'wil*, because it is only the Imām<sup>(c)</sup> from the progeny of Prophet Muḥammad<sup>(s)</sup> who is the door to the knowledge and wisdom of the Qur'ān and *ḥadiṣ*.

Q762 The word '*Kursi*' (Pedestal) occurs only twice (2:255; 38:34) in the wise Qur'ān. In the first reference it is about the *Kursi* of Allāh, the Exalted, the Blessed and the second refers to that of Ḥaẓrat Sulaymān<sup>(c)</sup>. Please tell us what Allāh's *Kursi* is and what is Ḥaẓrat Sulaymān's<sup>(c)</sup> *Kursi*?

A762 Allāh's *Kursi* is the Universal Soul and Ḥaẓrat Sulaymān's<sup>(c)</sup> *Kursi* is the *nafs-i muṭma'innah* (satisfied soul).

Q763 The wise Qur'ān states in (38:34) that Allāh cast a *jasad* (*jism-i laṭīf* = subtle body) on Ḥaẓrat Sulaymān's<sup>(c)</sup> *Kursi* as a trial. What is the wisdom in this?

- A763
- Just as there are many kinds of creatures in a dense body, similarly there are many of them in a subtle body too. Thus, a trying subtle body was cast on Ḥaẓrat Sulaymān's<sup>(c)</sup> soul and spirituality.
  - Then in a very short time this difficult trial was removed from him.

Q764 Is it true that all the miracles of the Prophets in the Qur'ān are present and living on the *ṣirāt-i mustaqīm*? Are all miracles gathered in the desired destination (Sacred Sanctuary)?

- A764
- Yes, this is indeed true because no miracle can ever be away from the *ṣirāt-i mustaqīm*.
  - This is the reason that the *sāliks* (spiritual travellers) and *'arīfs* can



attain every kind of recognition.

Q765 Verse (69:11) of Sūrah-yi Ḥāqqah says: “*Innā lammā ṭagha ’l-mā’u ḥamalnākum fi ’l-jāriyah.*” Please tell us the wisdom of this noble verse.

- A765
- Translation: “Verily when the [flood] water rose, We bore you in the ark.”
  - This Divine speech is addressed to the *mu’mins* of every time because *qiyāmat* occurs in every age, and in it there is the spiritual deluge as well as the ark of salvation.
  - Nūḥ’s ark, that is, the ark of salvation is the pure progeny of the holy Prophet (*ahl-i bayt*).

Q766 This time too, you have told your friends in the west some amazing things. Could you shed more light on the knowledge of the hereafter?

A766 God willing, reflect carefully on Sūrah-yi Naml (27:66), in which there are three clear indications to the knowledge of the hereafter:

- Their knowledge of the hereafter came to an end.
- In fact, they are in doubt about it.
- Still more, they are blind to it.

Q767 The following verse is at the end of Sūrah-yi Ḥijr (15:99): “*Wā’bud Rabbaka ḥattā ya ’tiyaka ’l-yaqīn.*” What is the correct translation and wisdom of this noble verse?

- A767
- Translation: “And worship your Lord until you attain the truth of certainty (*ḥaqqu ’l-yaqīn*).”
  - Most of the translations take the word *yaqīn* (certainty) to mean ‘death’, whereas *yaqīn* is another name for recognition. The truth of the matter is that worship is to attain recognition, not to attain death.

Q768 In Sūrah-yi Yā-Sin (36:60-61) it is said: “Did I not enjoin on you, O children of Ādam, that you should not worship satan, verily he is your avowed enemy, and that you should worship Me? This is the right path.” The question is how do the children of Ādam worship satan?

- A768
- No person consciously considers satan to be the worshipped one and thus worships him. However, since satan is also in the form of *nafs-i ammārah* (the carnal soul), most people continue to be its slaves.
  - Therefore, to worship satan means to be enslaved to the carnal soul.

Q769 In the root letters *sīn, khā, rā'* in the wise Qur'ān, it is mentioned that Allāh has subjugated the universe to human beings. Please tell us what is the prerequisite for subjugation? And what are the forms of subjugation?

A769

- Its most important prerequisite is the attainment of recognition. One form of subjugation is in the personal world in which the earth and the heaven are enfolded.
- Its second form is the universe itself, which is surrounded by the human soul through the Universal Soul.

Q770 Now, please tell us what the macrocosm (*‘ālam-i kabīr*) and what the microcosm (*‘ālam-i ṣaghīr*) are? Who is called the ‘great man’ and who is the ‘small man’?

A770

- The macrocosm (*‘ālam-i kabīr*) is the name of the physical universe, whereas the microcosm (*‘ālam-i ṣaghīr*) is used for a human being, who is also referred to as the personal world.
- The universe has a soul and an intellect, which is why it is the ‘great man’, whereas you are the ‘small man’ in comparison to it.

## Casket of Pearls

### 78

Q771 During the Isrāfilī and ‘Izrā’ilī miracles the ‘*ārif*’s soul is seized and spread throughout the universe and the universal soul is cast into him. Could you please tell us the *ta’wils* of this great miracle.

- A771
- There are many *ta’wils* of this: one is the demonstration of the universe’s subjugation; another is that the ‘*ārif*’ becomes that paradise which is the length and breadth of this universe (3:133; 57:21). From the appearance of this miracle it also becomes known that in fact the human being and the universe are one reality.
  - This also means that you are both human as well as angel.

Q772 ‘And Allāh has made shadows of whatever He has created’ (16:81) and “*wa zillin mamdūd*” = ‘and extended shade’ (56:30). Please tell us the wisdom of both these verses.

- A772
- Allāh has made *mazāhir* (loci of manifestation) of the lights of the higher world in the world of religion as well as in the personal world. For instance, the Pen and the Tablet are two lights (or angels) in the higher world, whose loci of manifestation in the world of religion are the *nātiq* and the *asās* and in the personal world they are the intellect and soul.
  - “*Zillin mamdūd*” = ‘extended shade’ (56:30) is the spread of the light of recognition. If you possess the treasure of recognition you can certainly say: ‘My original reality is in Allāh, therefore everything is mine’.

Q773 The last verse of Sūrah-yi Şaff (61:14) is also extremely amazing. It mentions a great heavenly title, which is “*anşāru’llāh*”, that is, Allāh’s helpers, which is mentioned as follows: “O you who believe! Be Allāh’s helpers (*anşāru’llāh*) as ‘Īsā, the son of Maryam said to the disciples: ‘Who will be my helper in (going towards Allāh)?’ The disciples said: ‘We are Allah’s helpers’.” Here a question arises of how can the believers, men and women, be the helpers of Allāh, the Omnipotent?

A773 The answer to this question is in the noble verse itself, which is that to be Allāh’s helpers means to help in the work of the Prophet and Imām and in this way believers can be Allāh’s helpers.

Q774 Does a similar command exist at another place in the wise Qur’ān?

- A774
- Such a command can also be found in Sūrah-yi Muḥammad (47:7): “O you who believe, if you help Allāh, He will surely help you and will firmly plant your feet.”
  - That is, if as true *mu’mins* you help the Prophet and the Imām, Allāh will help you in your *bāṭini* tasks and He will keep you firm on the path of *zīkr*, *‘ibādat* and knowledge and wisdom so that you will progress further without slipping.

Q775 You love your students and friends of the east and west intensely. What is the reason for this?

- A775
- The reason for this is Allāh’s mercy so that we can become one soul and a single personal world and thus serve knowledge.
  - The hearts of friends are like pieces of gold and love for religion is like fire, therefore just as fire melts gold nuggets and makes them one, in the same way real love brings the believers hearts together and makes them one.

Q776 In your opinion, what are the limits of love for religion?

- A776
- They are love for Allāh, love for the holy Prophet, love for the pure Imāms, love for the *jamā’at*, love for other Muslims and in paradise, love for all human beings.
  - In paradise, where all people are gathered together, there is nothing but love and hence there is no room for enmity.

Q777 What can the *ta’wīl* of the story of the People of the Cave (*Aṣḥāb-i Kahf*) be? What is their original number?

- A777
- It is that miracle which is related to the six *nāṭiqs* and the Qā’im, as well as to the six Imāms and the Qā’im. In both cases the dog referred to is the lord of the personal world, therefore their number is  $7+1=8$ .
  - By the cave is meant spirituality and the Sacred Sanctuary. They are all young because in spirituality and in paradise every person is young.
  - Counting the dog with the human beings is not devoid of wisdom. This animal is well known for following its master with loyalty, protection and devotion.
  - The seven lights (People of the Cave *Aṣḥāb-i Kahf*) always send one

of themselves with the coin of knowledge and wisdom (Pearl of Intellect) to this world. In the time of Prophethood it is a Prophet and in the age of Imāmat it is an Imām.

Q778 At the beginning of the story of the People of the Cave (*Aṣḥāb-i Kahf*) (18:9) there is also the mention of *raqīm* (writing). What is the relationship between the two?

A778 The relationship between the two is that the entire spirituality of the seven lights is the Divine writing, which can be in many forms.

Q779 Please give us the *ta'wīlī* wisdom of the following: “*Iz awa'l-fityatu ila'l-Kahfi*” (18:10), “*fa-zarabnā 'alā āzānihim*” (18:11), “*Summa ba'asnahum*” (18:12), “*wa rabaṭnā 'alā qulūbihim*” (18:14), “*Law lā ya'tūna 'alayhim bi sulṭānin bayyin*” (18:15).

A779

- ‘When some youth sought refuge in the cave of spirituality’
- ‘We struck their ears with one blow of *ṣūr-i Isrāfīl*’
- ‘We then gave them life after the death of the carnal soul’
- ‘And We linked their hearts to the light of recognition’
- ‘That is, if they recognise Allāh and if their description of *tawḥīd* is correct, why do they not present a proof of the truth of certainty’.

Q780 Please give us a clear and firm proof so that we can attain perfect certainty that every story of the Qur’ān has spirituality and *ta'wīl*.

A780

- According to a noble *ḥadīṣ* every verse of the Qur’ān has an exoteric and an esoteric meaning, in fact, seven esoteric meanings. In such a case how can the story of the People of the Cave (*Aṣḥāb-i Kahf*) or any other Qur’ānic story be devoid of *ta'wīl*.
- You must try to reflect: Has not Allāh confined everything in the *Imām-i mubīn*?

# Casket of Pearls

## 79

Q781 In verse (21:10) of Sūrah-yi Anbiyā' it is said: "Indeed, We have sent down to you a book in which is your remembrance. What! Do you not then understand?" What is its esoteric wisdom?

A781

- Its wisdom is that the personal world is mentioned everywhere in the esoteric of the Qur'ān. In this sense the human being is mentioned throughout the Qur'ān.
- Another wisdom is that by *zikr* or remembrance is meant recognition, in which lies the grandeur of man and his recognition is in the Qur'ān itself.

Q782 From which fountainhead of knowledge and wisdom does a clear allusion and praise of the personal world begin?

A782

- It begins with the blessed verse of Ḥaḏrat Amīru'l-mu'minīn °Alī<sup>(c)</sup>, the translation of which is: 'You think that you are a small body, while the great cosmos is contained in you?'
- In this blessed verse of Mawlā °Alī<sup>(c)</sup> there is the clear exegesis of all those Qur'ānic verses that are related to the enfolding of the universe.

Q783 Sūrah-yi Ḥāqqah (69:17) says: "And eight angels on that day will bear the throne of your Lord above them." Please give us the wisdom of this verse.

A783 Here, by the throne is meant the Light of the throne, the bearers of which are the seven Imāms and the lord of the personal world who has undergone *qiyāmat*.

Q784 You have said that the 'bearers of the throne' mean the 'bearers of the throne's Light'. Are there separate Lights or is it one Light with many meanings?

A784

- Light is one but it has numerous meanings, just as Allāh, the Exalted, is one but He has numerous attributive names.
- The bearers of the throne, that is, the bearers of the throne's Light are the Imāms<sup>(c)</sup>. You can also call them angels, although except for them, the other angels cannot be the bearers of the throne.

Q785 Are Allāh’s light, the holy Prophet’s light, the true Imāms’ light, the light of the *mu’mins* and *mu’mināt* (57:12; 57:19; 66:8) four separate lights?

A785

- No, never. Light, which is ever-reaching, all-inclusive and self-sufficient in every respect, is in reality one only.
- When Allāh, the Exalted, the Blessed’s single Light is *basit* (simple), encompassing and present everywhere, how is it possible for there to be another light!

Q786 It is said in Sūrah-yi A<sup>c</sup>rāf (7:157): “Those who believe in him (Prophet Muḥammad<sup>(s)</sup>) and honour him and help him and follow the light which has been sent down with him are those who achieve success.” Please tell us which light was sent down with the holy Prophet?

A786

- The light which was sent down with the noble Prophet is Ḥaẓrat <sup>c</sup>Alī<sup>(c)</sup>. Refer to the noble *ḥadis*, which is in *Kawkab-i Durri*.<sup>28</sup>
- In the above-mentioned verse, first there is the mention of belief in the Prophet, in which there is the indication of the revelation of the Qur’ān to him. At the end of the verse, in connection with this belief there is the mention of following the light. Therefore, that light is certainly Ḥaẓrat <sup>c</sup>Alī<sup>(c)</sup>, who is the successor of the Prophet.

Q787 You praise ‘Light upon light’ (*nūrun <sup>c</sup>alā nūr*, 24:35) all the time, so today please give us an amazing wisdom related to it.

A787

- The blessed universal principle (*kulliyah*) of ‘Light upon light’ is a great mirror of secrets. If Ādam<sup>(c)</sup> is viewed in this mirror it becomes known that he was not the beginning of light, rather he was in the chain of ‘Light upon light’.
- In the same way if every Prophet and every Imām is observed in this mirror, he will appear to be a link in the chain of light according to the principle of ‘Light upon light’. So, although Prophethood came to an end with the Chief of Prophets, Muḥammad<sup>(s)</sup>, the chain of light continues and is everlasting.

Q788 Sūrah-yi Šāffāt (37:109) says: “*Salāmun <sup>c</sup>alā Ibrāhīm*”. What is its *ta’wīlī* wisdom?

A788

- Translation: “Peace is upon Ibrāhīm”.
- That is, Ibrāhīm<sup>(c)</sup> is living and safe in every personal world together with all his spiritual miracles. This is also the case with all the Perfect Men.

Q789 “Āl-i Yā Sīn/Āl-i Muḥammad’s light is living and safe in the personal world.” Where is the reference to this wisdom in the Qur’ān?

A789 • It is in Sūrah-yi Şāffāt (37:130), which reads: “*Salāmun ʿalā Il Yā-Sīn*”.

• Here Ḥaẓrat Imām Jaʿfar al-Şādiq<sup>(c)</sup> has read “*Il Yā-Sīn*” as “*Āli Yā-Sīn*”<sup>29</sup>.

Q790 In Sūrah-yi Maryam (19:15), it is said about Ḥaẓrat Yahyā<sup>(c)</sup>: “Peace be on him the day he was born, and the day he dies and the day he shall be raised up alive.” Please tell us its *taʿwīlī* wisdom.

A790 • A Perfect Man’s spiritual life has three stages:

- i When he begins to observe silent lights, this is his day of birth
- ii The beginning of *qiyāmat*: this is the day of the carnal soul’s death and the beginning of the spiritual life
- iii The time of spiritual merging and intellectual survival

2. The Qur’ān has referred to this as dying twice and reviving twice (40:11). In short, the Perfect Men continue to receive peace and security, that is, heavenly *taʿyīd* in the three stages of their spiritual lives.



## Casket of Pearls

### 80

Q791 How can the death of a Perfect Man be called peace and heavenly *ta 'yid* while death is the state of unconsciousness?

A791

- You have based your statement on the physical death of a common man, which is absolutely incorrect, whereas the death of the carnal soul of Allāh's friends (*awliyā*) is a great miracle for the sake of recognition. A thing which is for the sake of recognition needs to be observed.
- In short, there is the tremendous *ta 'yid* of Allāh in this death of a Perfect Man.

Q792 There is no doubt that the great Qur'ān is full of the secrets of soul, spirituality and recognition, so please give us the esoteric wisdom of the following noble verse: "He (Zakariyyā) said: 'O my Lord, give me a sign (miracle)'. He said: 'Your sign is that, though sound [without defect], you will not speak to people for three nights'." (19:10)

A792

- People imagined that Ḥazrat Zakariyyā<sup>(c)</sup> not being able to speak to them and being dumb for some time was in itself Allāh's miracle, however the reality is contrary to this.
- The reality is that the *zīkr* of the *ism-i a'zam* became automatic in his forehead, and overwhelmed his heart and mind making it impossible to talk to others.
- As long as the insinuation and whispering of the carnal soul (*ḥadis-i nafsī*) remain in the heart of a human being, he continues to do only verbal *ibādat*, because in his heart he talks to others. Thus, the revolutionary miracle of the *ism-i a'zam* is essential [for success in special *ibādat*].

Q793 It is said in verse (19:11): "Then he (Zakariyyā) came forth to his people from the sanctuary, and suggested to them by signs: 'Glorify your Lord morning and evening'." Please do a wisdom-filled analysis of this verse for us.

A793

- The sanctuary (*miḥrāb*) here represents the centre of the Sacred Sanctuary and it means 'weapon of battle and army's fort' because the greatest weapon of battle and the strongest fort against satan and his army is the Sacred Sanctuary.
- Light (sun) continues to run with great speed in the Sacred

Sanctuary, therefore to say: “remember Allāh morning and evening” amounts to saying: ‘Do *‘ibādat* constantly’ because morning and evening, day and night are one in the Sacred Sanctuary.

Q794 It is said in verse (19:12): “(We said): ‘O Yaḥyā, hold fast the book’ and We gave him wisdom (power of judgement) while yet a child.” Please tell us its wisdom.

A794

- That book which should be held firmly is the blessed remembrance of *ism-i a‘zam*, which is potentially a book and actually a cutting sword too. In battle a sword is used with full strength and effect.
- The book also means personal spirituality, which is founded on the heavenly Book.

Q795 It is said in verse (19:40): “Verily We shall inherit the earth and whatsoever is on it, and to Us they shall be returned.” Please tell us its esoteric reality.

A795

- Tomorrow in the hereafter the planet earth with all its inhabitants and things will transform into a subtle form. At that time Allāh will be the inheritor of everything.
- This is the description of Allāh’s sovereignty such that on that day all people will be returned unto Him.
- On that day Allāh will bestow the eternal kingdom on His friends.

Q796 Is it true that for every *‘arif* his spirituality and the *ta’wil* of the Qur’ān are in his own language?

A796

- Yes indeed it is true, just as there is the law of paradise that Allāh speaks to every person in his own language and He has sent every Prophet with the language of his own community (14:4).
- Whenever some spiritual entity or angel speaks to a *mu’min* it is in the latter’s own language. It is the same with the conversation in a person’s dreams.

Q797 Is the Record of Deeds of every person in his own language too? Does the speaking book (23:62; 45:29), in other words the speaking Qur’ān (Imām<sup>(c)</sup>) know all the languages of the world?

A797

- The speaking Qur’ān certainly knows every language of the world, because if one asks: Which language does Allāh’s speaking book speak, the natural reply will be: ‘In every language of the world’.
- Read those *farmāns* of Mawlā *‘Alī*<sup>(c)</sup> which are about the attributes of the light of Imāmat.<sup>30</sup>

Q798 It is said that there is a wisdom-filled verse in the Qur'ān, which implies that at the level of spirituality the Qur'ān's *ta'wīl* is in every language. Where is there such a verse in the Qur'ān? Please explain it to us.

A798

- There are many such verses, for example see Sūrah-yi Yūsuf (12:2): “*Innā anzalnāhu Qur'ānan ʿArabiyyan laʿallakum taʿqilūn*”. First translation: We have revealed it by making it a Qur'ān in the Arabic language so that you may understand it well. Second translation: We have revealed it (in the Guarded Tablet) making it a Qur'ān in the Arabic language (that is, in the language of all of you) so that you may understand it well.
- Arabic means the language of Arabia as well as one's own tongue (mother tongue), whereas *ʿajamī* means the language of others, i.e. non-Arabs.
- All this belongs only to the place of spirituality and of *ta'wīl*. This explanation is sufficient for the people of wisdom.

Q799 Please inform us about the spiritual and esoteric stages of the holy Qur'ān.

A799

- In *azal* the glorious Qur'ān was in the treasures of the Divine Command, that is, the Word 'Be' and it is still there. Then it was revealed in the Divine Pen without disappearing from there. Subsequently it revealed to the Guarded Tablet, whilst persisting perfectly in the Pen.
- Then Isrāfil started to read it from the Guarded Tablet to Mikā'il who continued to listen to it, and the latter started to reveal it to Jibrā'il. Finally Jibrā'il gradually revealed it to the blessed heart of the holy Prophet<sup>(s)</sup>.
- Simultaneously the holy Qur'ān continued to be written, and its spirit and spirituality, light and luminosity were transferred to his *waṣī* (ʿAlī<sup>(c)</sup>) through the Prophet.

