

The Holy Qur'ān & The Light of Imāmat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
الَّذِي هَدَانَا لِهَذَا الْحَقِّ وَالصِّرَاطِ
الْمُسْتَقِيمِ صِرَاطِ الَّذِينَ أَنْعَمَ
عَلَيْهِمْ مِنَ الْعَصُورِ عَلَيْهِمْ وَآلِهِمْ وَالسَّلَامُ

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The Holy Qur'ān and the Light of Imāmat

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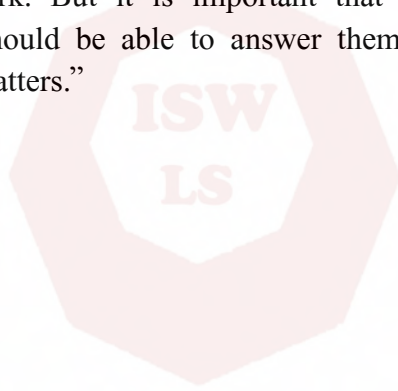
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A Special Farmān

On 22nd November, 1967, Mawlānā Ḥāz̄ir Imām, Shāh Karīm al-Ḥusaynī, *ṣalawātu'llāhi 'alayhi*, on the occasion of *didār* to a special gathering of Ismailia Association for India (Bombay) asked some questions pertaining to religious knowledge of *wā'izīn*, teachers of religion and members. Among these questions he emphasised the word “*zaytūn*” and its meaning. *Imām-i zamān* stressed that it was extremely important for *wā'izīn* and teachers of religion to be able to explain the *ta'wīl* of all those verses of the Holy Qur'ān which are recited in the *Jamā'at* on different occasions. The holy *farmān* is as follows:

“I have told you on many an occasion how important it is that if you learn parts of the Qur'ān, you should understand their meaning. It is important that if you recite or know parts of the Qur'ān, you should be able to explain their meaning. Do not forget that our branch of Islam is an esoteric branch of Islam. Esoteric means that what is written is there, but its meaning is not there to everyone. It is there only to those who are part of our *Jamā'at*. And it is important, therefore, that if you learn parts of the Qur'ān, you should be able to explain the esoteric meaning of those parts. And if I say to you, “What is the meaning of *kawkabun*?”, then I expect you to know. And if I say, “What is it's plural?”, you should know that it is *kawākib*, which means several stars; and if you recite parts of the Qur'ān and come across the word *kawākib*, you should know that this means several stars. This is important. The same with “*zaytūn*”. *Zaytūn* is a common word in the Qur'ān-i Sharīf and it has its own particular significance which should be understood.

... It is important that in learning parts of the Qur'ān, you must clearly understand the meaning. If you recite parts of the Qur'ān, certain words must represent to you a concept. If you study the Qur'ān-i Sharīf, this concept will become well known to you and through you to the *Jamā'at* at large. This takes many years of study. I do not want you to think that this can be learnt easily or without hard work. But it is important that if I ask specific questions, you should be able to answer them, unless they are highly intricate matters.”



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In the name of Allāh, the Beneficent, the Merciful

Introduction

Praise be to Allāh for His favours that the useful book “*The Holy Qur’ān and the Light of Imāmat (Qur’ān awr Nūr-i Imāmat)*” has now been published having passed through the stage of calligraphy and printing. The most fundamental and the most important concept of the Ismaili *Tariqah*, which is the perpetual and inseparable link of the Holy Qur’ān and the light of Imāmat is discussed in this lovely and desirable book. This subject, in itself, is so vast and so great, that it covers the rest of the religious subjects.

The first proof of this fact is that according to verse (65:5) the Holy Qur’ān is *amr* (command) and according to verse (4:59) the true Imām is *ṣāhib-i amr* (lord of command). Since the command and the lord of command comprise everything of religion, there can be no subject, word or deed of religion beyond their spiritual domain. Another proof of this fact is that the Qur’ān is the Book of God in which there is the explanation of everything (16:89) and the Imām of the time is the holy personality in whom is encompassed everything (36:12). A wise *mu’min* can estimate the infinite vastness of the domain of knowledge and wisdom of the Qur’ān and the Imām from these proofs.

In this explanation there are also the meanings of the physical and spiritual mutual link of the Qur’ān and the Imām as the command and the lord of command and as the heavenly Book and the Divine Teacher, and their purpose, which is one and the same.

It is necessary for a true *mu'min* to know the principle that there are many names ordained for the Qur'ān and the Imām. Thus, wherever in the Divine Speech the Qur'ān is mentioned, the Imām is also necessarily mentioned and vice versa, because neither is the Book without the Teacher, nor the Teacher without the Book. By reflecting for a little while this unchangeable law of religion will be clear that with every perfect and complete thing there are its accessories too, otherwise it remains incomplete. Thus, according to verse (5:3), the perfection of Islam and the completion of the Divine favour mean that with the Qur'ān has to last its Teacher also and this has continued as a fact.

The fountainhead of all fundamental and real beauties of the religion of Islam at the time of Prophethood was the Holy Prophet himself. It was he who was the luminous lamp (33:46), the light of the Qur'ān (5:15) and the Teacher of the heavenly Book. After his demise this position is held by his successor, who is the Imām of the time.

The *Ḥadīṣ* in which the Holy Prophet has likened Mawlā ʿAlī to Mawlānā Hārūn means that he, with the exception of Prophethood, had all those perfect attributes which Ḥaẓrat Hārūn had, because after the Holy Prophet there was no Prophet. This wisdom-filled *Ḥadīṣ* opens a special door to the recognition of the Imām for the true *mu'mins*, which is related to the deep study of the Qur'ānic story of Ḥaẓrat Mūsā and Ḥaẓrat Hārūn.

Just as the people of the world cannot make a guidebook for themselves without a heavenly Book, they themselves are not able to be its Teacher, who is revealed from God. Thus it has been the perpetual law of the religion of nature that, not only is the Book revealed from God, but its Teacher is also appointed by Him, so

that he, with Divine grace and help, may teach the people the Book and wisdom according to their capacity.

The Qur'ānic verse (41:53) shows that the *āyāt* (signs, miracles) of God are both in the external universe and in the human soul, which soon He will show to the people until it becomes clear to them that He is the truth. This means that the Holy Qur'ān is in the luminous heart of the Perfect Man with its complete spirituality and luminosity, because it is an universal law that what is attainable by common people after a long time, has already been attained by the chosen ones.

If it is asked: “In what form does the Wise Qur'ān exist in the blessed heart of the holy Imāms?” in answer to this important and useful question, God says in verse (29:49): “Nay, it (the Qur'ān) is bright signs of miracles in the hearts of those who have been granted knowledge (by God)”. The purport of this according to the wise people, is that the Perfect Men are given first the knowledge of certainty and then the eye of certainty, due to which the spiritual and luminous miracles appear in the mirror of their heart. It is these miracles which are called the “clear signs” mentioned in the Qur'ān time and again.

