

# A KEY TO WISDOM



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“And he who is given wisdom, has been given abundant good”.  
(2:269).

# **A Key to Wisdom**

***(Miftāhu’l-Hikmat)***

**By**

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

Research Associate, University of Montreal

Translated from Urdu into English

**By**

Faquir Muḥammad Hunzai

Rashida Noormohamed-Hunzai

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## Golden Services and Golden Words

The above title means: the golden services of the students and the golden words of the teachers. The true service is like a bright lamp. Yet, under the lamp there is darkness, but there is no darkness under the lamp of service. Rather, it is like the sun which has no shadow. That is, it is service with respect to the people and it is worship with respect to God. Thus if it is worship, it is light and the light does not have any shadow, rather there is only light around it. This means that God is pleased by communal or national service and all people are happy and he who serves also becomes happy and his family and future generations feel proud of it and nobody, except perhaps an ignorant person, becomes displeased.

Knowledge is a light created by God. Therefore, the service of knowledge is a luminous service. Thus, all those *‘azizān* who earnestly render important services of knowledge, such as the President of *‘ĀRIF*, Mr. Muhammad Abdul Aziz and his fortunate begum, Co-ordinator, Yasmin are greatly blessed. These two *‘azizān* are among the moths of the light of knowledge. They have installed recording machines with much hard work and have recorded almost every lecture, discourse of knowledge, lesson of wisdom, *munājāt* (supplication), *giryah-u zārī* (prayers with the shedding of tears) and questions and answers of their beloved teacher. The number of such audio cassettes has to date reached almost two thousand in number. These two angels have done so much work for knowledge that it is extremely difficult to describe it. I believe that all our *‘azizān* will receive a copy of the total reward of our organisation, they will then come to realise what the service of knowledge is! For, the greatest beauty of Paradise is that everybody there possesses all things.

N. N. (Ḥubb-i *‘Alī*) Hunzai,

Karachi,

Wednesday, 22 Muharram 1416 / 21<sup>st</sup> June, 1995.

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## Foreword

In the name of He Who has no name

°Allāmah Naṣīr al-Dīn Naṣīr Hunzai is an eloquent poet, a meticulous scholar and a perspicacious writer. I have had the good fortune of his closeness and companionship. Recently I had the opportunity of studying his scholarly and wisdom-filled work “*Mizānu ’l-Ḥaqā’iq* (Balance of Realities)”. He has shed light in it on a thought-provoking and illumining reality that “the atomic cycle is the prelude to the spiritual cycle”. This is a revolutionary concept and he has presented it with such proofs and demonstrations that the heart and mind are inspired, and thought and reflection refreshed. Having benefitted from the contents of “Balance of Realities”, I am fortunate to study another of his books, “*Miftāḥu ’l-Ḥikmat* (A Key to Wisdom)”, which consists of several thought-provoking chapters. In order to fully understand °Allāmah Naṣīr Hunzai’s point of view, it is important to remember that there is a world of difference between the exteriors and interiors, or the apparent and hidden of things, bodies and signs of the universe. Unless we remove the veil of the external things and signs and study the Reality of realities, we can neither understand the secrets of life, nor the secrets of the universe. Prior to trying to understand the meaning and purpose of the contents of “*Miftāḥu ’l-Ḥikmat*”, it is necessary for the reader to understand the author’s point of view concerning knowledge, so that there should not be any confusion in the comprehension of realities. In the preface to the “Balance of Realities”, °Allāmah Naṣīr Hunzai has written:

“The Holy Book of God can be studied and understood only in His light. This is the first and foremost condition which the Holy Book itself has clearly mentioned. If we cannot do so, then we will not be able to solve any of the present day problems, and for that, the argument will stand

against us and not against God. For He has said that He has completed His favour upon us and has left no impediment in the religion of Islam.”

*Miftāhu'l-Hikmat* consists of the following chapters:

(1) Explanation of the preface to the *Wajh-i Dīn* (2) *Ta'wīl* of *Istirjā'* (3) The Verse of Obedience (4) Investigation of Miracles (5) Physical Recognition of the Perfect Man (6) The *Naw-rūz* Festival (7) What is outside Heaven? (8) Spiritual *Majlis* (9) *Ta'wīl* of *Sūratu'l-Kawṣar* (10) The Way of Seeking (Divine) Help (11) Man's Travel in the Planets (12) Are the Heavens and the Earths, seven and seven, fourteen?

In the seventh chapter of the book (What is outside Heaven?), the author has expressed his views about the composition of the universe in these words: “If again someone asks what is outside the circumambient sphere, the answer is that beyond the supreme or circumambient sphere there is no body at all. There is neither space nor void, rather there it is the imaginary void. In reality it is the boundary of the non-spatial world. That is, it is not a physical place, but it is the boundary of the sphere of the soul, namely, the boundary of the Universal Soul upon which depends the entire universe.”

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This explanation of the composition of the universe reveals the author's philosophical perception and point of view. ‘Allāmah Naṣīr Hunzai is a profound poet of the “Burusaski” language. What is interesting is that, he also composes verses with extreme elegance and beauty in Urdu. I hope that his efforts in research and his creativity, will continue to benefit both Urdu prose and verse. He is the choicest flower of the land of Hunza, and addressing him in his own words, I say:

*Himmat-u 'aẓm-i umūr-i shān za khārā sakht-tar*  
*Sulḥ-i kull rā ma'ni-ī shīr-u shakar Hunzā'iyān*

*Dil-kashān-i ahl-i dānish az rah-i mihr-u wafā  
Bā-kamāl-i ḥusn-i sīrat jilwah-gar Hunzā'iyān  
Shī'r-i dil-khwāh Naṣīr āyīnah-i āyindah-ī  
Ka-andarān bā kām-i dil bā karr-ū farr Hunzā'iyān*

Their courage and resolve in tasks are harder than granite  
And for universal tolerance are like milk and sugar, the Hunzais.  
Through love and fidelity they win the hearts of the people  
of wisdom,  
And they come forward with excellent characters, the  
Hunzais.  
The pleasant verse of Naṣīr is the mirror of a future,  
In which they will be successful and victorious, the  
Hunzais.

Faquir

(Sayyid Muḥammad Mahdī al-Husayni) Ra'īs Amrūhwī,  
21 May, 1965, the blessed Friday, 19 Muharram, 1985.

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## Introduction

The author of this book, °Allāmah Naşir al-Dīn Naşir Hunzai was born in 1917 in the village of Haydarabad, Hunza State, in the house of Khalifah Ḥubb-i °Alī, son of Khalifah Muḥammad Rafī°. He acquired his basic education from his father and then attended the government primary school in Baltit, the capital of Hunza State, for one year only, in which he passed the third and fourth classes. Then he assiduously concentrated on self-study. Today, due to his God-given talent and hard work, the feats which he has accomplished in the different fields of knowledge, letters and spirituality, are very rare and exceptional in human history. He has composed poetry in four languages, Burushaski, Persian, Urdu and Turkish. He is the first poet of Burushaski and also the first to have a *diwān* (collection of poems). He has written more than a hundred works of prose on different subjects, particularly on the spiritualistic aspects of Islam and the mutual link of religion and science. He also has great skill in translation and research. He has been working on the grammar and dictionary of Burushaski in collaboration with the University of Montreal and Heidelberg University and has attained national and international repute. As a recognition of his extraordinary work, he has received the titles of *Bābā-yi Burushaski* (Father of Burushaski), *Lisānu'l-Qawm* (Spokesman of the Nation) and *Hakīmu'l-Qalam* (Sage of the Pen) from *jamā'ati* institutions and from the government.

Thus, it is not possible to introduce °Allāmah Hunzai in a few pages, rather it requires several volumes to do justice to his extraordinary life and work. According to me, he is an extremely unique personality not only of his time, but in the entire cycle. What he has written about the future, the material cycle and the spiritual cycle and related questions such as U.F.O's, subjugation of soul and universe, discovery of spiritual food, etc., are important in both the fields of religion and science. Thus to evaluate his works requires a committee of both spiritual scientists (°*arifs*) and material scientists. I am sure that the scientists who are searching



for the grand unification theory to provide a harmonious and holistic explanation of the origin of the universe, will come to know that such a theory has already been discovered by him. Nay, such topics as “Dead atom and living atom”, “Atomic cycle is linked to the spiritual cycle”, “U. F. O’s”, “Subjugation of soul and subjugation of the universe” in his “*Mizānu ’l-Ḥaqā’iq* (Balance of Realities)” and “Man’s travel in the planets” in this book, and the way he has explained that there is no dichotomy between matter and soul in their origin, can explain not only the material world, but also the spiritual world in a holistic way. Thus his work can help the seekers of truth, both in religion and in science, as he himself indicates in *Mizānu ’l-Ḥaqā’iq*:

“In this book, I have discussed the problems which our age has or is going to encounter. For, in solving such problems lies not only the proof of the veracity and supremacy of the religious sciences, but also of good-will for mankind. Most of the problems discussed here are such that they have not explicitly been solved by the authorities in religion (in the past). Since their time did not demand the solution of such problems, they have kept such realities concealed in allegories and parables, so that they may be revealed at the right time.”

Here an attempt is made to introduce the present book *Miftāḥu ’l-Ḥikmat* (A Key to Wisdom), in a few words. This book is indeed a key to wisdom from the Qur’ānic point of view, not in the sense that it deals with the issues related to *ḥikmat* or wisdom in detail, rather in the sense that it deals with the source of wisdom; the wisdom which is abundant good according to the Qur’ān (2:269) is the knowledge of the realities of things, material as well as spiritual. This source of knowledge in Islam is the Holy Prophet as the *Khalīfah* or Vicegerent of Allāh in his time and after him, the *ulu’l-amr* or the Imām of the time from his holy progeny. This is evident from the themes “Exegesis of the verse of obedience”, “Investigation of miracles”, “Physical recognition of the Perfect Man”, “*Ta’wil* of the *Sūrah* of *Kawṣar*” and “The Way of seeking

Divine help”.  All mah Hunzai, thus emphasises that in order to attain the key to this wisdom, one has to have recourse to the progeny of the Holy Prophet, through his recognition, love for and obedience to him, as does P r N sir-i Khusraw (q.s.):

*Hikmat az Hazrat-i farzand-i nab  bayad just  
P k-u pakizah za tashbih-u za ta til ch  sim*

From the presence of the son of the Prophet should wisdom be  
sought

Pure and unsullied as silver from *tashbih* and *ta til*.

Thus, this book in true sense, is a key to wisdom, as it shows the treasure of wisdom and the key to it.

Sher  Al  Akhtar, M.A.

(Revised by the translators)

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I am grateful from the bottom of my heart to the learned scholars Ra'īs Amrūhwī and Mr. Sher °Alī Akhtar M.A., for sparing a part of their precious time, despite their various preoccupations, to write the foreword and the introduction expressing their scholarly views. By doing so, they have demonstrated their encouragement and support, not only to spread knowledge and wisdom, but also to complete this work.

I also thank the members of the *Dāru'l-Hikmatu'l-Ismā'iliyyah*, Hunza, Gilgit and other helpers who, for the sake of progress of religion and knowledge, provided the means of its printing and publication by their monetary sacrifice.

Naşir Hunzai.

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In the name of Allāh, the Beneficent, the Merciful

## **Explanation of the Preface to the Wajh-i Dīn**

Praise be to the Exalted and Powerful Creator, Who created the external world from the internal world and showed the traces of the latter in the former, so that people may attain perfect certainty of His truth and unity through the observed proofs of these traces, and say that their Lord is True, as is clear from verse (41:53): “Soon We will show Our signs to them in the horizons (of this world), and within themselves until it becomes manifest to them that He is True.”

Then He, the Absolute Wise, provided the human intellect a rare opportunity to demonstrate its rank and supremacy by closely investigating and examining these traces, as a result of which, it may be distinguished from all other things.

God, through His perfect power, has concealed the self-subsisting substance in the accident which does not subsist by itself. Thus in the dryness and wetness and cold and heat of the four elements, namely, earth, water, air and fire respectively, He has kept a substance, which if hypothetically removed, would cause the elements to vanish, but the substance itself will be able to remain without them. This is an example of substance and accident.

The Wise Creator made human bodies compatible with the rational soul, which came into being after the heavenly bodies, elements, minerals, vegetables and animals, etc., because the human bodies come into being as a result of their respective actions. And the purpose of joining the body with the soul is that every wise person may observe with insight that the soul, despite being a powerful substance, is in need of a body which is a weak accident. That is, the purpose of the life of the soul cannot be achieved without the body. Thus, no wise person should think that a subtle thing is free from a dense thing, just as a dense thing is in need of a subtle one.

That is, a thing which does not have its own body is in need of a thing which has a body.

God, Who is the Maker of the pairs of opposite things, is free from all those attributes, including those which are logically considered to be contrary to or a pair of another thing, because a pair is the name of two contrary or opposite things, such as day and night, near and far, much and little, white and black, good and evil, just and unjust, etc. Thus, in reality, God does not have an attribute which has any contrariety whatsoever. The reason for this is that each of His creatures is in need of its opposite for its (own) recognition, just as on a black board one has to write with white chalk, and on white paper with black ink, etc. but God neither needs anything, nor is there contrariety in His attributes whatsoever.

The Holy Prophet has said in this regard: “Things are recognised by their contraries.” Every wise person with insight can see how excellently this *Hadīs* accords with Qur’ānic reality. God says: “He is *Subhān* (free from everything) Who has created all in pairs, from what the earth grows, and from themselves and from those which they do not know.” (36:36).

One of the countless marvels and miracles of the Wise Qur’ān is that if in a verse one of the names of God is mentioned, it serves as the explanation of that particular name. However, apparently its subject does not change. Thus in this blessed verse, in addition to the mention of the creation of all intellectual, spiritual and physical things in pairs, the explanation of the name “*Subhān*” is also given, which is one of His beautiful names. The implicit sense of this is that He is free from resembling His creatures whom He has created in pairs and from having their attributes, whether they are intellectual, spiritual or physical. This is because contrariety is found in the attributes of these things, due to which they are created in pairs. For instance, day and night are a pair. Now the more the day increases, the night decreases, and the more the night

increases, the day decreases. Similarly good and evil are a pair. The more the good increases, the evil decreases, and the more the evil increases, the good decreases. This shows that God does not have an attribute which has a contrary.

May blessings be on the chosen Messenger of God, who is the most eloquent among Arabs and non-Arabs. He received revelation, i.e. negation-and-affirmation. The universal guidance, extensive elaboration and comprehensiveness in the meaning of this negation-and-affirmation are evident from the fact that it has been revealed in the form of a sacred book, called the Wise Qur'ān. The same negation-and-affirmation, with its perfect and complete number and quantity, has also been revealed in the form of a word, as well as in the form of a supreme name, or a letter. The same has continued on the blessed tongue of all Prophets and true Imāms. Thus the message which the Prophets and the Imāms conveyed to the people and the realities which they explained or the chain of guidance which still continues, is like the message of God conveyed by the Holy Prophet. The gist of this explanation is that the reality which the Holy Prophet had received by the name of negation-and-affirmation, or the Holy Qur'ān, or a word or the supreme name, etc., is a living light, and the above-mentioned names are its functions. Thus, God says: "And thus We revealed to you a spirit from Our command. You did not know what the Book (universe) was, nor the faith, but We made it a light by which We guide whomsoever We will of Our servants. Verily you guide to the right path." (45:52).