Q800 Did this form of revelation continue for the holy Prophet<sup>(s)</sup> from the beginning to the end?

A800

- No, this form of revelation only continued up to the event of *mī'rāj*, during which the holy Prophet went to the heaven of the Universal Soul, where he heard the Divine speech from behind the veil. Sometimes he used to have silent *didār*, in which countless symbols are hidden. It is therefore the highest inspiration.
- These [symbols] are the secrets of recognition as well as those of the Qur'ān.

# Casket of Pearls

## 81

Q801 Was the wise Qur'ān revealed written on paper or some other material thing? If not, in what form was it revealed?

A801

- The Qur'ān was not revealed written on paper etc. (6:7), rather it was in the form of spirit and light (42:52).
- A human being's pen cannot transfer light to a piece of paper. Therefore the light of the Qur'ān which was in the Chief of Prophets<sup>(s)</sup>, was transferred to his successor °Ali al-Murtaẓā<sup>(e)</sup>.

Q802 There is a question worth considering with reference to Sūrah-yi An'ām (6:91) as to whether the Torah, which was light in Ḥaẓrat Mūsā<sup>(e)</sup> and Ḥaẓrat Hārūn<sup>(e)</sup> and a guidance for the people, was put onto parchments by the Jews, an action which the Qur'ān condemns. What is its real reason?

A802

- Although it is important to put the heavenly book onto paper, it was far more important for the Jews to see the Torah's light in their Prophet and Imām's light in order that they could learn the knowledge and wisdom of the heavenly book through their light.
- The Qur'ān's condemnation is not with respect to the *ḥudūd-i dīn* but applies to the common people.

Q803 Please provide us with such a clear and strong proof that we can all be certain that the spirituality and luminosity of the heavenly book is present in the person of the Prophet or the Imām.

A803

- There are many clear and strong proofs for this reality, for example reflect carefully on Sūrah-yi Anbiyā' (21:48), in which Allāh had granted Ḥaẓrat Mūsā<sup>(e)</sup> and Ḥaẓrat Hārūn<sup>(e)</sup> the Criterion (*Furqān*), light and *zīkr* and this everlasting wealth was for those who were righteous (*muttaqīn*). That is, the *muttaqīn* (*ḥujjats*) were also witnessing their Prophet and Imām's miracles in their personal worlds.
- Do you not remember the *ḥadis* of 'Resemblance of Hārūn [with °Ali]'?<sup>31</sup> Was Ḥaẓrat °Ali<sup>(e)</sup> in relation to the holy Prophet<sup>(s)</sup> not the same as Ḥaẓrat Hārūn<sup>(e)</sup> to Ḥaẓrat Mūsā<sup>(e)</sup> except that there was no Prophet after Ḥaẓrat Muḥammad<sup>(s)</sup>? This means that all those attributes of Ḥaẓrat Hārūn<sup>(e)</sup> mentioned in the Qur'ān, with the exception of Prophethood, were gathered in Ḥaẓrat °Ali<sup>(e)</sup>. This proof is sufficient for real *mu'mins*.

Q804 According to Allāh’s will, Prophethood certainly came to an end with the holy Prophet Muḥammad<sup>(s)</sup>? Did the chain of ‘light upon light’ also cease with it? If the answer is ‘no’, where did the light of the Qur’ān and the light of guidance, which were in the holy Prophet, go?

A804

- The law of ‘light upon light’ has already been discussed. It continues forever without any beginning or end, therefore it was essential that the living spirit/light of the holy Qur’ān should transfer from the holy Prophet to the *Imām-i mubīn*.
- Reflect carefully on the fact that the Qur’ān was revealed in the form of spirit and spirituality and then Allāh made this spirit a living light (42:52).

Q805 It is now the turn of a very deep, very subtle, very difficult and very useful question, which is in Sūrah-yi An‘ām (6:94) as follows: Every human being has to leave everything behind and finally return alone to Allāh, in the same way as he was first created. What is the wisdom-filled explanation of this?

A805

- This is about the Perfect Man who in his personal world gradually leaves all physical, spiritual and intellectual things behind and merges in Allāh in the Sacred Sanctuary.
- This is his ‘becoming alone’, that is, to become alive in Allāh, whereas the common people are created from the Single Soul and their return too is limited to that. However, all people are also represented in the Perfect Man.

Q806 Every Prophet and every Imām is also an *‘arif*, but every *‘arif* is not a Prophet or an Imām. Please tell us what is the meaning of ‘going to Allāh’s presence one by one’ (6:94)? Is it true that *qiyāmat* is seen only by an *‘arif* because it is a spiritual event? Is *qiyāmat* related to the Imām<sup>(s)</sup> of the time? Is it also true that every *‘arif*’s *qiyāmat* is individual from one aspect and collective from another?

A806

- In their respective times the Perfect Men go to Allāh’s presence one by one because for every time there is a different *qiyāmat*, although everybody is represented in the form of particles.
- Yes, it is true that only an *‘arif* observes the *qiyāmat* spiritually.
- There is no doubt that *qiyāmat* is related to the Imām<sup>(s)</sup> of the time (17:71).
- Yes, it is absolutely true that all people’s collective *qiyāmat* is hidden in the *‘arif*’s personal *qiyāmat*, however people are unaware of it.

Q807 The translation of (6:94) is: “And you will come to Us one by one in the way We had created you first.” Please tell us at which stage of the personal world does Allāh say this? Also tell us how ‘return to Allāh’ and ‘first creation’ can be in the same way?

A807

- Allāh addresses this blessed statement to the Perfect Man at the time when he has entered the Sacred Sanctuary in his forehead.
- Since all the realities and recognitions are abstract and alike in the Sacred Sanctuary, therefore *inbī<sup>ʿ</sup>ās* and *ibdā<sup>ʿ</sup>* (return and first creation) are one and the same thing, that is, the manifestation of the Pearl is both *inbī<sup>ʿ</sup>ās* and *ibdā<sup>ʿ</sup>*.

Q808 The last verse of Sūrah-yi Takāsur (102:8) says: “Then you shall be questioned on that day about the bounties (you enjoyed).” What type of bounties are these about which people will be questioned?

A808

- They are general worldly bounties as well as special religious bounties, such as the ever-presence of the Imām in the world, knowledge and recognition, etc. and all the spiritual and Qur’anic bounties which we do not appreciate at all. [Unfortunately] we consider the exalted Imām’s miracles of knowledge as something of little value.
- However, there are some amongst the *ʿazizān*, for whose *giryah-ū zāri* and *munājāt* we sacrifice ourselves.

Q809 It is said in Sūrah-yi Banī Isrā’īl (17:89): “We have displayed to the people in this Qur’ān every (kind of) examples, yet most of the people (not only) refuse to accept but (also) deny (*kufūr*) it.” Please explain this to us.

A809

- In this verse, the word *kufūr* is a veil over a great wisdom. In reality this word *kufūr* refers to those people whom Allāh has bestowed with the everlasting treasure of knowledge and recognition, but they are ungrateful (*kufūr*).
- You should study this word *kufūr* carefully in the dictionary of the Qur’ān and other lexicons.

Q810 Please tell us the wisdom of the first verse of Sūrah-yi Dahr (76:1).

A810

- Translation: “Did not a span of time pass over man when he was not anything worth mentioning?” That is, it is such a time in which man is in the world of *fanā’ fi’llāh* and *baqā’ bi’llāh*.
- This extremely great secret is experienced by every *ʿarif* at the height of recognition.

## Casket of Pearls

### 82

Q811 Please explain the *ta'wil* of the second verse of Sūrah-yi Dahr (76:2).

- A811
- Translation: “Verily We created man from a drop of mingled fluid in order to test and try him; so We gave him hearing and sight.”
  - Just as Allāh has created every human being from the mingled fluid of physical parents, in the same way He creates them spiritually from their spiritual parents, that is, from the *tanzil* and *ta'wil* of the *nāfiq* and *asās* and He grants them spiritual hearing and sight.
  - Just as having physical offspring is impossible without physical parents, in the same way spiritual children are impossible without spiritual parents.

Q812 If possible please tell us a secret about the third verse of Sūrah-yi Dahr (76:3).

- A812
- The translation of this noble verse is: “Verily We showed him the way, that is, appointed a True Guide, for which he is either grateful or ungrateful.”
  - In this noble verse, the word *kufūr* does not mean an irreligious disbeliever, but rather a person who is extremely ungrateful despite the many bounties Allāh has granted him.
  - In the very beginning of this verse Allāh’s perfect guidance is mentioned, which has been fulfilled for both the grateful as well as the ungrateful. This means that gratitude or ingratitude is expressed only after the granting of bounties. And it is possible that the act of gratitude may be very delicate and extremely difficult, as explained in the following answer.

Q813 Please give us an example of correct gratitude.

- A813
- With reference to the Qur’ān (17:3) Ḥaẓrat Nūḥ<sup>(c)</sup> was a grateful servant of Allāh. In this there are two secrets: First Ḥaẓrat Nūḥ<sup>(c)</sup> was granted a great abundance of knowledge and wisdom. Secondly he used to do *giryah-ū zāri* and *munājāt* all the time [as an expression of gratitude].
  - *Giryah-ū zāri* protects one from ingratitude and there is great

wisdom in the tears of Divine love.

Q814 It is said that wherever in the Qur'ān the subject of knowledge is explicitly mentioned there are secrets of knowledge and wisdom, which are also mentioned implicitly in the esoteric aspects of other subjects. What do you think about this?

A814

- It is absolutely correct and a fact. This means that throughout the wise Qur'ān there is the explanation of knowledge and wisdom both directly and indirectly.
- For example, knowledge and wisdom are indirectly mentioned in the subject of gratitude, which we have discussed above.

Q815 Where in reality is the place of gratitude? In the beginning of the spiritual journey, or in the middle, or at the final destination? There can be many names of the final destination, so does embarking on Nūḥ's Ark mean reaching the destination (17:3)? How?

A815

- The place of gratitude for a *mu'min-i sālik* is the final destination, because now all his difficulties and trials have come to an end and at this place all spiritual bounties are also gathered together and are present.
- By Nūḥ's Ark is meant Allāh's Throne, therefore this is the final destination.

Q816 How can knowledge and wisdom be mentioned in the *bāṭin* of topics such as Islām, *imān* (faith), certainty, love, patience, righteousness, submission, contentment and other Qur'ānic topics?

A816

- *Ṣirāṭ-i mustaqīm* is the path of the spiritual journey and it is full of spirituality, luminosity and knowledge and wisdom. Therefore every topic of the wise Qur'ān is on the *ṣirāṭ-i mustaqīm*, which is the path of the light of knowledge and wisdom.
- There is knowledge and wisdom in the *bāṭin* of every topic, because all topics are related to *bāṭini* knowledge and wisdom. It is true that there is nothing but deviation outside the *ṣirāṭ-i mustaqīm*.

Q817 According to a noble *ḥadīṣ* every *mu'min* is a *shahīd* and every *mu'minah* is a *ḥawrā'*.<sup>32</sup> Please explain its reality to us.

A817

- When the representative *qiyāmat* takes place in an *'arīf* the entire population of the world comes and dies [in the form of



representative particles], and then they become alive. However, by coming here and dying every *mu'min* becomes a *shahīd* and every *mu'minah* becomes a *ḥawrā'*.

- These miracles occur by the blessing of the *Imām-i mubīn* (36:12), since *qiyāmat* means the rising of the Imām's light in an *ʿarīf*.

Q818 You have stated that the greatest and most pleasurable bounty of paradise is to give and to take knowledge and as a proof of this you have highlighted all those noble verses in which matrimonial life in paradise is mentioned, that is, by the *ḥūr*s of paradise are meant students. Is this concept correct?

- A818
- Yes, this is a fact because the majority of the dwellers of paradise are without knowledge. This is related to the initial stage.
  - As a result of *daʿwat-i ḥaqq* (*qiyāmat*), all the people of the world who do not possess even an iota of knowledge will be forcefully made to enter paradise.

Q819 For example a certain *mu'min* was told in his dream, or imagination or spirituality that the women of a particular famous secular community will be given to him in marriage. What does this mean?

- A819
- It has two meanings: exoteric and esoteric. The esoteric *ta'wil* is that the person will become their teacher in paradise.
  - Allāh has promised that, together with the spiritual victory in the battle of *qiyāmat*, He will grant them abundant booty (48:20). Find out what used to be included in the *ghanīmat* (booty) during the time of Prophethood!

Q820 You have also said that exoterically Qur'ānic topics are related to different subjects but when viewed esoterically every topic contains the description of the secrets of knowledge and wisdom. This means that the secrets of knowledge and wisdom are described in all the bounties of paradise. Is this statement correct?

- A820 Yes this is absolutely correct. There is knowledge in the *ta'wil* of the diverse bounties of paradise.

## Casket of Pearls

### 83

Q821 Today, every *mu'min* is a potential paradise in himself, and tomorrow, God willing, he will be an actual paradise, in which the whole universe will be subjugated (31:20). This means that there will be a Divine kingdom in the paradise of every personal world. Is this statement correct?

- A821
- Yes, it is correct and a fact. It should also be noted that in this paradise there will be all the people of the world, and they will be given the *ta'lim* (teaching) of the true religion.
  - Since every bounty in paradise is extremely delicious, sweet, pleasant and delightful, therefore many similes are used for the giving of and learning of knowledge. One of them is spending a marital life with the *hūrs*.

Q822 Sūrah-yi Ra'd (13:15) says: “And to Allāh prostrate all those who are in the heavens and the earth, willingly or unwillingly, ...” Please explain its *ta'wil*.

- A822
- Prostration means to obey, that is, some people will willingly obey Allāh and some will do so by force and then they will go to paradise where the former will be the kings and the latter, the subjects.
  - It is true that there is a magnificent kingdom in paradise (76:20). In this case, there has to necessarily be a great number of subjects as well.
  - How merciful and generous is the king of paradise that he gradually elevates his subjects in knowledge!

Q823 It is mentioned in Sūrah-yi Ḥajj (22:18): “Do you not see that before Allāh prostrate themselves whosoever is in the heavens and whosoever is in the earth and the sun and the moon, the stars and the mountains, the trees and the animals and many of humankind amongst whom there are many on whom punishment is due?” This clearly shows that everything and every creature in the universe prostrates to Allāh, so why the punishment?

- A823
- There are many creatures who are not endowed with the capacity of intellect or freewill, therefore they have neither reward nor

punishment. However, human beings are the ones who are given intellect and freewill, therefore it is obligatory for them to progress from the prostration of subjugation to the prostration of recognition.

- Lifeless things and those without intellect only do the prostration of subjugation, while true believers do the prostration of recognition.

Q824 The following blessed statement is in Sūrah-yi Yūnus (10:39): “*Bal kazzabū bi-mā lam yuḥiṭū bi-ilmihī wa lammā ya'tihim ta'wiluh*”. Please give us its *ta'wilī* wisdom.

- A824
- Translation: “They belied that which they did not comprehend with the knowledge thereof, and whose *ta'wil* did not yet come to them.”
  - The wise Qur'ān can be verified only in the light of the revealed light (5:15). The same light is its domain of knowledge, which is its *ta'wil*.
  - How can any Muslim forget the wisdom-filled verse of Sūrah-yi Mā'idah (5:15): “Indeed from Allāh has come to you a light and a clear **Book**.”

Q825 Please tell us a great secret of the Divine *sunnat* (habit) in the light of Qur'ānic wisdom.

- A825
- Allāh's *sunnat* remains essentially and fundamentally the same in the past, present and the future and there is no change in it.
  - To know this great secret means that there are countless benefits of logic and knowledge, however it is essential to use one's intellect and wisdom.

Q826 You say that Qur'ānic language presents a trial at every place, why?

- A826
- This is so, because the development of the human intellect depends on using reflection, which is why there is a great need to use tests.
  - If there had not been a veil of tests on Qur'ānic speech, there would have been no need to draw attention to [the importance of] reflection in it.

Q827 It is said that from one dimension the Qur'ān is very difficult and from another it is very easy. What is the secret in this?

- A827
- The secret is that if you read the heavenly book in the light of [revealed] light (5:15), that is, you learn it from the Divine teacher, it is extremely easy, otherwise it is extremely difficult.

- Refer to Sūrah-yi Qamar (54:17, 22, 32, 40), to know that the glorious Qur’ān is very difficult, but Allāh in His mercy made it very easy.

Q828 How did Allāh, the Knowing, the Wise make the Qur’ān, which is before us in its present state, easy?

- A828
- It is Allāh Who continuously enfolds and unfolds the entire universe, although physically the universe remains in its own place. In the same way, Allāh continues to show the Qur’ān’s spirit and spirituality in the mirror of the *ism-i a‘zam*.
  - Why should the greatest of miracles be impossible for Allāh!

Q829 It is stated in Sūrah-yi Qamar (54:17): “Verily We have made the Qur’ān easy to remember (*li’z-zikri*). Is there anyone to remember?” Please tell us the meanings of *zikr*?

- A829
- *Zikr* means: the Prophet Muḥammad<sup>(s)</sup> (65:10-11), Imām (21:7), *ism-i a‘zam*, exhortation (Qur’ān). This means that first of all Allāh made the Qur’ān easy for the Prophet<sup>(s)</sup>, and then for the Imāms from his progeny, who are the people of *zikr* (*ahl-i zikr*).
  - Therefore, all people should turn to the Prophet and the Imāms in order to attain the miracle of the recognition of the Qur’ān, so that, with true obedience, such fortunate *mu’mins* can observe its spirit and spirituality and light and luminosity in the mirror of the *ism-i a‘zam* or personal world.

Q830 Although the real and true *ism-i a‘zam* is the Imām<sup>(c)</sup> himself, the verbal *ism-i a‘zam*, which he gives to some of his followers, is also necessary so that a bridge can be created to reach his sacred light. What is your opinion? Is this truly great feat not extremely useful despite being extremely difficult too?

- A830
- Yes indeed. Why should merging in the Imām<sup>(c)</sup>, then in the Prophet<sup>(s)</sup> and Allāh, not be difficult?
  - The universal law of Imāmat (36:12) says that everything is included when merging in the Imām. All the glad tidings of the Qur’ān are related to this: spiritual victory and the subjugation of the universe, the recognition of one’s own soul and the recognition of Allāh. All of them are included in this treasure. Truly speaking all the noble verses of the great Qur’ān with all their meanings are centred in this verse (36:12).

## Casket of Pearls

### 84

Q831 There is no doubt that the Imām<sup>(c)</sup> of the time's light rises in the personal world when the blessed *‘ibādat* and spiritual discipline of the *ism-i a‘zam* is fulfilled and reaches perfection. However, a necessary question here is: Is there a command or indication in the holy Qur’ān to perform this most special *‘ibādat*?

- A831
- Indeed, such indications are everywhere in the Qur’ān. For example, at many places there is the command to remember Allāh all the time, thus the intellect asks by which name should Allāh be remembered? The natural and logical answer to this question is that He should be remembered by the *ism-i a‘zam*.
  - There are many indications of this kind in the noble Qur’ān, further to which there is the clear command to perform the *‘ibādat* of the *ism-i a‘zam*.

Q832 Where in the Qur’ān is the verse in which it is clearly commanded to remember Allāh and to do His *‘ibādat* with His great Names (*asmā’-yi ‘izām*)?

- A832
- Remember this wisdom that in the language of the wise Qur’ān the beautiful Names (*asmā’-yi ḥusnā*) are themselves the great Names (*asmā’-yi ‘izām*). They are both verbal as well as embodied.
  - The *asmā’-yi ḥusnā* are prominently mentioned in four places of the Qur’ān and amongst them the translation of one (7:180) is: “And to Allāh belong all the beautiful names, so call on Him by them, and leave alone those who use profanity in His names; soon they shall be requited for what they were doing.”
  - There is a revolutionary concept in this for the people of wisdom. Reflect carefully on it.

Q833 What is the *farmān* of Amīru’l-mu’minīn ‘Alī<sup>(c)</sup> about *asmā’u’l-ḥusnā*?

- A833
- Mawlā ‘Alī<sup>(c)</sup>’s exalted *farmān* is: “*Ana’l asmā’u’l-ḥusnā’llati amara’llāhu an yud‘ā bihā* = I am those beautiful names of Allāh about whom Allāh has commanded to remember Him by.”<sup>33</sup>
  - This explanation and *ta’wīl* of *asmā’u’l-ḥusnā* is full of *bāṭini* wisdom, because it is Mawlā ‘Alī<sup>(c)</sup>’s eminence and glory that he is

the speaking Qur'ān as well as the *mu'awwil* (one who does the *ta'wil*) of the silent Qur'ān and the door to the holy Prophet's<sup>(s)</sup> knowledge and wisdom.

Q834 It is said in Sūrah-yi Maryam (19:65): “Do you know of any who is worthy of the same name as He?” What is the wisdom in this?