The light of Imāmat says that proto-religion and proto-science are both the same (see “Memoirs of Aga Khan III”, p. 169). Therefore, it would not be inappropriate if we present an example of the clear signs from the world of science. That is, nowadays any current event becomes more understandable if, in addition to writing, it is also presented on television. In the same way, it should be conceived that the realities of the Qur'ān exist in the heart of the Imām of the time in the form of living events and luminous miracles, which are called the spirit of the Qur'ān or the light of

the Qur'ān, because it is these real events which illumine the exoteric and esoteric aspects of the Qur'ān.

The present work, although it is only a booklet small in size, if studied carefully, it will be clear that it is the extract and quintessence of thousands of pages of religious books and personal experiences. The proof of this can be found in its notes and the bibliography of the works cited in them. References are given not only from the Qur'ān, the *Ḥadis*, but also from the invaluable works of the dignitaries of religion, so that the knowledge of the readers may increase.

May my humble and feeble soul be sacrificed with great zeal and yearning to my august Lord, the incomparable King of kings, Ḥaẓrat Mawlānā Shāh Karīm al-Ḥusaynī Ḥāẓir Imām, *ṣalawātu'llāhi 'alayhi!* It is due to his external and internal help and favour that this insignificant service for knowledge progresses, otherwise it would have ceased long ago due to manifold difficulties and obstacles of the time.

The supreme capital of true Ismailis is the happiness of the Imām of the time, which is priceless, because this everlasting and imperishable capital of faith is more valuable than both the worlds. Therefore, for a wise *mu'min* it is dearer than his own soul and he checks all his words and deeds according to this criterion.

The benefits which the *jamā'at* receives from spreading the light of the knowledge of certainty is not hidden from the wise people. It should be known that if knowledge is correct and convincing, it is from the exalted Imām. There cannot be any doubt that, just as material progress is not possible without secular knowledge, spiritual progress is not possible without religious knowledge. It is the books based on true knowledge which provide appropriate

answers to the numerous questions of members of our own *jamā'at* and of outsiders. If our *Tariqah* is introduced appropriately, antagonism diminishes, the new generation of the community is helped, the path of progress is paved for institutions, many questions are solved automatically, scholars, *wā'izin* and teachers benefit from them and the dignity of the *jamā'at* is enhanced in the eyes of others.

There are countless favours of “Khānah-yi Hikmat” on this humble servant and his books. By “Khānah-i-Hikmat” I mean its President, who is also a senior patron, other patrons, office bearers and members, due to whose diligence and every kind of sacrifice, this blessed organisation has attained progress and success.

On this occasion of appreciation, indebtedness and expression of gratitude, if I do not remember all those *‘azizān* of the Ismaili world, who support me in my service for knowledge, it would be a great shortcoming on my part. Therefore, I remember them all individually and the best remembrance of an *‘aziz* is in the form of prayers. Thus I humbly pray as a *darwish* in the presence of God that may He, the Self-Sufficient Sovereign, protect all my *‘azizān* who serve knowledge with heart and soul! Grant them honour in both the worlds! Fulfil all their good wishes and may they remain happy all the time!

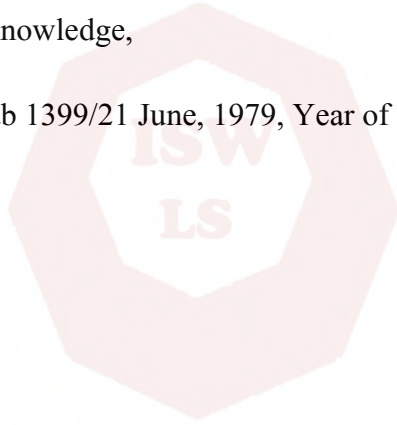
In connection with the expression of gratitude it is necessary to mention the pleasant name of Idārah-yi *‘Arif*, whose wise, courageous, sincere and religious Chairman, Shiraz Sharif *Šāhib*, with the support of the chief patron of the Idārah, Faquir Muḥammad Hunzai *Šāhib* and the help of other active members is rendering great services for knowledge in Canada. Above all, the most fundamental and important feat which he has accomplished in this connection is that he has obtained the wisdom-filled and

blessed *du'ā'* from the holy presence of Mawlānā Ḥāzīr Imām. Therefore, I will be ever grateful to him and pray for him. May God grant him and his active companions well-being and success in this world and the next. Āmīn!

Your servant for knowledge,

Naṣīr Hunzai

Thursday, 25 Rajab 1399/21 June, 1979, Year of Sheep.



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In the name of Allāh, the Beneficent, the Merciful

The Holy Qur'ān and the Light of Imāmat

The glorious Qur'ān and the pure progeny of the Holy Prophet, i.e. the chain of true Imāms, in their ever-reaching and ever-embracing miracles of knowledge and recognition, are two such interwoven means of the universal guidance of God that, if reflected upon logically and justly, it is inconceivable to separate their position of knowledge. It is because of this that the Qur'ān is full of the different subjects of the light of Imāmat and there is always the speaking soul of knowledge and wisdom of the Qur'ān in the light of Imāmat. Thus, by presenting some Qur'ānic and rational proofs, we want to demonstrate that without having the help of the light of Imāmat, it is not only difficult but impossible to see the *ta'wili* realities and recognitions of the Holy Qur'ān.

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Light and the Clear Book

One of the Qur'ānic proofs of the above-mentioned fact that it is impossible to see the realities and recognitions of the *ta'wil* of the Qur'ān without the support of the light of Imāmat, is: “Indeed, there has come to you from Allāh a Light and a manifest Book”¹ (5:15). In this blessed verse, God acknowledges the rank of Imāmat as the light of the *ta'wil* of the Holy Qur'ān, and draws attention to their mutual link and inseparability and alludes that, without the help of the light of Imāmat, it is impossible to see the path to the treasures of the *ta'wili* sciences of the Qur'ān, just as it is impossible to see physical things without material light.

A further elaboration of this fact is, one day the Holy Prophet said: “O people! Indeed, there is among you one who will fight for the *ta'wil* of the Qur'ān just as I did for its *tanzil*”. The Holy Prophet was asked who he was. He replied: “He is the one who is mending the shoes.”² It is a famous narrative that on that occasion the Holy Prophet's sandals which were broken were being mended by Mawlānā °Alī. Thus, according to this *Ḥadīṣ* it is Mawlānā °Alī who is the lord or custodian of *ta'wil* and this exalted rank is held by all the holy Imāms from his progeny, because the necessity and importance of *ta'wil* was not confined to the time of Mawlānā °Alī, rather it increased in the course of time. Thus the *ta'wils* imparted by Mawlānā °Alī in comparison to those imparted collectively by later Imāms are very few. Therefore, if we do not acknowledge all true Imāms to be the light of Mawlānā °Alī, *ta'wil* will remain confined to his time. But this is not correct. What is correct is that in this *Ḥadīṣ* are included all those true Imāms who are from his and the Holy Prophet's progeny, who are called *ulu'l-amr* and the lords of *ta'wil*. Thus it became evident that the blessed and holy light which is inseparable from the Qur'ān is the light of Prophethood and Imāmat which, in the attire of Ḥazrat Muḥammad

(s.a.s.) shed light upon the sciences of *tanzil* and in the position of the holy Imāms, on the sciences of *ta'wil*.