May blessings be on the holy name of the Prophet Muḥammad, the Chosen, who is the interpreter of God's universal Book and His religion, the language of the Holy Qur'ān and the first founder of the laws (*sharā'ī*) of the Prophets, and may God's blessings be on his luminous, atomic body, which is the quintessence of the physical body, but free from it and its composition which consists of heat, cold, dryness and wetness. It is both visible and invisible simultaneously, because it is the subtle and astral body.

And may the blessings of God be on the pure soul of Imām °Alī, the secret of God, who is an unbounded treasure of the trust of knowledge and recognition, from which it is possible to attain a share of knowledge and recognition, if one strives for it. In fact, one can attain this share according to one’s cyclical and local needs, in the condition in which God and the Prophet have kept in him (Imām °Alī) for everyone as a trust. And may the blessings of God be on their (the Holy Prophet and Imām °Alī’s) progeny, who are the *Jalālī* (majestic) angels of this world and the next and the true guides of the path, which is called the straight path and the final destination of which is the same treasure of knowledge and wisdom, namely, Imām °Alī, about whom the Holy Prophet says: “O °Alī! the straight path is the name of your path and the final destination is also your destination”, where the people receive spiritual comfort and peace.

*Wa’s-salām* (peace)!

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## Ta'wil of Istirjā<sup>c</sup>:

### *Qālū innā li'llāhi wa-innā ilayhi rāji'ūn*

Ḥazrat Ḥakīm Pīr Nāṣir-i Khusraw says in his *Wajh-i Dīn*, when physical calamities and difficulties befall people in their physical state, it is necessary to recite this verse, in which God says: “Who, when misfortune befalls them, say: verily, we are Allāh’s, and verily to Him we are going to return.” (2:156). The Arabs compare difficult tasks with the darkness of night, because there is no task more difficult than the one in which they cannot find the way to come out of it, and that is darkness. Darkness is of two kinds: physical and spiritual. The cause of physical darkness is the night which the sun can illumine, because it is the physical sun which can illumine physical darkness and remove physical obstacles. But spiritual darkness is ignorance and difficult questions related to the intelligibles. In order to remove this kind of darkness, the light comes from God through the *Asās*. After the *Asās*, the sun for the inner eye (in spiritual darkness) is the Imām of the time, through whom such difficult knots are untied. When someone faces physical darkness (misfortune), it is incumbent upon him to submit to the Divine will and be content with what has been decreed for him and say: “Verily, we are Allāh’s and verily we are going to return to Him.” That is, we belong to God and we have accepted what He has ordered and we return to Him if we receive any physical calamity from these difficulties and die of them. And according to *ta'wil*, when a *mu'min* faces a problem in the intelligibles which he cannot solve, it is incumbent upon him to recite these words in the sense that our souls belong to the Lord of the age, because we have received spiritual life from him and the recourse in difficulties is also to him. He should know that he cannot resolve this problem and that the knowledge of it is with the Lord of the age, so that the door of spiritual blessings may open for him, he may understand these difficulties, and one of the *ḥudūd-i dīn* may open that door for him. If those difficulties befall one of the *ḥudūd-i dīn*, he should seek the *māddah* (that soul which uses



the atom) of *ta'yid* (spiritual help) from the Lord of the time, so that he will be able to strive and that hidden (point) will be revealed to him. If it does not open, he should know that it is due to his own weakness and affirm that people should have recourse to the one who knows the solution of their spiritual difficulties. This is a satisfactory explanation for a *mu'min*.

*Wa's-salām.*



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## Exegesis of the Verse of Obedience (Āyat-i Iṭāʿat)

In verse (4:59) God says: “O you who believe! Obey Allāh and obey the Messenger and the *ulu’l-amr* from among you; and then if you quarrel concerning any matter, refer it to Allāh and the Messenger if you believe in Allāh and in the last day, this way is good and best with respect to *ta’wīl*.” A concise but comprehensive teaching is given in this verse concerning the basic principle of obedience to God, namely, acting upon the Qur’ān, and in it is given that unique means of true obedience which, if not understood and acted upon, cannot lead to the fulfilment of the duty of true obedience. Further, in view of the exigencies of time, there are also implied in it, those aspects on the basis of which, obedience is divided into three ranks, obedience to God, obedience to the Messenger and obedience to the *ulu’l-amr*. According to wisdom, these aspects are the three kinds of verses of the Qur’ān respectively: elaborate (*mufaṣṣalāt*) verses, concise (*mujmalāt*) verses and allegorical (*mutashābihāt*) verses. The three ranks of obedience are explained in the following:

By obedience to Allāh is meant to obey those verses, which are elaborate and which include lessons from the events which happened to people according to the Divine *sunnat* (law), invitation to reflect on the system of the universe, and lasting laws to safeguard the birth rights of creatures. By obedience to the Messenger is meant to obey those verses which are concise and which the Holy Prophet explained and showed to the *ummah* through his word and deed. These verses, although they are concise, contain many wisdom-filled secrets explicable according to the exigency of the time. Thus, whatever explanation the Holy Prophet had given by his word and deed, was according to the exigency of his time. By obedience to the *ulu’l-amr* is meant to obey those verses which are allegorical and the *ta’wīl* of which the *ulu’l-amr*, the Imāms in their time, continue to do by their words

and deeds. These wisdom-filled verses are so extensive in their meanings, that they contain all the sciences related to what was and what will happen in the spiritual and the physical worlds. In other words, they contain the universal and gradual guidance of the endless ascension and evolution of the creation of God.

Now, if it is asked what is the relationship in the phrase “from among you (*minkum*)” in the above-mentioned verse, which is found between the *ulu'l-amr* and the people of the time, we have to reflect on the entire verse in order to find the answer to this question. It is evident from the context of the mention of God and the Prophet in this verse, that this relationship between the people of the time and the *ulu'l-amr* is related to the permanent contemporaneity of the chain of the *ulu'l-amr*. That is, God is addressing the *ummah* of Muḥammad (s.a.s.) of all times simultaneously that, with respect to manifestation and time, the chain of the *ulu'l-amr* will last and continue among them and they should obey them. This means that the people of every age should obey the *ulu'l-amr* of their own time.

Then it is necessary to investigate the meaning of the phrase: “And then if you quarrel concerning any matter”. That is, we have to know whether this quarrel is related to the recognition of the true *ulu'l-amr* or to another matter despite recognising and obeying him? The answer is that such a quarrel is only possible in matters related to his recognition, but not possible whilst obeying him truly. The proof of this is that, although obedience to God, with respect to access, is divided into three levels, as already mentioned, in reality it is only one obedience, in the sense that obedience to the *ulu'l-amr* is obedience to the Prophet and obedience to the Prophet is obedience to God. Thus obedience to the *ulu'l-amr* of every time is obedience to God. And obedience to God means to act upon His guidance, the result of which is attainment of the light of knowledge. Thus, to have a quarrel is impossible in the light of knowledge, which can be attained with certainty through this indirect obedience to God (i.e. obedience to the *ulu'l-amr*).

Further, if we suppose that a quarrel is possible whilst obeying the *ulu'l-amr*, this would amount to saying that we are entitled to examine the solution or the judgement which he passes about the issues related to our religious and worldly matters, according to the standard of our imperfect intellect. In other words, God has permitted us to have recourse to Him and the Prophet if the decision or solution of the *ulu'l-amr* is not acceptable to our imperfect intellects. That is, we should find the solution to our problems from the Qur'an and *Hadis* through the efforts of our own partial intellect. It is obvious that this is impossible.

When it is established that a quarrel in religious and worldly matters is impossible whilst obeying the *ulu'l-amr*, it is possible for a quarrel to arise related to his recognition and the continued historical events also support this claim.

In the light of the above premises regarding the verse of obedience, we come to the conclusion that God says: O you who believe! Obey Allāh in the elaborate verses, obey the Prophet in the concise verses and obey the *ulu'l-amr* (who is your contemporary) in the allegorical verses. Then if any disagreement occurs regarding the recognition of the appointed *ulu'l-amr*, refer it to Allāh and the Prophet, i.e. the Qur'an and *Hadis*, if you believe in Allāh and the Day of Resurrection. This is the best way in comparison to desisting from its inquiry. This is also the best way with respect to the *ta'wil*, i.e. taking the allegorical matter to its original state in comparison to attempting to solve it through the book and tradition of someone else.

God, the Absolute Wise, knew that the *ulu'l-amr* could also be interpreted as being the kings and rulers of their respective times. Thus, for the sake of perfection of guidance and completion of argument, before the mention of the verse on obedience, by mentioning the two weighty prerequisites of Islamic government He has shown that, not only are the kings and rulers of Islam different from the *ulu'l-amr*, but He has also alluded to the fact

that in religious matters the former should obey the latter, as He says: “Verily Allāh commands you to render back the trusts to their owners; and when you judge between men, judge with justice; verily, how excellent is the exhortation which Allāh gives you; verily, Allāh is Hearer and Seer.” (4:58).

We should now discover what is the main subject of this verse? To whom do the matters of trust and justice specifically belong? By examining this verse with insight, one will certainly come to know that the main subject of this verse is the necessary and timely education of the Muslim kings, rulers and those in power. In this verse God has ordained two fundamental principles for every Islamic government, in following which lie its progress, success and permanence and in disobeying which lie the displeasure of God and the Prophet and consequently eternal failure. These two fundamental principles of Islamic government are the two weighty prerequisites for a government to be empowered by God, and its two great religious duties too, as an Islamic government. In short, they contain the essential and fundamental instructions for the universal progress of Islam.

Reflect carefully for a while on this verse of trust and justice - how comprehensive are the realities and how great are the secrets concerning the safeguarding of rights hidden in it! The way to discover the main subject of this blessed verse lies in the fact that three great groups of the *ummah* are mentioned in it, which are the progeny of the Holy Prophet, the rulers of the religion of Islam and the masses of the *ummah* of Ḥazrat Muḥammad (s.a.s.) respectively. The proof of the first group is evident from the command “render the trusts back to their owners”, because that group is exempted from this command in the sense that they do not have the trust of anyone. Had they also the trusts of others, God, the Absolute Wise, would have said “Render your trusts to one another”, as He has done in a prohibitive way in verses (8:26-27): “Nor betray your trusts while you know.”

Another proof of this fact is that the “people of the trusts” who are mentioned here, are neither the rulers, nor the masses. They are the progeny of the Holy Prophet i.e. the true Imāms, because they are not among the masses whose rights are mentioned under the title of justice. The reason for this is they are the *ulu’l-amr*, i.e. the embodied command of God, and God’s command is above the judgement and justice of the ruler. Thus the question of injustice and justice does not arise in their rights, and hence the *ulu’l-amr*’s rights to obedience is called “trust” by God. Trust is the example of obedience to them and betrayal is the example of disobedience to them. Now, in the command “And when you judge between men, judge with justice”, we have to know whether both the *ulu’l-amr* and the rulers are addressed, or only the rulers. The answer is that “judge with justice” is a guidance, which comprises the issues of fulfilling the rights of others and making them fulfil theirs. Therefore, in such a case, the mention of rendering of trusts back to their owners is not possible, because in this example the people are supposed to be in two groups: One is able to do justice and the other can attain its rights only through justice. Thus it is obvious that by “trusts” is meant obedience to the *ulu’l-amr*.

Here it is worth mentioning that there is also a great wisdom in the order of Qur’anic guidance. Thus the wisdom which can be deduced from the order of this subject is that the prosperity and progress of the masses depend on justice. Justice depends on the ability of the rulers, the miraculous act of the ability of rulers lies in God’s help (*ta’yīd*), God’s help is in obedience to Him and obedience to Him is to return the trusts to their owners, i.e. the *ulu’l-amr*.

The third proof is that from the above-mentioned proofs, it is clear that this Divine address is confined only to the group of rulers. In this case, we have to think what kind of trusts are possible to be with them, and how can they betray them? The answer is that these sacred trusts are in the form of the Qur’ān, *Ḥadīs* and *Fiqh* (jurisprudence, religious knowledge), which are the trusts of God,

the Prophet and the *ulu'l-amr* respectively and to betray them means that some rulers muddle and use them for their political purposes; and to render them back to God, the Prophet and the *ulu'l-amr* means to obey them, as has been explained in connection with the verse of obedience (4:59). Thus, it is evident that in the above-mentioned sacred verse the Divine address is to the group of rulers.

The fourth proof of this is that the rulers should have two kinds of exhortations from God, which contain essential and principal guidance related to the rights of God and the rights of His servants, which precisely are mentioned in this verse in the eyes of the people of insight. That is that, first the rulers are given guidance related to the rights of God, which are the sacred trusts, then about the rights of His servants, which are mentioned under the title of justice. Then it is said: “Verily how excellent is the exhortation which Allāh gives you”. That is, the exhortation which was necessary, is given by God.

The fifth proof is that although it is also possible for other people also to betray more or less the sacred trusts of God, the Prophet and the *ulu'l-amr* and in order to avoid that, God has given a collective guidance in verses (8:26-27): “O you who believe: Do not betray God and the Prophet, nor betray your trusts while you know”, which is mainly related to the people in religious and worldly power. Therefore, according to the exigency of wisdom, God has also given them separate guidance in a most appropriate place in order to avoid this kind of betrayal, which is the one where the guidance related to the obedience to God, the Prophet and the *ulu'l-amr* and related necessary issues is given, so that both the verse related to trust and the verse related to obedience, may be discussed and explained together.

The sixth proof in this connection of how betrayal in these sacred trusts is mainly related to the people in power, is that the Qur’ān teaches man regarding the rectification of his words and deeds in

two ways, one is in the form of command and the other is in the form of prohibition. The Qur'ān uses the same two ways regarding trusts: In one it says "Render back the trusts to their people", and in the other: "Do not betray". If we reflect on these verses, we will come to know that in the former verse, the name of the rulers is more prominent because of the word "*ḥukm* (rule, judgement)" and in the latter, the name of the '*ulamā'*', because of the word "*ilm* (knowledge)", although these two groups are not separate from one another. Thus, for a wise person there is no doubt that such betrayal is mainly related to the people in religious and worldly power.