- A834
- Allāh, the Exalted is unique in His name, because His name is living, luminous, speaking and wise. His name is not purely verbal like that of a human being.
  - Human beings are not eternal, they are temporary, that is, they were not there at first but exist now. Allāh, however, is eternal in His essence and in His attributes. Allāh's sacred attributes have actual manifestations, who are extremely beautiful in all meanings and these are the *asmā' u'- ḥusnā*, which have already been discussed.

Q835 This question relates to those verses and *aḥādīs* in which it is exoterically mentioned that the souls of those who die remain in the graves until *qiyāmat*. What is your research in this matter?

- A835
- The graves which are mentioned in the Qur'ān and the *aḥādīs* are not real graves, they are simply examples and symbolic. There are two real graves which are in the personal world: one is at the stage of Isrāfil and 'Izrā'il and the second is far advanced in the Sacred Sanctuary.
  - According to a noble *ḥadis* all souls are always in the form of an arrayed army continuing to work in the spirituality of the perfect men.
  - “Subsequent to his physical death a *mu'min*'s soul is kept in a body just like his body in this world”.<sup>34</sup> This noble *ḥadis* decisively asserts that the soul is not kept in the earthly grave.

Q836 What is your belief or view in the matter of Munkar and Nakīr?

- A836
- These are two angels who carry out many tasks in the personal world, one of them representing good, and the other evil.
  - Both are angels but in view of wisdom one is referred to as *jinn* and the other as an angel.
  - They are also called Hārūt and Mārūt in the Qur'ān (2:102).

Q837 It is mentioned in Sūrah-yi Naḥl (16:14): “Allāh is He who has made the sea subservient (to you) that you may eat fresh meat from it, and

obtain ornaments which you wear.” What is the *ta’wīl* of sea, fresh meat and ornament here?

- A837
- The sea symbolises the sea of spirituality, fresh meat is the knowledge of spirituality and ornaments mean those secrets of recognition that are attained by the indications of the intellect.
  - From this it is clear that all these greatest bounties are attained by true believers in the luminosity of the Imām<sup>(e)</sup> of the time, *al-ḥamdu li’llāh!*

Q838 It is mentioned in Sūrah-yi Banī Isrā’īl in verse (17:45): “When you (O Muḥammad) recite the Qur’ān, We place a hidden veil between you and those who do not believe in the hereafter.” Please tell us its wisdom.

- A838
- Those who truly do not believe in the hereafter do not receive the inner eye, therefore they cannot see the Prophet<sup>(s)</sup>’s light and the miracles of the Qur’ān.
  - There are many stages of faith and, here by the faith in the hereafter is meant the perfect faith, which is also called the light of faith.

Q839 All your students are praiseworthy in every respect. *Al-ḥamdu li’llāh*, they are the lovers of Qur’ānic wisdom, and *in shā’a’llāh* by their intensive struggle the light of the knowledge of *qiyāmat* will spread. It is hoped that they will work with the army of the earth and the heavens. What is your opinion?

- A839
- *In shā’a’llāh*, all these statements are according to the prophecy of the Qur’ān and the Imām<sup>(e)</sup>.
  - All of us are the army of knowledge of Ḥaẓrat Qā’imu’l-*qiyāmat*<sup>(e)</sup>. This much indication is sufficient.

Q840 The wise Qur’ān states that the Imāms<sup>(e)</sup> are witness over the people, and the holy Prophet<sup>(s)</sup> is witness over the Imāms<sup>(e)</sup> (2:143; 22:78). What is the wisdom in this?

- A840
- The *ta’wīl* wisdom of this is that in every time the Imām<sup>(e)</sup> is witness over people in the sense that he is present before them physically and spiritually, so that whoever wishes to see him physically can do so and whoever creates the capacity to see him spiritually can also certainly see him and can attain knowledge and guidance.
  - The Prophet<sup>(s)</sup> is witness over the Imām<sup>(e)</sup> in the sense that the latter’s spiritual and luminous guidance is attained from the former.

## Casket of Pearls

### 85

Q841 It is a very beautiful and magnificent proof that the Imām<sup>(e)</sup> is always a witness over the people, that is, he is always present physically and spiritually amongst them because witnesses (*shuhadā'*, sing. *shāhid/shahid*) have to always be present. Wherever the exalted Imām is mentioned as a witness in the holy Qur'ān, there is the greatest glad tidings for his lovers that they can have his *bāṭini didār* everywhere. Do you accept this reality?

A841

- By the exalted and sublime Lord! I accept this, because for me this is the greatest luminous reality.
- Reflect carefully on the topic of witness in the Qur'ān.

Q842 Some religious scholars have felt the need and importance of a new jurisprudence, but this is very difficult work. In this context we believe that the true Guide is always present in the world and his word and action is the new jurisprudence for us. He can also grant the light of the Qur'ān's *ta'wil* to whomsoever he wishes, so that he should be certain that every action of the exalted Imām is exactly according to the will of Allāh and His beloved Prophet. Is this statement true?

A842

- Yes indeed, it is absolutely true and it is a luminous reality, because the progeny of Ibrāhīm<sup>(e)</sup> and the progeny of Muḥammad<sup>(s)</sup> are the inheritors of the heavenly Book, but human beings tend to forget principles quickly.
- This is the reason why Allāh swore an oath and said that human beings are in great loss (103:2).

Q843 Some ignorant non-Muslims question why Muḥammad<sup>(s)</sup> had so many wives. What is our answer to this?

A843

- We have many Qur'ānic, intellectual, logical and historical answers, but here we will not enter into a long discussion because in this book we have maintained a certain limited size for questions and answers. Thus we will confine ourselves to one historical answer.
- Ḥazrat Sulaymān<sup>(e)</sup> had 1000 wives, 700 of whom were princesses and 300 were concubines and the amazing thing is that the majority



of his wives believed in the gods of their forefathers.<sup>35</sup>

Q844 Is there any criticism of Ḥaẓrat Sulaymān<sup>(c)</sup> in the wise Qur’ān for this action? Does this depreciate his exalted position in any way?

A844

- No, never. From Ḥaẓrat Ibrāhīm<sup>(c)</sup> onwards all the Prophets and Imāms are from his progeny.
- Allāh has granted them all the inheritance of a heavenly book, wisdom and a great kingdom (4:54).
- The majority of people have continued to be the victims of doubt and suspicion about their Prophets and Imāms because of their humanity. Therefore, it was Divine expediency and wisdom to test people by giving prominence to only one of the spiritual kings and that was Ḥaẓrat Sulaymān<sup>(c)</sup>.

Q845 Who are called the ‘People of the Book’ in the wise Qur’ān? When was this name given and why?

A845

- The holy Qur’ān refers to the Jews and Christians as the People of the Book. This name was given to them from the time of the revelation of the Qur’ān.
- This is because they adhered to the previous book and they denied the revealed light (*nūr-i munazzal*, 5:15).
- Prior to this they did not have such a name.

Q846 With reference to Sūrah-yi Mā’idah (5:5), please tell us whether Muslims and the People of the Book can eat each others food? Can a Muslim marry a Jewish or a Christian woman and can she retain her faith?

A846

- Yes, Muslims and the People of the Book can eat each others food.
- A Muslim can marry a woman of the People of the Book, and if she wishes she can retain her faith.

Q847 Since we are engaged in the process of wisdom-filled questions, let us have a question about Ḥaẓrat ‘Īsā<sup>(c)</sup> too. Before answering the question, please read the Gospel of Matthew, Chapter 1, verses 1 to 25 carefully and tell us how he was born.

A847

- The words of the above-mentioned Gospel are as follows: “This was the way that ‘Īsā Christ was born. His mother Mary was engaged to Joseph, but before they were married she found out that

she was going to have a baby by the Holy Spirit.

- Joseph was a righteous man and he did not want to disgrace Mary publicly, so he made plans to break the engagement secretly.
- While he was thinking about this, an angel of the Lord appeared to him in a dream and said: ‘Joseph, descendant of Dāwūd, do not be afraid to take Mary to be your wife. For it is by the Holy Spirit that she has conceived’.”

From this luminous dream which was miraculous and very clear, interconnected and coherent like a revelation, it is evident that Maryam’s husband Joseph (Yūsuf), was a spiritual person or a vicegerent (24:55). Therefore here, by the Holy Spirit is meant Joseph’s subtle body, because Allāh has gathered all miracles in the personal world of human beings (51:21-22).

Q848 Please explain how the Holy Spirit/Jibrā’īl can be in the personal world.

- A848
- The personal world is in fact an example of the world of religion therefore there is everything in it.
  - There are diverse powers within a human being and among them are the Jibrā’īlī power, Mikā’īlī power, Isrāfilī power and ‘Izrā’īlī power and when the time comes these powers do their work.
  - Therefore, according to the Qur’ānic verse (19:17), if Joseph’s Jibrā’īlī power in the form of his own subtle body appeared before Maryam, why should there be cause for surprise?

Q849 It is mentioned in Sūrah-yi Āl-i ‘Imrān (3:59): “Verily the likeness of ‘Īsā with Allāh is as the likeness of Ādam. He created him out of dust, then He said to him: ‘Be!’ and he was.” Please tell us its wisdom.

- A849
- Allāh not only created Ādam<sup>(c)</sup> and ‘Īsā<sup>(c)</sup> from dust but He created all human beings from the quintessence of the earth (23:12-14), so reflect carefully on the fact that the physical creation of all people is the same.
  - However, the bliss of spiritual and intellectual birth is attained only by the perfect men.
  - Remember that just as Ḥaẓrat ‘Īsā<sup>(c)</sup> had parents in the same way Ḥaẓrat Ādam<sup>(c)</sup> too, had parents.

Q850 Sūrah-yi Raḥmān, the Bride of the Qur’ān contains the praise of the *ḥūrs* of paradise, which one cannot doubt, but we are searching for the

secrets of recognition, therefore the question is: What rank are those *hūr*s (55:56)? Are they of the subtle body, or of the spiritual or the intellectual rank?

- A850
- Although there are *hūr*s of every rank in paradise, this noble verse shows that they are intellectual ones in the form of the secrets of recognition.
  - “Those whom prior to the people of paradise no man or *jinn* will have touched.” (55:56) That is, these secrets of recognition and symbols of wisdom were such that no man or *jinn* knew them.
  - The attribute of being virgin and untouched is also applicable to those *hūr*s who are in the spiritual world and in the subtle body.

## Casket of Pearls

### 86

Q851 Another question arises from your wonderful explanation above: Is it possible that in Allāh's eternal kingdom there may still be many such secrets which are unknown even to the perfect ones and they are preserved only for the people of paradise?

A851

- It is not so, since there is a system of the renewal of similitudes in Allāh's eternal kingdom and He erases knowledge from the surface of time and also re-writes it (13:39).
- It is the same system of the renewal of similitudes and new creation (14:19) by which Allāh takes the aged women of the world to paradise and transforms them into virgin and untouched *parīs*.
- In this context, what difficulty can prevent Him from filling the personal world with the secrets of recognition!

Q852 In the above wisdom it is indicated that to forget is evil from one angle but good from another. Is this view correct?

A852

- Yes, it is quite correct. A wise person is the one who knows from the start whether a matter is good or evil.
- Here there is a special point to note, which is that self-effacement as a result of Allāh's remembrance is a very great blessing.
- The greatest success is that a *mu'min* should constantly remember God and forget himself, and in doing so it would not be surprising that one day the gate of spirituality may open for him.

Q853 Please tell us the literal meaning of the words '*dunyā*' (this world) and '*ākhirat*' (the hereafter) and their wisdom.

A853

- '*Dunyā*' means near, close, that is, this world, and '*ākhirat*' means the end, last, the hereafter, the eternal world or the next world.
- The perfect ones and the *ʿarīfs* observe *qiyāmat* and the hereafter in this world. Therefore, they possess a treasure of the knowledge of the hereafter. As for a *mu'min*, he sees the next world and *qiyāmat* practically only when he dies, but with respect to the [duration of the] age of the whole *ummah*, *qiyāmat* is still far away.

Q854 The following question is perhaps extremely necessary: Is there a verse in the Qur'ān whose wisdom shows that the believers have returned to

this world after having satisfactorily lived in paradise and this secret is revealed to them when they begin to eat the fruits of knowledge of paradise again?

- A854
- Yes indeed, there are many such verses. However, your indication is to the following noble verse: “And whenever they shall be given fruits as food (in paradise) they shall say: ‘This is what was given to us before’ (2:25).”
  - The interval of coming out of paradise is itself a veil over it (paradise) today, yet the people of insight can see it.

Q855 You have said that Allāh, in His endless mercy, transforms even aged women of this world into untouched *ḥūr̄s*. Would you kindly indicate the verse concerned and also explain it.

- A855
- It is said in Sūrah-yi Wāqīʿah (56:35-36): “Indeed We created them (those women) in the world and nourished them as should be, then We made them virgins (that is, transformed them into subtle bodies).”
  - I believe that it is a great revolutionary secret that in paradise the subtle body is not only for *ḥūr̄s* but also for all its inhabitants.

Q856 Dānishgāh-i Khānah-yi Ḥikmat’s spiritual science is really amazing and whatever praise one bestows on its universal knowledge is insufficient. Based on this confidence, we have a question: Are great souls, angels and *jinn̄s* (the male and female *parīs*), etc., manifestations of human beings themselves?

- A856
- Yes indeed this is absolutely correct, because this is the meaning of the subjugation of the universe.
  - This is also the meaning of everything being present in the personal world and the wisdom of *al-qābiḻ* and *al-bāsiṭ* also shows this.
  - The law of treasures also affirms this as well as [the law] that no bounty is impossible in paradise.

Q857 Had you really seen the king of *jinn̄s* as you have mentioned in one of your interviews?

- A857
- Yes indeed, it is absolutely true that during the spiritual revolution I had observed countless wonders and marvels and two extremely great miracles of Ḥujjat-i Qā’im and Ḥaḻrat Qā’im took place in front of my physical eyes.
  - In the ecstasy of love I called the first of the two the ‘king of *jinn̄s*’ and indeed this is also completely correct.

- It was the *ibdā'ī* body (*jussah-yi ibdā'īyyah*) of the Sulaymān<sup>(c)</sup> of the time and was truly the king of *jinn*s, an extremely beautiful and subtle human form, [spoke] your language, a beatific vision as well as a veil, he did not even touch the door, in fact it was opening and closing with the tremendous speed of spiritual lightning.

Q858 Two more important questions arise from this: First of all, why is it necessary for a *jinn* or *ibdā'ī* body to use a door whilst it is subtle and no door or wall can stop it? Secondly, is their existence like lightning?

- A858
- *Jussah-yi ibdā'īyyah* does not need a door, however, coming through the door is symbolic of the fact that he is from among the *hudūd-i dīn*.
  - Furthermore, there can also be the indication in this that if a *mu'min* is incarcerated in some enemy's prison, by Mawlā's pleasure he can be released from there. However, for Allāh's friend to remain in prison is a wisdom-filled act.
  - *Jussah-yi ibdā'īyyah* is from the essence of luminosity, therefore you can say that it is a lightning creature or it is from the essence of fire, since the Qur'ān says that *jinn* is created from fire.

Q859 With reference to Sūrah-yi Mā'idah (5:27) there is a question: Is it possible that the sacred fire which had accepted the sacrifice of Hābīl, could be the *jussah-yi ibdā'īyyah*? Since material fire is devoid of intellect and soul, how can it represent Allāh and judge between the pious and the impious?

- A859
- Your question is very good, intellectual and logical and indeed the question itself is its answer.
  - Without doubt there must be many such great miracles of *jussah-yi ibdā'īyyah*, which have been in the veil of secrecy until now.

Q860 For us humble and indigent people, Allāh's trials are really amazing. For example, from one angle there is the definitive statement that everything is encompassed in the *Imām-i mubīn*, that is, no miracle or knowledge or secret is outside the Imām's personal world. Simultaneously many other things have also been mentioned in order to test what people think about the Imām. What is your opinion?

- A860
- This great trial lasts until a *mu'min* immerses in the ocean of knowledge and love.
  - You can attain much help from *zīkr*, *ibādat* and *giryah-ū zārī* and the knowledge of certainty is a great blessing [in this connection].

## Casket of Pearls

### 87

Q861 The gist of Qur'ānic teaching is that Allāh, the Exalted, has described one single sublime reality through different examples and parables (17:89; 18:54). Could you please explain this to us?

- A861
- *In shā'a'llāh!* Remember that just as the most important and special centre of human life is the heart, in the same way the most important centre of Qur'ānic knowledge and wisdom is the universal of *Imām-i mubīn* (36:12), which is the heart of the Qur'ān. Now we should look in the entire Qur'ān for the diverse examples of this sublime reality.
  - Another example of the universal of *Imām-i mubīn* is the law of treasures (15:21), a third example is the Guarded Tablet (85:22) and a fourth is *ummu'l-kitāb* (mother of the book, 13:39).

Q862 In one of your lectures during a session of Wisdom Search you had said that there are special principles in order to understand the Qur'ān. The above is the best of those principles, so kindly add more examples.

- A862
- The fifth example is the Sacred Sanctuary (*ḥaḥīrah-yi quḥus*), the sixth is the personal world (*anfus*), the seventh is the enumerated Book (*kitāb-i iḥṣā* 78:29), the eighth example is that Allāh has counted everything in the number one (72:28), the ninth example is that Allāh enfolds the universe (21:104), the tenth example is that the universe is gathered in Allāh's grip (39:67). These and many more examples are in the praise of the holy personality of the *Imām-i mubīn*.

Q863 The word '*malakūt*' occurs four times in the wise Qur'ān. Please tell us its meaning. What is meant by the '*malakūt*' of everything being in Allāh's hand?

- A863
- If you want its literal meaning look it up in a dictionary, but if you wish to have its inner meaning then reflect on the Qur'ān.
  - Sūrah-yi An'ām (6:76) states that Allāh was showing Ḥaḥrat Ibrāhīm<sup>(6)</sup> the angelic miracles of the heavens and the earth, but where? In the personal world? Where did this chain of events end? In the Sacred Sanctuary (*ḥaḥīrah-yi quḥus*)?

- What is meant by the ‘*malakūt*’ of everything being in Allāh’s hand? It is an extremely precious thing which has many names. One of them is called the Hidden Pearl. May Allāh bless everybody with high ambition to attain His recognition!

Q864 How is one verse explained by another?

- A864
- One noble verse (36:83) says that the *malakūt* of everything is in Allāh’s hand and another verse (67:1) says that the *mulk* is in Allāh’s hand. Thus we come to know that amongst the meaning of ‘*malakūt*’ one is *mulk* which means ‘kingdom’.
  - This is an example of how one verse is explained by another.

Q865 In Sūrah-yi Baqarah (2:269) wisdom is praised as follows: “He grants wisdom to whomever He wills, and he who is granted wisdom, has been granted abundant good.” Please explain this to us with another verse.

- A865
- “Allāh grants wisdom” [means that] this is His hand’s act and is directly related to that unique and extremely precious thing which is in Allāh’s hand.
  - Therefore, all those noble verses which are about the praise of Allāh’s hand are the explanation of this verse. For example: “In Your hand is the good” (3:26), that is, whenever He enfolds the universe evil is ended and in His hand only the good remains.
  - This means that wisdom is the universal good (*khayr-i kull*), and is the subjugation of the universe as well as the kingdom of paradise.

Q866 Is there in the holy Qur’ān, an invitation to the recognition of the personal world?

- A866
- Yes indeed this invitation is in many ways, among which one reference is to Sūrah-yi ‘Ankabūt (29:19): “Do they not see how Allāh originates creation (*khalqa = insān*) and then repeats it?”
  - This is not only a great invitation to the recognition of the personal world but also its result, that is, the recognition that in the stage of ‘Izrā’īl, Allāh repeatedly creates the human being and similarly at the stage of Intellect.
  - In this noble verse *al-khalqa* means the human being because recognition is related to him.



Q867 In Sūrah-yi Qiyāmah (75:14) it is said: “Nay, man will be a witness against himself.” Please tell us its wisdom?

A867

- A human being has the capacity to observe himself with the inner eye.
- That is, the perfect *‘arīf* is an example for all people, therefore it is possible for every person to progress spiritually, to recognise himself or herself and to recognise Allāh, *In shā’a’llāh ta’ālā!*

Q868 Today we are asking you an extraordinary and amazing question, which is about the concept of universality, what is it?

A868

- It is to consider one of the universals with all its parts and then to comment on all its realities and recognitions.
- For example, if you wish to say something about the subject of water, you have to keep its entire circle [of existence] in view.

Q869 Does the concept of universality also apply to the human soul?

A869

- Why not, since the soul is a universe, that is, it is a personal world and there are countless parts to it which cover all states or conditions.
- The soul is the supreme example of Allāh’s perfect power therefore it is not possible to duly describe the manifestations of Divine attributes which it contains.
- We can only say that the soul is everywhere in space and in spacelessness. It follows that one aspect of the human soul, as such, is always in paradise.

Q870 Does the personal world mean the world of humanity? How many times does the word *‘al-‘ālamīn’* occur in the Qur’ān? Which worlds does it refer to?