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Proof and Manifest Light

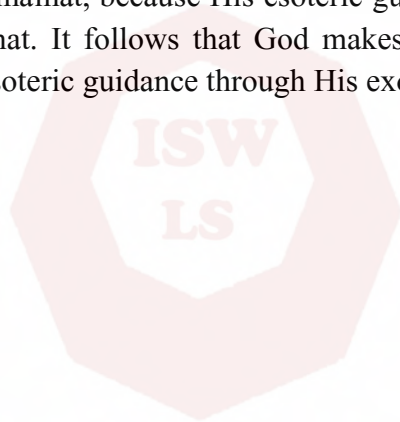
The second proof in this connection is: “O mankind! Indeed a proof (i.e. miracle of the Qur’ān) has come to you from your Lord, and We have sent a manifest light to you”³ (4:175). In this verse, God acknowledges the glorious Qur’ān as the permanent miracle of Ḥaḏrat Muḥammad’s (s.a.s.) Prophethood and the office of Imāmat as the manifest light. This alludes that the Qur’ān can be understood as the miracle of Ḥaḏrat Muḥammad (s.a.s.) only if its *ta’wili* wonders and miracles are seen in the light of the recognition of the rank of Imāmat.

It is important to note that in the above-mentioned two verses (5:15; 4:175), in the first Light is mentioned before the Book, and in the second the Book before the Light. This alludes that Prophethood was designated before the revelation of the Book and Imāmat (*walāyat*) is proclaimed after its revelation. That is, the light of Prophethood manifested before the revelation of the Qur’ān and the light of Imāmat (*walāyat*) after its revelation, although they are two names of the one and the same reality.

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Exoteric Guidance and Esoteric Guidance

The third proof is: “Allāh guides unto (recognition of) His light whosoever He wills” (24:35). In this verse the Qur’ān is mentioned first, because the exoteric guidance of God starts with the Qur’ān, then the light of Imāmat, because His esoteric guidance starts with the light of Imāmat. It follows that God makes whomsoever He wills, reach His esoteric guidance through His exoteric guidance.



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Ummu'l-Kitāb

The fourth proof is: “Verily it (the Qur’ān) is (in the position of) the mother of the Book with Us, °Alī, the wise.”⁴ (43:4). The Holy Prophet has explained this verse by the *Ḥadis*: “°Alī is with the Qur’ān and the Qur’ān is with °Alī, and they are inseparable until they come to me at the pond (of *Kawsar*)”.

Pīr Nāṣir-i Khusraw in his *Wajh-i Dīn* mentions a tradition, the gist of which is that one day the Holy Prophet said: Exoterically *Ummu'l-Kitāb* is *Sūratu'l-Fātiḥah* and esoterically it is °Alī (a.s.). Further, Mawlānā °Alī says: “I am the Guarded Tablet.” (Because it is my light in which subsist and are preserved the forms of all cosmic and Divine realities). Thus, it is evident that in reality it is Mawlānā °Alī who is the *Ummu'l-Kitāb* and in his holy light are preserved the spiritual forms of all Qur’ānic realities, because the Guarded Tablet is another name of *Ummu'l-Kitāb*. In *Nāsikhū't-Tawārikh* (Book 2, VIII, pp. 644, 648) it is mentioned that verse (43:4): “Verily it is in the mother (of the) book with Us, °Alī, the wise.”, is among the names of Mawlānā °Alī. Thus it is evident from the Qur’ān, *Ḥadis* and from the *farmān* of Mawlānā °Alī himself that it is the light of Imāmat which is the *Ummu'l-Kitāb*, the Guarded Tablet and the speaking soul of the Qur’ān. Had this means not always been there on behalf of God to explain the realities of the Qur’ān, there would have been a great defect in the religion of Islam, because in the time of Prophethood the questions of the Holy Prophet’s followers were answered either in the form of the revelation of a verse or by the Prophet himself. But the fact is that there is no defect in Islam and every question of the followers of Imāmat is answered either in the form of the *ta’wil* of the Qur’ān or in the form of the *farmāns* of the light of Imāmat.

Rope of God

The fifth proof is: “And hold fast, (*i^ctaṣimū*) all of you together, to the rope of God and do not be disunited”⁵ (3:103). In this verse the Qur’ān and the light of Imāmat are compared to a rope, one end of which is as if in the hand of God and the other in the hand of *mu’mins*, extending from the Supreme Throne to the face of the earth and which can reach from *azal* (Pre-eternity) to *abad* (Post-eternity). Thus, such a rope of God can be in the form of the united knowledge of the Qur’ān and the light of Imāmat. This means that the Qur’ān has to be acted upon in the cycle of Prophethood through the Prophet and in the cycle of Imāmat through the Imām. Thus, since the believers in the cycle of Prophethood used to act upon the Qur’ān through the Prophet and hence were not disunited, in the same way if they had understood the Qur’ānic realities through his successor, i.e. the Imām of the time, they would have never been disunited. This is because the centre of the unity of the community is the present Imām, in whose obedience there is no room for any kind of disunity.

Since “*i^ctaṣimū*” is the imperative of the infinitive “*i^ctiṣām*” which means to hold fast to a strong thing to escape danger, therefore, the question arises: “What was the danger which made it necessary to hold fast to the rope of God?” The answer is in two ways: firstly, he whose hand is released from the rope of God, is in danger of going astray and conversely he who holds fast to it, finds guidance, as God says: “And whoever holds fast to Allāh is surely guided to the right path.” (3:101). It is obvious that holding fast to the rope of God means holding fast to Him, which results in following the right path. Otherwise, there is danger of going astray.

Secondly, in the case of not holding fast to the rope of God, there is always the danger of falling down in the lowness of bestiality,

therefore it is said: You should hold fast to the rope of God so that you may be elevated to the height of angelicity from the lowness of animality. This is because one special meaning of the rope of God and ladder is that it stretches from the height of the world of angelicity to the lowness of the world of humanity. In other words, the example of holding fast to the rope of God (i.e. the Qur'ān and the light of Imāmat) is like a ladder which is fixed to ascend from the lower world to the higher world, as God says: "From Allāh, the Lord of ladders." (70:3). The meaning of ladder is obvious for a wise person. Thus it is evident that the rope of God is also His ladder, because the centre of Divine guidance is one, but its names and examples are countless.