The seventh proof is that the name of the religious decision of the *ulu'l-amr* is "*amr* (command)", and the name of the worldly decision of the rulers is "*ḥukm* (judgement)". Since the religious decision is superior to the worldly decision, *amr* is superior to and higher than *ḥukm*. Accordingly in the above-mentioned verse, God, giving preference to *amr* over *ḥukm*, also calls *amr* His own decision and *ḥukm* the decision of the rulers, as He says: "Verily Allāh commands (*ya'muru*) you to render back the trusts to their owners", and "when you judge (*ḥakamtum*), judge (*taḥkumū*) with justice". But contrary to the position of rulers, when He mentions the true Imāms, neither in the word "*iṭā'at* (obedience)", nor in the word "*amr* (command)", has He separated them from Himself, rather, attributing the *amr* exclusively to them, He calls them "*ulu'l-amr* (the possessors of *amr*)".

It is necessary now to investigate the ultimate superiority of the meaning of *amr*. That is, we have to examine the reason for calling the true Imāms *ulu'l-amr*, although *amr*, directly and indirectly, belongs to God entirely, and only in relation to Him does it belong to the Prophet and the *ulu'l-amr*. Thus in conclusion, in view of the importance of the meaning of *amr* and the necessity of obedience to the *ulu'l-amr*, we want to explain further the meaning of "*amr*" in a few words which are based on the purports of the Qur'ān:



Indicating to the search for Qur'ānic symbols and secrets, here it suffices to define *amr* as the “Universal Speech (*qawl-i kull*)” or the “Command of Be (*amr-i kun*)”, which is the outermost sphere of the world of words and terms and of signs and allegories in which are found the pre-eternal (*azalī*) and post-eternal (*abadi*) concepts of the states of existents, as the “Universal Command (*amr-i kullī*)”. To benefit from these concepts which contain the secrets of the key principles of knowledge and wisdom, depends on the direct recognition of the Divine light. *Amr* is such a Qur'ānic word and such a religious term that its all-inclusive meaning comprises the world of command, as well as a Supreme Soul, the beginning of the story of every great event of the Divine law, as well as the extremely successful end of its completion and perfection; the *ibdā'ī* (instantaneous) substance of the First Intellect as well as the quintessence of the collective life of the creatures; it is the abstract luminous form of the universe, as well as the united body of the parts of the world, the single command of one God, as well as the greatest cosmic act of monoreality. In short, there is everything in the meaning and implication of “*amr*”. It is because of this that the sages of religion have interpreted the “Universal Command (*amr-i kull*)” as the special kingdom of God. Thus the name “*ulu'l-amr*” is never devoid of the meanings of these universals, and including all these aspects of meaning, God Himself has called them (the Imāms) by the name of “*ulu'l-amr*”, so that by this true name and its lasting attribute, the named (*musammā*) and the attributed one may be recognized with certainty and then duly obeyed.

## Investigation of *Mu<sup>c</sup>jizāt* (Miracles)

The word “*mu<sup>c</sup>jizah*”, which is translated into English as “miracles”, is a present participle in Arabic, derived from “*a<sup>c</sup>jaza*” from the radical letters ‘*ayn, jīm, zā*’, which literally means to weaken, debilitate, incapacitate, and hence it means an action which deprives someone of strength or power or ability to imitate it, an action which disables or incapacitates someone from imitating it. In religious terms however, a *mu<sup>c</sup>jizah* or miracle is an action performed by a Perfect Man, which others are unable to imitate. The purpose of such a performance by a Perfect Man, i.e. a Prophet, is to convince people of his Prophethood, that he has come by the command of God and that it is necessary to act upon his guidance and exhortation.

By the grace of God and with the help of His light, in this article we want to discuss miracles in detail, their types, occasions and aspects, so that the readers, in addition to attaining the necessary knowledge of miracles, should prepare themselves for the observation of the manifestation of a miracle in which countless religious and worldly benefits are hidden. Thus the people of knowledge know that miracles are of several kinds. If divided according to time, they can be called temporary and permanent miracles, if divided with respect to space, they will be called sensory and intellectual miracles, if divided with respect to both time and space, they fall into categories of temporary sensory miracles, temporary intellectual miracles, permanent sensory miracles and permanent intellectual miracles. This is the original and great division of miracles. That is, these four kinds of miracles are the fundamental miracles which have many branches. If we want to know the names of these miracles with respect to the religious hierarchy, the extraordinary work of the Prophet is called *mu<sup>c</sup>jizah* or miracle and that of a *Walī* (friend of God), *karāmat*. It would also not be out of place to mention that if we have to divide these wonders with respect to possibility, all kinds of miracles are called true (*haqq*) and all branches of magic and sorcery, false

(*bāṭil*). However, despite all this, the mass of people have often committed a great error in considering miracles as magic and were therefore misled.

Temporary Sensory Miracle: This miracle is given by Omnipotent God to one of His Prophets when the disbelievers demand a miracle as a condition to believe him. But since many disbelievers and the masses do not have an upbringing with true knowledge, they are unaware of rational arguments and their understanding depends entirely on their senses, therefore there is no other way than to perform such miracles in order to convince them. However, despite such miracles, the vast majority often do not abandon their absurd and blind conformity and, except for a few fortunate ones, the rest reject them considering them to be magic and sorcery. Not only that, they also ridicule and torture the Prophets and consequently they invite Divine wrath, and destruction engulfs them.

There are many reasons for the perdition by Divine command of those who rejected the invitation of the Prophets and their miracles and in fact oppressed them. First of all, they did not follow the right path, so God in His mercy sent a guide to lead them to the right path, even then they did not believe him and they demanded a miracle from him. When the miracle was shown, they rejected it and persisted in their disbelief. In addition, they started to persecute the Prophets and their followers. Thus when no more means were left to bring them to the right path, Divine wrath befell them and they were wiped off the face of history due to their disbelief and rejection.

It was for this reason that the Holy Prophet, the Seal of the Prophets, did not use such miracles for the propagation of the religion of Islam, since they were temporary, sensory and decisive, due to which if someone believed out of fear, he was saved, otherwise he was destroyed. The Holy Prophet, by the command of God, did not choose this path of inviting people to His religion,

because he was “A Mercy for all worlds”. Otherwise, he too, like the previous Prophets was asked for decisive miracles by his adversaries, as mentioned in the Qur’ān: “And they say: We will never believe in you until you cause a spring to gush forth from the earth for us; or there be for you a garden of date-palms and grapes, and then in its midst you cause the rivers to gush forth explosively; or cause the heavens to fall upon us in pieces as you assert or bring Allāh and the angels (before us) face to face; or there be for you a house of gold, or you ascend to heaven; and we shall never believe in your ascending until you cause a book to be sent down to us which we may read. Say (O Muḥammad): Glory be to my Lord! Am I anything but a man, a messenger.” (17:90-93).

From the above verses, it is clear that the adversaries of the Holy Prophet used to demand miracles from him time and again. But God and the Prophet did not accept their demand, since it is obvious they were not going to accept the results of these miracles, as is clearly evident from the above verses in which the thoughts of the adversaries are expressed. That is, according to their thoughts, even after showing them six great miracles, they would not believe until a book was brought down for each of them individually, which would be the seventh miracle, so that they may read this book carefully and then decide according to their intellect that Muḥammad (s.a.s), who had brought down the book and given it to them, was indeed the Prophet of God or not? Note the extent of their rejection! How far from reality it is! The same rejection, based on ignorance, had reached its ultimate end in the behaviour of their predecessors as well. It is because of this that after showing a pattern of temporary sensory miracles, God stopped them in the cycle of the Prophethood of the Holy Prophet Muḥammad (s.a.s) till the Resurrection, as it is said: “Nothing hinders Us from sending signs save that the ancient people belied them. We gave to *Samūd* the she-camel as a clear sign, but they were unjust to her. We do not send signs except to warn”. (17:59).

After this elaboration of miracles, we want to explain those points

which are necessary in connection with the (understanding of) temporary sensory miracles. All kinds of sensory miracles occur to the five senses, i.e. they are experienced by man with his eye, ear, nose, mouth and skin. Thus with respect to these senses, we can call these miracles visual, auditory, olfactory, gustatory and tactual miracles. Further, three types of miracles happen to each of these senses which may be called revelatory (*tanzīlī*), allegorical (*tamsīlī*) and subjugative (*taskhīrī*) miracles. Thus, altogether there are fifteen kinds of sensory miracles. God willing, we will explain those realities and recognitions about all these kinds of miracles, from which every fortunate seeker of knowledge, through the right senses, will be intellectually satisfied and if he were to try to test them on an experimental standard, their value and status would be enhanced for him and he will be able to ascertain that such precious and rare gems of knowledge and wisdom cannot be found except in the spiritual treasure of the living and present Imām.

We will now present an example of all kinds of sensory miracles in the form of an abstract, so that the meaning of the subject may be easily understood by the readers.

Temporary Intellectual Miracle: It is that given knowledge or profound wisdom of the Prophet or the *Walī* which God, the Wise, grants them. With respect to the cosmic cycle it is called a temporary miracle. The purpose of this profound miracle is to assure people of the fact that the Prophet or *Walī* has come from God to guide them, so that they may benefit from his guidance. Although the word wisdom is not a term of miracle, nor have the masses discovered the reality that some of the miracles of the Perfect Man are such that they are related to knowledge and intellect, yet for a sound intellect it is an irrefutable fact that just as his extraordinary sensory miracles influence our external senses, so do his intellectual miracles influence our internal senses. Therefore, it is realistic to accept that the Prophet or the *Walī* by his God-given spiritual power can show, not only sensory miracles, but also intellectual miracles to the human intellects, irrespective

of whether somebody attains guidance from such miracles or ignores them. Sensory miracles, as a whole, do not compel the adversaries to follow the right path, rather, in addition to creating certainty, their effect is also to create more doubts in their hearts. In this case the balance of their choice remains intact and this sensory miracle with respect to guidance becomes only an ordinary awareness. Similarly intellectual miracles do not compel the masses to come to the right path by force or compulsion. Rather in comparison to sensory miracles, more doubts are created in them by the intellectual miracles, an obvious reason for which is that there is no external fear in the intellectual miracles, as they are not among the overpowering sensory miracles of the Prophets.

Now we are also going to show the miraculous occurrence of the profound wisdom in the light of the Qur'ān, as God says: “The hour (resurrection) has come near and the moon is rent asunder (spiritually). If they see a sign (miracle) they turn away, and say: (This is the same) magic continuing, and belie (it) and follow their own vain desires; while every affair has an appointed time. Verily there have come to them tidings deterring them (from evil), (containing) consummate wisdom; yet warnings were of no avail. So (O Muḥammad) withdraw from them.” (54:1-6).

One of the purports of the above-mentioned verses is that the miracles which were demanded of the Prophet of the Last Time will happen in different forms of the Resurrection, because one prominent distinction between the previous Prophets and the Holy Prophet is that he, as the Seal of the Prophets, is the Prophet of the cycle of Resurrection. Therefore, the intellectual miracles of the *Awliyā'* of the entire cycle and the last miracles of the great cosmic Resurrection, are all his miracles. Another clear purport of these verses is that the sensory miracles which needed to be shown externally, have already been shown in appropriate times of the cosmic cycle. The news of these miracles have been conveyed to those who came later and their *ta'wīl* as a whole can be found in the consummate wisdom. Another name of this consummate

wisdom is abundant good, as the Qur'an says: "He gives wisdom to whom He wills. And he who is given wisdom is indeed given abundant good. But none remembers except men of intellect." (2:269). By reflecting upon these two verses in the light of intellect and wisdom, we come to know the comprehensive point that, just as the place of miracle is at the apex of the sensory wonders, the place of wisdom is at the apex of intellectual wonders. Then at the conjunction of the sensory and intellectual height they (miracle and wisdom) are as connected to one another as the human body and soul. That is, the external act of wisdom is called miracle and the internal (esoteric) knowledge of miracle is called wisdom and the name in which their complete and real implications are found together, is called *āyat*, the plural of which is *āyāt*, as mentioned in the Qur'ān: "Verily We gave to Mūsā nine clear miracles (*āyāt*), so ask the children of Israel when he came to them, and Pharaoh said to him: Verily, I think that you, O Mūsā, are bewitched." (17:101). From the Qur'ānic verse it is clear that what is called miracles (*mu'jizāt*) in general terms, are called *āyāt* in special terms. The wonders or miracles which Mūsā had shown to the Pharaoh and his people to frighten them were: rod, drought, deluge, locusts, white hand, lice, blood, frogs and dearth of fruits. These sensory trials were called *āyāt*, i.e. miracles, not only because they had appeared extraordinarily, but also because *ta'wil* i.e. wisdom was hidden in their appearance, and which is still there. Thus, it is true to say that a collection of Qur'ānic words is also called an *āyāt*, but not only because it is a collection of letters and words, but also for the reason that it is the speech of God in which lies wisdom. These arguments are sufficient in order to prove that there are temporary intellectual miracles, i.e. wisdom.

Permanent Sensory Miracle: It is that wondrous feat of a Prophet which remains present with the same glory and majesty before the human senses, even after his demise and there is not the slightest decrease in its characteristics.

Thus, except for the two great, permanent sensory and intellectual

miracles of the Holy Prophet, the miracles of the rest of the Prophets have ceased with the end of their pure physical lives. Nothing is now traceable about them except the traditions related to them. Thus it is logically correct to call them temporary miracles. Although every religious person, forcing himself by the power of dogma, may superficially say with regard to the occurrence of such miracles: “The Omnipotent God can do whatever He likes and the *ibdāʿi* command (i.e. to create something contrary to the existing way of creation) is not difficult for Him.”, yet in the recesses of his heart he may continue to have many intricate questions about these traditions and his yearning for investigation will always urge him to know how the she-camel of Ḥaẓrat Ṣāliḥ was born from a rock. How did Ḥaẓrat Dāwūd make armour from the iron without melting it? Is it true that the rod of Ḥaẓrat Mūsā used to turn into a dragon? What kind of dead people used to be revived by Ḥaẓrat ʿĪsā, while there are two types of dead people, those who are dead but appear to be alive and those who are alive, but appear to be dead? Are these and other such traditions real events or are they allegories which have *taʿwīl*? In connection with this subject we have now reached the point where we have to answer the imminent question: What were the two permanent sensory miracles of the Holy Prophet? The answer is that his two permanent sensory miracles were the Holy Qurʾān and the living and present Imām. They are found in every cycle as the Book of God and His light and in reality they cannot be separated from one another and their mutual link also is of a miraculous kind, both externally and internally. That is, when we try to establish a proof by a verse, a *Ḥadīṣ* or a rational argument that the Qurʾān in itself is a miracle, then together with this, the proof of the permanent manifestation of the Imām of the time and his inseparable link with the Qurʾān is also automatically in front of the eye of insight. Conversely if we start by establishing the ever-presence of the Imām, the presence of a Book, i.e. the Qurʾān will automatically be established for us externally and internally.