A870

- Yes indeed, the personal world is itself the world of humanity.
- The word *‘al-‘ālamīn’* occurs 73 times in the Qur’ān.
- *‘Al-‘ālamīn’* means the personal worlds. Allāh has sent His beloved Prophet as a mercy for the personal worlds (21:107), because the worlds of minerals, of vegetation and of animals are not worthy of the Prophet’s mercy.

## Casket of Pearls

### 88

Q871 It is said in Sūrah-yi Yūnus (10:100): “*Wa yajʿalu ʿr-rijsa ʿala ʿllazīna lā yaʿqilūn.*” What is its wisdom?

- A871
- Translation: “And those who do not use their intellect, He puts the dirt (of disbelief and ignorance) on them.”
  - Those who are devoid of true intellect are severely condemned [in this verse]. This shows that Islām is an intellectual religion.
  - Many such verses are revealed in the Qurʿān, in which the intellect, reason, knowledge and wisdom are highly praised.

Q872 Could you tell us the great secret of how Allāh enfolds the spiritual universe?

- A872
- *In shāʿa ʿllāh.* When the resurrection of a Perfect Man takes place, the inner (*bāṭini*) universe is enfolded at two stages: first in the personal world and then after some time in the Sacred Sanctuary.
  - This is the reason why the Qurʿān has said that all things are in pairs.

Q873 It is said in Sūrah-yi Ṭā Hā (20:5): “*Ar-Raḥmānu ʿala ʿl-ʿarshi istawā.*” What is the correct translation of this noble verse according to you?

- A873
- Translation: “The Compassionate [Allāh] established equality on the Throne.” That is, to begin with there are ranks amongst Allāh’s creatures, but when Allāh enfolds the entire universe in the Sacred Sanctuary or *ʿArsh*, He thereby establishes equality.
  - This is the description of the personal world.

Q874 In Sūrah-yi Mulk (67:3) Allāh says: “*Mā tarā fi khalqi ʿr-Raḥmāni min tafāwut* = (O *ʿarif!*) you will not see any difference in Raḥmān’s creation.” Is this verse also about the equality mentioned above?

- A874
- Yes, indeed. In Allāh’s kingdom there are ranks for people as well as equality.
  - This is the concept of universality regarding Allāh’s creatures. Through this, all the questions of the objectors come to an end automatically.

Q875 From the above explanation we come to know that in Allāh’s *sunnat* (habit), there are ranks as well as equality for His creatures. Now please tell us how the Prophets and Imāms acted in this matter?

- A875
- The Prophets and Imāms gave luminous guidance to all equally and their extremely great favour is that people, by being merged in their respective Lord of *qiyāmat*, became his luminous copies.
  - They are copies as well as unity.

Q876 Is it true that in the Sacred Sanctuary there are not only countless copies of the Single Person, but also the unity of those copies? Could you give us an intelligible example of this?

- A876
- Yes indeed, there are countless copies [of the Single Person] in the Sacred Sanctuary, however they cannot simultaneously manifest themselves because it is the world of unity. Therefore only one can manifest itself at a time.
  - Ḥaẓrat Ibrāhīm<sup>(c)</sup> is a prominent example of how with Allāh’s mercy people can go to their personal world and become the living and identical copies of the Perfect Man, as is said in the noble verse (16:120): “Truly Ibrāhīm in his person (with respect to copies) was a complete *ummat*, obedient to Allāh and an *‘arif*.”

Q877 The amazing miraculous shirts (*sarābil*) are mentioned in Sūrah-yi Naḥl (16:81). Are they the copies of the *ibdā‘i* body of the Imām<sup>(c)</sup> of the time?

- A877
- They certainly are, because Allāh has appointed the Imām<sup>(c)</sup> for the salvation of the people and this is the reason that everything is in the *Imām-i mubīn*.
  - The Imām<sup>(c)</sup> of the time is indeed the inheritor of all the Prophets’ spiritual miracles. If the miracle of every Prophet were to cease with his departure then all the excellences and wonders and marvels of religion, i.e. miracles would have become a part of the past and no miracle would remain in religion at present.

Q878 It is mentioned in Sūrah-yi Qaṣaṣ (28:5): “We wished (and wish) to favour those who were weak in the land and make them Imāms (leaders) and make them heirs.” This verse is about the Children of Isrā’īl. Please tell us how Allāh made the followers of Mūsā<sup>(c)</sup> and Hārūn<sup>(c)</sup> Imāms.

- A878
- The true *mu'mins* among the Children of Isrā'il were granted this rank at the stage of <sup>°</sup>Izrā'il of Ḥazrat Hārūn<sup>°</sup>, and also at the stage of the Intellect.
  - It is in this sense that Allāh had made Mūsā<sup>°</sup>'s community kings, that is, spiritual sovereigns (5:20).

Q879 Could you please explain this reality to us by another proof?

- A879
- *In shā'a'llāh*. You may remember the *ḥadīṣ-i qudsī* in which the Universal Soul has said: 'O the children of Ādam! Obey me so that I may make you like me'.
  - There is no doubt that the exalted Imām<sup>°</sup> is the spiritual father and mother of *mu'mins*, which necessarily means that those of his spiritual children who are obedient may become kings like their father in spirituality and tomorrow in paradise.

Q880 What are <sup>°</sup>*Arsh* and *Kursī* and what are the seven heavens, layer upon layer (67:3)?

- A880
- It should be known that by <sup>°</sup>*Arsh* is meant the angel Universal Intellect and by the *Kursī* the angel Universal Soul. They have a unity in which only the *didār* of the Universal Soul is possible.
  - The seven heavens which are layer upon layer are the lords of the seven cycles, whom the Universal Soul has surrounded within itself (2:255). This means that it is the *Kursī* which surrounds all and reaches all and is also the universal of universals.

# Casket of Pearls

## 89

Q881 Where is the spatial paradise? What is the characteristic of non-spatial paradise? Where can the paradise which is brought near be?

- A881
- Spatial paradise is in the entire universe (see: 3:133; 57:21).
  - The characteristic of the non-spatial paradise is that it does not need space.
  - The paradise brought near is in the personal world as is the paradise for the sake of recognition.

Q882 It is said in Sūrah-yi Banī Isrā'īl (17:78): “*Inna Qur’āna’l-Fajri kāna mashhūdā*”. Please tell us its wisdom.

- A882
- Qur’ān means the Divine speech, but it also means to recite the *ism-i a’zam*.
  - Therefore, it is said [in this verse] that by reciting the *ism-i a’zam* regularly at dawn, spiritual observations are experienced.

Q883 Please tell us when the *ism-i a’zam* becomes automatic? Is this miracle mentioned or alluded to in the holy Qur’ān?

- A883
- This miracle begins in its real sense with the commencement of *qiyāmat* and some *asmā’-yi ‘izām* begin to recite automatically.
  - One allusion to it is in Sūrah-yi Fath (48:26).

Q884 The seven heavens and seven earths are mentioned in the last verse of Sūrah-yi Ṭalāq (65:12). What is their *ta’wil*?

- A884
- The seven heavens of the world of religion are: the six *nātiqs* and Ḥazrat Qā’im<sup>(e)</sup>. Each one of them has a *hujjat-i a’zam* and together they are the seven earths of the world of religion.
  - These seven inner heavens and seven inner earths are encompassed by the Universal Soul (2:255).

Q885 There is no symbolised (*mamṣūl*) without a symbol (*miṣāl*), no esoteric without the exoteric, no *ta’wil* without the *tanzīl*, [because] they are like the body and soul. Therefore, it should not be surprising if the story of the external and inner heaven and earth is similar to some extent. What do you think about this?

- A885
- Your statement is based on a clear proof, therefore it is possible that in this external universe there could be [seven heavens and] seven earths simultaneously or one by one.
  - When we look at the world of religion we come to know that the people of every great cycle are bound to the benefit of one pair of heaven and earth only, then there is a greater possibility that [the seven heavens and] the seven earths come into existence by turns, just as a week has seven days but these do not occur simultaneously.

Q886 By God! Most of what you say is full of spiritual science. You have given some *ta'wils* about heaven and earth in which you have also said that if the same universe is heaven from one dimension, from another it is the earth. What is its proof?

- A886
- There is a great universal secret in Sūrah-yi Anbiyā' (21:30), which in the Qur'ān is called *ratq* (joined) and *fatq* (split), and their *ta'wil* is in the Sacred Sanctuary.
  - The *ta'wil* is that in reality the heaven of the Universal Intellect and the earth of the Universal Soul work together as a single Angel. Nonetheless, the universal allusion there shows that in Qur'ānic language the heaven and earth are one as well as two.
  - Second proof: When the seven inner heavens and the seven inner earths are within the Universal Soul and the Universal Intellect is also joined with it/him, why should the material heavens and earths not be one in the form of the universe?

Q887 The following Qur'ānic teaching is in Sūrah-yi Zāriyāt (51:20-21): "There are signs in the earth for the *mūqinīn* (those who are sure in faith). And within yourselves." Which earth is this in which there are signs or miracles?

- A887
- This is the planet which people call the earth; it is also the universal earth as well as the earth of the Universal Soul which encompasses the seven heavens and seven earths of the world of religion, and the Universal Intellect is also together with it.
  - All these miracles are also in a human being, who is the microcosm or the personal world.

Q888 This question is related to Sūrah-yi Yūsuf (12:70, 72): Are *siqāya*, which means giving water, the place of water, drinking cup and *ṣuwāc*, which means a goblet in which wine is drunk and *ṣāc* which is also called *ṣuwāc* (a famous measure) one thing? What is their *ta'wil*?

- A888
- Their *ta'wīl* is the Pearl of Intellect because these meanings and all other such meanings are related to it.
  - It is the place of giving the water of knowledge to inner pilgrims, it is the goblet of Kawṣar, it is the goblet of the wine of paradise, it is the measure of the realities and recognitions.
- Q889 When Yūsuf ordered his brothers' goods to be loaded, he put his *siqāya* or *ṣuwā'* in his brother Bin Yamīn's bag (12:70). In doing so, had Imām Yūsuf<sup>(e)</sup> given his brother a rank of the *ḥudūd-i dīn*?
- A889 Certainly, he must have raised his brother to the rank of a *ḥujjat*.
- Q890 What is the wisdom (*ta'wīl*) in Ḥaẓrat Imām Yūsuf<sup>(e)</sup> being extremely handsome and beautiful?
- A890
- Ḥaẓrat Imām Yūsuf<sup>(e)</sup>'s physical beauty is only an example, whereas real and true beauty is in spirituality.
  - Allāh Himself is the most beautiful, then every Prophet, every Imām and every *ʿarif* possesses spiritual beauty.
  - Briefly pay attention to aesthetics and note the beauty of precious stones in the world of minerals. Every person is bewildered by the beauty of precious stones although this belongs to the level of a lower domain.
  - Then observe carefully the beauty of the vegetative kingdom, that is, observe the flowers of various kinds. Your heart will exclaim in amazement what a bewitching scene this is! After this reflect on the animal kingdom, where because of the animal soul you will see more beauties, for example, their beautiful and playful off-spring whose intoxicating movements are truly wondrous and marvellous.
  - Now let us move to the world of people, who are the most noble of creatures and who physically are the symbol of the Image of the Compassionate, so imagine the state of their spiritual beauty! Those who have seen the soul say that the beauty of the spiritual world is thousands of times superior to human elegance and the beauty of the entire world. It is true that the inner eyes are dazzled by the luminous vision of the soul.

## Casket of Pearls

### 90

Q891 With reference to Sūrah-yi Nūr (24:55) please tell us which earth's *khilāfat* (vicegerency) is referred to? To which rank of *mu'mins* is the promise of the *khilāfat* made? Which type of people had Allāh made His *khalīfah* (vicegerent) in the past?

A891

- It is the earth of the personal world, then that of paradise, on which Allāh wishes to make His true *mu'mins khalīfah* (vicegerent).
- Prior to this promise, amongst those whom Allāh had made *khalīfah*, first comes the name of Ḥazrat Ādam<sup>(c)</sup>, otherwise Allāh's *sunnat* is not such that in the beginning the vicegerency is extremely great and then gradually continues to decrease in its position.

Q892 In the above-mentioned noble verse, the condition to attain Divine vicegerency is to have faith and to do good deeds. The question is: Have there not been such people in the religion of Islām who have fulfilled these requirements of Divine vicegerency?

A892

- Indeed, there have been such people in every time who had duly brought faith and performed good deeds with knowledge and wisdom, and then God, according to His promise, granted them the vicegerency of the personal world and paradise.
- How amazing that many people wish to attain the great rewards of God in the physical world, whereas they belong to the *bāṭin* and the hereafter.
- It is incumbent upon wise *mu'mins* to recognise God's physical and spiritual bounties in the light of knowledge and wisdom.

Q893 It is said in Sūrah-yi Fajr (89:22): “*Wa jā'a Rabbuka wa'l-malaku ṣaffān ṣaffā* = And your Lord shall come with the angels rank on rank.” Will this wondrous and marvellous event of *qiyāmat* occur physically?

A893

- The act of coming and going is ascribed to God allegorically, therefore it has *ta'wil*. That *ta'wil* is that God is present everywhere and is all-seeing. He is that ocean of light (24:35) in which the entire universe is submerged.
- Since there is not even a single particle of empty space in this ocean



of light, the question of God coming and going does not arise. Therefore, in this verse, by the coming of God is meant the manifestation of Ḥaẓrat Qā'imū'l-qiyāmat<sup>(6)</sup>.

Q894 Today by God's grace you have unveiled the greatest secret for the lovers of light, *al-ḥamdu li'llāh!* Kindly tell us more secrets related to Ḥaẓrat Qā'imū'l-qiyāmat<sup>(6)</sup>.

- A894
- Ḥaẓrat Qā'im, who is from the progeny of Muḥammad<sup>(6)</sup>, is the representative of *qiyāmat* on behalf of God and His Prophet. Since he is the locus of manifestation (*mazhar*) of God's light and His representative of *qiyāmat*, therefore his coming in the world of religion is like God's coming.
  - Note carefully that God, may He be purified and exalted, is the Absolute King. He alone commands, therefore all His work is carried out by the angels, Prophets and Imāms.

Q895 More secrets, please!

- A895
- "Await they (any other miracle) than that Allāh (i.e., His representative of *qiyāmat*) should come to them in the shadows of the clouds along with the angels and the matter be decreed?" (2:210)
  - This is a great trial for people. See the wise Qur'ān in (42:51): God has a veil, and by the veil is meant His *mazhar* (locus of manifestation).

Q896 More secrets, please!

- A896
- The meaning of "Everything being in the *Imām-i mubīn*" is that the complete treasure of the Qur'ān's *ta'wīl* is in Ḥaẓrat Qā'im's light, therefore *qiyāmat* occurs in the personal world with Ḥaẓrat Qā'im's manifestation, and with it comes *ta'wīl*.
  - It is mentioned in Sūrah-yi A'raf (7:53): "Do they wait for [any other *qiyāmat*] but its (Qur'ān's) *ta'wīl*?"
  - From this it becomes evident that *qiyāmat* is the living *ta'wīl* of the Qur'ān, which is linked with Ḥaẓrat Qā'im.

Q897 More secrets, please!

- A897
- Alas, if only people could attain the recognition of Ḥaẓrat Qā'im, the *qiyāmat*, the world of particles and the personal world! Or if they could keep studying the books of the knowledge of certainty

carefully!

- The world of particles is that representative universe of people in which not only are human beings present but also everything in the form of particles. There are countless key wisdoms hidden in this.
- A noble *ḥadīṣ* says: *Al-arwāḥu junūdun mujannadah* (Souls are arrayed armies).<sup>36</sup> It is these souls which are certainly the world of particles.
- *Zarr* means tiny ants, as well as motes scattered in the air.

Q898 More secrets, please!

- A898
- The order of obedience is: God's obedience, the holy Prophet's obedience and the obedience of the *ulu'l-amr* (the Imām<sup>(c)</sup> of the time). Together with it there is the order of love and merging, which is: *fanā' fi'l-Imām*, *fana' fi'r-Rasūl* and *fana' fi'llāh*.
  - It should be remembered that *fanā'* is not simply a belief but also a necessary action. Although it is voluntary yet what a magnificent death!

Q899 More secrets, please!

- A899
- O *°azizān*! It would not be surprising if the entire Qur'ān describes love and effacement because it enfolds and spreads every universe and the lovers of God see this great Divine miracle in the Qur'ān itself.
  - That is, whichever topic they wish to see in the Qur'ān continues to spread from its beginning to the end.
  - Because God, by His perfect power, has made the unity of meaning of Qur'ānic words in the Sacred Sanctuary and which gradually multiplies in its descent [to this world].

Q900 More secrets, please!

- A900
- As mentioned in the wise Qur'ān (34:11), God taught Ḥazrat Dāwūd<sup>(c)</sup> how to make physical and spiritual mail coats, commanding him to measure their links properly.
  - From this we come to know that spiritual mail coats and those related to knowledge are linked to one another like physical mail coats. That is, all the links of spiritual knowledge are firmly interconnected. Congratulations if you note one link of Qur'ānic or spiritual wisdom, because the rest of the links are related to it.

# Casket of Pearls

## 91

Q901 In Sūrah-yi Ḥadīd (57:3) it is said that God is the first, He is the last, He is the manifest and He is the hidden. These are also the names of His Prophet, and Mawlānā ʿAlī<sup>(e)</sup> has considered himself to be the beautiful names (*asmāʿ uʿl-ḥusnā*).<sup>37</sup> Please explain the reality of this to us.

A901

- It has already been discussed that Ḥaẓrat Muḥammad<sup>(s)</sup>, God's Prophet, and the Imāms from his progeny are the beautiful names of God and it is commanded to call God through them (7:180).
- Thus, the *taʿwīl* of all those verbal names of God mentioned in the wise Qurʾān is [that of] the *asmāʿ uʿl-ḥusnā*, as already discussed.

Q902 You say that everything of God is living, speaking and adorned with the beauties of the light of intellect. Please give us an example of this.

A902

- God's Pen is unique. It is a great angel and the light of intellect. Similarly, the Guarded Tablet is highly praised.
- The Throne and the *Kursī* (Pedestal) are two great living angels. God's beautiful names mentioned above are living.
- God's light is living, His rope is living, His Book, which at one place is silent as a trial, but speaks at another, *ṣirāṭ-i mustaqīm* is living and continues to speak.

Q903 A sacred *farmān* of the exalted Imām<sup>(e)</sup> says that when he opens his blessed mouth to speak, a heap of pearls is created.<sup>38</sup> Is there some inner indication in this *farmān* or is it simply praise of his words being invaluable?

A903

- This *farmān* has both an inner allusion as well as praise of his invaluable words. The greatest miracles are observed when a true lover enters his personal world and then the Sacred Sanctuary.
- Amongst those miracles, the jewels of the secrets of the blessed mouth are like a heap of pearls and gems, which are most invaluable in God's entire Godhead.
- What should the glory of the speech strung with wisdom of the *mazhar* of God's light be at the place of *azal* (pre-eternity) while there is in it a tremendous treasure of the Qurʾān's *taʿwīl*!

Q904 Do you have some spiritual and <sup>°</sup>*irfānī kalimāt* (words) in Burushaski?

- A904
- Yes. They are: *óo mush o* = the concept of the circle; *óomanasan apí* = no bounty is impossible.
  - *Thoş gaţu jo mayn shuro jo* = (O Lord!) Grant (me) new attire and grant (me) old sustenance; *Thalā thalā thalā ni + Thalā thalā thalā zu*, that is, slowly slowly slowly go + slowly slowly slowly come. These words possess many meanings.

Q905 Please explain these wisdom-filled *kalimāt* (words) to us.

- A905
- *Mush* means: tip, beginning, end, first, last; *óo mush* means beginningless and endless, *óo mush o* means to keep the concept of no beginning and no end, which is the concept of the circle.
  - This refers to the concept of creation, on the foundation of which the building of realities and recognitions can be constructed. It is true that the concept of creation is circular.

Q906 What are the secrets in *óomanasan apí*?

- A906
- This means that paradise is the place where no bounty is impossible. This is the collective *ta 'wīl* of all those Qur'ānic verses which state that in paradise are all those bounties which people desire.
  - There is a need for knowledge and recognition so that every bounty of paradise may be recognised and desired.

Q907 *Thoş gaţu jo mayn shuro jo*?

- A907
- (O Lord!) Grant (me) new attire (*khalq-i jadid*) and grant (me) old sustenance, i.e. eternal knowledge. This is the *ta 'wīlī* wisdom of the renewal of similitudes (*tajaddud-i amşāl*).
  - I have reflected [upon these *kalimāt*] again and again. They are extremely comprehensive and there is tremendous spirituality and Qur'ānic wisdom in them.
  - For me every one of them is an invocation of knowledge or reflective <sup>°</sup>*ibādat*. Therefore, I have benefitted enormously from them.

Q908 You have also written this *kalimah* in the following way: *Tha lāk tha lāk tha lāk ni + Tha lāk tha lāk tha lāk zu*, what does it mean?