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Luminous Lamp

The sixth proof is: “O Prophet! Verily We have sent you as a witness and a bearer of glad tidings and a warner; and as one who invites to Allāh by His permission and as a luminous lamp”⁶ (33:46). In this verse, it is alluded in the way of wisdom that, the true Prophet first witnessed the oneness of God, which was in the form of “There is no God but God” and asked people to do the same. Thus, to those who witnessed the oneness of God following the Prophet, he gave the glad tidings of Paradise and to those who refused to do the same he warned them of Hell. In this way he invited people to Allāh by His permission and during this time the revelation of the Qur’ān also came to an end. In the end of the verse the name with which God addresses the Prophet is “Luminous Lamp”. Thus, after mentioning the *da‘wat* of Islam and the revelation of the Qur’ān, to say to the Prophet “We have sent you as a luminous lamp”, is a clear proof of the fact that, in addition to the Qur’ān, there is the need of a luminous lamp, namely the light for the permanent guidance of people, i.e. the Light together with the Qur’ān. We have already mentioned that, without any doubt, this light is the light of Prophethood and Imāmat. When this light was in the Prophet, it was in the form of the knowledge of *tanzil* and when it came to the Imām, it is in the form of the knowledge of *ta‘wil*⁷ and in both cases are found the mutual link and inseparability of the Qur’ān and the Light. By Light here is meant guidance, knowledge and wisdom.

From the above-mentioned proofs it is evident that, in the time of Prophethood, for the complete guidance of the people in addition to the Qur’ān there was also a living Light from Allāh, which He has described as “Luminous Lamp”. The paramount importance of it lies in the fact that when God willed to give an appropriate example of His reality, He used “*miṣbāḥ*”, a synonym of it (the

luminous lamp), as God says: “Allāh is the light of the heavens and the earth; His light is as a niche in which is a lamp” (24:35). One should reflect deeply as to why Allāh did not give the example of His light from such tremendous, natural and heavenly sources of light as the sun, the moon and the stars, and instead He gave the example of the lamp of a house and then He used the same example for the light of His Messenger also. The correct solution of these most difficult questions is that the light of the Prophet is the same light of God. The proof of this is that when God attributes light to Himself, He compares it to a luminous lamp and when He attributes light to the Messenger, He compares it to the same “luminous lamp”. Another reason to compare the light of God and that of the Prophet to the lamp of a house, is that according to “light upon light”⁸ the light can be transferred from one kindled lamp to another which is prepared to be lit, but one sun cannot be created from another. Thus, with respect to the transference of the physical aspect of the light (i.e. the different bodies of Prophethood and Imāmat), the lamp is the most appropriate and compatible example and with respect to the spiritual aspect, i.e. with respect to the place of the Universal Intellect and Universal Soul, the best and most appropriate example is that of the sun and the moon. Now, according to this principle think carefully about the following verse and determine which aspect of the light is mentioned in it: “They (unbelievers) intend to put out the light of Allāh with their mouths (erroneous arguments); but Allāh disdains (ought) save that He completes His light, even though the unbelievers may detest it”. (9:32). The meaning is clear that the physical aspect of the light is mentioned here. That is, that light of God which has continued to be lit from the lamp of the personalities of the Prophets and the pure Imāms, and it is this light which the unbelievers have continued to try to extinguish through the blows of their erroneous arguments, but this light has always been there with the heavenly Books⁹. A poet has expressed this meaning very aptly as follows:

The light of God laughs at the mischief of unbelief
Because this lamp will never be extinguished by blows.



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Inheritance of the Heavenly Book

The seventh proof: “Then We gave (the knowledge and wisdom of) the Book as inheritance to those whom We chose from among Our servants.” (35:32). By the inheritors of the knowledge and wisdom of the Book, i.e. the Qur’ān, are meant the holy Imāms from the progeny of Ḥaẓrat Muḥammad (s.a.s), because it is they who are chosen from among the servants of God and it is they who are the treasurers of the sciences of the Qur’ān, as it is clear from the following verse: “Indeed, We gave to Ibrāhīm’s progeny the Book and wisdom and We gave them a great kingdom.”¹⁰ (4:54). There is no doubt that in this verse in the order of Ḥaẓrat Ibrāhīm’s progeny are first mentioned Ḥaẓrat Ismā‘īl and Ḥaẓrat Ishāq and all the Prophets and Imāms from their children, then the Holy Prophet and the Imāms from his progeny¹¹. However, “giving the Book” does not mean that a separate Book was revealed to each of the Prophets and the Imāms from his progeny, rather it means that the collective reality of the famous revealed books is like one Book, which here is called “the Book” by God and which, in order to invite people towards God and teach them knowledge and wisdom, is given from one Prophet to the following Prophet or from one Imām to another Imām, because the spiritual kingdom, i.e. Prophethood and Imāmat, continues in their chain. This shows that the great inheritance of the knowledge and wisdom of the Qur’ān is given to Mawlānā ‘Alī after the Holy Prophet and then it continues in their progeny.

Light of Guidance

The eighth proof: “O you who believe, fear Allāh and believe in His messenger. He will give you two parts (i.e. *zāhir* and *bāṭin*) of His mercy and will appoint for you a light (in whose illumination) you will walk (on the straight path) and He will forgive you, and indeed, Allāh is Forgiving and Merciful.”¹² (57:28).

In the above-mentioned verse in “O you who believe” are addressed those who, believing in God and His messenger, had started to follow the exoteric injunctions of the Qur’ān; in “fear Allāh” is given the teaching of every kind of piety and fear of God, and in “believe in His messenger” they were taught to believe in him in the true sense. That is, they should obey him in every respect whatever he says about the successor whom he has appointed according to the Divine Command for their future guidance. “He will give you two parts of His mercy” means that through this means God will give you two parts of His mercy, i.e. two parts of His exoteric and esoteric guidance. “And He will appoint for you a light (in whose illumination) you will walk” means that He will grant you the recognition of a light, i.e. the Imām of the time, in whose light you will be able to solve the problems of the changing times and be able to walk. “He will forgive you and indeed, Allāh is Forgiving and Merciful.” That is, He will make your tasks easier and easier and He is Forgiving and Merciful.

It is clear from this verse that the light in whose illumination the problems of the changing times can be solved and one can walk, is none other than the light of Imāmat. This light was appointed for the *mu’mins* when they, believing in Allāh and His messenger, followed the exoteric injunctions of the Qur’ān and fearing God adopted the path of piety and obeyed the final *farmān* of the

Prophet in every respect, which was declared in these words at Ghadir Khumm: “He whose Mawlā (master) I am, °Alī is his Mawlā”. As a reward of this obedience, the *mu’mins* were given two parts of His mercy in the form of exoteric and esoteric guidance and they attained the recognition of the Imām of the time for always, due to which they were always successful in every trial and tribulation in the recognition of the (true) Imām and thus all their tasks were made easy.



