

Confluence
of
Spiritual Science
and
Material Science

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



*This series of publications is to commemorate
the hundredth birthday of
Allāmah Naşir al-Din Naşir Hunzai
(1917-2017) and in gratitude for his life-long
services for esoteric wisdom and luminous science.*

Confluence

of Spiritual Science
and Material Science

^cAllāmah
Naşir al-Dīn Naşir Hunzai (S.I.)

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Dedication

The bi-lingual edition of *Confluence of Spiritual Science and Material Science* or *Rūhānī Science awr Māddī Science kā Sangam* is special for two reasons: it is one of a list of publications to commemorate the 100th birthday anniversary of Buzurgwār °Allāmah Ṣāhib and it is the second bi-lingual book of Dānishgāh-i Khānah-yi Ḥikmat. The honour of sponsoring this book goes to the exemplary family of Azeem Ali Lakhani, his wife Seema and their two lovely Nūrānī Little Angels, Meherangez and Muhammad Rafi.

Azeem has been affiliated with this organisation to serve the esoteric or *ta'wīlī* knowledge of the Ismaili *ṭariqah* since 1991 and Seema since 1995. Both their children were born into this service and the benefits of it are self-evident. Who can forget the enthusiasm with which Muhammad Rafi performed a sword dance in front of a 300+ audience when he was so little that the cardboard swords were the length of his arms! Meherangez was only 12 years old when she was asked the meaning of '*ṣirāṭ-i mustaqīm*', which she responded to without a moment's hesitation and said "the Imām", whereas most other Ismaili children would simply give the translation as "the right path"! Both these NLAs were affectionately named by Buzurgwār, the younger one after his own grandfather. This blessing manifests in their grasp of esoteric knowledge as well as in their performance in their secular school.

Their parents Azeem and Seema have wholeheartedly focussed on their duties of nurturing them in both aspects of their lives, not simply by directing and instructing them but as role models themselves. Seema has a Diploma in Nursing and has worked at the Aga Khan Hospital, Karachi in 2002. She later returned to farther education and attained an MA in Urdu. In terms of voluntary work in DKH, she has been the Co-ordinator of NLA's Educators in Karachi since 2010. Since 2013 she has also been a Member of the Managing Committee there.

Azeem has a Bachelor of Mechanical Engineering with distinction from NED University of Engineering and Technology. In 2004 he went to France to study for M.Sc. in Aeronautical Engineering at ISAE (formerly ENSAE Supaero), Toulouse and completed it in 2006 with distinction. He demonstrates the traits of an exemplary *murid* of Imām-i zamān. Simultaneously with his progress in secular education and work arena he has maintained a balance in his life by progressing in the acquisition of spiritual knowledge and its service. His services for esoteric knowledge are too many to list, however here we mention only some of them:

- He did a statistical analysis of Buzurgwār’s works, which became the subject matter of a publication entitled “*Allāmah Naṣīr al-Dīn Naṣīr Hunzai’s Great Contribution to Esoteric Knowledge*”, published in 2013.
- Supervised the Audio Books Project from 2008 to 2015 – 45 books have been completed to date and uploaded on the www.monoreality.org website.
- Videos Digitization Project – 800 DVDs completed covering videos from 1985 to 2004 and is now working on the second phase of videos from 2005 to the present.
- For several years he compiled and edited MONOnews circulated in the east and west.
- Proof reading and index making of numerous Urdu and English books.
- He is now working on the English translation of *Treasure of Knowledge* and hopes to complete all 5 parts.

Mere words fail to convey the devotion, commitment, professionalism and humility of this family. They consider themselves blessed to belong to the family of Monoreality and they have proved to be a strong pillar of DKH. *Inshā’a’llāh*, all the young families of our global organisation will be inspired by the example of this family and endeavour to struggle for spiritual and secular knowledge and also offer voluntary service in the same selfless way.

Important Note

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

(§) - *ṣalla'llāhu °alayhi wa-ālihi wa-sallam* (May Allāh send blessings and peace through him and his progeny).