- A908
- Ten million, ten million, ten million go + Ten million, ten million, ten million come.

- It appears that this is a cycle of sixty million, so it is possible that this is the supreme cycle.
- God, who is *al-qābiḏ* (Enfolder) and *al-bāsiṭ* (Unfolder) can enfold and unfold time and space as He wishes.

Q909 “Collective *ta’wīl*” is your term, which is really amazing. Could you please elaborate more on this?

A909 • *In shā’a’llāh*, every *kalimah-yi tāmmah* does the work of collective *ta’wīl*, because it is a single answer to thousands of questions.

• God and the Prophet are witness that the miracle of teaching Qur’ānic *ta’wīl* is in the inner light of the Imām<sup>(e)</sup> of the time.

Q910 Once praising the Qur’ān you had stated that it is not only the greatest miracle of the holy Prophet but also a universe of living miracles. Please explain this reality to us fully.

A910 • It is possible that this question has occurred to you because the universe is dynamic and the Qur’ān is static and silent. However, it is not so because the Qur’ān is accompanied by light (5:15), and spirit (42:52), it is also in the Guarded Tablet (85:22) and certainly in the Speaking Book (23:62; 45:29).

• There is much more in the *bāṭin* and background of the Qur’ān, but there is no room here for greater detail.

## Casket of Pearls

### 92

Q911 The above-mentioned discussion reminded us of the following verse: “*Allazīna ja‘alu’l-Qur’āna ‘izīn* (15:91), that is, those who tore the Qur’ān into bits.” What does this mean?

A911 • This means to consider the physical and spiritual parts and constituents of the Qur’ān to be separate.  
• That is, the Divine treasures (15:21) are the fountainhead of the *ta’wil* and recognition of the great Qur’ān.

Q912 It is said in Sūrah-yi H̱ijr (15:9): “We indeed reveal the Reminder (Qur’ān) and lo! We are its Guardian.” There is a necessary question here – we have faith in the exoteric of the Qur’ān, but what really is its protection?

A912 • Since the wise Qur’ān is the wisdom-filled speech of God, therefore its esoteric is everlasting in God’s light, the proof of which is the Guarded Tablet in which the holy Qur’ān is always protected and this guarded place is also called *Imām-i mubīn*.  
• Another name is *ummu’l-kitāb* (13:39).

Q913 With reference to Sūrah-yi H̱ijr (15:87) please explain and describe *sab‘-i maṣānī* and the glorious Qur’ān.

A913 • *Sab‘-i maṣānī* = the seven verses of *al-Ḥamd*, which are recited during *ṣalāt*. Its *ta’wil* is the seven by seven Imāms, and by the glorious Qur’ān is meant Ḥaḏrat Qā’im<sup>(c)</sup>.  
• The glorious Qur’ān is this Qur’ān, which is far greater than the way people understand it because its spiritual dimension is extremely amazing.  
• The reality is that the Command of ‘Be’, the Divine Pen, the Guarded Tablet, the speaking Book, Soul, Light, *Imām-i mubīn* and the Divine treasures are all with the Qur’ān.

Q914 In the light of true recognition please tell us where and when did the holy Prophet observe the Divine Pen in his blessed personal world?

A914 • At the time of *qiyāmat*, God had gathered the heaven, the earth, the

Throne and *Kursi* in the personal world of the holy Prophet for the sake of recognition, thus all the miracles of the Qur'ān's revelation appeared in his personal world.

- The holy Prophet had the honour of the highest *mī'raj* in his blessed forehead, and in this state he observed all the secrets of *azal*, including the secret of the Pen.

Q915 At which place in his personal world was the holy Prophet the city of knowledge and where was he the house of wisdom?

- A915
- The holy Prophet was the city of knowledge in his blessed personal world and the house of wisdom in his luminous forehead.
  - You must have read in the Prophetic traditions that the gate to this city of knowledge and the door of the house of wisdom is Ḥazrat °Ali<sup>(e)</sup>, that is, the Imām<sup>(e)</sup> of the time.

Q916 In many places of the Divine speech there is the description of the miracles of the forehead, because it is the paradise of the personal world. For example, in *Sūrah-yi Wāqī'ah* (56:77-79) it is mentioned that nobody but the purified ones can touch the hidden book (*kitāb-i makhnūn*). This raises the question as to what the hidden book is and where is it? Who are the ones who purify and who are those who have been purified?

- A916
- The hidden book is the collection of the Qur'ān's secrets, which is in the paradise of the forehead.
  - The one who purifies people by means of his knowledge and wisdom is the Imām<sup>(e)</sup> from the progeny of Muḥammad<sup>(s)</sup>, so that after this purification a *mu'min* can attain benefit from the hidden book.

Q917 Does the chain of Divine guidance in the world continue such that the heavenly book is present, the hidden book too is in every forehead and the Divine Teacher is present too, so that those *mu'min* men and women who have high ambition can be guided as far as the *mī'raj* of the forehead?

- A917
- Indeed the same chain of the exalted God's luminous guidance always continues [in this world].
  - Since it is mentioned in a noble *ḥadis*: *Al-khalqu 'iyālu'llāh* (People are like God's family),<sup>39</sup> therefore God appoints the light of

guidance in the form of a human being in every time.

- Hundreds of proofs of this reality have been presented, nonetheless the pleasant mention of the personal world and the Sacred Sanctuary will continue until the last breath.

Q918 There is a very necessary question about the Pen: God has sworn by the Pen (68:1): which is that Pen, is it the earthly one or the heavenly one? Is it God's own Pen or is it the angels'? **Or the Perfect Men's?**

- A918
- This Pen is in the Higher world (*‘ālam-i ‘ulwī*), it is God's possession, it is a light and an angel, which is why it continues to write by God's command.
  - It is also the gathering (*jam‘*) of the angels and the Perfect Men as well as being one (*wāḥid*), therefore it is correct to say both that 'he writes' and 'they write'.

Q919 This question is related to Sūrah-yi ‘Alaq (96:4-5): When the generous Lord taught man everything through the Pen, which Pen was He referring to? Who was that human being?

- A919
- That Pen was the angel Qalam (Universal Intellect) as well as Prophet Muḥammad<sup>(c)</sup>'s light. The human being was the angel Tablet (Universal Soul) as well as Mawlā ‘Alī<sup>(c)</sup>'s light.
  - Just as the actual existence of the Pen depends on the Tablet, in the same way the recognition of the light of Prophethood depends on the light of *walāyat*.

Q920 The following *ta'wīlī* question is related to Sūrah-yi Āl-i ‘Imrān (3:44), the exegesis of which is: Every person put his pen in the running water, in which all the pens flowed away, except Ḥaḏrat Zakariyyā<sup>(c)</sup>'s pen which floated against the water current. What can the *ta'wīl* of this be?

- A920
- Every partial intellect cannot swim in the ocean of knowledge, it flows away in it. However, it is only the Perfect Man's intellect which swims in every direction of the ocean of knowledge and also dives in it.
  - This is the story of Ḥaḏrat Maryam<sup>(c)</sup>'s spiritual teaching and upbringing and in it is the indication that only a Perfect Man can give spiritual teaching to someone.



# Casket of Pearls

## 93

Q921 Please give us some other examples of the Pen in the light of Qur'ānic verses.

- A921
- Hidden book (*kitāb-i maknūn*, 56:78), good (*khayr*, 2:269; 3:26), kingdom (*mulk*, 4:54) angelic world (*malakūt*, 6:75), rolled up (*maṭwiyyah*, *maṭwiyyāt*, 39:67);
  - Grip (*qabẓah*, 39:67), wisdom (*ḥikmat*, 2:129, 151), grace (*faẓal*, 3:74), *kawṣar* (108:1), treasure (*kanz*, 25:8), light (*nūr*, 5:15; 24:35), hidden pearl (*lu'lu'-yi maknūn*, (52:24), *hūr* (55:72), *ghilmān* (52:24), fruit of paradise (*mīwah-yi bihisht*, 2:25; 47:15), Yūsuf (Sūrah 12), Yūnus (Sūrah 10), to bury (5:31), to become alive and rise from the grave (19:15);
  - Intellectual birth, diving, to draw water from a well, to reach the higher world from the well of this earth by means of God's rope (3:103), etc.

Q922 Please give us more examples of the Pen.

- A922
- Oath of allegiance (*bay'at*, 48:10), *ṣadaqah* (9:103), *zakāt* (2:43), to purchase paradise from God by sacrificing soul and property (9:111), the indications of day and night, rising and setting, the dawn of *azal*, evening of *abad*, Mount Jūdī (11:44), Mount Ṭūr (52:1), mountains hanging above the heads (7:171);
  - White stone, to draw water from falling rocks, the rock of twelve springs, iron (57:25), ruby (55:58), corals (55:58), pearls and there are more such examples which are related to the Pen.

Q923 Please give us more indications of the Pen in the wise Qur'ān.

- A923
- The indication of every thing which comes into existence by the command 'Be' (*kun*), the example of every thing perishing, renewal (*tajaddud*), descent (*nuzūl*), manifestation, elevation, examples of gifts, demonstration of no beginning and no end, the example of writing something down;
  - Enfold, spread, gathering, spreading, near, return, merging, oneness, separation, speech, command, prohibition, inspiration and there are more such indications of the Pen.

Q924 When we read Sūrah-yi Hūd (11:56) we conclude that the Lord is on the *ṣirāṭ-i mustaqīm* and when we read Sūrah-yi Hījr (15:41) we learn that it leads to Him. Please explain the wisdom of these verses.

- A924
- The *ṣirāṭ-i mustaqīm* can never be a worldly path, rather it is Allāh Himself Who, in the luminosity of His *mazhar*, i.e., the Imām<sup>(c)</sup> of the time, is the path. Therefore, God from the beginning to the desired destination is Himself the *ṣirāṭ-i mustaqīm* in the form of His *mazhar*, otherwise what can the words *az-ẓāhir* and *mazhar* mean!
  - The *ṣirāṭ-i mustaqīm* exists both externally as well internally: externally it is true Islām and internally it is the Imām<sup>(c)</sup>. This is the reason why in the very beginning the prayer: Guide us on the *ṣirāṭ-i mustaqīm*, that is, guide us in the luminosity of the Imām<sup>(c)</sup> is taught.

Q925 The following questions are related to Sūrah-yi Mā'idah (5:44-48): (1) In what way is the light in the heavenly book (5:44, 46)? (2) How is the guardian of God's book appointed (5:48)? (3) Can somebody be the witness of the inner states of the heavenly book (5:44)?

- A925
- The *bāṭin* of the heavenly book is the Imām<sup>(c)</sup> in whom is the light, which is the light of the heavenly book too.
  - The person who has the book's light is himself its *ʿālim* (learned one), *muʿallim* (teacher) and guardian.
  - Yes indeed it is possible to be a witness of its spiritual states, for example Imām Hārūn<sup>(c)</sup> was the *bāb*, *ḥujjat* and *dāʿi* (5:44).

Q926 Is it possible to have a thorough observation of all the inner miracles of the heavenly book in order to be an eye witness?

- A926
- Certainly the Imām and his closest *ḥudūd-i dīn* observe all the inner miracles of the heavenly book, without which there cannot be witness or confirmation, or wisdom, or recognition or *ta'wīl*.
  - The Guarded Tablet/*Imām-i mubīn/ḥaẓīrah-yi qudus* is that amazing miracle of God in which every great event is always freshly guarded and present, because the chain of renewal is continuing in it.

Q927 The following question is related to Sūrah-yi Mā'idah (5:44): Who are the *rabbāniyyūn* (sing. *rabbāni*) and the *aḥbār* (sing. *ḥibr*)?

- A927
- *Rabbāniyyūn* are the pure Imāms, who by their knowledge and recognition, nourish the people and *aḥbār* are the *dāʿis*.<sup>40</sup>

- Read the books of the dignitaries of religion with love in order that you can yourselves appreciate the *ta'wili* miracles of the Imām<sup>(e)</sup> of the time, *al-ḥamdu li'llāh!*

Q928 Ḥaẓrat-i Amīru'l-mu'minīn °Alī<sup>(e)</sup> says: “*Anā rabbāniyyu ḥāẓihi'l-ummah*” (I am the Divinely inspired savant of this community).<sup>41</sup> What is its wisdom?

- A928
- There are several wisdoms in this. According to *Al-Munjid*, the word *rabbāni* literally means divine, pertaining to God, an °*arif*, very learned.
  - However, the lexicographer gives the general dimension of the language. As far as we are concerned, °Alī<sup>(e)</sup>'s being *rabbāni* has a very great comprehensive indication particularly for the entire *ummah*. Does it not mean that as long as the *ummat-i Muḥammadi* is in this world, the light of °Alī<sup>(e)</sup> has to be present?

Q929 The following noble *ḥadis* is mentioned in Al-Mustadrak: “*°Alīyyun ma'a'l-Qur'āni wa'l-Qur'ānu ma'a °Alīyyin lan yaftariqā ḥatta yaridā °ala'l-ḥawẓ*”.<sup>42</sup> Please explain its wisdom to us.

- A929
- “°Alī is with the Qur'ān and the Qur'ān is with °Alī, these two will never separate from each other until they reach the *ḥawẓ* of Kawṣar’.
  - As long as the Qur'ān is in the world, °Alī<sup>(e)</sup> is externally and internally with it and vice versa and their relationship will continue until they reach the *ḥawẓ* of Kawṣar.
  - This is because God has not only sent a Book, but also a light (5:15).

Q930 Does the guidance of the book and the light go upto the *ḥawẓ* of Kawṣar? What is the *ta'wil* of *ḥawẓ*?

- A930
- There is no doubt at all that the guidance of the light of Imāmat and the manifest book (5:15) continue upto the *ḥawẓ* of Kawṣar, because it is the desired destination.
  - *Ḥawẓ* of Kawṣar means that *ta'wili* knowledge of Ḥaẓrat Qā'imū'l-*qiyāmat*, with which the miraculous pond of the Sacred Sanctuary is filled.
  - Although there are many meanings of Kawṣar, here however it indicates abundant knowledge.

## Casket of Pearls

### 94

Q931 What wisdom-filled indications are there in the river of the water of Kawsar and in the *hawz* (pond)?

A931

- Just as the extended water of a river adopts the form of unity when reaching the pond, in the same way all the words, meanings and *ta'wils* of the wise Qur'ān rise to the Sacred Sanctuary to become the *ta'wil* of the most comprehensive of the comprehensives.
- Furthermore, there is also the indication in this that upon entering the Sacred Sanctuary the scattered souls of the entire world become one soul just like the pond's water. Therefore, the most amazing and greatest wisdom is that Kawsar means a very great abundance and if we observe the pond's water, there is nothing but unity.

Q932 There are some questions related to Sūrah-yi Tāriq (86): What is *an-najmu's-sāqib* (86:3)? What is meant by “every soul has a guardian over it” (86:4)? Which is the heaven which sends rain (86:11)?

A932

- *An-najmu's-sāqib* is that shining star of the Higher world, which sometimes becomes the sun, sometimes the moon and sometimes the star.
- The angels who record deeds are initially more than one, but at the place of oneness they are gathered into one angel, which is why the word “guardian (*ḥāfiẓ*)” is in the singular and is used instead of *ḥāfiẓin*.
- The heaven which sends the rain of knowledge is in the Higher world.

Q933 There are some questions related to Sūrah-yi Layl (92): What is meant by ‘night’ (92:1); ‘day’ (92:2); ‘man’, ‘woman’ (92:3); ‘giving to others’ (92:5); ‘confirming goodness’ (92:6); ‘giving one’s wealth in order to become pure’ (92:18)?

A933

- Night = *bāṭin* (esoteric); day = *ẓāhir* (exoteric), man = teacher, woman = student, giving [to others] = giving knowledge, confirming goodness = confirming the goodness of religious teachings through *ta'wil*, giving one’s wealth in order to become pure = there is greater purity through imparting knowledge.

Q934 There is no example in the wise Qur'ān, in which an amazing and

marvellous wisdom is not hidden! What is the wisdom hidden in the example mentioned in Sūrah-yi Jumu'ah (62:5), which is: 'Those who were entrusted with the Tawrāt, yet they did not apply it are like the ass who is carrying the burden of books. Wretched is the likeness of those who deny the signs of Allāh (i.e., the Imāms). And Allāh does not guide the wrongdoers?'

- A934
- The *mamṣūl* (meaning), which is in this example is crystal clear, which is that if the people had duly acted upon the heavenly book with knowledge and wisdom, such an abject example would not have been used.
  - From ancient times there are also such people in this world who deny the existence of God therefore they cannot logically say that His *āyāt* (signs) are false. Therefore, the reality is that if responsible people do not confirm the signs, then it is to belie them.
  - To reject the Imāms from the progeny of Muḥammad<sup>(s)</sup> is also belying God's signs. There is a blessed *farmān* of Ḥaẓrat Mawlā 'Alī<sup>(c)</sup> mentioned in *Kawkab-i durri*: "*Anā āyātu 'llāh*", that is, 'I am God's signs and miracles'.<sup>43</sup> Therefore, to accept the Imām, to obey and love him and to recognise him are indeed to confirm God's signs, otherwise it amounts to perpetrating [the sin of] belying God's signs. There are many verses in the Qur'ān, which mention the belying of God's signs and their collective *ta'wīl* is as mentioned above.

*Al-ḥamdu li 'llāh!* All these invaluable gifts are for the Imām<sup>(c)</sup>'s lovers.

- Q935 The following *farmān* of Mawlā 'Alī<sup>(c)</sup> is mentioned in *Da'ā'imu 'l-Islām*: "*Zāhiruhu 'amalun mawjūbun wa bāṭinuhu 'ilmun maktūbun mahjūbun wa huwa 'indanā ma'lūmun maktūbun* = Its exoteric aspect is an obligatory action and its esoteric aspect is a veiled hidden knowledge and it is with us known and written."<sup>44</sup> Please explain this to us.

- A935
- This is the brightest universal [principle].
  - 'The exoteric of the Qur'ān is obligatory and its esoteric is a veiled knowledge,
  - which is with us known and written'.
  - In its esoteric the Qur'ān is hidden knowledge, which means the hidden book, which is veiled in the Imām<sup>(c)</sup>'s personal world, but is with him known and written.

- Q936 Is it possible for you to tell us what the definition of Islām and Muslim

was according to Ḥaẓrat Ibrāhīm<sup>(c)</sup>?

- A936
- It is obvious that this question is extremely difficult, however it is possible [to answer] with the Imām<sup>(c)</sup>'s help.
  - Its foremost condition is the recognition of Prophets and Imāms. If this recognition is universal, no question is difficult, otherwise it is.
  - The word Islām is from the root 's' 'l' 'm', the derivatives of which are numerous.
  - Ḥaẓrat Ibrāhīm<sup>(c)</sup> is the proof of all its meanings.
  - According to him Islām is the religion of true obedience externally and internally and due to which he merged in God, recognised his soul, recognised God and became the supreme *muwahhid*. Therefore, his exemplary Islām with all its external and internal beauties is extremely amazing and which has been repeatedly praised by God.
  - In view of his own recognition Ḥaẓrat Ibrāhīm<sup>(c)</sup> was that Muslim whose spiritual face had become the Image of the Compassionate in the Sacred Sanctuary (6:80).
  - When God's friends undergo *qiyāmat*, only then can they attain the recognition of the spiritual and intellectual beauties of Islām and [being] Muslim.

Q937 This question is related to Ḥaẓrat Ibrāhīm<sup>(c)</sup>'s progeny, which has been praised so greatly in the Qur'ān, that one cannot find another such example (4:54). Please explain how the following noble verse can apply to the forefathers of Ḥaẓrat Muḥammad<sup>(s)</sup> and Mawlā 'Alī<sup>(c)</sup>, who were Ibrāhīm<sup>(c)</sup>'s progeny: "But indeed We gave to Ibrāhīm's children the book and wisdom and We gave them a great kingdom" (4:54).

- A937
- They were the *mustaqarr* Imāms and their *ḥudūd-i dīn*.
  - Ḥaẓrat Ismā'īl<sup>(c)</sup>, the son of Ibrāhīm<sup>(c)</sup> was the *Imām-i mustaqarr* and *asās* and Ḥaẓrat Ishāq<sup>(c)</sup> was the *Imām-i mustawda*. The line of *mustaqarr* Imāms continued in the progeny of Ḥaẓrat Ismā'īl<sup>(c)</sup> and the line of *mustawda* Imāms continued in the line of Ḥaẓrat Ishāq<sup>(c)</sup>.
  - Therefore three great things: the spirituality of the heavenly book, wisdom and a spiritual kingdom continued as inheritance in the progeny of Ḥaẓrat Ismā'īl<sup>(c)</sup>, who were the forefathers of Ḥaẓrat Muḥammad<sup>(s)</sup>.