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Rāsikhūn fi'l-ilm

The ninth proof: “And nobody knows its *ta'wil* except Allāh and those (who are) firmly rooted in knowledge; they say: We believe in it, all is from our Lord, but none heeds (this) save those endowed with intellect”.¹³ (3:7). In the exegesis of this verse, Imām Ja^cfar as-Sādiq says: “We are *rāsikhūn fi'l-ilm* and we know its *ta'wil*”. According to another narration the Imām said: “The messenger of God is the most excellent of the *rāsikhūn fi'l-ilm*, who was taught by Allāh all that was revealed to him of *tanzil* and *ta'wil*. And it was not befitting for God to reveal something to him without teaching him its *ta'wil*, then there are his legatees after him who know the *ta'wil* of the entire Qur'ān”¹⁴.

The same fact also becomes evident by reflecting upon the meaning of the above-mentioned verse that, in order to teach the *ta'wil* (which is also called wisdom) of the Qur'ān according to the pace and exigency of the time, the true Imām is always present in every age after the Holy Prophet. Had it not been so, it would have been great miserliness on the part of Allāh that, in connection with religious guidance, He brought Prophethood to an end with the Holy Prophet, kept His special wisdoms in the form of allegorical verses and did not appoint a decisive means of guidance. But this is contrary to His justice and mercy, and the fact is that the true successor of the Holy Prophet who is the means and source of *ta'wil* and guidance has always been there.

Prayer of Ḥaẓrat Ibrāhīm and Ḥaẓrat Ismācīl

The tenth proof: “Our Lord! make us both submissive to you, and of our progeny (make) a group submissive (only) to you. Our Lord! Raise up in them a messenger from among them who shall recite to them Your revelations (*āyāt*), and teach them the Book and wisdom, and purify them” .¹⁵ (2:128-29).

The above-mentioned group which is truly submissive to God, are the holy Imāms from the progeny of Ḥaẓrat Ibrāhīm, whose chain will continue till the Day of Resurrection. By the messenger, in general, are meant all the Prophets from their progeny and in particular the Holy Prophet, because the Prophets are from the same genus as the Imāms. In reality the Holy Prophet recited the verses of God to them exoterically and esoterically, taught them the heavenly Book and wisdom and purified them, so that they may deserve the light of Imāmat due to this special and miraculous teaching of the Qur’ān and wisdom and attributes of purity and impart the grace of guidance from the spirit of the *ta’wīl* of the Qur’ān to the servants of God according to their struggle and capacity. This fact can be further substantiated and corroborated by the following verse: “And thus We have made you a just group, so that you may be witness over mankind, and the messenger may be a witness over you.”¹⁶ (2:143).

“*Wasaf*”, in addition to just, also means an intermediary, means, source and centre, and all these meanings show that undoubtedly this verse is about the pure Imāms, because every Imām in his time is an intermediary, means and source between the *ummat* and the Prophet and he is also the centre of the people and therefore he is witness over the people on behalf of God and the Prophet. And the word “*shahīd*” in addition to meaning witness, also means “present”, which implies that the Imām guides the people by being

present among them and is witness of their deeds. The meaning of the Prophet's being witness over every Imām is that he is present in front of the Imām in his luminosity and teaches him the heavenly Book and wisdom. He is also witness over the Imām in the sense whether the Imām has guided the people according to their merit or not.

The word "*shahīd*" is among the names of God as well as of the Prophet and the Imām, and this causes no contradiction, because God is witness over the people with respect to the Prophet and the Prophet with respect to the Imām and the Imām is witness over the people personally, because he is present amongst them. Logically it is the present one who is entitled to be witness, not the absent one. Thus, (on the Day of Resurrection) in order to ask about the recognition of the Imām and the necessary guidance and for the sake of justice and equity, the people of every age will be summoned with the Imām of their time, as God says: "The day when We will summon every people with their Imām" (17:71).

It is obvious that on behalf of God and the Prophet, it is the Imāms who, in reality, are witnesses over the people, as the Imām is always present among the people to make them aware of the *ta'wīl* and reality of the heavenly Book.

Further, by reflecting upon the following verse it becomes vividly clear that as a witness, the chain of Imāmat has always been there not only with the Prophets, but also continues after them till the Resurrection: "(On the Day of Resurrection) the earth will radiate with the light of her Lord, and the Book will be set up, and the Prophets and the witnesses will be summoned, and judgement will be passed between them with truth, and they will not be dealt with unjustly." (39:69).

When it is established that the Imām is always present with the Qur’ān in this world, it becomes evident that they are inseparable from the it. Because the Qur’ān was not revealed to every individual, but according to Divine law it revealed to a Perfect Man, then necessarily its *ta’wil*, i.e. wisdom, has also to be given to a Perfect Man so that he may impart the Qur’ānic knowledge and wisdom to his followers.



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Speaking Book

The eleventh proof: “And with Us is a book¹⁷, it speaks the truth, and they shall not be dealt with unjustly.” (23:62). Here the question arises: “Which is this speaking book?” If it is accepted that this speaking Book is other than the Qur’ān and is not apparent in this world, it would imply that the speaking Book is kept by God with Himself and only the silent Book is sent for the guidance of those gone astray so that they, through their imperfect and incapable intellect, may try to understand the realities of guidance and act according to the Divine will. According to logic however, truth and justice demand that God in His infinite mercy should send both the speaking and silent Books together, for the complete guidance of mankind, or at the very least the speaking Book, so that on the Day of Resurrection they would not be able to say: O our Lord! we did not have in the world, all that is possible in Your mercy for our guidance.

This question arises because of the fact that according to the teaching of this verse, to resolve the religious disputes of the people, the true means of the justice of God is the one who speaks by the power of God Himself in which the imperfect intellect is not involved, then necessarily the means of guidance also has to be according to the same criterion. And it is true that the one who is the means of Divine justice is also the means of Divine guidance. Thus, such a means is the light of the Qur’ān and Imāmat, which is the intellect and soul of the Imām of the time, because speaking is the property of the human intellect and soul, and closeness to God is the prerogative of the Prophet and his successor (i.e. the Imām of the time). The reason for calling the Perfect Man the “book” is that he has the speaking or rational soul of knowledge and wisdom of the heavenly Book. Thus, according to the people of wisdom, it is a fact that in some of the Qur’ānic verses Imām is called the book¹⁸

and the book is called Imām¹⁹, because the Imām is an actual book and the book is a potential Imām, like a tree and its seed. In a tree the seed is actually visible and the tree is potentially hidden in a seed, as mentioned in the Qur’ān: “Is he then (like unto him) who has a clear proof from his Lord, and a witness from Him, follows him - who is preceded by the Book of Mūsā - a guide and a mercy?” (17:11). In this verse by “... who has a clear proof” is meant the Holy Prophet, and by “a witness from Him, follows him” is meant Mawlānā ‘Alī²⁰.