Now, seeking the power of explanation from the court of mercy of



God, Who has not left the scarcity of anything or any obstacle in knowledge nor any untiable knot in Islam, as the Holy Qur'ān says: "He has chosen you (from among other communities) and has not laid upon you any hardship in (injunctions of) religion." (22:78), we try to answer the question about the two permanent sensory miracles of the Prophet. The elaborate answer is that the Holy Qur'ān is unprecedented, not only in esoteric sciences, but also in the comprehensiveness of the beauties and wonders of the exoteric sciences as well. Thus, in verse (17:88) the Holy Qur'ān is accepted not only as the unprecedented Book of knowledge and wisdom, but also as the "miracle of Muḥammad (s.a.s.)", which is: "Say: (Even) if men and *jinn* get together to produce the like of the Qur'ān, they will not (be able to) produce the like of it, though some of them become helpers of others." Here arises a very important question that, though we definitely believe in the command of God and that whatever He deems to be impossible is impossible, can we know the reason for not being able to produce a book like the Qur'ān, despite the cooperation of men and *jinn* and why their united power of knowledge becomes an abortive attempt?

The only answer to this question is that the Wise Qur'ān is entirely wisdom. That is, the way the reality of the Qur'ān is embodied in words on the basis of the comprehensive principles of the meanings and its style, according to which, far-reaching examples are used in it, is a way not known to any of the men or *jinn*. The reason for this is that, although the Holy Qur'ān is in front of their external senses, none of them can analyse its meanings. For had it been possible for the particular intellect of man (or *jinn*) to analyse the meanings of its letters, words and verses and look into them as a workman does into a machine, then they would have come to know the principles upon which the Qur'ān is based and its knowledge would have been accessible to all and they would have been able to write such a book. For when a workman knows about the exterior and interior of something, he is able to produce a thing like it. From the above explanation it is established that men and

*jinn* are unable, not only to produce a book like the Qur'ān, but also to understand its wisdom. Then if the men and *jinn* together are unable to understand and produce the like of the Qur'ān, despite it being present in front of their senses, why should it not be accepted as a great sensory miracle?

We have to establish and show what are the proofs on the basis of which the Imām of the time can be accepted as the “Miracle of Muḥammad (s.a.s.)” and what the mutual link of the Holy Qur'ān and the present Imām is from the same above-mentioned verse. The answer is that the revelation of the Holy Qur'ān for the exoteric and esoteric guidance of man, and the incomprehensibility of the Qur'ānic realities by the human intellect, is a firm proof of the necessity of the ever-presence of a teacher in this world. A teacher whom God has sent down spiritually as His light and physically the Holy Prophet has appointed as his successor, so that there should not be any argument of people against God regarding the difficulties of the Qur'ān and the guidance concerning the present conditions.

Thus, it is a fact that the light of the Qur'ān in the attire of the human body is always present and living and is the guardian in this world and he is called the Imām of the time or the Perfect Man. Then if someone does not recognize him as the Divine light since, due to the expediency of wisdom, he has an external relation to an human body and its necessities, this will be analogous to someone who does not accept the Qur'ān to be the speech of God because it is made of material things, such as paper, ink, letters and words, and it never occurs to him that since it is an heavenly Book, it is hence possible for it to be a rare treasure of Divine knowledge clothed in the veil of these material things. Thus in view of these arguments, the proclamation of God in the above-mentioned verse contains, not only the uniqueness of the Holy Qur'ān but also of the Imām of the time, because the Qur'ān and the Imām in reality are one light. Therefore in this Divine declaration it is also stated to all human beings and *jinn* that, if they are not sure of the True

Imām's being from God and therefore consider the office of Imāmat a general result of individual or collective effort, they should also unitedly choose a Perfect Man who, in his external and internal attributes is like the True Imām and the chain of the office of his Imāmat continues in his progeny till the Resurrection, just as the attributes of the True Imām are found in front of the human senses. It is obvious that for all human beings and *jinn*s it is and will remain impossible to establish such an example. Thus it is true to say that the physical permanent presence of the Imām of the time is another permanent sensory miracle of the Holy Prophet.

Over the four subsequent pages, an example of each of the kinds of sensory miracles is given in the form of an abstract, in order to facilitate the reader's understanding of the subject.

Permanent Intellectual Miracles: Prior to discussing these miracles, it is necessary to know that they too, include the characteristics of temporary intellectual miracles mentioned already. It should be known that the Holy Prophet's two permanent intellectual miracles also, are the Qur'ān and the Imām. Prior to this they have been established as two permanent sensory miracles. Now, here we have to explain how they can also be two permanent intellectual miracles. The proof of this is that the consummate wisdom which God had given to the Holy Prophet by the name of abundant good, still exists in the position of the wisdom of the Qur'ān and the Teacher of the Qur'ān. These two intellectual miracles are weighty and so full of the extensive guidance and wisdom of the infinite material and spiritual progress of all creatures, that men and *jinn*s with their collective intellectual strength are unable to bear them simultaneously. It is because of this that the Holy Prophet called them "*saqalayn* (two heavy things)", and addressing his community he said: "I am leaving two heavy things among you."

### Qur'anic Examples of Sensory Miracles

Serial No	Example	Kinds of Sensory Miracles	Brief Argument	Qur'anic Reference
1	Angels came to the house of Ḥazrat Ibrāhīm in a human body.	<i>Revelatory (Tanzihi)</i> Visual	Since they were angels, therefore they declined to eat.	51:23-27
2	Ḥazrat Maryam heard the voice of the embodied Holy Spirit.	Auditory	Externally, not in imagination.	19:17-26
3	The people of 'Ād smelt the smell of chastisement.	Olfactory	There was a violent wind in which there was a smell as well.	54:18-20
4	Disciples of Jesus ate heavenly food.	Gustatory	To say in the verse: "A table from the heaven" is sufficient proof of the things being heavenly.	5:111-115
5	Some wicked people hamstrung the she-camel of Ḥazrat Ṣāliḥ.	Tactual	Had it not been a solid heavenly thing then the question of hamstringing the she-camel would not have arisen.	91:13-14

Serial No	Example	Kinds of Sensory Miracles	Brief Argument	Qur'anic Reference
6	Disobedient fisherman were seen becoming apes.	<i>Allegorical (Tamthili)</i> Visual	It is not difficult for He Who gives to clay the form of Ādam, to give to human beings the form of apes.	2:62-64
7	Ḥazrat 'Īsā spoke to people at his birth.	Auditory	If the Holy Spirit can speak without a body, it is not strange to speak from the tongue of a baby.	19:28-30
8	Ḥazrat Ya'qūb felt the fragrance of Ḥazrat Yūsuf from an extraordinary distance.	Olfactory	Due to the control of everything by the spiritual power, it brings not only fragrance but also everything.	12:95
9	For Pharaoh and his people the drinking water turned into blood.	Gustatory	If water turns into blood through (the bodies of) animals, it is not difficult for God to turn it into blood without any means.	7:133
10	Qārūn was swallowed up by the earth.	Tactual	The effect of which started from the skin.	28:81

Serial No	Example	Kinds of Sensory Miracles	Brief Argument	Qur'anic Reference
11	Hazrat Sulaymān's kingdom was seen by the people.	<i>Subjugatory (Tashkīfī)</i> Visual	It is an universally accepted tradition that wind, birds and <i>jinnas</i> were obedient to him.	21:79
12	Hazrat Dā'ūd's melodiousness was heard by the people.	Auditory	In addition to human beings, even the mountains and birds used to delight in his voice.	
13	The Holy Prophet used to smell heavenly fragrance from the right side.	Olfactory	Yaman also means the right side. The Holy Prophet has said: I feel the breath of the Compassionate from the direction of Yaman.	2:57
14	Manna and quails used to reveal for the children of Israel for a certain time.	Gustatory	When it is universally accepted that everything comes from Paradise, it is not amazing if some kind of food is provided by the prayer of a Prophet.	2:57
15	The shadow of clouds used to be on the children of Israel.	Tactual	The effect of the clouds is first felt by the skin.	2:57

### Notes to examples of sensory miracles:

1. In some of these examples more than one characteristic may be found. For instance, in the items of the Table of Hazrat ʿĪsā there were the characteristics of visual, olfactory and tactual miracles, in addition to the gustatory characteristic. But since they were edible things they are therefore included in the gustatory miracle.
2. In the Holy Qurʾān countless miraculous events are mentioned, but for the sake of brevity we have mentioned only one event as an example for every kind.
3. By revelatory (*tanziʿīf*) are meant those things which appeared from behind the veil of the unseen. By allegorical (*tamthīf*) are meant those things which miraculously adopted an unusual state, and by subjugatory (*taskhīf*) are meant those things which have unusually become subservient to someone.

It has already been explained that the main purpose of showing miracles is that people may accept the performer of the miracle as the Prophet or *Wali* of God and believe in him. This means that the miracle in reality is like a practical witness for the proof of Prophethood or *wilāyat*. Thus, even from this aspect of miracle we can establish and show that these two permanent intellectual miracles of the Holy Prophet are two such witnesses of his Prophethood and they are always in this world both in a sensory and an intellectual existence, which in fulfilling the conditions of witness are greater than the entire existents. They can neither be refuted, nor effaced, as God says: “Those who disbelieve say: You are not a messenger (of Allāh): Say (O Muḥammad): Allāh is sufficient as a witness between me (my Prophethood) and you, and he who has knowledge of the book.” (13:43). That is, internally (spiritually) God and the light of Imāmat and externally (physically), the Qur’ān and the person of Imāmat are such sufficient witnesses that there is the complete knowledge of the secrets of the Holy Prophet’s Prophethood in their essence and no matter what kind of witness the people may ask about his Prophethood, they will always provide it without the slightest deficiency.

Now, if someone asks: On what ground can it be said and accepted that the light of Imāmat is the unique teacher of the science of the Qur’ān, the perfect confidante of the secrets of Prophethood and the absolute witness of the Prophethood of Ḥaẓrat Muḥammad (s.a.s.)? In answer, the first proof is that in His speech there is truth and justice to the utmost degree, as He says: “And perfect is the word of your Lord in truth and justice.” (6:116). Therefore, it is impossible that God may choose a person from among the people to be the witness of the Prophethood of Ḥaẓrat Muḥammad (s.a.s.) and give the title of sufficient witness to the one who cannot witness his Prophethood equally in the past, present and future, and cannot simultaneously be witness both in sensory and intellectual forms, who knows some of the secrets of Prophethood and not others, and who knows the *ta’wil* of a part of the Qur’ān and



remains unaware of the rest. This is not possible. Thus the fact is that, the one whom God has called sufficient witness and the bearer of the heavenly knowledge, knows and does everything regarding the witnessing of his Prophethood. Thus, such a witness is the light of Imāmat and nobody else.

Second Proof: The wisdom which is in the word “sufficient” is also in the word “*shahīd*” which in Arabic means “witness, present”. The reason for this is that someone can be a witness of a matter only if he has been present and seen it. Thus such a person is the light of Imāmat, who has seen everything in the position of the Divine light.

Third Proof: As we have shown in the first proof, Qur’ānic words are full of truth and justice, therefore reflect upon the following Qur’ānic example with truth and justice: The example is “He who is knowing of the Qur’ān” and “He with whom is the knowledge of the Book”. There is a world of difference between the two phrases. The purport of the former is a person who sees the Qur’ān and has its knowledge, whereas the meaning of the latter is a person with whom is the very knowledge of the Book itself.

In addition, this phrase also means that here the usage of the word “*al-kitāb* (the Book)” instead of the Qur’ān is proof of the fact that this means the Universal Book, namely, *ummu’l-kitāb* or the Mother of the Book. Because all books have a collective book, called *ummu’l-kitāb*, which according to the Qur’ān, *Ḥadīs* and logical demonstration is Mawlānā <sup>‘</sup>Alī (a.s.), whose light is the Imām of the time, and in whose light is contained the knowledge of the first and last ones.

## Physical Recognition of the Perfect Man

According to the belief of some people, the physical bodies of the Prophets and *Awliyā'* and their accessories are not like of those of other people and they attribute certain unnatural characteristics to them. Since this subject is related to the preceding one, therefore disregarding the detail of supposedly physical characteristics, we will mention here only those realities which are extremely necessary for us to understand in connection with the physical recognition of the Prophets and true Imāms.

The physical recognition of the Prophet and the Imām in reality is such a basic and key issue of religion that, only if some fortunate person understands it through devotion, love and knowledge, can he walk on the true path with peace and safety, otherwise he suffers from ignorance which is the opposite of the recognition of the Prophet or Imām. This ignorance is such a talismanic spell that, not only has it prevented people from entering the treasure of realities from the very beginning of the cycle, but has also caused such a severe fear in their estimation and thinking that they have recklessly run away from its path and now it is impossible for them to turn their face towards it.

If you have carefully studied the description in the Qur'ān of those who rejected Prophethood, you can understand without difficulty that the unbelievers of different cycles unanimously objected to the fact that the Prophets were human beings like them and other than this they were nothing. By this they implied that the body of the Perfect Man should be extraordinary. We should now carefully uncover reasons why they continuously objected to the corporeality of the Perfect Man.

Do they have a scale or standard of recognition through which they are justified in saying that the physical characteristics of a true Prophet or a Perfect Man should be of such and such a kind, or is it their nature which compels them to discuss only the humanity of

the Perfect Man and its accessories, while they themselves remained confined to the corporeal domain? In the following explanation, you can find the reasons for this objection and the satisfactory answers to the questions related to this subject.

Without mentioning the luminous body, as far as man's physical body and his humanity are concerned, it is necessary to investigate the point that in the natural physical relations of man and his necessities, the Prophets, the *Awliyā'*, the pious ones and all the masses are generally alike and therefore, no human being's corporeality can be a proof or sign of his nobility or his meanness. This is because God, the Exalted, in the reality of His essence and attributes is one. His law (*sunnat*) and creation (*fiṭrat*) also are one. Thus, according to His single nature He has created the bodies of the Prophets, the *Awliyā'* and the masses in the same way through the mingling of the elements and the procreative processes. Further, He did not keep any difference in their natural needs and the results of their bodies. Furthermore, had there been many ways of testing man by this (same) creation, Divine law would have approved the one in which there would have been greater possibility of knowledge and good deeds for him. Thus, in fact man is created in the best order of creation, as the Qur'ān says: "Indeed We created man in the best order". (95:4). Thus if the physical creation of men has been in the best order, then first of all it should be materialised in the Perfect Man, so that the successful result in view of which human creation is considered to be the best creation, can first of all come about from the physical knowledge and good deeds of the Prophet and *Walī*.

Thus, it is obvious that in this world, the corporeality and humanity of the Prophet and the Imām are the most appropriate means for the trial and guidance of mankind. If they would have appeared in front of ordinary people in their luminous body, it would have been neither the means of trial, nor that of guidance. The means of trial cannot be one by which innumerable ranks of knowledge, deeds and recognition come to an end all of a sudden. As for guidance, it

is attainable as a result of trial. Thus if no trial remains, the question of its result does not arise. Further, guidance is necessary for man to reach the higher ranks of recognition. But if there are no different ranks of recognition, the question of guidance and advancement does not arise. Thus, it is evident that recognition is the result of guidance. Guidance involves trial and the real trial is only through the Perfect Man's corporeality and humanity.