Q938 This question is about Sūrah-yi 'Āl-i 'Imrān (3:33-34): "Verily Allāh chose 'Ādam and Nūḥ and the descendants of Ibrāhīm and the descendants of 'Imrān above (all His) creatures. Offspring, one from

the other.” In fact, there are several questions here: (1) Are all of these chosen people Prophets? (2) Who is Ḥaẓrat ʿImrān<sup>(c)</sup>? (3) There is no mention of the progeny of Ādam<sup>(c)</sup> and Nūḥ<sup>(c)</sup> in this Divine choice, is there some secret in this? (4) Is Islām’s perfect system of guidance mentioned in this noble verse?

- A938
- These chosen ones are the Prophets and Imāms.
  - This ʿImrān is Ḥaẓrat Imām Abū Ṭālib<sup>(c)</sup>, whose noble name was ʿImrān.
  - These were from one family chain who were descended one from the other and, in these words all the righteous from the progeny of Ādam<sup>(c)</sup> and Nūḥ<sup>(c)</sup> are included. See also Sūrah-yi Maryam (19:58) and Sūrah-yi Ḥadīd (57:26).
  - Yes indeed the perfect system of guidance in Islām is mentioned in this noble verse.

Q939 We need to have clear proofs about the Imāmat of Ḥaẓrat Abū Ṭālib<sup>(c)</sup>.

- A939
- The Verse of Iṣṭafā (3:33-34) shows clearly that the progeny of Ibrāhīm to whom God had granted the book, wisdom and the great kingdom, were the people of one chain.
  - This same chain included Ḥaẓrat ʿAbdullāh, the father of Ḥaẓrat Muḥammad<sup>(s)</sup> and Mawlā ʿAlī’s<sup>(c)</sup> father, Ḥaẓrat Abū Ṭālib<sup>(c)</sup>, so how can these two personalities be excluded from the special favours of God?
  - Those *mu’mins* who have properly understood the Divine law of “light upon light” (*nūrun ʿalā nūr*, 24:35) know the clear reality that the father of every Prophet and Imām is also light.
  - Otherwise the logic of “light upon light” cannot be understood.
  - It is important to realise that the above noble verse praises the holy Prophet more and more by stating that Ḥaẓrat Ibrāhīm<sup>(c)</sup> is his progenitor and that Ibrāhīm’s progeny are his forefathers.
  - Ḥaẓrat ʿImrān<sup>(c)</sup> was his gracious uncle and the *Imām-i muqīm*, just as with Ḥaẓrat Ādam<sup>(c)</sup> the *Imām-i muqīm* was Hunayd<sup>(c)</sup>.
  - With every *nāṭiq* there is an *Imām-i muqīm* to nourish him spiritually, thus with Ḥaẓrat Muḥammad<sup>(s)</sup>, the *Imām-i muqīm* was Ḥaẓrat ʿImrān<sup>(c)</sup> (Abū Ṭālib).

Q940 Please give us more details about Ḥaẓrat Abū Ṭālib<sup>(c)</sup>.

- A940 Please refer to the book “*Sarā’ir*”, which mentions Ḥaẓrat Abū Ṭālib<sup>(c)</sup> as ʿImrān.<sup>45</sup>

## Casket of Pearls

### 95

Q941 Could you please explain the following noble *ḥadīṣ*: “*Nuzila ’l-Qur’ānu ‘alā sab‘ati aḥrufin kullu ḥarfīn minhā shāfīn kāfīn*” = The Qur’ān is revealed upon seven letters, each of which is healing and sufficient.”<sup>46</sup>

A941 • This noble *ḥadīṣ* and its luminous *ta’wīl* is in the book “*Sarā’ir*”. The Qur’ān means the holy Prophet’s *asās*, that is, Mawlā ‘Alī<sup>(e)</sup>, because it is he who does its *ta’wīl* (*ṣāḥib-i ta’wīl*) and is the *mazhar* (locus of manifestation) of its wonders and marvels.

- The seven letters stand for the seven Imāms from his progeny.
- Amongst them each Imām is healing and sufficient for the people of his time.

Q942 Please tell us about the virtues of Ḥaẓrat Ismā‘īl<sup>(e)</sup>, the son of Ḥaẓrat Ibrāhīm<sup>(e)</sup>.

A942 • Ḥaẓrat Ismā‘īl<sup>(e)</sup> was only a baby when, according to God’s command, Ḥaẓrat Ibrāhīm<sup>(e)</sup> brought him with his mother Ḥaẓrat Hājirah<sup>(e)</sup> to settle down in the valley of Makkah which at that time was barren and unpopulated (14:37).

- Who is unaware of the story of Ḥaẓrat Ismā‘īl<sup>(e)</sup>’s sacrifice in the Qur’ān (37:107)?
- Ḥaẓrat Ismā‘īl<sup>(e)</sup> was with his great father in the sacred work of building the Ka‘bah as well as in the special prayer at that time (2:129).
- Ḥaẓrat Ismā‘īl<sup>(e)</sup>’s blessed name has occurred in the Qur’ān 12 times.
- Ḥaẓrat Ismā‘īl<sup>(e)</sup> was the *Imām-i mustaqarr* and *asās* and his title was *zabiḥu’llāh*.
- The holy Prophet<sup>(s)</sup> and Mawlā ‘Alī<sup>(e)</sup> are from his progeny, which is his greatest excellence.

Q943 Please tell us for which people is the most exalted law of merging in God (*fanā’ fi’llāh*) and surviving in Him (*baqā’ bi’llāh*) ordained?

A943 • First and foremost it is ordained for the Prophets and Imāms.

- After them it is for the *‘arīfs*.
- And for those *mu’mīns* who wish to progress on the *ṣirāṭ-i mustaqīm*.



Q944 In which verse of the Qur’ān is merging in God (*fanā’ fi’llāh*) mentioned?

- A944
- Many verses have been revealed about this subject.
  - Amongst them, refer to (2:213) where the phrase “*fa-ba’asa’llāhu’n-nabiyyin*” occurs, the literal translation of which is that ‘God sent Prophets’.
  - Its *ta’wil* however, is that God made every Prophet undergo the spiritual *qiyāmat* in which there is everything and certainly merging (*fanā’ fi’llāh*) in God and surviving in Him (*baqā’ bi’llāh*) as well.
  - Everything is in the *qiyāmat* because the universe of knowledge and recognition is enfolded in it. That is, at that time all the miracles of the forehead, which belong to the *Imām-i mubin* and the Sacred Sanctuary, are observed.

Q945 In which verse of the Qur’ān is merging in God (*fanā’ fi’llāh*) mentioned? [continued]

- A945
- *‘Arīfs* are also granted the rank of merging in God (*fanā’ fi’llāh*) and surviving in Him (*baqā’ bi’llāh*) for the sake of the recognition of Prophets and Imāms.
  - If this was not the case there would have been no trace of real recognition in this world and this sublime bounty would have been impossible for the people of faith.
  - Furthermore, there would have been no mention of recognition in the wise Qur’ān, whereas it is mentioned throughout it.
  - It is for the sake of *ma’rifat* that God shows His miracles and signs (41:53; 27:93; 2:145).

Q946 The Chief of the Prophets<sup>(9)</sup> had observed great miracles of his Lord at the place of *mi’rāj* (53:18). Could you tell us what were those miracles?

- A946
- The greatest miracle of vision (*ru’yat, didār*).
  - The most sublime miracle of the Word ‘Be’ (*kun*).
  - The peerless miracle of the enfolding and unfolding of the universe.
  - The indescribable miracle of the hidden book.
  - The astonishing secrets of the Pen and the Tablet.
  - These miracles are in their thousands, therefore they are beyond detailed description. They represent all the bounties of paradise.

Q947 Where is the story of *mi’rāj* in the holy Qur’ān?

A947 It is in Sūrah-yi Banī Isrā'īl (17:1, 17:60) and in Sūrah-yi Najm (53:1-18). The enclosure of *mī'rāj* is also called the Sacred Sanctuary, the enclosure of *Imām-i mubin*, the enclosure of the forehead and the enclosure of the Prophet's house of wisdom. Indeed, the personal world is the holy Prophet's city of knowledge, whose guide and door is °Alī<sup>(e)</sup>. *Al-ḥamdu li'llāhi rabbi'l-°ālamīn!*

Q948 Where is the mention of the twelve *naqibs* (chieftains) of Banī Isrā'īl in the wise Qur'ān?

A948 See Sūrah-yi Mā'idah (5:12).

Q949 What is the difference between subtle human being, *jinn* and *parī*?

A949

- There is no difference, since these three are all subtle creatures.
- When a human being becomes subtle, he becomes a *mu'min jinn/parī* and an angel.
- There are twelve subtle inner (*bāṭinī*) *hujjats* in the twelve *jazirahs* of the world.
- Read Sūrah-yi Jinn (72) carefully. It is the story of the Prophet's *bāṭinī hujjats*.
- We learn from Sūrah-yi Raḥmān (55) that human beings and *jinn* are together in all the external and internal bounties.

Q950 There is a glorious verse in Sūrah-yi Zumar (39:22). Please tell us its wisdom by explaining its words.

A950

- “God expands the breast, i.e., the heart of a *mu'min* for the all-embracing soul of Islām through the miracle of merging [in Him] (*fanā* ') and, therefore he walks in the luminosity of His Lord's light. Can he be like those who have gone astray? Woe to those whose hearts are hardened against the remembrance of Allāh. Such people are in plain error” (39:22).
- After this the miraculous book (*aḥsana'l-ḥadīṣ*) which is highly praised is the glorious Qur'ān as well as the *ism-i a'zam*.
- This heavenly teaching contains spiritual science directly, because it is evident that Divine remembrance affects all the cells which are in the entire body.
- Why should there not be spiritual healing in Divine remembrance in which goose pimples are experienced, the cells awaken and hearts become tender? However, it is God's fear which causes all these miracles.

- Islām is not simply a word, it is an all-embracing soul.

Note that the miracle of merging (*fanā`*) means the spiritual *qiyāmat*, in which countless realities and recognitions are hidden. We have mentioned the spiritual *qiyāmat* repeatedly. Spiritual *qiyāmat* = personal *qiyāmat* = representative *qiyāmat*, that is, *‘arīf* in whom is everybody’s spiritual *qiyāmat*. The benefit of recognition is for the *‘arīf* only, whereas the benefit of the everlasting wealth of the knowledge of certainty is attainable by all.

## Casket of Pearls

### 96

Q951 Please tell us the interlinked wisdom of the noble verse (40:15) of Sūrah-yi Mu'min.

A951 First it speaks about God being the exalter of ranks and then it states that He is the Lord of the Throne (*‘arsh*). Here it is indicated that although there are many ranks of spiritual progress, the rank of merging in God and surviving in Him is in the Lord of the Throne, after [attaining] which every great bounty can be available.

Q952 Please give us the meanings of the word ‘*tazarru‘*’.

A952

- *Tazarru‘* = to show humility, to entreat.
- For the amazing secrets of *tazarru‘* see in the wise Qur’ān:  
Sūrah-yi An‘ām (6:42, 43, 63),  
Sūrah-yi Muminūn (23:76)  
Sūrah-yi A‘rāf (7:55, 94, 205).

Q953 What kind of residence will there be in paradise for the righteous?

A953

- The Qur’ān says that the righteous people will be in the gardens of paradise, in its springs as well as on the royal throne. See Sūrah-yi Hījr (15:47) and the last verse of Sūrah-yi Qamar (54:55).
- What ranks are attainable in paradise for the righteous! They will be in the gardens of paradise, in its rivers, and in the seat of true knowledge (*sidq*) with the omnipotent sovereign.
- They will have tall buildings made up of storeys upon storeys, (Sūrah-yi Zumar: 39:20).
- These noble verses have the *ta’wīlī* wisdom that God adorns His friends with all excellences and miracles in paradise.
- With God’s grace, they can be present everywhere in paradise, so that they can attain every type of bounty there.

Q954 What wisdom is there in God providing space for His friends in the springs and rivers of paradise?

A954

- There is a great favour and tremendous wisdom of the Lord of the two worlds in doing this:

- That He joins His friends with those higher *ḥudūd* and makes them one.
- Due to the *ḥudūd* all the gardens of paradise are prosperous,
- such as the Universal Intellect, Universal Soul, *nāṭiq, asās* and the pure Imāms,
- who are the springs of paradise as well as its rivers.

Q955 This question is extremely amazing and fascinating: Is paradise prepared and protected from beforehand? Or is it granted to the righteous as inheritance? Or is it created anew and afresh by the deeds of God's friends?

- A955
- According to the Qur'ān all three ideas are absolutely correct and a reality.
  - Paradise is prepared in advance for the righteous, one example of which is in Sūrah-yi Āl-i 'Imrān (3:133).
  - The mention of paradise as an inheritance is mentioned in Sūrah-yi A'raf (7:43).
  - Now we have to show that in every time a new paradise is made for God's friends from their deeds and which is in every way protected and untouched. Note carefully in Sūrah-yi Raḥmān (55:56, 74) and be certain that this paradise is protected and untouched, just as its *ḥūrs* are protected from and untouched by man or *jinn*.

Q956 What kind of people become living paradises?

A956 They are those of God's friends who outstrip others in all work with knowledge and wisdom. Such fortunate ones become living paradises in their own selves.

Q957 Can we become more aware in recognising the progeny of Ibrāhīm<sup>(e)</sup>?

- A957
- Yes indeed, it is possible.
  - It is stated in Sūrah-yi Zukhruf (43:28) that Ḥaẓrat Ibrāhīm<sup>(e)</sup> left this *ism-i a'zam* and recognition as a word enduring (*Kalimatan bāqiyah*) in his progeny so that they may return [to God].
  - *Ism-i a'zam* and its outcome are not separate from the recognition of Imāmat, therefore it is true that the *Kalimatan bāqiyah* means the Imāmat.
  - Therefore this noble verse is also about the progeny of Ibrāhīm<sup>(e)</sup> and the progeny of Muḥammad<sup>(s)</sup>.

- It would be wise for you to read all those noble verses which are about Ibrāhīm<sup>(c)</sup>'s progeny together in a linked way and with the unity of their meanings.
- It is written in the books of the dignitaries of religion that according to the teachings of the pure Imāms, the collective name of the true Imāms in the Qur'ān is *ummat-i muslimah*, as it is in the prayer of Ḥaẓrat Ibrāhīm<sup>(c)</sup> and Ḥaẓrat Ismā'īl<sup>(c)</sup>: “*Rabbanā wa j'alnā Muslimayni laka wa min zurriyyatinā Ummatam-Muslimata'l-laka*” (2:128).
- This most special *Ummat-i Muslimah* are the *mustaqarr* Imāms from the progeny of Ibrāhīm<sup>(c)</sup> and the progeny of Ismā'īl<sup>(c)</sup>, who are the forefathers of Prophet Muḥammad<sup>(s)</sup> and Ḥaẓrat Imām 'Alī<sup>(c)</sup>, and certainly Ḥaẓrat Imām Abū Ṭālib<sup>(c)</sup> is also in this sacred chain.

The above mentioned prayer also includes the following: ‘O our Lord! And raise up in their midst a messenger from among them (i.e., Ḥaẓrat Muḥammad<sup>(s)</sup>)’. The *ta'wil* of this is that Muḥammad<sup>(s)</sup>'s light was in the personal world of his forefathers (the *mustaqarr* Imāms), because the Imāms are witness over the people, the Prophet is witness over the Imāms and God is witness over the Prophet. This means that people can attain knowledge from the Imām<sup>(c)</sup> of the time, whose knowledge is from the Prophet and his is from God.

From the above, this greatest secret has also become known that in the personal world of every Imām and every Prophet from Ibrāhīm<sup>(c)</sup>'s progeny, the light of Muḥammad<sup>(s)</sup> was manifest. This is the exegesis of the above-mentioned verse (2:128-129). *Al-ḥamdu li'llāh!*

Q958 God says in Sūrah-yi Baqarah (2:143): “*Wa kazālika ja'alnākum Ummatan wasaṭal li-takūnū Shuhadā'a 'alan-nāsi wa yakūna'r-Rasūlu 'alaykum Shahidā.*” Please tell us the translation and *ta'wil* of this noble verse which is according to Imām Bāqir<sup>(c)</sup>.

A958

- It is written in *Da'ā'imū'l-Islām*: ‘And We have made you (Imāms) such a community (*ummat*) that is extremely just.’<sup>47</sup>
- So that you may be witness over the people and the Prophet may be witness over you.
- Imām Bāqir<sup>(c)</sup> told the questioner: “We the Imāms from the *ahl-i bayt* are the intermediary community (*Ummatan wasaṭa*) and we

are God's witnesses over the people and we are appointed by Him as *ḥujjats* on this earth."<sup>48</sup>

Q959 In Sūrah-yi A'rāf (7:181), God says: "*Wa mimman khalaqnā ummatun yahdūna bi'l-ḥaqqi wa bihī ya'dilūn.*" Please tell us the wisdom of this noble verse.

A959

- Translation: "And of those whom We created there is a (group) of people who guide with truth and act justly (with the truth)."
- Such people are the Prophets and Imāms and except for them there is no such *ummat*.

Q960 A question arises here: Is there a single person to guide with truth or is there an *ummat*?

A960 There is a single person, but there are other *ḥudūd-i dīn* with him. For the recognition of the *ḥudūd-i dīn*, read *Wajh-i dīn*. The *ḥudūd-i dīn* of every time are mentioned in the above noble verse, which extols Ibrāhīm<sup>(e)</sup>'s progeny and Muḥammad<sup>(s)</sup>'s progeny.

## Casket of Pearls

### 97

Q961 Please give us a clear proof from the wise Qur'ān about the *ḥudūd-i dīn*.

A961 It is stated in Sūrah-yi Mā'idah (5:12): "And certainly Allāh took a firm covenant from the children of Isrā'īl, and We raised up amongst them twelve *naqibs* (chieftains) ..."

Q962 The following verse is in Sūrah-yi A'raf (7:159): "*Wa min qawmi Mūsā ummatun yahdūna bi'l-ḥaqqi wa bihī ya'dilūn.*" Please tell us the wisdom of this blessed verse.

A962

- Translation: "There was a group in the community of Mūsā who guided according to the truth and who established justice with truth."
- This means the system of guidance of the *ḥudūd-i dīn*.
- That is, *nāṭiq, asās, Imām, twelve ḥujjats* and three hundred and sixty *dā'īs*.

Q963 Was a *wazīr* (minister) appointed for the holy Prophet just as it was for Ḥaẓrat Mūsā<sup>(e)</sup>?

A963

- Yes indeed, just as Ḥaẓrat Mūsā<sup>(e)</sup>'s brother Hārūn<sup>(e)</sup> was the *wazīr*, in the same way Ḥaẓrat Muḥammad<sup>(s)</sup>'s brother 'Alī<sup>(e)</sup> was appointed *wazīr* and this was God's favour for each of the *nāṭiqs*.
- You will find this Divine law in the Qur'ān and the *ḥadis*.<sup>49</sup>

Q964 Please tell us where in the Qur'ān Ḥaẓrat Mūsā<sup>(e)</sup>'s *wazīr* is mentioned.

A964

- Sūrah-yi Ṭā Hā (20:29).
- Sūrah-yi Furqān (25:35).

Q965 Could you please tell us those blessed words of the holy Prophet in which he said that God had appointed a *wazīr* with every Prophet?

A965

- See the above-mentioned reference to *Da'ā'imu'l-Islām*.
- "*Inna'llāhu lam yab'as nabīyyan illā ja'ala laḥū waṣīyyan wa wazīran* = God did not send a Prophet except that He made a *waṣī* (legatee) and a *wazīr* for him."<sup>50</sup>



Q966 What is the lexical meaning of *wazīr*?

- A966
- The word *wazīr* is from *wizr*, which means a load or a burden. Thus *wazīr* means that special person who shares the burden of a King's duties in the affairs of his kingdom and gives him advice.
  - However, in the Qur'ān we have not seen that Ḥaẓrat Hārūn<sup>(c)</sup> used to give any advice externally to Ḥaẓrat Mūsā<sup>(c)</sup>.
  - But certainly Ḥaẓrat Hārūn<sup>(c)</sup> used to help Ḥaẓrat Mūsā<sup>(c)</sup> internally, see the Qur'ān (20:32).

Q967 How does a Prophet's *wazīr* execute his duties of ministership?

- A967
- This is a very great spiritual secret.
  - In the sense of *Kitāb-i nāṭiq*, *waṣī*, brother, inheritor,
  - and among the *ḥudūd-i dīn* in the meanings of *asās*, *bāb* and *ḥujjat*.

Q968 Please tell us the meaning and wisdom of *‘urwatu’l-wuṣqā* (firm handhold).

- A968
- Translation: A firm handle or handhold.
  - That is, love and friendship for Mawlā ‘Alī<sup>(c)</sup>.
  - That is, whoever attaches themselves to Mawlā ‘Alī<sup>(c)</sup>'s love and friendship, his feet never slip (2:256). In other words, he walks firmly on the *ṣirāṭ-i mustaqīm* and reaches the desired destination.

Q969 This question is about Sūrah-yi Kahf (18:22). Could you please tell us what was the real number of the People of the Cave?