In this verse there is a specific question: If the Holy Prophet’s prophethood had been verified in all the heavenly Books before the Qur’ān, what is the reason to mention the Tawrah specifically? The answer to this question is that God has appointed a legatee (*waṣī*), a *wazīr* and an heir for every Prophet and according to the exigency of wisdom this Divine law is prominently mentioned in the Qur’ānic story of Ḥaẓrat Mūsā. When Ḥaẓrat Mūsā received the honour of speaking to God for the first time in the valley of Ayman and was granted prophethood, he supplicated to God to appoint his brother Ḥaẓrat Hārūn as his *wazīr*. *Wazīr* literally means the one who carries *wizr* or the burden, and technically the one who works as a helper either to a religious or worldly king in the administration and affairs of the kingdom.

Thus in the Tawrah and *sunnat* of Ḥaẓrat Mūsā there is the verification of the Holy Prophet’s prophethood that, just as Ḥaẓrat Mūsā, by God’s permission, appointed Ḥaẓrat Hārūn as his *wazīr* and *waṣī* at the beginning of his prophethood, the Holy Prophet appointed Mawlānā ‘Alī as his *wazīr* and *waṣī* in the beginning of his prophethood. A clear proof of this is verse (26:214): “And warn your nearest kinsmen”. When it was revealed, the Holy Prophet gathered the children of ‘Abdu’l Muṭṭalib and asked each one of them who would be his *wazīr* and *waṣī*, but nobody answered.

Finally he asked Mawlānā ʿAlī who said: “O messenger of God! although I am the youngest of them, I will be your *wazīr* and *waṣī* and help you in every respect. The Holy Prophet said: O ʿAlī! undoubtedly you will do all my work”²¹.

Further, when the following verses from the story of Ḥaẓrat Mūsā were revealed to the Holy Prophet “And appoint a *wazīr* for me from my family, Hārūn my brother, strengthen my back by him and associate him in my task” (20:29-32), he supplicated to God: “And I also say, O my Lord, as Mūsā did: Appoint a *wazīr* for me from my family, my brother ʿAlī, strengthen my back by him and associate him in my task (of conveying the message).”²²

The gist of the explanation is that it is the *wizārat* and Imāmat of Mawlānā Hārūn which are the Imāmat of the Tawrah, as we have already mentioned that the Imām is called the Book and the Book is called Imām, because their reality is the same. Thus, whatever has been said in the Qurʾān about Mawlānā Hārūn’s *wizārat* and *khilāfat* is also true of Mawlānā ʿAlī. Thus the Holy Prophet says: “O ʿAlī, you are to me as Hārūn was to Mūsā, except that after me there is no Prophet”.

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Ahl-i-Zikr (People of Zikr)

The twelfth proof: “And We did not send before you (as messengers) but men, to whom We revealed (Our message), (so tell the people of Makkah) that if you do not know, ask the people of *zikr* (i.e. the true Imāms)”. (16:43). By the people of *zikr* are meant the *ahl-i bayt* of the Holy Prophet²³ and it is from them that people are commanded to ask questions concerning knowledge and wisdom, as God says: “Allāh has indeed sent down a *zikr* to you, a messenger who recites to you the clear signs of Allāh”. (65:10-11).

From another aspect “*zikr*” means the Qur’ān and the people of *zikr* are the people of the Qur’ān, i.e. the progeny of Ḥaẓrat Muḥammad (s.a.s.). Thus from verse (16:43), it follows that people are commanded by God to ask questions and attain knowledge and wisdom from the progeny of the Holy Prophet, but they are not commanded to ask anybody else.

In the light of the above-mentioned facts it is not difficult to believe that the light of Imāmat is certainly well aware of the realities of Prophethood, messengership and revelation, knows the exoteric and esoteric aspects of the heavenly Books from their very root and origin and is able to answer every question related to religious knowledge. Had it not been so, then in the above-mentioned verse, God would not have said to the people: If you doubt the Prophethood, messengership and revelation of Our Prophet you should ask the people of *zikr*, i.e. the Imām of your time as to why God did not send an angel as a messenger, and if He has sent a human being as a messenger to (other) human beings, what additional virtues can he have in comparison to them?

These and other such fundamental and difficult questions, by whose solution all other secondary questions of *tanzil* and *ta’wil*

can automatically be solved, are answered only by the people of *zikr*, i.e. the pure Imāms. The dignitaries of religion therefore, physically and spiritually, asked such questions of the Imām of their own time. It is because of this that they were able to solve Qur'ānic difficulties. It should be known that the primary prerequisite of asking questions of the rightful Imāms is true obedience to them, otherwise no knowledge can be attained from them by simply asking questions.

In this connection an example of Divine law and the Prophetic *sunnat* is that when a non-Muslim used to ask a question of the Holy Prophet, it used to be answered by the revelation of a verse or by the Prophet himself, but this answer used to be based on the principle of wisdom so that only the people of wisdom may benefit from the knowledge of it. For instance, when some Jews asked the Holy Prophet about the nature and reality of soul, God said: “They ask you (O Muḥammad) about the spirit. Say: the spirit is from the command of my Lord, and you have been given of the knowledge but a little”. (17:85)

There is apparently no detailed explanation of the reality of soul in this answer. Thus, those who asked this question without true obedience to the Holy Prophet, received no knowledge from this answer. Conversely, by studying this verse a door of knowledge and recognition of soul opens for those who truly obey the Prophet and the true Imām. That is, with respect to annihilation or survival or permanence and transience, there are two worlds: one is called the world of command and the other is the world of creation²⁴ and they are contrary to one another. The world of creation is contingent, finite, silent, unconscious, imperfect, lifeless and under time and space, whereas the world of command is eternal, infinite, speaking, conscious, perfect, living and above time and space.

Thus, in the verse “Say (O messenger): The spirit is from the command of my Lord”, is taught the principle that soul is from the world of command and not from the world of creation, and then on the basis of conversion many realities of soul can be understood from the things of the world of creation. In this verse it is also taught that wherever in the Qur’ān the word “command” is mentioned²⁵, by studying it minutely the realities of soul can be understood. It is established from this explanation that, in reality, to ask questions of the Prophet and the Imām of the time means to obey them, because their very characteristic is to impart knowledge to those obedient to them.