Now, if someone asks how the elemental body of the Perfect Man can be the means of trial for the *ummah*, the answer is that God always likes to try man in worldly and religious matters and the means of worldly trials are of a worldly kind and those of the religious trials are of a religious kind. The beginning and end, and the universality and centrality of religion cannot be anyone other than the Prophets and their successors. Thus the greatest means of religious and spiritual trial of man is the Perfect Man's body and his humanity and that of his religious trial is the Perfect Man's *farmān*, which is in front of him (man) in the form of an event related to his word, deed and body.

Think about the historical fact that the Holy Prophet also used to have the same elemental body as others despite the fact that he was the most noble of all Prophets and *Awliyā'*. Had his blessed elemental body been of a miraculous kind, he would not have suffered from the hands of the enemies of Islam as he did in the battle of *Uḥud*, a brief description of which is as follows:

In the battle of *Uḥud* when one of the Holy Prophet's teeth broke and his blessed head was wounded and he lost a lot of blood, he fell down into a cave and the Muslims did not see him for some time. The Muslims started to have many kinds of thoughts about him to the extent that, due to the rumour mongering of the enemies and his absence, they thought that he had been martyred. Then except for a few brave companions, what happened to the rest externally and internally, has been described in verse (3:144), which was revealed at that time: "And Muḥammad (physically) is

only a Messenger; (other) Messengers have (already) passed away before him. Will you turn back on your heels if he dies or is slain? And he who turns back on his heels will do no harm to Allāh; and immediately Allāh will reward the grateful.” Here it is important to know that the Holy Prophet’s pure life, both in word and deed, was a complete guidance and the best example for the *ummah*, and no Muslim doubts it. Thus in order to present a complete practical guidance and the best example of life, it was necessary for the Prophets and Imāms to have the same elemental body as other human beings, so that they may be able to give them practical guidance appropriately and they may be able to have access to them due to this physical homogeneity. On the contrary, if an angel would have told them: “O people avoid doing bad deeds and accomplish good deeds”, it would have been incomplete guidance, because it would only have been verbal guidance, which lacked a possible form of action. Had this angel appeared in this world in human attire and guided people on behalf of God, passing through physical difficulties and pain, it would in reality have been a practical and complete guidance and thus much more useful to human beings. Thus, the Prophet and the Imām by their word and deed, present a complete guidance to the people by which the possible form of action is apparent to the people and this is possible only through their elemental body.

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A short and comprehensive Qur’ānic answer in verse (18:110) is sufficient for all possible questions about the corporeality and humanity of the Prophet and the true Imām, and what we have written now and are going to write about this subject is only an explanation of it. The verse is: “Say (O Muḥammad)! I am only a man like you. It is revealed to me that God is One; therefore whosoever desires to meet his Lord, let him do good deeds, and associate no one in the worship of the Lord.” (18:110). It is evident that the Holy Prophet was like other human beings with respect to his elemental body and its natural necessities, but was distinguished from them only with respect to the revelation which he used to receive from God. Thus, when it is established that the

Holy Prophet, the most noble of the Prophets and *Awliyā'*, is an human being, then necessarily his *Wasī* (Legatee), i.e. the true Imām, also has to be an human being. But just as the Holy Prophet is distinguished from the rest of the people with respect to the *tanzīl* of the revelation (*wahy*), the true Imām is distinguished from the rest with respect to the *ta'wīl* of the revelation.



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## The *Naw-rūz* Festival

*Naw-rūz* literally means the new day. It means the day of festival which is celebrated at the beginning of spring and the arrival of the new year, in which Aries faces the sun and from this day the new solar year of the Egyptians and the Iranians is counted. *Naw-rūz* is among the oldest festivals of the world, and according to reliable reports, some important historical events and religious victories also happened on this day. Thus, it is narrated that approximately 4200 years ago, it was on the occasion of the *Naw-rūz* festival that Ḥaẓrat Ibrāhīm broke the royal idols of Iraq and Ḥaẓrat Mūsā, in his time on the same day, gave a crushing defeat to the magicians of Pharaoh, which event we would like to authenticate in the light of the Qur’ān, in the following:

The competition between Ḥaẓrat Mūsā and the magicians of Pharaoh is mentioned in these Qur’ānic verses: “He (Pharaoh) said: Have you come to us O Mūsā, to drive us out of our land with your sorcery? Then surely we can produce sorcery the like thereof, so appoint a tryst between us and you, which we will not fail to keep, neither we nor you, in a place alike (to us both). Mūsā said: Your tryst is the day of the festival (*yawmu’z-zīnah*) and let the people assemble in the broad daylight of the forenoon.” (20:57-59).

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If we reflect on the all-inclusive meaning of Qur’ānic wisdom, we certainly realize that by “*yawmu’z-zīnah*” or “day of festival” is meant the *Naw-rūz* festival. For, everything is mentioned in one form or the other in the Qur’ān. The *Naw-rūz* festival has continued in Egypt too, from the ancient times. It is also more appropriate for the “day of adornment” to be in the beginning of spring from the literal point of view, and the context of the gathering of the people in the forenoon indicates that it was the *Naw-rūz* festival, because until the beginning of spring, it is cold in Egypt, therefore, it is said that the people should gather in the forenoon. The proof of this is also found in the fact that when

Ḥaẓrat Mūsā was returning from Madyan, during the journey due to the cold, it became necessary to kindle a fire for his wife Ṣafūrā as mentioned in the verse (20:9-10). As soon as Ḥaẓrat Mūsā reached Egypt, he started to convey the Divine message to the Pharoah and his people, and according to these verses, after some days they reached the stage that there should be a competition between miracle and magic. By this time the season had become moderate to some extent and the tryst on which the competition took place was the *Naw-rūz* festival.

The above-mentioned verse proves that from the very beginning, some religious good fortune has also secretly continued with the *Naw-rūz* festival. Ḥaẓrat Mūsā said to the Pharoah: “The day of adornment”, by this is meant that the day of festival, with respect to the religious victory, was the day of Ḥaẓrat Mūsā and his followers and with respect to worldly merry-making, was the day of the Pharoah and his progeny. Thus, being common to both, it is not attributed to any one of them. That is, it is not said: “Your day of adornment”. This shows that there are religious blessings in the *Naw-rūz* festival from the very beginning. Thus, if someone objects and says that it used to be celebrated by the Pharoah and his people, this objection has no significance, because it would amount to saying that since once there were 360 idols in the “Ka<sup>c</sup>bah”, therefore, God forbid, it was possessed by the idolaters. This is not possible in any way.

The importance of the *Naw-rūz* festival is found in the time of every Prophet in one way or the other, but its complete importance became evident in the time of the Final and Last Prophet, just as Prophethood reached completion with him. Thus, on this blessed day while returning from the Farewell Pilgrimage at Ghadīr Khumm, by God’s command he appointed Ḥaẓrat Mawlānā <sup>c</sup>Alī as his *Waṣī* (Legatee). According to reliable reports this auspicious day was 18 *Zu’l-ḥijjah* 10 A.H./21 March, 632 A.D. With reference to the place of Ghadīr, this festival is also known as *‘Īd-i Ghadīr* (Ghadīr festival) in Islamic history. The Holy Prophet



already knew that this was his last pilgrimage, therefore, he had named it *Hijjatu'l-wadā'* (Farewell Pilgrimage), and had announced that it was his last pilgrimage. It is because of this that approximately 120,000 people accompanied the Holy Prophet. The Holy Prophet was on the way to *ʿArafāt* when the *Sūrah* (94) was revealed, in which one of the great Divine commands to him was: (O Prophet! When you complete the rites of pilgrimage) Appoint (your *Wasī*), and return to your Lord with fervour.” (94:7-8). Thus, the importance of the *Naw-rūz* festival also became fully manifest when the rank of Mawlānā *ʿAli* became manifest.

The above-mentioned part of the description of *Naw-rūz* relates to its formal and external aspect. Now let us see with insight what the reality of this example of *Naw-rūz* is and what the spiritual *Naw-rūz* festival is for the true *mu'mins*? It is important to consider this question because every festival, religious or worldly, cannot prove to be the real and spiritual festival if it only provides more and more means of physical happiness. Therefore, it is necessary for it to be a spiritual festival simultaneously with it being a physical one, as it is reported in a famous *Hadīs*, that Allāh has founded the basis of His religion on the pattern of the physical world (*khalq*), so that this may be a guide towards His religion and His religion to His oneness.

The description of the religious spring and the real *Naw-rūz* festival is that, just as the sun is in the centre of the universe and does not move from its place, the eternal light of the Imām of the time is always in the same state and does not change at all. Further, just as the different parts of the planet earth due to its daily and annual movement pass through light and darkness and become close to or far from the sun and due to which the changes in day and night, and seasons of spring, summer, autumn and winter continue, and as in the Arctic, the Antarctic and in many other deserts of the planet earth the question of habitation, season of spring and the *Naw-rūz* festival does not arise at present, in the same way there is still time for the light of Imāmat to shine on

some human souls. Further, just as in certain regions of the planet earth, due to their being on the equator or close to it, plants do not become dormant, in the same way there are certain *mu'mins* in whose heart the heat of devotion and love for the Imām of the time always remain and the flowers of spiritual happiness always bloom. This example of the beneficence of the light of Imāmat is according to the physical and spiritual position of the select and the common.

The physical significance and beneficence of the Imām of the time in this connection are note-worthy, for instance, that the example of the light of Imāmat and the human souls, which is given by the sun and the planet earth, is true, but the sun does not have a choice, while the Imām has absolute choice. Therefore, we want to explain further that suppose a great and wondrous mirror is set up on the surface of the earth. This mirror shows the luminous reflection of the world-illuminating sun wherever it turns its face, and there it causes the happiness of *Naw-rūz* and the cheer of spring. This is the example of the Imām of the time, because with respect to his corporeality he is the *mazhar* of the Divine favours and blessings and the mirror of the eternal light. It is because of this that the spiritual season of the Ismaili worlds always remain temperate and extremely pleasant and there is always spring in them. Thus the real *Naw-rūz* festival is found in the individual spirituality of *mu'mins*. That is, every sincere *mu'min's* initial spiritual progress is his *Naw-rūz* festival, in the sense that when the *mu'min* truly obeys the light of Imāmat, the personal world of his heart, due to spiritual vegetation and prosperity, becomes like the garden of Paradise.

## What is outside Heaven?

Q. What is the shape of the outer surface of the universal body or circumambient sphere?

A. It is spherical. Q. What is its proof? A. The shape of the sun, the moon, our earth (which is a planet), other planets and fixed stars, etc. is spherical, and it is so because of the influence of the spherical shape of the circumambient sphere. Another proof is that among all shapes it is the spherical shape in which the utmost balance is found. Had there not been balance in its form and shape, there would have been imbalance in the foundation of the universe, due to which it would not have stayed firm and would have become extinct.

If it is asked: Q. What is outside the circumambient sphere? A. Beyond the supreme or circumambient sphere there is no body at all. There it is neither space nor void, rather it is the imaginary void. In reality, it is the boundary of spacelessness. That is, it is not a physical place, but is the boundary of the circle of soul, namely, the boundary of the Universal Soul upon which the entire universe depends.

Again if it is asked: Q. What is above the circle of the Universal Soul? A. The circle of the Universal Soul is surrounded by the circle of the Universal Intellect, because in the particular example the human soul is surrounded by its intellect. Q. What is higher than the Universal Intellect? Here all questions come to an end, because there cannot be anything higher than the Universal Intellect. Nor can someone say that God is higher than the Universal Intellect, because if we conceive that after the Universal Intellect or a degree still higher than it, is the place of God, it would mean that God has a limited place and He is within our knowledge, because we understood His limit, etc. Such concepts are not correct.

The universe is constituted such that the outer surface of the

universal body is surrounded from every side by the light of the Universal Soul, as if the entire universe and its greatest circumambient sphere is immersed in the ocean of the light of the Universal Soul, and then the ocean of the Universal Soul is surrounded by the ocean of the Universal Intellect, as is clear from this noble verse: “O our Lord! You comprehend everything (universe) in mercy and knowledge.” (40:7). Here by mercy is meant the Universal Soul and by knowledge, the Universal Intellect, because mercy is the attribute of the soul and knowledge that of the intellect. Thus the mercy and knowledge in which the universe is immersed, are the Universal Soul and the Universal Intellect. It is thus evident that among the ranks and degrees of the universe, the Universal Intellect (knowledge) is that highest place, higher than which there is nothing, nor is there anything outside it. It is thus imperative for every wise person, as far as possible, to acquire knowledge at any cost, particularly religious knowledge, so that God, the Exalted, (as a reward for acquiring knowledge) may give him that highest place which He has granted to the Universal Intellect.

*Wa's-salām!*

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## Spiritual Majlis (Assembly)

Human nature has both the characteristics of being influenced and influencing and thus all the attributes of bad manners or good manners enter one person from another person and the bridge of communication for this is made by the external senses alone. That is, the effects of the word and deed of the influencing ones are accepted by the influenced through the faculties of seeing, hearing, smelling, tasting and touching. Thus, it is extremely important for every wise, religious person to guard his sacred religious beliefs from hollow verbosity and flowery writing and speech. In order to achieve this objective, if there are spiritual *majālis* (pl. of *majlis*) of high standard which provide the best means of soul-nourishing pleasures of *‘ibādat*, special *zīkr*, recitation of *manqabat*, knowledge and recognition, then not only do they guarantee the security of the sacred beliefs of our adolescent and young generation from the harm of external influences, but also the complete possibility of guiding them on the straight path in order to reach the stages of certainty and enable every *‘arīf* to reach the final reposing destination of the place of oneness, namely, “*huwa’l-kull*” (in Arabic) or “*hamah ūst*” (in Persian).

A spiritual *majlis* is the only means through which every true Ismaili, after creating the beauties of faith within himself, becomes rapt and blessed with the luminous results of the true love of the living and present Imām and can discover the spiritual merit of his exalted and sacred religion, which is full of luminous wonders and spiritual miracles, by observing which, he can attain experiential knowledge and perfect certainty and then his heart will proclaim that his faith and religion are true. In a spiritual *majlis*, due to the harmony of thinking, unanimity of sincere devotees, abundance of *zīkr* and above all the blessings of invisible help, the speed of spiritual ascension and progress resembles a fast working machine, which due to the rapidity of its speed and abundant parts and instruments, can do a great quantity of work in a short time. Further, it is important to know that if it is a fact that every

difficult worldly work which an individual cannot do, can be done easily by a group, it is also true that in comparison to an individual and separate struggle of a *mu'min* for spiritual progress, the collective prayer, *'ibādat*, *zīkr* of *mu'mins* and all their other communal spiritual matters become very easy and have far-reaching consequences.