- A969
- Yes, *In shā’a’llāh*.
  - The People of the Cave are seven, and the eighth is their dog. Its *ta’wīl* is in the personal world, which is that in the *‘ārif*'s personal world the seven lords of the cycles are hidden and the dog that is their eighth is the *‘ārif* himself, who is the dog of the Imām<sup>(c)</sup> of the time in slavery and loyalty.

Q970 What is the proof that the People of the Cave were holy personalities?

- A970
- There are many proofs of this amongst which, one very clear proof is that instead of any other memorial, a mosque was built where the cave was and the Qur'ān testifies to this (18:21).

## Casket of Pearls

### 98

Q971 Who is Zu'l-Qarnayn? What is its lexical meaning? What is its wisdom?

- A971
- The lexical meaning of Zu'l-Qarnayn is the one with the two horns.
  - Its wisdom is the lord of the *nāqūr* or the lord of the *ṣūr*, that is, Mawlā ʿAlī<sup>(e)</sup>.
  - A Bedouin once asked the holy Prophet: O Prophet, what is the *ṣūr*? The Prophet replied that it was a horn, that is, it is the sound of the horn. According to the Qurʾān these are two sounds which is why the word Qarnayn came into use.

Q972 You have said that every Prophet has undergone a personal and spiritual *qiyāmat*. Please tell us where in the Qurʾān Ḥaẓrat Ādam<sup>(e)</sup>'s *qiyāmat* is mentioned?

- A972 Ḥaẓrat Ādam<sup>(e)</sup>'s *qiyāmat* is mentioned in those verses in which, by God's command, the angels prostrated to him: (15:29; 38:72; 2:34) etc.

Q973 In which noble verse of the Qurʾān is Ḥaẓrat Idrīs<sup>(e)</sup>' *qiyāmat* mentioned?

- A973
- Ḥaẓrat Idrīs<sup>(e)</sup>' *qiyāmat* is mentioned in Sūrah-yi Maryam (19:56-57).
  - 'O Prophet, remember Idrīs in the book of spirituality, he was truthful (*ṣiddīq*), that is, he testified to all the realities and recognitions of *qiyāmat* and he was a Prophet.
  - And We raised him to an exalted station, that is, the Sacred Sanctuary'.

Q974 In which Qurʾānic verse is there a clear mention of the beginning of Ḥaẓrat Nūḥ<sup>(e)</sup>'s *qiyāmat*?

- A974
- In Sūrah-yi Hūd (11:40).
  - In Sūrah-yi Mu'minūn (23:27) where in the example of the deluge his personal world was the ark of salvation and in the meaning of *qiyāmat*, it was its centre.
  - His *qiyāmat* came to an end when it reached the Sacred Sanctuary.

Q975 In which Sūrah is the spiritual *qiyāmat* of the Chief of the Prophets, Muḥammad<sup>(s)</sup> mentioned? How did it happen?

A975

- Read Sūrah-yi Naṣr (110:1-3): ‘When God’s help and victory came, that is, when Isrāfil and Mikā’il came and the spiritual *qiyāmat* took place,
- and you saw all the people enter God’s religion (i.e., your personal world) in troop upon troop,
- therefore do the *tasbiḥ* of your Lord with *ḥamd* and pray to Him for forgiveness’.

Q976 What is Mawlā<sup>c</sup> Alī<sup>(o)</sup>’s *farmān* regarding *qiyāmat*?

A976

- This is Mawlā<sup>c</sup> Alī<sup>(o)</sup>’s saying:
- “*Ana ’s-sā’atu ’llati li-man kazzaba bihā sā’iran*”,
- That is, ‘I am that *sā’at* (*qiyāmat*) which, if a person belies it, hell is inevitable for him’.<sup>51</sup>

Q977 Had Ḥaẓrat Maryam<sup>(o)</sup> received the *ism-i ā’zam*? Had she undergone the spiritual *qiyāmat*?

A977

- Yes.
- The story of Ḥaẓrat Maryam<sup>(o)</sup> is full of the secrets of *ism-i ā’zam* and *qiyāmat*.
- The most amazing and greatest secret is that her intellectual birth and that of her son had taken place simultaneously in the Sacred Sanctuary (23:50).

Q978 It is stated in Sūrah-yi Rūm (30:22): “Among His signs is the creation of the heavens and the earth, and the variety of your languages and your colours. Verily there are signs in this for those who know.” Could you tell us a secret about this?

A978

- *In shā’a’llāh*, when the people of faith will be in paradise, and they wish to listen to Ḥaẓrat Ādam<sup>(o)</sup>’s language, they will be able to do so and they will be most amazed by it.
- They will also be able to listen to their own ancient language which was used thousands of years before.
- Such an original language is preserved in the record of deeds of your ancient forefathers.
- Which bounty of knowledge and known things are impossible in paradise?

Q979 Is it allowed to look at the record of deeds of others in paradise?

- A979
- Yes, why not? In fact the reality is that there every person wishes that all should read his record of deeds.
  - Since in paradise, praise for every success is highly appreciated.
  - See Sūrah-yi Ḥāqqah (69:19).

Q980 What will be the glory of the record of deeds of those who, according to God and the Prophet's command, love and have friendship for the Imām from Muḥammad<sup>(s)</sup>'s progeny and really merge in him?

- A980
- In such a case those true lovers will receive the great favour of the Imām himself becoming their record of deeds.
  - Because the speaking Book, which is with God and which speaks the truth, is the true Imām himself, and certainly also the record of deeds of the people of faith (23:62; 45:29). *Al-ḥamdu li'llāhi Rabbi'l-ālamīn!*

## Casket of Pearls

### 99

Q981 Those fortunate people who merge in the Imām also merge in the Prophet and in God. What is your belief in this matter?

- A981
- This soul-nourishing point is absolutely correct and is the reality,
  - because God has made the *Imām-i mubīn* the treasure of treasures (36:12).
  - The Imām<sup>(c)</sup> of the time is indeed God’s Supreme Name, by which the personal and spiritual *qiyāmat* occurs in the ‘*ārif*’s personal world with countless benefits.
  - Is *qiyāmat* not the Day of Judgement, and is judgement not decreed in it between truth and falsehood?

Q982 How many stages of the Imām’s recognition are there?

- A982
- There are three stages of the Imām’s recognition, one of which is external and the other two internal.
  - The external stage of the Imām’s recognition is [in the form of] the knowledge of certainty.
  - The other two which are internal are [in the form of] the eye of certainty and the truth of certainty, which are in the ‘*ārif*’s personal world.

Q983 Do you call certainty (*yaqīn*) recognition (*ma‘rifat*)?

- A983
- Yes, because Ḥaḏrat Ibrāhīm<sup>(c)</sup>’s certainty was in the sense of recognition (6:75), since in his personal world, he had attained the recognition of the secrets of the kingdom of the heavens and the earth.
  - You can do the following *ta’wīl* of Sūrah-yi Baqarah (2:1-2) in “*Kitābu lā rayba fihī*”, which means ‘the Book in which there is no doubt’ = that is, there is certainty in it = that is, there is recognition of it.
  - Therefore, there is recognition in *Alif, lām, mīm*, by which is meant Mawlā ‘Alī<sup>(c)</sup>, as he has said: *Anā zālīka ’l-kitābu lā rayba fihī*, that is, ‘I am that Book in which there is no doubt’,<sup>52</sup> rather there is certainty, in other words only recognition.

Q984 Read Sūrah-yi A<sup>c</sup>rāf (7:40) carefully, where the question arises: Which are the signs (*āyāt*) of God that are belied?

- A984
- God's signs are the pure Imāms, who are belied by ignorant people.
  - Just as Mawlā<sup>c</sup> Alī<sup>(c)</sup> has said: “*Anā āyātu 'llāh wa amīnu 'llāh* = I am the signs of God and His trustworthy”.<sup>53</sup>
  - Apart from this *ta'wīl* there is no logic in belying God's signs.

Q985 In which sense are the pure Imāms God's signs?

- A985
- The Imāms are God's greatest miracles.
  - The true Imāms are the speaking Book and all its *āyāt*.
  - The Imāms are the Qur'ān's wisdom and its *ta'wīl* secrets.
  - The guiding Imāms are God's sacred signs and miracles who manifest in the *‘arīf*'s personal world.

Q986 This question is about Sūrah-yi Ḥajj (22:46): “What! Have they not travelled in the earth that they could have hearts to understand or ears to hear? Verily it is not the eyes that are blind but blind are the hearts which are in the breasts.” Does this indicate to travelling in the earth of the personal world?

A986 Yes. The one who is blind of heart is unable to have the grace of recognition in this world and he remains in the same state in the hereafter too (17:72).

Q987 It is stated in Sūrah-yi Ibrāhīm (14:10): “Their messengers said to them: ‘Do you doubt God Who is the originator of the heavens and the earth’”, please give us its wisdom.

- A987
- This means that there is no doubt in God, rather there is certainty.
  - If there is certainty, then in other words there is recognition.
  - Among the marvels and wonders of wisdom, this is a method of keeping the description of recognition in a veil. However this is God's very great favour.

Q988 Could you please tell us the names of the holy Prophet's spiritual *ḥudūd* and their *mazāhir* (loci of manifestation)?

- A988 God willing!
- The names of the spiritual *ḥudūd* are: *sābiq, tālī, jadd, fath, khayāl*.
  - Their manifestations are: Ḥazrat Abū Ṭālib<sup>(c)</sup>, Ḥazrat Khadijah<sup>(c)</sup>, Zayd bin<sup>c</sup> Amr, <sup>c</sup>Amr bin Nafil, Maysarah.<sup>54</sup>

Q989 How was the love for Ḥazrat Ḥujjat-i Qā'im<sup>(c)</sup> and Ḥazrat-i Qā'im<sup>(c)</sup> created in you in the very beginning?

A989

- I benefitted greatly from the renowned book *Wajh-i dīn* of Ḥakīm Pīr Nāṣir-i Khusraw.
- This blessed book which has been written over a thousand years ago is a great treasure of the knowledge of certainty.
- This blessed book contains the well-grounded explanation of Ḥazrat Ḥujjat-i Qā'im<sup>(c)</sup> and Ḥazrat-i Qā'im<sup>(c)</sup> in several places. All of this happened by the mercy of the holy Lord.
- By God's mercy and grace I was born into a family which was religious and was among the friends of the *ahl-i bayt*.

Q990 Please share more secrets.

A990

- Ḥazrat Ḥujjat-i Qā'im<sup>(c)</sup> and Ḥazrat-i Qā'im<sup>(c)</sup> are the two Supreme Names of God, which is why they are *al-ḥayyu'l-qayyūm* in the Qur'ān and in spirituality.
- They are at seven places of the Qur'ān as *ḥā* and *mīm*: *ḥā* = *al-ḥayy*, *mīm* = *al-qayyūm*.
- They are the centre of the greatest *qiyāmat* and the wise Qur'ān is full of their luminous description.
- The Imām's recognition becomes complete with their recognition.

# Casket of Pearls

## 100

Q991 Please share more secrets.

A991 • Recognition of Ḥaẓrat-i Qā'imū'l-qiyāmat<sup>(e)</sup> is only possible through one of the five *ḥudūd*: *asās*, Imām, *bāb*, *ḥujjat* and *dā'i*.<sup>55</sup>

Q992 More secrets, please.

A992 • There are three stages of Ḥaẓrat Qā'imū'l-qiyāmat<sup>(e)</sup>'s recognition.  
• Knowledge of certainty, eye of certainty and truth of certainty.  
• That is, the initial recognition of Ḥaẓrat Qā'im<sup>(e)</sup> is external and the second and third level are in the *bāṭin* (i.e., in the personal world).  
• And in this recognition all the recognitions are encompassed.

Q993 Each of the six *nāṭiqs* was spiritually nourished by an *Imām-i muqīm*. Could you tell us the sublime names of the six *Imāmān-i muqīm*?

A993 • God willing, Ḥaẓrat Ādam<sup>(e)</sup>'s *Imām-i muqīm* was Mawlānā Hunayd<sup>(e)</sup>  
• Ḥaẓrat Nūḥ<sup>(e)</sup>'s was Mawlānā Hūd<sup>(e)</sup>  
• Ḥaẓrat Ibrāhīm<sup>(e)</sup>'s was Mawlānā Ṣāliḥ<sup>(e)</sup>  
• Ḥaẓrat Mūsā<sup>(e)</sup>'s was Mawlānā Ād<sup>(e)</sup>  
• Ḥaẓrat 'Īsā<sup>(e)</sup>'s was Mawlānā Khuzaymah<sup>(e)</sup>  
• Ḥaẓrat Muḥammad<sup>(e)</sup>'s *Imām-i muqīm* was Mawlānā Abū Ṭālib/Imrān<sup>(e)</sup>, *al-ḥamdu li'llāh!*

Q994 “God is the light of the heavens and the earth” = God is the living and speaking light of the heavens and the earth (24:35). Does this apply to the external universe or to the personal world?

A994 • Truly speaking, it applies to the personal world, because the *mazhar* of God's light is in reality the Perfect Man and the *‘arifs*.  
• If the manifestations of God's light were in the external world it would have been duty bound to recognise God, however this is not the case. In fact, it is only the human being who is duty bound to recognise God.  
• It is obvious that *‘arifs* are from among human beings, not stars, planets or mountains.



- Thus, it is evident that God’s manifestations are in the personal world.
- You must be certain that the entire teachings of the wise Qur’ān are according to this principle.

Q995 If the luminosity of the spread out light of God were in the heavens and the earth, the Qur’ān would not state: ‘Indeed from God has come to you a light and a manifest book’ (5:15). Is this a correct argument?

- A995
- It is absolutely correct.
  - If God’s real light were spread over the external world, then even stones would have spoken about knowledge and wisdom.
  - In such a case, animals would have refused to do any work for human beings and would have claimed that there was no difference between them.
  - The reality is that God is the light of the heavens and the earth of the personal world.

Q996 What are some synonyms of *nūr-i Muḥammadi*?

- A996
- The First Intellect
  - Divine Pen
  - Supreme Throne
  - First Ādam
  - Sun of *azal*
  - Eternal Light
  - Sun of the world of religion
  - Luminous lamp
  - Light of lights
  - Single light, that is, the light of Muḥammad<sup>(s)</sup> and ‘Alī<sup>(e)</sup>
  - The united light of Prophethood and Imāmat, etc., etc.

Q997 Where is the recognition of *azal*, spacelessness and paradise?

- A997
- In the Sacred Sanctuary
  - This is because the *Imām-i mubīn*’s complete miracle is in it.
  - The paradise for the sake of recognition is also in it.
  - It is here that all the heavens and the earth are enfolded during the spiritual *qiyāmat*.
  - Therefore it is the Sacred Sanctuary where these great secrets, which transcend time and space, are observed.

Q998 Have you become certain of the reality that wherever the Qur'ān mentions physical martyrs, there is also the mention of spiritual martyrs?

A998

- Yes, *al-ḥamdu li'llāh!*
- One such mention is also in Sūrah-yi Muḥammad (47:4-6).
- These living martyrs attain the recognition of the *Imām-i mubīn* and paradise in the personal world. Read the above reference carefully.

Q999 Are you eager to shed tears of gratitude on the completion of this book?

A999

- Yes, indeed, however due to my advanced age and several medical conditions I cannot do *giryah-ū zārī* as I should.
- Therefore, I would request all my friends and companions to shed some tears of gratitude for this collective bounty, because it is a reality that we are all like the single soul, *al-ḥamdu li'llāh!*

Q1000 O, the most indigent Naṣīr! Once again remember your past and declare with truth who has granted you such great progress?

A1000

- The exalted Imām, may my soul be sacrificed for him!
- The holy Mawlā has made countless miracles for this indigent slave.
- Whenever I have had the opportunity I have described Mawlā's great miracles to my friends.
- These miracles are alluded to in my prose and poetry.
- This is the pleasant mention of the merciful Mawlā's great favours.
- This is not love, it is ecstasy! Mawlā Mawlā! There is always a dire need of your help!

For the sake of the *Ahl-i bayt*, the pure, for the sake of *mu'minīn* and *mu'mināt* of Ḥaẓrat Qā'imū'l-qiyāmat<sup>(9)</sup>, *bi-rahmatika yā arḥama'r-rāḥimīn!*



## Glossary

### A

- abad* - post-eternity  
*āfāq* (sing. *ufq*, *ufuq*) - horizons, external world  
*aḥādīs* - Sayings of the holy Prophet Muḥammad<sup>(s)</sup>  
*aḥbār* (sing. *ḥibr*) - *dā'is*  
*ahl-i bayt* - people of the (Prophet's) House  
*ahl-i zikr* - the people of *zikr* (i.e., the Prophet)  
*aḥsana 'l-ḥadīs* - the best discourse  
<sup>c</sup>*ajamī* - foreigner, non-Arab  
*al-ākhir* - the Last  
*ākhirat* - the hereafter  
*ākhirin* (sing. *ākhir*) - the last ones  
*al-akram* - the most noble and generous  
<sup>c</sup>*ālam-i kabīr* - macrocosm  
<sup>c</sup>*ālam-i ṣaghīr* - microcosm  
<sup>c</sup>*ālam-i 'ulwī* - higher world  
<sup>c</sup>*ālam-i zarr* - world of particles  
<sup>c</sup>*ālīm* (pl. <sup>c</sup>*ulamā'*) - learned one  
*al-<sup>c</sup>ālamīn* (sing. *al-<sup>c</sup>ālam*) - worlds of humanity, personal worlds  
*āl-i Muḥammad<sup>(s)</sup>* - progeny of Prophet Muḥammad<sup>(s)</sup>  
*al-awwal* - the First  
*āl-i Yā-Sīn* - progeny of *Yā-Sīn*, i.e., Prophet Muḥammad<sup>(s)</sup>  
*amr* - command  
*anfus* (sing. *nafs*) - souls, selves  
*anṣāru 'llāh* - Allāh's helpers  
<sup>c</sup>*aqabah* - steep ravine  
<sup>c</sup>*ārīf* - one who has attained *ma<sup>c</sup>rīfat* or recognition of God  
<sup>c</sup>*arsh* - Throne  
*asās* - foundation (of religion)  
*aṣḥāb-i Kahf* - the People of the Cave  
*asmā'* (sing. *ism*) - names  
*asmā' u' l- ḥusnā* - beautiful Names  
*asmā' -yi 'izām* - great Names  
<sup>c</sup>*aṣr* - time  
*awliyā'* (sing. *walī*) - friends (of God)  
*awwalīn* - the first ones

*āyat al-Kursī* - the verse of *Kursī*, i.e., verse 255 of *Sūrah-yi Baqarah*  
*āyāt* (sing. *āyat*) - signs, verses of Qur'ān  
 °*aynu 'l-yaqīn* - eye of certainty  
*azkār* (sing. *zīkr*) - remembrance  
*az-ẓāhir* - The Manifest  
*azal* - pre-eternity  
 °*azizān* - dear students

**B**

*bāb* - gate, door  
*baqā' bi'llāh* - survival by God  
*baṣīrat* - inner eye, spiritual eye  
*basīṭ* - simple  
*al-bāsīṭ* - the Unfolder  
*al-bāṭin* - the Hidden  
*bāṭin* - esoteric aspect of faith  
*bayān* - explanation - *ta'wīl*  
*bay'at* - oath of allegiance  
*baytu 'l-ma'mūr* - the Prosperous House of Allāh

**D**

*Da'ā'imu 'l-Islām* - The Pillars of Islam  
*dābbah* - animal  
*dābbatu 'l-arḡ* - a miraculous creature which appears from the earth on the occasion of Resurrection  
*dā'ī* - lit. a summoner, one who invites to Allāh's path. In this wider sense Allāh Himself is a *dā'ī* and then the Prophet (8:24) and the *ḥudūd* under him (16:125). Technically a rank in the Ismaili *da'wat*, under a *ḥujjat*, each of whom has 30 *dā'īs*.  
*damm* - blood  
*Dāru 's-Salām* - the abode of peace, Allāh's house  
*da'wat* - invitation  
*da'wat-i ḥaqq* - invitation to the truth  
*darbār* - the audience of the Imām or a king  
*dīn* - religion, faith, recompense, etc.  
*dīn-i ḥanīf* - true religion  
*didār* - vision  
*du'ā'-yi nūr* - prayer of light  
*dunyā* - this world

**F**

*fanā' fi'llāh* - merging in God  
*fanā' fi'l-Imām* - merging in the Imām  
*fanā' fi'r-rasūl* - merging in the Prophet  
*fard-i mujarrad* - Single Person  
*farmān* - command, decree  
*Faṭḥ* - the Archangel Michael  
*fatq* - rent asunder, split  
*faḥal* - grace  
*Firishtah-yi Qalam* - Angel of the Pen  
*fīṭrat* - nature, creation  
*furādā* (sing. *fard*) - one by one  
*furqān* - criterion

**G**

*ghanam* - sheep, goats  
*ghanīmat* - booty  
*ghilmān* (sing. *ghulām*) - youths  
*giryah-ū zāri* - weeping and supplicating

**H**

*habā'* - dust motes  
*ḥadd-i quwwat* - potentiality  
*ḥadd-i fi'l* - actuality  
*ḥadis* - Prophetic tradition  
*ḥadis-i qudsi* - Sacred tradition  
*ḥadis-i nafsi* - whispering of the carnal soul  
*ḥāfiẓ* - guardian  
*al-Ḥamd* - The Praise = *Fātiḥah* the opening chapter of the Qur'ān, in *ta'wīlī* language the Universal Intellect  
*al-ḥamdu li'llāh* - Praise belongs to Allāh  
*ḥawrā'* (pl. *hūr*) - pure young woman of paradise  
*ḥaqīqat* - reality (pl. *ḥaqā'iq*)  
*ḥaqq* - true  
*ḥaqqu'l-yaqīn* - truth of certainty  
*ḥashr* - gathering together  
*ḥawẓ* - pond  
*al-ḥayy* - The Ever-living  
*al-ḥayyu'l-qayyūm* - The Ever-living, the Ever-lasting  
*ḥazīrah-yi quḍus* - Sacred Sanctuary

*ḥikmat* - wisdom

*ḥizbu 'llāh* - Allāh's party

*hubūt* - descent

*ḥudūd-i dīn* - ranks in the religious hierarchy

*ḥujjat* - a proof, demonstration, a representative. Technically it is used for Allāh's vicegerent amongst humankind, the Prophet, the *waṣī* and the Imām in their respective times. It is also used for their subordinates, 12 *ḥujjats* of the day and 12 of the night, who continue the *da'wat* on their behalf.