It is established that the Qur’ān and the light of Imāmat are inseparable, so that from this most perfect means of guidance (which is in the form of the Book of God and its divinely appointed Teacher) the common and the chosen people may receive the exoteric and esoteric guidance of God according to their struggle and merit and there should not be any obstacle in the path of the recognition of one’s own self and the destination of salvation, as God says: “And He has not laid upon you any hardship in religion”²⁶ (22:78). Having established the principle of the inseparability of the Qur’ān and the light of Imāmat, it is appropriate that in the light of the above-mentioned facts, we should present an example of the practical *ta’wil*, from which every wise person will realize how great is the difference between *tanzil* and *ta’wil* and how the light of Imāmat illumines the true *mu’mins* with the light of *ta’wil* in every age. Ḥakīm Sayyid Pīr Nāṣir-i Khusraw in his wisdom-filled book “*Wajh-i Din*” gives the *ta’wil* of the verses (95:1-3): “By the fig and the olive, by the mount of Sinai and by this peaceful city”.²⁷

Even wise people may be bewildered by the exoteric meaning of this verse that, when necessary, it is sworn by something which is

sacred or venerated in religion, but here God swears by insignificant and lifeless things such as minerals and vegetables, while He commands us not to venerate natural phenomena, such as the sun, the moon, etc., because they are not creators, but are only among the creatures. Thus, the issue of in what sense are they venerable with God can be resolved only through *ta'wil*. Therefore, reflect on this *ta'wil* of the above-mentioned verses:

Fig:

By the fig God means the Universal Intellect who is linked with the Divine Word, namely “Be”, without any intermediary. The Universal Intellect is called fig because of the fact that it is wholly edible both outside and inside and human disposition does not reject anything from it, rather it accepts it totally and eats the whole of it, just as the pure souls accept the favours of the intellect in their totality and nothing is rejected from them. The favours of the intellect to the soul is nourishment in order to bring forth the subtle form.

Olive:

The olive is the example of the Universal Soul, who accepts the favours of the Universal Intellect without any intermediary and it is compared to the olive because of the fact that some of it is edible such as oil and pulp and some of it worthy of being thrown away, such as stone and residue. That is, every soul which is pure and obeys the intellect is approved and accepted by it as the oil and pulp of the olive is edible. And every soul which is impure and vile and does not obey the intellect and does not abandon that which it prohibits and does not accept the favours of the intellect and follows its own desire, is driven and thrown away and despised as the stone and residue of the olive. And it is because of this that some of the souls deserve reward and some of them punishment.

Mount Sinai:

Mount Sinai is the example of the *Nāṭiq*, who accepted the favour of the Universal Soul hiddenly and conveyed it to the people of the world by way of the *Sharīʿat* and appointed the *Asās* so that he may convey the *taʿwīl* of it to the people, because Mount Sinai is a mountain, the exterior of which is ugly, rough and dark and annoys the onlooker, but in the interior of it are beautiful and precious gems and the viewer is pleased to see them, such as ruby, emerald, amber, gold, silver, brass and copper.

Thus in the same way the *zāhir* or the exoteric aspect of the *Sharīʿat* of *Nāṭiq* has doubts and differences and it becomes difficult for the wise person to accept it, but when he reaches its realities through the *taʿwīl* and knows its meanings, the soul of the wise person accepts them and becomes satisfied.

The Peaceful City:

The peaceful city is the example of the *Asās* (Mawlānā ʿAlī), through whom the wise person is in peace from the doubt and ambiguity of *zāhir*, and he who is left behind from (reaching) his *taʿwīl*, fell into discord and ambiguity, and he who reached his *taʿwīl* is relieved from the discord of the *zāhir*.

And from these four things by which God has sworn, two of them are from plants and two of them are from places. And it is not possible for the plants to dispense with the place and the meaning of that is that the intellect and the soul are spiritual as the plants have soul and the *Nāṭiq* and *Asās* are physical as the mountain and city are places. But these two plants are in the mountain and the city, similarly the benefits and the light of Intellect and Soul appear through the *Nāṭiq* and *Asās*. The pleasure of the above-mentioned spiritual and physical fruits is felt only by those who eat them.

“*Wa’l-tīn* (and fig)” and “*wa’l-zaytūn* (and olive)”²⁸ each one is one word (i.e. fig and olive), and “*wa-Tūr Sīnīn* (and mount Sinai)” and “*wa-hāza’l-baladi’l-amīn* (and this peaceful city)” each one consists of two words (i.e. mount Sinai and peaceful city), so that the wise people may know that Intellect and Soul are spiritual beings in the same state and *Nātiq* and *Asās* are both body and soul and have two states”. (*Wajh-i Dīn*, pp. 98-100)



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Epilogue

It has been established from the cogent and detailed proofs which are mentioned from the beginning to the end of this subject, that the Qur'ān and the light of Imāmat are two such sacred things that their existence of knowledge cannot be separated from one another. Their permanent inseparability is from God, so that those *mu'mins* who are blessed with Divine grace, may attain the knowledge and wisdom of the Qur'ān in the light of the blessed and sacred *farmāns* of the living and present Imām. The Ismaili *pīrs* and dignitaries of religion did exactly the same. Thus today we see that their works are full of Qur'ānic wisdoms. Thus, what greater happiness is possible for a community and *Tariqah*, than that their chief is the light of Ḥaẓrat Muḥammad (s.a.s) and Ḥaẓrat °Alī (a.s.), the interpreter of the speech of God and the true Imām. Praise belongs to Allāh, the Lord of the worlds!

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End-notes

1. *Ṣāfi*, I, p.432; *Muttaqīn*, p.131
2. *Manāqib-i Murtaẓawī*, p.108
3. *Muttaqīn*, p.125; *Ṣāfi*, I, pp.415-16. In *Muttaqīn* on the authority of *Majma' u'l-Bayān*, III, p.147 it is reported from Imām Ja'far as-Sādiq that he said that by the light is meant the *walāyat* of Ḥaẓrat 'Alī (a.s.). Mawlawī Farmān 'Alī in the notes of his translation says that according to an authentic *Ḥadīṣ*, by the *burhān* (Proof) is meant the Holy Prophet and by the manifest light, Ḥaẓrat 'Alī (a.s.).
4. In *Ṣāfi*, II, p.523, on the authority of *Ma'ānī al-Akḥbār*, it is reported from Imām as-Sādiq that the one who is mentioned in the *Ummu'l-Kitāb* (Sūrah of al-Fātiḥah) is Ḥaẓrat 'Alī (a.s.), because in it God says: “Guide us on the right path.” By the right path is meant Ḥaẓrat 'Alī (a.s.) and his recognition. See also *Qummī*, II, p.280 and *Muttaqīn*, p.86.
5. Imām as-Sādiq in the exegesis of this verse says: “We, the *ahl-i bayt*, are the rope of God and God has commanded to hold us all firmly.” *Farmān 'Alī*, p.89. See also, *as-Sawā'iqu'l-Muharriqah* and *Muttaqīn*, p.74, *al-Majālisu'l-Mustansiriyyah*, p.170.
6. When it is a fact that the Holy Prophet in his time of Prophethood was the “luminous lamp” of knowledge and wisdom, about which God says that He will perfect it (9:32; 61:8), then it has to continue till the Resurrection in the attire of Imāmat, so that in the world of religion and the world of humanity the lamp of His light may ever remain shining.