The place of worship and spiritual *majlis* can desirably and fully benefit the true *mu'min* whose heart is illumined with the light of faith, and who receives happiness and pleasure from *'ibādat*, sees his well-being in obedience to the Imām of the time, remembers *Mawlā* all the time in heart and thought, is a well-wisher of his spiritual brothers and sisters, yearns to hear the discourses of religious knowledge and is pious and a lover of light.

Another form of man's being influenced and influencing is that by Divine help and by means of knowledge and *'ibādat*, he is also capable of having a desirable influence on himself. Thus every *zākir* (one who remembers God) benefits not only from the ethical and spiritual influence of other *zākirs*, but also has the best chance of influencing himself by his own humble *'ibādat*, prayer and *zīkr*.

The human soul, in its original state, was made from the light of God and had all the attributes of seeing and knowing the unseen and of doing everything. But when it wore the earthly attire, then due to the worldly and physical impurities, it became rusty and the mirror of its heart, which was able to show the unseen, became covered with sensuality and lost the characteristics due to which it was like the Guarded Tablet. The problem becomes aggravated if this precious treasure, which is the compendium of the pleasures of knowledge and action of both worlds, is continuously neglected. Regarding the consequences of the purification of such a soul and its neglect, God says: "Verily he succeeded who purified it, and he failed who buried it." (91:9-10). Thus, the best way of purifying the soul is the spiritual *majlis* in which every true *mu'min* can clean the mirror of his soul and bring it back to the original state in

which it can show the unseen. Otherwise, it remains buried in the dust of misdeeds and the darkness of ignorance. This is a prelude to eternal failure. Thus, it is the first and foremost duty of a true *mu'min* not to keep interred this sacred trust of God, which is made from His universal light. On the contrary, he should spend a greater part of the daily time of his worldly life in nurturing, protecting and purifying this blessed trust of God.

*Wa's-salām!*



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## *Ta'wil of Sūratu'l-Kawṣar (108)*

In the name of Allāh, the Beneficent, the Merciful

“Verily We have given you the *Kawṣar*; so do *ṣalāt* to your Lord and make the camel *nahr*. Verily it is your enemy who is childless.”

*Al-Kawṣar*: *Kawṣar* means abundant good, a spring in Paradise, the man who has many children and grandchildren and the chief who does good deeds and favours in abundance. Here by *Kawṣar* is meant the one who has progeny in abundance, because the subject-matter shows clearly that the purpose in this *Sūrah* is to contrast the one with children to the one without children.

*As-ṣalāt*: It means the ritual prayer (*namāz*), prayer (*du'ā*), praise, *tasbiḥ* (to believe that God is free from all attributes), mercy, blessings, to meet, to follow and the elevation of intellect towards God. But here by “*ṣalli*” is meant to do the *da'wat* of the true religion, namely, to invite people to it, as Pīr Nāṣir-i Khusraw in the *Wajh-i Dīn* says: “*Ta'wil-i namāz da'wat ast (the ta'wil of namāz (ṣalāt) is da'wat)*”.

Camel: It is the example of the *Nāṭiq* in many respects, one of which is that, just as among animals the camel alone is capable of carrying an extremely heavy burden with amazing patience, endurance and toughness, similarly, among human beings it is the *Nāṭiq*, who is the Perfect Man, who with his determination, patience and perseverance, carries the heavy burden of the Divine command from this world to the next.

*Nahr*: It means to tear or slit the chest and heart of a camel before slaughtering it, in order to drain the blood. The *ta'wil* of this is the appointment of the *Asās* by the *Nāṭiq* on completion of the rank of *nāṭiqhood*.



When one of the enemies of the Holy Prophet due to his ignorance, enmity and disbelief taunted him: “Muḥammad does not have male issue and thus this claimant of Prophethood will have no *Waṣī* or successor”, God sent this *Sūrah* and rejecting this taunt of the infidel, consoled His Prophet in this way: “O Muḥammad! We have given you the *Kawṣar*, namely, the man with abundant offspring, who is yours in every respect and he is ʿAlī-i Murtaẓā. He will be your *Waṣī* and successor and the Imāms from his continued chain of progeny will be called your progeny and they will illumine your beloved religion exoterically and esoterically with the lamps of knowledge and wisdom till the Day of Resurrection. Thus do not worry about the taunts of enemies and continue the *daʿwat* of the true religion and appoint ʿAlī to the rank of *Asās* and be sure that it is not you, but your enemy who is without issue. That is, none of his children will survive.

*Wa's-salām!*

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## Way of Seeking Divine Help (*Isti'ānat*)

Man, with respect to his nature and self (*khawūdi*), is a weak creature and no one has any doubt in him being created as such, because the Wise Qur'ān says: “And man has been created weak.” (4:28). One main reason for this is that he has been created on the pattern to seek help from God, so that through good words and good deeds, he may remember God always, without which Divine help cannot be attained. Thus his natural weakness is proof of the fact that he is always in need of God's help. It is thus necessary for every *mu'min* to seek help from God every moment and he should never forget this humble feeling of indigence.

If someone asks here: What is the reason that in this world there are many people who neither worship God, nor seek His help, yet they are comparatively successful?, the answer is that this is physical success, which again is of two kinds: One is the so-called success whose benefits are confined to themselves or to their loved ones, and thus is a good respite given to them by God, as the Qur'ān says: “And avoid them with a graceful avoidance.” (73:10). The other is the success whose benefits reach the creatures of God and this is the worldly betterment in which there is the pleasure of God to some extent. This is the fruit of the prayer of the religious people of the world in which they seek the betterment of this world and the next. Further, those people who are successful in those works from which all benefit, seek a kind of worldly help from God, not with heart, tongue and understanding, but practically and unconsciously.

Regarding the importance of seeking help, wherever the help of God is mentioned in the Qur'ān, a detailed description of its meaning is also given, by studying which we come to the conclusion that, just as in the creation of man the first thing is his natural weakness and among his needs, the most needed and the foremost thing is the help of God, similarly among the Qur'ānic teachings, first comes the seeking of God's help and its principle.

From this a *mu'min* can be sure that seeking Divine help is necessary for every *mu'min*, because it is mentioned not only in the *Sūratu'l-Fātiḥah*, known as the *ummu'l-Kitāb* (Mother of the Book) and *sab<sup>c</sup>u'l-masānī* (Seven repeated ones), but is also recited abundantly as a prayer and *ibādat*.

In connection with the way of seeking help from God, the verse in which it is mentioned is the fourth verse of *Sūratu'l-Fātiḥah*. If we now count the verses and their words, dissections and letters preceding it, there are 3 verses, 9 words, 19 dissections and 40 letters. None of you would doubt the number of verses and words, therefore, here we elaborate only the number of their dissections and the numerical value of their letters:

٩	٨	٤	٦	٥	٣	٣	٢	١
لر	ا	لعلمين	ا	ب	سا	لله	لحمد	ا
٢٠	١٨	١٤	١١	١٠	٩	٨	٥	١
١٩	١٨	١٤	١٩	١٥	١٣	١٣	١٢	١١
بين	لد	ا	م	يو	ملك	حيم	لر	ا
٣٠	٣٨	٢٦	٢٥	٢٢	٢٢	٢١	٢٩	٢٢

The *ta'wil* of 3, 9, 19, and 40 respectively, is that there are 3 verses before the verse in which seeking help is mentioned. This indicates the wisdom that the *mu'min* should first turn his face towards that means of seeking help whose numerical sign is three, which is the sign of the power of obedience of a *mu'min*, divided into three parts, namely, intention, speech and action, because he can complete his religion and faith through these three powers. Thus, it is evident that the first condition of seeking the help of God by a *mu'min* is the rectitude of his intention, speech and action, which comes under the title of rudimentary obedience. Then the number 9 in these verses indicates that, in reality, the rectification of his intention, speech and action is possible only when he recognizes the means whose numerical sign is 9, and who is the *Asās*, namely, *Alī-yi Murtaẓā* (a.s.), who is the gate of the sciences and recognition of God and the Messenger. Thus the second condition

of seeking help is the recognition of the *Asās*. The 19 dissections of the nine words show that a *mu'min* can, in reality, benefit from the sciences and recognition of the *Asās* only when he recognizes the means whose numerical sign is 19. This means is the seven Imāms and their twelve *Hujjats* of the minor cycle and the Imām of the time is their *mazhar*. Thus the third condition of seeking help is the recognition of the Imām of the time and obedience to him. Then the sign of the 40 letters of the 19 dissections indicates that the *mu'min* fulfils the duty of the recognition of the Imām of the time and obedience to him only when he recognizes a means whose numerical sign is 40. 40 is the numerical sign of the *Nātiq*, namely, Ḥaḏrat Muḥammad (s.a.s.), who is recognized only through the Imām of the time. Thus it is evident that the fourth condition of seeking help is the recognition of the *Nātiq*, who is the city of knowledge and wisdom.

After the fulfilment of the above-mentioned conditions, the door of Divine help opens for *mu'mins* and when they say this *kalimah* in their prayer: “You alone we worship and from You alone we seek help”, there will be greater and greater truth in their saying so through knowledge and action (the rectitude of intention, speech and action). Because the *mu'mins* in this *kalimah* address Allāh and say: “(O Lord of Honour)! We worship only You (and nobody else) and seek help only from You (and not from anybody else). Thus this *kalimah* represents the knowledge and action, namely *ma'rifat* of true *mu'mins*, free from estimation, supposition and imitative *ibādat* and due to this merit, it represents seeking help by true *mu'mins* in the presence of God. Further, its context and order show that the higher spiritual help is a corollary of *ibādat* with recognition, which is a collective name of knowledge and action. The proof of this is that before mentioning the seeking of help from God *ibādat* is mentioned and before mentioning *ibādat*, knowledge, recognition and action are mentioned, as God says: “(We came to know through the interpreter of Islam that) special praise belongs to Allāh, Who is the Sustainer of (innumerable external and internal) worlds, Who is Beneficent (to

all in this world) and Merciful (to *mu'mins* in the hereafter), Who is the Master of the Day of Judgement". This is the way of seeking help (from God) which has been explained as much as is necessary, by His grace and favour.



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## Man's Travel in the Planets

The subsistence and permanence of human life depends on that chain of movements which continues constantly and incessantly in the internal and external senses of man and its total cessation results in his physical death. For instance, for the sake of experiment, if we stop the chain of movements of our words and deeds for a few moments and be silent, our silence and quietness cannot be absolute and real, because our respiration continues to work within us. Further, even if we are able to control our respiration for a few seconds, the movement of our heart is beyond our control, because it cannot be stopped without a sublime experience. Neither can we absolutely stop the train of thought and imagination of our heart and mind and undisciplined mental conversation without submitting them to the control of the luminous guidance and inspirational soul through the purification of soul. If we also submit ourselves to sleep in order to experience silence, even then we cannot keep silent and quiet, because some of our special senses, particularly the faculty of estimation (*wāhimah*) continues its own kind of train of word and deed in the world of dreams, greater than in the world of wakefulness.

It is established from this explanation that we cannot absolutely stop the chain of action (movement) of our internal and external senses, because the lamp of our life is lit by the means of our constant mental and physical movements. Just as a material lamp remains lit by means of the continuation of its wick and the constant flow of a certain quantity of oil to it and is extinguished if they cease, the lamp of our life also remains lit by the continuation of the wick of deeds and the oil of words, whether this continuation belongs to the internal senses or to the external senses. If this continuation ceases even for a second, then the lamp of our life is extinguished immediately. This means that in order to ameliorate the individual and collective life of mankind from moment to moment, the continuation of an endless chain of useful knowledge and good deeds related to religion and this world, is

extremely important and an indispensable natural requirement.

It is because of this that God, the Wise, has not revealed the secrets of the universe all of a sudden through the heavenly Books, the Prophets and the *Awliyā'*, but rather man is duty-bound to discover them gradually according to the requirements of time through these sacred means, so that through the continuity of human thought and action, the lamp of human life in its ascension and evolution of knowledge and art may be lit in such a way, that it is neither extinguished nor static, nor is it illumined all of a sudden in such a way that the eyes of the world are dazzled by it, rather its light should increase gradually. Thus, the best way of human life is that which is in complete accordance with Divine will.

If it is accepted that this endless chain of the present material evolution is exactly according to Divine law, how can we say that spiritual elevation is impossible, while it is a fact that numerous examples of spirituality have revealed in the form of scientific inventions and discoveries through which it has become easier to understand the word and deed of the universal spiritual power. For instance, if someone asks: How can we be sure that a complete record of our present life is written and recorded in spirituality?, the answer is that it continues to be written in the form of living film. To what is your attention drawn by this sentence in order to make spirituality understandable? It is an invention of science known by the name of television. You can now untie many knots for yourself through this key principle. For instance, the revered angels known as the “Honourable Scribes (*Kirāman Kātibīn*)”, about whom we had previously understood that they write our history like scribes, now we know that their work is to film it spiritually. Further, it is wise to say that all external and internal human states are filmed automatically through spiritual powers known as the Honourable Scribes. This meaning is implied in the very name itself that they do not write in the sense of drudgery or slavery, but with honour and knowledge as rulers.

We would now like to disclose a reality with the help of the wisdom of the Qur'ān and the spirit of Islam, through which it will be certain that science is hidden in religion and religion in science. That is, Divine law in its infinite generosity has endowed man with limitless powers and boundless bounties and in order to actualise and benefit from these, man on the whole, still has a much to do. Further, he has to think about why, despite being the noblest of creatures and inventor and creator of amazing instruments (radio, television, rocket, etc.), he himself is not able to do the work which they do! One day it will occur to him that the only reason for this is that he has never paid any special attention to himself and to the potential of his own reality.

At this point it would be realistic to say that the present body and mind of man are still immature and incomplete and that one day he has to attain the perfection of “another creation (*khalq-i ākhar*)”. “Another creation” is the name of the subtle body which is free from the effects of heat, cold, dryness and wetness, because it is the atomic body and not the elemental one, without attaining which, man cannot dispense with all these external material instruments and appliances. Regarding its creation, God Himself praises His perfect power, as He says: “So blessed be Allāh, the Best of Creators.” (23:14). This verse reveals that it is the subtle body which demonstrates the creative attributes and miracles of the perfect Divine power, and what other creators have invented or are going to invent, is nothing in comparison to it, because it is an endless treasure of spiritual wonders and marvels.