*ḥujjat-i a'zam* - supreme *ḥujjat*

*ḥusnayayn* - two good things (dual of *ḥusnā*)

## I

*ibādat* - worship

*ibdā'* - instantaneous origination

*ibdā'i* - related to *ibdā'*

*ihbi'tū* - go down all of you

*'Illiyūn / 'Illiyīn* - the living book in the Sacred Sanctuary

*'ilm* - knowledge

*'ilmu 'l-yaqīn* - knowledge of certainty

*imām-i mubīn* - the manifest Imām, the speaking Imām

*imām-i muqīm* - the Imām who trains a *nāṭiq*

*imām-i mustaqarr* - a permanent Imām

*imām-i mustawda'* - an entrusted Imām

*imān* - faith

*inbi'ās* - resurrection

*insān* - human being

*in shā' a'llāh* - God willing

*'irfānī* - related to *ma'rifat* or recognition

*ishārah-yi nāṭiq* - speaking allusion

*ishārah-yi ṣāmit* - silent allusion

*ism-i a'zam* - supreme Name

*'iyālu 'llāh* - Allāh's household

## J

*Jadd* - the Archangel Isrāfil

*jamā'at* - community

*jāmah-yi nūr* - attire of the light

*jam'* - gathering

*jannat* - paradise

*jarād* (sing. *jirādah*) - locusts  
*jasad* - body  
*jazīrah* - island  
*jihād* - struggle  
*jihād-i bāṭin* - struggle against one's carnal soul  
*jinn* - subtle creatures (collective noun)  
*jism-i laṭīf* - subtle body  
*jism-i miṣālī* - body of similitude  
*jussah-yi ibdā' iyyah* - *ibdā' i* body

## K

*kāfirayn* (dual of *kāfir*) - two unbelievers  
*kalimah-yi amr* - the word of command  
*kalimah-yi kun* - the word of "Be"  
*kalimah-yi tāmmah* (pl. *kalimāt-i tāmmāt*) - the perfect word  
*kalimāt* (sing. *kalimah*) - words  
*kalimatan bāqiyah* - the ever-lasting word  
*kanz* - treasure  
*kashf* - unveiling  
*kasr-i nafsi* - total humility  
*kawṣar* - one who has abundant children, i.e. Mawlānā °Alī<sup>(c)</sup>  
*khalīfah* - vicegerent  
*khalīfatu'llāh* - Allāh's vicegerent  
*khalīl* - friend  
*khalīlu'llāh* - friend of God, i.e. Ḥazrat Ibrāhīm<sup>(c)</sup>  
*khalq-i jadīd* - new creation  
*khardal* - mustard seed  
*Khayāl* - the Archangel Gabriel  
*khayāl* - imagination  
*khayr* - good  
*khayr-i kull* - universal good  
*khilāfat* - vicegerency  
*khulafā'* (sing. *khalīfah*) - vicegerents  
*khulūd* - permanence  
*al-kitāb* - the heavenly Book  
*kitāb-i iḥṣā* - enumerated Book  
*kitāb-i maknūn* - hidden Book  
*kitāb-i marqūm* - written Book  
*kitāb-i nāṭiq* - speaking Book  
*kufūr* - being ungrate<sup>ful</sup> to <sup>G</sup>od for His highest bounties



*kulliyah* - universal  
*kullu shay'* - everything  
*kun* - Be!  
*kursi* - pedestal

**L**

*lawh* - tablet  
*liqā'* - *didār*, encounter, vision, meeting  
*lu'lu'-yi maknūn* - hidden pearl

**M**

*mā'* - water  
*maf'ūl* - object, a thing done  
*maḥshūr* - gathered together  
*majmū'* - gathered together  
*malakūt* - the world of angels  
*mamsūl* - symbolised, the reality  
*manām* - dream, sleep  
*manna* - manna  
*maq'adi ṣidq* - the seat of truth (54:55)  
*ma'rifat* - recognition of God  
*masghabah* - hunger  
*al-Masīh* - the one who touches, the one who strokes  
*maṭwiyyāt* - rolled up, enfolded things  
*mazhar* (pl. *mazāhir*) - locus of manifestation  
*miḥrāb* - sanctuary, a fortress  
*mī'rāj* - Prophet's spiritual ascent  
*miṣāl* - similitude  
*miṣāli* - ideal  
*miṣl* - similar, image, equivalent  
*mīwah-yi bihisht* - fruit of paradise  
*mu'awwil* - one who does *ta'wil*  
*mu'allim* - teacher  
*mulk* - kingdom  
*mulk-i 'aẓim* - great kingdom  
*mulk-i kabir* - great kingdom  
*mu'min* - true believer  
*mu'min-i sālik* - a *mu'min* who travels on the spiritual path  
*mu'minayn* - two true believers (dual of *mu'min*)  
*munājāt* - supplication

*mun'ım* - Benefactor  
*muqarrabın* - those who are near God  
*mūqinın* - people of certainty  
*mushāhadah* - observation  
*mustaqarr* - permanent  
*mustawda<sup>c</sup>* - transitory, entrusted  
*muttaqın* - righteous ones  
*muwahhid* - one who believes in one God

## N

*nafs-i ammārah* - the soul that persistently commands to do evil  
*nafs-i muṭma'innah* - the satisfied soul  
*nafs-i wāhidah* - Single Soul  
*najmu 's-ṣāqib* - piercing star  
*namāz* - prescribed prayer, i.e., the *ṣalāt*  
*naml* - ants  
*naqıbs* - chieftains  
*nāqūr* - trumpet  
*nās* - humankind, people  
*nashr* - dispersing  
*nasl* - off-spring  
*nāṭiq* - speaking Prophet  
*nawāfil* (sing. *nāfilah*) - supererogatory prayers and other devotions  
*nikāḥ* - marriage  
*nūr* - light  
*nūr-i Muḥammadi* - Muḥammadan Light  
*nūr-i munazzal* - revealed light  
*nūrun<sup>c</sup> alā nūr* - light upon light  
*nushūr* - resurrection  
*nuzūl* - descent

## O

*óo mush o* - concept of the circle  
*óomanasan apı* - no bounty is impossible

## P

*parı* - subtle creature = *jinn*  
*parıdan* - to fly  
*pır* - see *hujjat*

**Q**

*al-qābiḏ* - the Enfolder  
*qabḏah* - grip  
*qadīm* - eternal  
*qā'im* - the resurrector  
*qā'imū'l-qiyāmat* - resurrector of the resurrection  
*qalam* - pen  
*qarnayn* - two horns  
*qarḏ-i ḥasanah* - a good loan  
*qawm* - people  
*al-qayyūm* - the Everlasting  
*qiblah* - direction of the Ka'bah  
*qiyāmat* - resurrection  
*qiyāmatī* - related to the *qiyāmat*  
*qummal* - lice (collective noun)  
*qunūt* - obedience

**R**

*rabbānī* - a scholar of religious knowledge  
*rabbī'l-ālamīn* - Sustainer of the worlds  
*Raḥmān* - the Compassionate  
*raḥmatu'llāh* - Allāh's mercy  
*raqīm* - writing, spiritual writing  
*raqq-i manshūr* - an unrolled parchment  
*ratq* - united, joined  
*rawḥ* - mercy, rest  
*rūḥ* - spirit, soul  
*rūḥu'llāh* - Allāh's spirit  
*rujū'* - return  
*rujū' ila'llāh* - return to Allāh  
*ru'yat* - vision

**S**

*sab<sup>c</sup>-i maṣānī* - seven repeated verses = *sūrah* of *Fātiḥah*  
*sābiq* - the First  
*sābiqū!* - race one another!  
*ṣadaqah* - religious levy  
*Ṣāḥib* - lord, master, companion  
*ṣāḥib-i ta'wil* - Lord of the *ta'wil*  
*ṣalawāt* (sing. *ṣalāt*) - blessings

*sālik* - traveller on the spiritual path  
*ṣalṣāl* - sounding clay  
*salwā* - quails (collective noun)  
*samarāt* - fruits  
*ṣanādiq* - caskets (sing. *ṣandūq*)  
*sarābil* (sing. *sirbāl*) - shirts  
*sārī'ū!* - vie with one another!  
*shahīd* - witness  
*sharābun ṭahūr* - pure wine  
*sharī'at* - the law prescribed by the Prophet according to God's command  
*shuhadā'* - witnesses (sing. *shahīd*)  
*shukr* - thanks  
*ṣiddiq* - truthful, the verifier, the testifier  
*ṣidq* - truthfulness  
*siqāya* - the act of giving drink to  
*ṣirāṭ-i mustaqīm* - the straight path  
*ṣuḥuf* - books, pages  
*ṣuḥuf-i munashsharah* - scattered pages  
*sunnat* - law, habit  
*ṣūr* - trumpet  
*ṣūr-i Isrāfil* - *Isrāfil*'s trumpet  
*sūrah* - chapter  
*ṣūrat-i Raḥmān* - Image of the Compassionate  
*ṣuwā'* - goblet

## T

*ta'lim* - teaching  
*ṭahārat* - purity, cleanliness  
*taḥlil* - dissolving, analysing  
*tajaddud* - renewal  
*tajaddud-i amṣāl* - renewal of similitudes  
*tāli* - the Follower  
*tanzil* - revelation  
*ṭarīqat* - the spiritual path  
*tawḥīd* - to believe in one God  
*ta'wīl* - esoteric interpretation  
*ta'wīlī* - related to *ta'wīl*  
*tasbiḥ* - to purify God from all attributes  
*ta'yīd* - spiritual help  
*tazarru'* - humility, hidden supplication  
*ṭūfān* - deluge

**U**

*‘ulamā’* (sing. *‘ālim*) - learned ones  
*ulu’l-albāb* - possessors of intellect  
*ulu’l-amr* - possessors of the Divine command  
*ummat* - community  
*ummat-i muslimah* - a community which submits to God  
*ummatu wasaʿat* - an intermediary community  
*ummu’l-kitāb* - Mother of the Book  
*‘urwatu’l-wuṣqā* - firm handhold

**W**

*wāḥid* (m.) - one  
*wāḥidah* (f.) - one  
*al-wāḥidu’l-qahhār* - the One, the **Vanquisher**  
*walāyat* - submission to the Imām’s authority and love for him  
*walī* - plenipotentiary  
*waṣī* - legatee  
*wazīr* - minister  
*wuḥūsh* - wild beasts

**Y**

*Yājūj-ū Mājūj* - Gog and Magog  
*yaqīn* - certainty  
*yudabbiru’l-amr* - renews command/action

**Z**

*zabiḥu’llāh* - the one sacrificed in Allāh’s cause  
*Zabūr* - Psalms  
*zafādi*<sup>c</sup> (sing. *zafda*<sup>c</sup>) - frogs  
*zāhir* - exoteric interpretation  
*zakāt* - religious due  
*zarr* (collective noun) - particles  
*zarrāh* - particle  
*zīkr* - remembrance  
*zurriyyat* - progeny

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| Fear the believer's perspicacity, he sees with Allāh's light .....  | 22              |
| I am the city of knowledge and °Alī is its door .....   | 25              |
| <i>Anā dāru 'l-ḥikmati wa °Aliyyun bābuhā</i> - I am the house of<br>wisdom and °Alī is its door .....  | 25, 69          |
| Allāh is the master of inner beauty, He loves inner beauty .....  | 29              |
| <i>Man °arafa</i> .....   | 32, 92          |
| O the Prophet of Allāh! We have come to know how to greet you,<br>but how should we send <i>ṣalawāt</i> (sing. <i>ṣalāt</i> = blessing) upon you?"<br>The Prophet replied: Recite thus <i>Allāhumma ṣalli °alā Muḥammadin<br/>wa °alā āli Muḥammadin kamā ṣallayta °alā Ibrāhīma wa °alā āli Ibrāhīm.<br/>Innaka ḥamidun majīd. Allāhumma bārik °alā Muḥammadin wa °alā āli<br/>Muḥammadin kamā bārakta °alā Ibrāhīma wa °alā āli Ibrāhīm. Innaka<br/>ḥamidun majīd.</i> .... | 36              |
| Every child is born according to nature (Islām), but it is (mostly)<br>parents who make it a Jew or Christian or Magus (fire-worshipper). ....  | 40              |
| <i>Man ra āni faqad ra 'a 'l-ḥaqq</i> = He who saw me saw Allāh .....   | 41              |
| Each and every real thing ( <i>ḥaqq</i> ) has a meaning (truth), so what is<br>the meaning of your faith, that is, how do you know that the thing<br>you claim is true? .....   | 44              |
| You should die [the death of the carnal soul] before you die [physically] ...   | 46              |
| <i>Inna °Aliyyan minni wa anā min °Aliyyin wa huwa waliyyu kulli<br/>mu'minin wa mu'minatin ba'di lā yu'addi °anni dayni illā °Aliyy</i> - °Alī<br>is from me and I am from °Alī and after me he is the master of<br>command for every <i>mu'min</i> and <i>mu'minah</i> and nobody other than<br>°Alī will pay my loan on my behalf .....  | 71              |
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| Everything has a heart and the Qur'ān's heart is the Sūrah-yi Yā Sīn.....   | 88              |
| Every <i>mu'min</i> is a <i>shahīd</i> and every <i>mu'minah</i> is a <i>hawrā</i> .....  | 109             |
| <i>Al-arwāḥu junūdun mujannadah</i> - Souls are arrayed armies.....   | 135             |
| Subsequent to his physical death a <i>mu'min</i> 's soul is kept in a body<br>just like his body in this world .....  | 115             |
| <i>°Aliyyun ma'a 'l-Qur'āni wa 'l-Qur'ānu ma'a °Aliyyin lan yaftariqā ḥatta<br/>yaridā °ala 'l-ḥawẓ</i> - °Alī is with the Qur'ān and the Qur'ān is with °Alī,<br>these two will never separate from each other until they reach the<br><i>ḥawẓ</i> of Kawṣar .....   | 144             |

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| <i>Inna 'llāhu lam yab'as nabiyyan illā ja'ala lahū waṣiyyan wa wazīran</i> - God did not send a Prophet except that He made a <i>waṣī</i> (legatee) and a <i>wazīr</i> for him..... | 157 |

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| <i>Inna 'llāha qāla: Man 'ādā li waliyyan faqad āzantuhū bi'l-ḥarb</i> - Allāh says: whoever shows enmity to one of My friends, I shall declare war with him..... | 75  |
| O the children of Ādam! Obey me so that I may make you like me .....  | 129 |

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- <sup>1</sup> Encyclopaedia Britannica, p. 150.
- <sup>2</sup> Encyclopaedia Britannica, p. 925-26.
- <sup>3</sup> *Ibid.*
- <sup>4</sup> See “*Ilm kī Sīrhī*” pp. 66-75.
- <sup>5</sup> *Da‘ā’imu ‘l-Islām*, II, 320.
- <sup>6</sup> *Practical Sufism and Spiritual Science*, pp 61-69.
- <sup>7</sup> *Da‘ā’imu ‘l-Islām*, Vol. 1, *Walāyat-i a’immah-yi ahl-i bayt*, p. 21.
- <sup>8</sup> *Lughātu ‘l-ḥadis*, III, F, p.44.
- <sup>9</sup> *Al-Mufradātu ‘l-Qur‘ān*, p. 211.
- <sup>10</sup> *Mizānu ‘l-Hikmat*, Vol. 2, p. 347.
- <sup>11</sup> *Al-Bukhārī*, p. 1104, ḥadis 6357.
- <sup>12</sup> *Al-Mufradātu ‘l-Qur‘ān*, p. 489.
- <sup>13</sup> *Al-Bukhārī*, p. 222, ḥadis 1385.
- <sup>14</sup> *Ibid.* p. 1207, ḥadis 6996, 6997.
- <sup>15</sup> *Aḥādīs-i Maṣnawī*, p. 116.
- <sup>16</sup> *Ta’wilu ‘z-zakāt*, Folio 190.
- <sup>17</sup> *Kawkab-i Durri*, Chapter 3, *manqabat* 90, p. 210.
- <sup>18</sup> *Tirmizī*, p. 847, ḥadis 3723.
- <sup>19</sup> *Kawkab-i Durri*, Chapter 2, *manqabat* 1, p. 152.
- <sup>20</sup> *Ibid.*, *manqabat* 4, p. 153.
- <sup>21</sup> *Al-Bukhārī*, p. 1127, ḥadis 6502.
- <sup>22</sup> *Ibid.*, p. 538, ḥadis 3225.
- <sup>23</sup> Imām Sultān Muḥammad Shāh, *Kalām-i Imām-i mubīn*, (Gujarati) Vol. 1, p. 253.
- <sup>24</sup> *Ibid.*, p. 107.
- <sup>25</sup> *Da‘ā’imu ‘l-Islām*, Vol. 1, p. 235.
- <sup>26</sup> *Tirmizī*, p. 649, ḥadis 2887.
- <sup>27</sup> *Da‘ā’imu ‘l-Islām*, Vol. 1, page 291.
- <sup>28</sup> *Kawkab-i Durri*, Chapter 2, *manqabat* 1, p. 152.
- <sup>29</sup> *Da‘ā’imu ‘l-Islām*, Vol. 1, p. 31.
- <sup>30</sup> *Kawkab-i Durri*, Chapters 1 & 2, pp. 155-212.
- <sup>31</sup> *The Holy Ahl-i Bayt in the Prophetic Traditions*, pp. 1-3.
- <sup>32</sup> *Da‘ā’imu ‘l-Islām*, Vol. 1, pp. 217-218.
- <sup>33</sup> *Kawkab-i Durri*, Chapter 3, *manqabat* 29, p. 200.
- <sup>34</sup> *A Thousand Wisdoms*, 672.
- <sup>35</sup> The Holy Bible, p. 401, verse 11.
- <sup>36</sup> *Lughātu ‘l-ḥadis*, J, p. 111.

- <sup>37</sup> See note 34 above.
- <sup>38</sup> Imām Sultān Muḥammad Shāh, *Kalām-i Imām-i mubīn*, (Gujarati) Vol. 1, p. 69.
- <sup>39</sup> See note 10 above.
- <sup>40</sup> *Da‘ā’imu ‘l-Islām*, Vol. I, p. 36.
- <sup>41</sup> *Al-Mufradātu ‘l-Qur‘ān*, p. 189.
- <sup>42</sup> *Al-Mustadrak*, III, page 134.
- <sup>43</sup> *Kawkab-i durri*, Chapter 3, *manqabat* 80, p. 208.
- <sup>44</sup> *Da‘ā’imu ‘l-Islām*, Vol. I, p. 35.
- <sup>45</sup> *Sarā’ir*, page 80.
- <sup>46</sup> *Ibid.*
- <sup>47</sup> *Da‘ā’imu ‘l-Islām*, Vol. I, p. 21.
- <sup>48</sup> *Ibid.*, pp. 21-22.
- <sup>49</sup> *Da‘ā’imu ‘l-Islām*, Vol. 1, p. 16.
- <sup>50</sup> *Ibid.*
- <sup>51</sup> *Kawkab-i durri*, Chapter 3, *manqabat* 27, p. 200.
- <sup>52</sup> *Ibid.*, *manqabat* 28, p. 200.
- <sup>53</sup> *Ibid.*, Chapter 3, *manqabat* 80, p. 208.
- <sup>54</sup> See *Sarā’ir*, page 81.
- <sup>55</sup> *Wajh-i dīn*, Discourse 33.

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