7. Pīr Nāṣir says in his *Dīwān*:
 “I said: It is clear in the Qur’ān that Ahmad (s.a.s.) is bringer of glad tidings, warner and luminous lamp.
 If unbelievers will try to extinguish it, God will keep it lit (till Resurrection) against their desire.” (*Taqawī* edition, p.174 *Minuwī* edition, p.509)
8. According to Imām as-Sādiq, “light upon light” means one Imām after another Imām. See: *Muttaqīn*, p.424; *Ṣāfi*, II, p.170.
9. *Ṣāfi*, p.206; *Muttaqīn*, p.229; Study carefully also *Wajh-i Dīn*, pp. 104-105.
10. *Da‘ā’im*, I, p.23; *Muttaqīn*, p.524.
11. *Da‘ā’im*, I, p.21. Regarding this verse Imām al-Bāqir says that it means: “We made from them (progeny of Ibrāhīm) Messengers, Prophets and Imāms”. And on p.22, regarding “the great kingdom”, the Imām says that by it is meant that God made among them the Imāms; he who obeys them, obeys God, and he who disobeys them, disobeys God. This is the meaning of “the great kingdom”. So, how can they accept that which is laid down for the progeny of Ibrāhīm, and yet deny it to the descendants of Muḥammad (s.a.s.)? See also *Muttaqīn*, p.103.
12. Ḥaẓrat Mawlānā Imām Sulṭān Muḥammad Shāh (a.s.) has said: “I am the light of both Ḥaẓrat ‘Alī (a.s.) and the Holy Prophet Muḥammad (s.a.s.). Also the living and present Imām Ḥaẓrat Mawlānā Shāh Karīm al-Ḥusaynī says: “His (Imām’s) *nūr* (light) has indicated to you where and in which direction

you must turn, so as to obtain spiritual and worldly satisfaction.” (Sālgirah Darbār, Farmān Mubārak, Pakistan Visit, 1964). See also: *Asāsu't-Ta'wil*, pp.349-54).

13. On the subject of *ta'wil* and the Imām, see *Wajh-i Dīn*, pp.9-34, 66-83; *Asāsu't-Ta'wil*, pp.28-32.
14. *Ṣāfi*, I, p.237; *Muttaqīn*, p.59; *Wajh-i Dīn*, p.281; *Ta'wilu'd-Da'ā'im*, I, p.65.
15. *Muttaqīn*, p.23; *Mawlawī Maqbūl Ahmad's* “Translation of the Qur'ān, p.23; *Wajh-i Dīn*, p.281-82; *Da'ā'im*, I, p.23.
16. *Wajh-i Dīn*, p.323; *Muttaqīn*, p.25; *Da'ā'im* I, p.35. It is reported by Salīm bin Qays that Ḥaẓrat °Alī (a.s.) said: “We are the just *ummat* (community) and witnesses and we are specifically meant by them. The Holy Prophet is witness over us and we are God's witnesses over His creatures. We are His Proof on the earth and we are the ones about whom God has said: “And thus We have made you a just *ummat*.” (2:143). See: *Shawāhidu't-Tanzīl*, by Ḥakīm Abu'l-Qāsim, Farmān °Alī, p.33.
17. One day Mawlānā °Alī was reciting the Qur'ān. When he reached verse (45:29): “This is Our Book which speaks against you with truth,” he placed the Holy Qur'ān on his blessed head and said: “O the Book of Allāh! Speak! O the Book of Allāh! Speak! O the Book of Allāh! Speak!” The Imām was alluding that he was the speaking Book and the Qur'ān, the silent one. (*al-Majālisu'l-Mustanṣiriyyah*, p.176).
18. *Wajh-i Dīn*, pp.2, 64, 65, 72-74, 99-100, 165, 187; 195-96, 201-202, 246, 254, 271-72, 286, 333-34; *Kashf*, pp. 20, 30, 51,

95, 124, 131, 132, 140, 167, 168, 171, 173, 176. Mawlānā °Alī in his *Khuṭbatu'l-Bayan* says: “I am the mother of the Book, I am doer of *ta'wīl*, I am the protector of the tablets.” (*Tārikhu'l-Da°wati'l-Ismā°iliyyah*, pp.333-34; *Ta'wilu'd-Da°ā'im*, I, p.363; *al-Majālisu'l-Mustanširiyyah*, p.195; *al-Majālisu'l-Mu'ayyadiyyah*, II, *Majlis* No, 238.

19. *Rāḥatu'l-°Aql*, p.68; Verses (11:17; 46:12); *Ta'wilu'd-Da°ā'im*, I, p.61.
20. *Da°ā'im*, I, pp.19-20; *Muttaqīn*, p.226; *Ṣāfi*, I, p.782; °Ad bin °Abd Allāh al-Asīdī says: “I heard Mawlānā °Alī saying that there is no one among the Quraysh about whom are not revealed one or two verses. Someone asked him: Which one is revealed about you? The Imām angrily said: If you had not asked me in front of all, I would never have told you. Alas! Have you not read the verse (11:17) in which “He who has a clear proof from his Lord” is the Holy Prophet and “And a witness from Him, follows him”, refers to me.”
21. This exegesis of verse (26:214) is mentioned by many Twelver and Ismaili scholars. See *Muttaqīn*, p.450; *Ṣāfi*, II, p.227; *Qummi*, II, p.124.
22. See Farmān °Alī, p.499; *Da°ā'im*, pp.15-16.
23. *Muttaqīn*, p.324. There have been reported many *Aḥādīs* from the infallible Imāms that by the *zīkr* is meant the Holy Prophet and by the people of *zīkr* his progeny, and the *ummat* is commanded to ask them if they do not know anything. See *Ṣāfi*, I, p.925, °*Ayyāshī*, II, pp.260-61; *Da°ā'im*, I, p.22.

24. Verse (7:54): “Verily, His is the creation and the command. Blessed be Allāh, the Lord of the worlds.” The world of command means the world of souls and angels which came into being by the command of God without matter and time, and the world of creation means this physical world which is created from matter.
25. In the Holy Qur’ān, besides the principle of contra position, the soul is mentioned 519 times in terms of *amr* (command), *nūr* (light), *rūḥ* (spirit) and *nafs* (soul), which is mostly in the form of *ta’wīl*.
26. This means that the means of religious guidance is perfect externally and esoterically, as God says in verse (5:3): “This day I have perfected for you your religion, and have completed My favour on you, and have chosen for you Islam (as your) religion.” See *Muttaqīn*, p.127; *Asāsu’t-Ta’wīl*, p.356; *Wajh-i Dīn*, p.151.
27. See *Wajh-i Dīn*, pp.98-100; *Kashf*, p.24. According to *Kashf*, the *ta’wīl* of fig and olive are Imām Ḥasan and Imām Ḥusayn. It is not far from the secrets of *ta’wīl* that the lights of the Universal Intellect and the Universal Soul may appear from them, because they are from the root of Muḥammad (s.a.s.) and ʿAlī (a.s.) as fig and olive grow on a mountain and in the city.
28. Olive is mentioned in verses (6:99, 141; 16:11; 24:35; 80:29; 95:1) from which verses (24:35; 95:1) are most important. For the *ta’wīl* see: *Muttaqīn*, p.424; *Ṣāfi*, II, p.831; *Farmān ʿAlī*, p.565; *Wajh- Dīn*, pp.104-105.

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