In this connection, we would like to explain some realities related to the bodies of those early human beings by the name of Ḥazrat Ādam (a.s.), Ḥazrat Ḥawwā' (a.s.) and others, who had descended to the planet earth. They were not three or five individuals only, they were the population of an entire world. When they passed through a great cycle there (Paradise), i.e. an extremely prosperous planet, they had to be transferred to the planet earth willingly or unwillingly, as mentioned in the Holy Qur'ān: “Go down all of you



from this” (2:38). Let us reflect on the gist of the verse “Go down all of you”, from which it can first be deduced that the entire population of the planet had come down to the earth. Secondly, they were not lifted and transferred to the planet earth from the planet of Paradise by another power, rather they came down to it by the atomic flight of their subtle body, for the Divine command is to go down, and not to be brought down. Further, if they did not have the capacity of the flight of atomic vibration, God would not have told them: “Go down all of you”, for according to verse (2:286), Allāh does not impose on any soul a duty beyond its ability. If this subtle body is translated into a scientific term of today, it can be translated as “atomic body”. Thus Ḥaẓrat Ādam, all his companions and others descended to the planet earth in their atomic bodies. However, as a result of the lack of rarefaction, as well as eating, drinking and working on the earth, the physical body was created in them and the atomic body began to retreat from them. Ḥaẓrat Ādam, Ḥaẓrat Ḥawwā’ and some other chosen companions were extremely grieved by this fatal blow and were anxious to do something to regain it. One day Ḥaẓrat Ādam received guidance to recite certain words with extreme humility and indigence. After some time, by the blessings of this special *‘ibādat*, they were facilitated to meet the subtle body again.

Subsequent to this event, the atomic body of every male and female of the new generation used to become complete by the end of the years of innocence and then remained separate as a result of the first dream of the prime of their youth. However, special and general ways for the purification of the soul, etc. were also prescribed in order to recall it time and again, by which the human beings of the first rank not only controlled their subtle or atomic body, but the natural living *hayūlā* (atomic matter) also continued to be cast in their physical moulds which were adequately clean and pure, and it came out several times in the form of a subtle body.

The reality of the miraculous escape of Ḥaẓrat Ibrāhīm from the

destructive effect of Nimrod's pyre is also the subtle body, in that when he was flung into it, in the very first jerk a wave of the lightning of fear ran from the centre of his heart to the surface of the body, which was an immediate and natural kind of purification of soul for him, in which the animal soul due to the fear of annihilation left its place for the subtle body and the subtle or atomic body, with the rapidity of its own, took its place instantly. Now since Ḥaẓrat Ibrāhīm was immersed in the atomic body, he was not only saved from the effect of this terrifying fire, but his heart and mind were also illumined more and more due to its luminosity, to the extent that the controlling power of his imagination showed him that terrifying fire in the form of a wonderful, lush and pleasant garden full of colour and fragrance.

The case of Ḥaẓrat ʿĪsā's crucifixion is the same, in which the subtle body helped him by the command of God. The only difference was that before it received any harm from the crucifixion, God had lifted his perfect soul to the fourth of the seven heavens, from which our planet earth and other six planets receive benefit. In that case the subtle body took the place of the elemental body in the twinkling of an eye and the unbelievers crucified only his elemental body, while the subtle body was ridiculing them, because they, by this barbaric act, were able to harm neither him, nor the subtle body.

Ḥaẓrat Yūsuf who was living in Egypt, sent his subtle body (luminous shirt) to his father, Ḥaẓrat Yaʿqūb, who was in Canaan. In short, the great secret of all the miracles of the Prophets and the *ʿAwwliyā'* is hidden in the subjugation of the subtle or atomic body, and among them there has not been a single one who was not satisfactorily helped by the atomic body according to the expediency of time and his need.

As for the Holy Prophet and some of those who were dear to him, they were the riders of this mount of lightning speed and horsemen of this race-course of spirituality. Thus, the name of the mount of

the miracle of *mi<sup>c</sup>rāj* (ascension) of the Prophet is “*Burāq*”, which is derived from *barq*, which means lightning. Lightning and atom are two names of the same substance. Thus it is evident that the mount of *mi<sup>c</sup>rāj* of the Prophet was the atomic body, whether it had adapted the shape of a particular animal, or that of the carpet of *rafrāf* (green cloth), because it is the miracle of variegated colours. He did not use this universal miraculous power against his adversaries as he had to establish the best example for the entire world and the world of Islam through his pure *sunnah*.

The above explanation has a specific link with the following questions that, in his endless past, had this noblest of creatures called man, ever travelled on these countless planets as well? Or, will he be able to travel on them in the endless future? If the answer is positive, what is its proof? The answer to these questions is “yes”. Man, on the whole, has travelled on these innumerable planets and even now is on most of them, except the sun which is neither a planet, nor are we discussing what it is. The affirmation of this cosmic travelling of man also lies in the gist of this explanation that, with respect to man’s internal and external senses, there are two forms of the universe: one is of pain and the other is of ease. However, in this connection two important points are worth mentioning: one is “comfort-like pain” and the other is “pain-like comfort”, but in both cases their likeness has no reality. Thus the “comfort-like pain” is in reality pain and similarly the “pain-like comfort” is in reality comfort. For instance, a criminal is apparently in comfort, but due to his misdeeds, his conscience always censures him severely, and if this feeling were to also gradually disappear, his soul would suffer the chastisement of the Divine law. Thus he is imprisoned and captive in a “comfort-like pain”. Conversely, there is a pious man who apparently is suffering from pain, but due to his good deeds his conscience always praises him. He is grateful and his soul is going to enter the eternal mercy of God. Such a person is in a “pain-like comfort”. Thus it is evident that, in reality, the logical division of pain and comfort is made with respect to man’s internal and external senses.

Now it is possible to disclose the reality that Paradise is spread across the exterior and interior of the universe. That is, it is both in a spiritual form as well as a material form, in this life as well as after death, and in it there are ranks (*darajāt*) as well as equity (*musāwāt*). Note the proofs of each of these points. The Holy Qur'ān says that Paradise is as vast as the universe (57:21). And in another verse it alludes that the vastness of Paradise is the very vastness of the universe (3:133). Thus the materiality of Paradise is established by the proof of distance and quantity. Additionally, if the vastness of Paradise is the vastness of the universe, then the vastness of the universe is the vastness of Paradise. In this case the same one thing has two names, which is correct in that the universe has two forms. Thus the comfort of the universe which is according to Divine will, is the comfort of Paradise, which is necessary both in physical and spiritual forms. As for the physical ranks of this universe, its innumerable planets with respect to elevation and evolution are in innumerable ranks and the same is the position of the spiritual ranks. As for equity, it is in the sense that under the influence of the knowledge of oneness the concept of the difference and distinction of the people of Paradise will come to an end. For instance, if it is accepted that the existents move on a great circle, on which spiritual and physical ranks are also fixed, in this case he who has the knowledge of half the circle and does not have the knowledge of the other half, will sometimes consider himself inferior with respect to those who are ahead of him and sometimes will consider himself superior with respect to those who are behind him, but he who has the knowledge of the complete circle will be free from the feeling of inferiority and superiority and will be convinced that there is equal wisdom in everything. In addition, in the final rank, the people of Paradise will be in one place practically.

From the above elaboration, it is evident that, if through the way of knowledge, the wisdom is understood that the universe itself is Paradise and that man is within the universe, then he is within

Paradise. This is because Hell (pain) is temporary and Paradise (comfort) is real. That is, if the temporary pain is removed through practical and spiritual logic, then for such a wise person there is only Paradise everywhere, as the division of pain and comfort depends on the logic of each individual's perception and feeling. If it is not possible for every individual to attain this place of feeling and perception, he should at least think that he, like Ḥazrat Ādam and his companions, has come out of Paradise for a fixed time, and that he has to attain it again. The proof of the temporariness of Hell is that it is a practical purgatory, which implies that people of the world should not do bad deeds, otherwise they will have the same consequences and will be deprived of Paradise. But on the other hand, Paradise says that man should do good deeds and enter it. Thus it is evident that Hell is a reformatory prison of Divine law, just as a just government has a prison, the purpose of which is none other than to put an end to or reduce bad deeds. Then it is not surprising that in such a reformatory government, bad deeds may come to an end and then obviously the prison of such a highly developed government will also come to an end.

In this connection an example is presented here. Suppose that there is a person with a luxurious life who has committed some mortal sins, and his heart is always overcast with the fear of imprisonment and captivity, then you should know that he, despite being far away from prison, in reality, is in prison. On the other hand, there is a righteous man who is kept in prison by some accident, but since he is a friend of God, he has neither grief for the past, nor fear of the future. The Qur'ān praises the friends of God in this way. This explanation results in the division of pain and comfort according to the logic of the perception and feeling of each individual. Thus man is always in Paradise if he considers temporary pain as non-existent. In that case, since one great bounty among the innumerable bounties of Paradise is indeed travelling, therefore, it can be said that man has already travelled in the planets and will continue to do so.

If it is asked: On the basis of what proof can it be said that man is so ancient that, on the whole, he has travelled in this grand and vast universe?, the answer is given in verse (95:4-5): “Indeed We created man in the best order, then We reversed him to the lowest of the low.” By creating in the best order is meant that man reaches the highest elevation. Thus from this Qur’ānic wisdom it is clear that man has come to this planet after (reaching) the perfection of elevation and evolution (See: “Balance of Realities”, p.44). If you study the Qur’an with wisdom you will come to find such implications everywhere that the Divine law has countlessly passed over the universe and its inhabitants. No work is ever new for God and His command never awaits a new occasion. This law or habit of God is always like this, both in pre-eternity (*azal*) and post-eternity (*abad*). These are the precise meanings of the fact that God says: “Be (*kun*)” not for the creation of a thing (at its beginning), rather at its ultimate perfection.

*Wa’s-salām!*

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## **Are Heavens and Earths Seven and Seven, Fourteen?**

Thinking people are not unaware of the ancient beliefs and views which are generally found regarding the existence and situation of the seven heavens and the seven earths, therefore, to go into their details will be an unnecessary prolixity. What I would like to say about this subject is that the darkness of ignorance and inexperience which enveloped the thought and action of ancient and backward man, has now almost vanished due to the illumination of the practical sciences of spiritual and material elevation and evolution. Today's man, due to his great success in making amazing inventions and discoveries, is not harassed by any permanent despondency. He progressively controls many of those practical powers, the concept of adopting and using which used to be considered a disbelief in, and association with God, merely on the basis of his incapacity to do them. He was totally unaware of his progressive and world-conquering capacities, which were granted to him by God.

Thus, in view of these changed conditions is it not possible for us to think and express views in a reformative way? Of course, it is possible. Not only is it possible, but we are also commanded and duty-bound to do this important work with great responsibility. If this is the case, let us in the light of the spiritual and material knowledge of the atomic age, investigate the subject under discussion. Because after granting him the great bounty of intellect and wisdom, the most important duty devolved upon man with emphasis, is to think about the realities of the universe and conditions of the world and to deduce correct results and thereby to ascertain or correct beliefs and views.

One of the ancient views which has been affected as a result of the great revolution of technological discoveries and the work of spiritual forces in their background, is about the existence and situation of the seven heavens and the seven earths. What we are about to discuss regarding this, will be in the light of the Holy

Qur'an. Thus in verse (65:12) God says: "Allāh is He Who created seven heavens (which were seven earths before) and (the present seven) earths like them also (will create seven heavens after the perfect evolution). The command continues to descend among them so that you may know that Allāh has power over everything (action), and Allāh has encompassed everything with knowledge."

This verse is like an endless treasure of the gems of knowledge and wisdom, in which the oneness of God is mentioned first, then the creation of the seven heavens, then using the example of the creation of seven heavens, it is indicated that the seven earths are also like them in every respect, in the endless circulation of the circle of circles. That is, according to the universal principle of alternate ascent and descent or perfection and decadence of the parts of the universe, not only is the reality of heaven and earth the same, but also of all the other planets and existents. The purpose of mentioning the creation of the heaven and earth and their likeness after mentioning oneness is so that the knowledge of oneness should be sought from the realities of the universe in which the knowledge of oneness is hidden. We can thus satisfactorily study the realities of the universe through the knowledge of the planet earth and the recognition of our own self, because the former is the example of the world of creation, the latter is that of the world of command. Then in the mention of the command, the contextual link means that, as in the first phase of the knowledge of oneness it is essential to understand the creative state of the "world of creation", in its second phase, it is necessary to understand the *ibda'i* (instantaneous) state of the "world of command". The world of creation can be defined on the basis of the principle of "contraposition" of the experienced realities. This means that the world of command and the world of creation are contrary to one another. Thus the world of command can be contrasted completely with the world of creation: the world of creation is the dense body of the universe, the world of command is its subtle body; in the world of creation is found the dense soul, in the world of command, the subtle soul; in the world of creation the creatures



come into being by causes and after a specific time; in the world of command, the commanded things (*ma'mūrāt*) come into being without cause and duration of time; the world of creation is physical, the world of command is spiritual. However, it should be borne in mind that by the spiritual world is meant the world in which both body and soul exist, but where the spiritual power is at its climax, just as the physical world does not mean that there is only body and nothing else in it, rather it means that there is soul in it to some extent, but it does not prevail over the body.

Further, the examples of the subtle world or the world of command and its creatures can be taken from things such as luminous, celestial, atomic and lightning bodies or particles and the wonderful functions of their powers, etc. These things despite being bodies appear to be closer to the soul due to their subtle characteristics. In such a case it is obvious that the most noble life, i.e. human life cannot be confined to the worn-out shirt (or body) of the four elements. It is thus clear that these things come to this world as the elements of the world of command. Now creatures of such elements have also been created, or are going to descend from heaven, because the elements are the prelude to the creatures of their own kind.

This kind of creatures can be recognized by their old or new names, such as, angels, spiritual entities, people of Paradise, people of heaven, men of developed planets, atomic creatures, atomic men, riders of Flying Saucers, etc. In addition, in almost every religion there is a term which is related to the descent or appearance of a heavenly or invisible entity in the spiritual cycle, whose ultimate purpose is also the same, that people may be convinced of the coming of the spiritual cycle. If someone were to ask here: if such creatures were to actually descend from heaven or appear from the invisible veil, what would happen to the people of the world and what would they think about them?, my answer is that the effects of this great event depend on personal belief, ideology, knowledge and above all the experience of the person

concerned. Knowledge and experience are necessary for every difficult work, but here they are extremely important, because a large group of spiritual creatures is such that they appear to the people according to their belief, ideology, knowledge and experience and accordingly affect them. For instance, if someone's knowledge is confined only to devils and *jinns*, etc., they will affect him in this guise. For such a person it is necessary to know that, as in this world there are thorns of evil and mischief known by the name of "Iblis", etc., it is also possible for there to be flowers of good and well-being, known by the name of angels. He should also understand that if man uses his insight, he can protect himself from the thorns of evil and refresh his soul with the flowers of goodness. Further, it is not the purpose of these thorns to prick the hands and feet of man without any reason, in fact, they are there to protect the rose-bush, its branches, buds and flowers, so that the animals, etc., may not destroy them unnecessarily. The third point is that the flowers and thorns both grow on the same bush, and so it is the same bush on which there are pleasant, fragrant and colourful flowers as well as painful pricking thorns. This means that the cause of good and evil is the same.

If the blessings and effects of the world of command continue to descend between the heaven and the earth, then it is necessary to explain further their spatial existence. In the Holy Qur'ān there are many scales of the realities of the universe, one of which is the "numerical scale", by which it is possible to know the numbers of the major parts of the universe, i.e. the ranks of planets, etc. Thus the Qur'ān says: "Eight pairs" (6:144). This part of the verse is apparently in connection with the mention of the eight pairs of lawful animals, but its meaning does not cease here, for it is applicable to the universe as well. That is, there are the eight pairs of the ranks of the world: Throne, Dais (*kursi*), seven heavens and seven earths, all together sixteen, which make eight pairs. The Qur'ān also says: "And certainly We have given you the seven repeated (verses) and the Great Qur'ān." (15:87). This verse, in addition to other meanings, also shows that there are sixteen ranks

of this world, which are: The Pen and Tablet (Throne and Dais) which are the Great Qur'ān and the seven heavens and the seven earths, which are the repeated verses. It is also known almost to all that there are seven Hells and eight Paradise and *Riḏwān* (Warden of Paradise), which are sixteen ranks, making eight pairs in the sense that the sun is the lowest place of the universe, namely, the central Hell, and together with it, the adjacent six spheres or regions (of space) are the seven earths of the universe as well as the seven Hells, and the outer seven regions are the seven heavens of the universe and the seven Paradises as well, and the rank above them is the Dais and the eight Paradise as well, and the rank above that is the Supreme Throne as well as *Riḏwān*. Thus it is evident that not only the spatial existence of the heaven and the earth, but also the external places of the Throne, Dais, Paradise and Hell are established in front of the eye with insight.

Here it is possible for a question to arise: On what grounds can the above-mentioned ranks of the space of the universe, planets and fixed stars be determined? The answer to this question is that the universe, in its totality, is an extremely enormous spherical body, in the centre of which is the sun which is as Hell and also the fiery workshop of the products of the universe. On the circumferential surface of the universe are the centres of the work of the Universal Intellect (Throne) and the Universal Soul (Dais). Thus from the sun to the circumferential surface the density of natural action decreases and the subtlety of intellectual and spiritual action increases more and more. Thus, on this ground, the fourteen physical and two spiritual, altogether sixteen spheres or regions of the universe are accepted, the boundaries of which are hypothetical, just as the earth is divided into the hypothetical lines of latitude and longitude. The sun and the six regions of the space around it are therefore the seven cosmic earths and the seven regions around them are the seven cosmic heavens and around them is the light of the Universal Soul in an encased form, known by the name of Dais, and around that is the light of the Universal Intellect in an encased form, which is called the Throne. Thus you

should know that the ranks of the external existence of the cosmic earths, the cosmic heavens, the universal Dais and the Supreme Throne are determined on this ground.

There are therefore sixteen ranks or regions of fixed stars and planets with respect to creation, construction, ascent and descent and in every rank there can be numerous fixed stars and planets. Starting with the centre of the universe (the sun), those seven planets which pass through different stages with respect to their creation and material and spiritual prosperity and the progress of their inhabitants, are seven planetary earths and beyond them all those stars of the seven ranks from which the spiritual and material blessings descend on these earths, are seven astral heavens. Around them the stars of one rank which belong to the pearl of the Universal Soul, are the astral Dais, and their unity is in the Universal Dais. Beyond them those most noble stars which belong to the Pearl of Intellect, are the astral Throne, and their unity is in the Supreme Throne.

Now, read about the world of command and its ranks! It has already been said that the world of creation is the dense body of the universe and the world of command, its subtle body, and hence the world of command, namely, the subtle body of the universe also, has exactly the same ranks as the world of creation. But the greatest difference between them is that all the ranks of the world of command are alive, because the world of command is alive and is like the soul of the world of creation. Just as the human soul is in the body and the body in one respect is in the grip of the soul, in the same way the world of command and the world of creation are within one another. In any case, first the world of command on the whole is in sixteen ranks and then all its stars are in sixteen ranks. This means that the subtle world is the living picture of the universe, in which there are all the things of the external world. In both the worlds therefore, there are two kinds of heavens and earths and other things. However, regarding their ranks, it must be remembered that, in one respect all of them are one in the supreme

Throne i.e. the Universal Intellect, because it is the place of oneness of the existents and creatures. Since the purpose, end, luminous form, ultimate characteristic and value of everything are in the Supreme Throne, it as such, does not await the product of the universe.

Finally, there is man, who with respect to his external and internal existence, is called the world of compilation (*ta'lif*), i.e. the mixture or compendium of the subtle and dense. That is, man, in fact, is the name of these two different personalities: the dense existence and the subtle existence. The dense existence you may call body and the subtle one, soul. Thus the world of man, namely, the microcosm or the world of compilation, also has sixteen ranks, the order of which is with respect to knowledge and recognition. The ranks are like the Throne, Dais, the seven heavens and seven earths of the world of humanity, as God says: "The Exalter of the ranks, the Lord of the Throne". (40:15). It is obvious that the chain of the above-mentioned ranks is upto the Throne. That is, the last rank of this chain is the Throne. In order to ascertain this reality, see another Qur'anic testimony: "We exalt to ranks (in knowledge) whom We please; and over every possessor of knowledge is a possessor of knowledge." (12:76). This blessed verse has sixteen dissections:

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٨	٤	٦	٥	٢	٣	٢	١
ن	ر	ف	ن	د	ر	ج	ن
ش	ا	ع	م	ن	ش	ا	ع
١٦	١٥	١٤	١٣	١٢	١١	١٠	٩
و	ف	ق	ك	ل	ذ	ي	ع
ل	م	ع	ل	ي	ع	ل	م
ع	ل	ي	ع	ل	م	ع	ل

Thus it is obvious that the world of humanity consists of sixteen external ranks and sixteen internal ranks, in each of which there is the same human survival in different names, such as angel, spiritual entity, Prophet, *Wali* (friend of God), etc. Thus men, according to the above-mentioned ranks, are in sixteen ranks

externally and internally. Now in each of the world of command, the world of creation and the world of compilation there are sixteen ranks, the sum of which is forty-eight, by which is indicated the collective perfection of these three worlds, the proof of which can be found in these  $\text{ح}$  dissected letters of the Holy Qur'an: *Hā-mīm*:  $Hā + mīm$  (8+40), totalling forty-eight, which is equal to the collective ranks of the three above-mentioned worlds. Now let us reduce forty-eight into numbers of unitary ranks, which are:  $8+40$  (i.e.  $8+4$ ) =12. 12 is reduced into  $2+1=3$ . Here the total three is an indication that the three units of these forty-eight ranks are the three above-mentioned worlds. And the number twelve which was attained from the total of eight and four in the first stage of this rule, is proof of the fact that the united position of the three above-mentioned worlds is into twelve zodiac signs, twelve regions (*jazā'ir*) and twelve *Hujjats*. Also note carefully that the joined form of the letters *hā'* and *mīm* ( ) and its above-mentioned numbers: 48 (i.e.  $40+8$ ) by reducing into  $4+8=12$ , which further reducing into  $1+2=3$ , indicate that the blending of soul (*rūh*) (*hā'*) and body (*jism*) (*mīm*) is found in forty-eight ranks, twelve zodiac signs and three worlds. Another important indication of these letters is that "h-m" has contained in it the meaning of "*hāyy-qayyūm*", the Everliving, the Everlasting, in the position of the first letter and the last letter, which is not much different from the above-mentioned indication of soul and body. That is the recognition of the Everliving (*hāyy*) depends on the human soul and that of the Everlasting (*qayyūm*) on the human body.

From another aspect, the division of the above-mentioned three worlds is made into eighteen thousand and on the basis of this division there are eighteen thousand secondary worlds of the universe and the existents. The sixteen ranks of the existents have already been mentioned, but there are two other groups, which are not mentioned among the ranks, because they do not belong to the ranks, rather to equality (*musāwāt*). Thus the sixteen ranks and two groups of the equality of the existents together become eighteen.

Now multiply eighteen by a thousand (which is the principle of the perfection of creation, i.e. the numerical formula of the Universal Intellect), and the product will be eighteen thousand. It is thus established that in the oneness of three worlds there are eighteen thousand secondary worlds.

The views of the two groups of human beings represent two thousand worlds of equality. That is, the doctrine of one is “*huwa’l-kull*”, the Persian translation of which is “*hamah ūst*”, which means that God is everything. Thus, they believe that the manifestation of His essence and attributes is hidden in the veil of everything, as is evident from the Holy Qur’ān: “Therefore, wherever you turn, there is the face of Allāh.” (2:115). That is, the knowledge and the power of the Necessary Being manifest from the possible being, therefore, from everything such as, time, space, creature and existent, God’s face (manifestation of beauty and majesty) will appear. They say when God is the light of the heavens and the earth and the universe is immersed in this immense light, then in reality the question of difference and distinction, rank and status among the existents cannot arise, except in a metaphorical and superficial sense. Further, they say that (another name) for the light of God, in which the universe and creatures are immersed, is guidance. Thus if the intellectual, spiritual and material guidance of God continues and penetrates the existents, then it is a fact and through it we can understand that the universe and existents move on the path of evolution in the light of God. This path goes around the circle of possibility and the name of this rotation is the ascent and descent or evolution, because this light of God which has all the meanings of guidance, is not devoid of true justice. Thus when we can understand that every particle of the universe and existents is illumined by the light of Divine justice and guidance, why should we not admit that this light of oneness has strung the essences of things into one unity despite their being in their respective places? Therefore, we say that in comparison to the ranks of the existents, their honorific (*sharafi*) equality is closer to God’s oneness and this point of view has all

those beauties which should be in connection with the rights of God and the rights of (His) servants, etc.

The implication of the doctrine of the sages of the other group of equality is that the reality of the beginning and end of the universe and the existents is the same, and is the absolute being who is always self-existent and self-subsistent. Hence the concept of His non-existence in a particular time is absurd, because the concept of “pure non-existence” is not valid, there being no logical or rational proof of such a non-existence. Contrary to this, we can find proof of the fact that “non-existence” of a thing means that its different parts exist scattered in their wholes or universals. But these parts cannot be absent from the world absolutely, nor can this particular example be a proof of the non-existence of the universe, because one thing can be the example of the other, when both are alike in a true sense. For instance, if a thing comes into being in this world after thousands of years, and then disappears, we cannot take it as an example of the birth and extinction of the universe. The reason for this is that if this happened to that thing, then it is according to the particular law of “obstruction to one thing by another thing”. Similarly, if it disappears after a certain time, then the reason for this is also the same particular law that other things put pressure on it and it wore out and became extinct. How can this example be true of the universe? If we suppose that the universe did not exist for billions of years and then it came or was brought into existence, and then after a certain time it will become extinct, then the following questions arise:

What was the power or obstacle against the creation of the universe, which caused so much delay in its creation? With what measure were duration and years counted, while the sun, heaven and other things through which time is determined were not there? Further, if the universe is going to be extinct, what is that great power which will cause its extinction?

The second group of sages view everything materialistically and



say that the absolute existence (universe) is like an automatic machine which runs on its intrinsic movement, which has neither an obstacle, nor is there any machine like this cosmic machine.

In any case, our purpose here was only to establish how there can be eighteen thousand worlds of the universe, which have been discussed in detail. We now have to explain the remaining part of the blessed verse in which the creation of the heavens and earths and their resemblance is mentioned. That is, as already mentioned the knowledge of the oneness of the world of creation and the world of command is hidden in the realities. After this knowledge Divine power is mentioned, which implies that power can also be truly understood when the knowledge of oneness is attained. An example of the knowledge of oneness is that in the light of the Qur'ān and the realities of the universe, we have to see: Does God Himself accomplish all work of the universe, small or big, or is He the absolute King and only commands? If the answer is that He only commands, then we have to investigate the (nature of) the command (*amr*). The gist of this investigation is that His command is not like the order (*hukm*) of a king. He is above such an order, in the sense that His command, (“Be (*kun*)”) (for related verses and explanation of the command “Be” see “Balance of Realities”, pp. 54-55) is not applicable to anything of the world of creation until its creation becomes perfect through its natural capacities. When a thing becomes perfect through this process, and a spiritual living picture is also prepared, only then is the Divine command finally applicable to it. That again is not in the sense of teaching and making one understand, but that He (only) says “Be”. This is not in word and voice, but He only wills, and His will (*irādah*) is not like the human will which is a result of external or mental events and accidents, rather the “Divine will” in connection with creation, perfection and the spiritual form of a thing means that it comes into being exactly according to the “law of nature (*qānūn-i fiṭrat*)”. Thus it is the law of nature which is the will and command of God, which is found in the universe and the existents.

In the light of the above-mentioned realities, we can now say that power (*qudrat*) is another name of nature (*fiṭrat*), which is found in everything according to its quiddity (*māhiyyat*). Thus the meaning of Allāh's being powerful over everything is that everything functions according to its nature, but since the action of everything comes into being under the influence of all other existents, sometimes attributing it to the law of nature, it is said that God did it and sometimes it is attributed to the last agent, both of which are correct. Now if the Holy Qur'ān says: "Allāh is powerful over everything", or "Allāh does what He wills", what should we understand by this? Is it only a possibility or is it a fact? The answer is given in the above explanation in detail. It is because of this that the Qur'ān says: "Allāh is He Who created seven heavens (which were seven earths before) and (the present seven) earths like them also (will create seven heavens after their perfect evolution). The command continues to descend among them so that you may know that Allāh has power over everything (action) and Allāh has encompassed everything with knowledge." (65:12), so that we, through the example of the world of creation and the example of the world of command (i.e. the planet earth and our own self) are able to think about those two worlds and understand how He is powerful to do everything and how He has encompassed everything with knowledge.

Knowledge for a united humanity

## **Excellence of Knowledge and Action**

1. Knowledge and action are the manifest sun and the world of soul,  
Knowledge and action are the architect of the world and the hidden treasure.
2. It has been ascertain by thinking and reflection  
Knowledge and action are the capital of the nations of the world.
3. They are the ladder of ascension of every individual, indeed  
Knowledge and action are the prestige of the universe.
4. They are the virtue of mankind, they are the Divine grace  
Knowledge and action are the moving spirit to achieve honour.
5. A stone has no value and never will it be sold, only  
Knowledge and action are thus the precious gem mined from the depths.
6. The supreme Paradise, the spiritual rose garden and the face of the Beloved are  
Knowledge and action manifesting in the world of the heart.
7. The most noble and exalted of creatures is the man from whom,  
Knowledge and action always do manifest.
8. That which is always the source of immense pride and happiness is,  
Knowledge and action, which are the fruit of heart and the comfort of soul.

9. There is a great secret in the personal world,  
Knowledge and action are that secret, also the secret of pre-  
eternity and the secret of paradises.
10. There is a sacred melody hidden within the human being  
Knowledge and action are that melody of the young and  
old.
11. A living book speaks in the Higher World  
Knowledge and action are the miracle of that speech and  
explanation.
12. O Naşır! No other treasure is required  
Knowledge and action alone are the precious treasures of  
this world.

Naşır al-Dīn Naşır Hunzai

Karachi,

30<sup>th</sup> July, 1995.

**Institute for  
Spiritual Wisdom  
and  
Luminous Science**  
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