(c) - *°alayhi's-salām/ °alayha's-salām/ °alayhima's-salām/ °alayhimu's-salām/ °alaynā salāmuhu/ °alaynā minhu's-salām* (May peace be through him/her/them both/them/may his peace be upon us).

(qs) – *qaddasa'llāhu sirrahu* (May God sanctify his secret).

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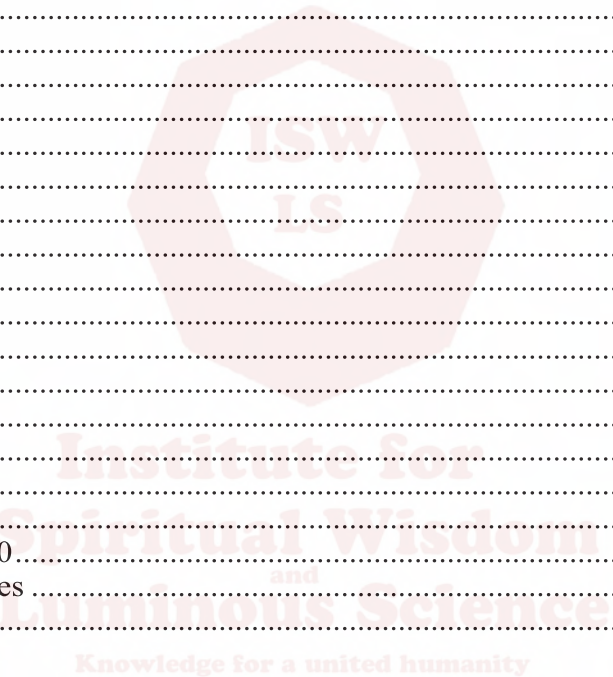
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Part 1



In the name of God, the most Compassionate, the most Merciful

This junction is none other than Allāh's treasure of treasures. See the *sūrah* of *Hijr* verse (15:21), which is filled with profound wisdom: "And there is not a thing but its treasures are with Us, and We do not send it down but in a known measure."

Ta'wili purport: This noble verse begins with the particle 'in', which is equal to 'lā', which is the particle of negation. It indicates that everything in the beginning is 'lā', that is, the world of non-existence. The example of 'lā' or the world of non-existence is the world of *ibdā'*, where everything comes into existence from non-existence.

Here the treasure of the Word *kun* (Be!) works automatically bringing into existence a thing from a non-thing. Thus, it is evident that the first junction is that of non-existence and existence. The confluence of spiritual and material science is in the personal world. God willing, we will explain this further in the following pages.

16-3-05

Part 2



In the name of God, the most Compassionate, the most Merciful

Study the blessed verses (51:47-49) in the *sūrah* of *Zāriyāt*: "And We built the heaven with might, and We extend it wide. And We spread the earth forth; what excellent spreaders [are We]! And all things We created in pairs, that haply you may reflect."

Ta'wili purport: And We created the macrocosm by Our might and power and We continue to extend it perpetually. Verse (35:1) says: "He increases what He wills in the creation. Verily Allāh has power over all things."

By Allāh's grace and generosity, this humble *darwish* has such profound and perfect certainty in the wisdom of the Qur'ān and in the manifestations and theophanies of the pearl of Intellect that he

is absolutely sure that even the spirit of material science is included in these allusions. Nonetheless, in order to obtain help from available information of material science, I have appointed two well-informed and wise ^c*azizān*.

17-3-05

Part 3



In the name of God, the most Compassionate, the most Merciful

In verse (65:12) God says: “Allāh is He Who created seven heavens and as many earths. The Command continues to descend between them that you may know that Allāh is powerful over everything and that Allāh has encompassed everything in knowledge.”

Ta'wili purport: The lord of the first cycle is the heaven, his supreme *hujjat* is the earth; the lord of the second cycle is the heaven, his supreme *hujjat* is the earth; the lord of the third cycle is the heaven, his supreme *hujjat* is the earth; the lord of the fourth cycle is the heaven, his supreme *hujjat* is the earth; the lord of the fifth cycle is the heaven, his supreme *hujjat* is the earth; the lord of the sixth cycle is the heaven, his supreme *hujjat* is the earth; the lord of the seventh cycle is the heaven, his supreme *hujjat* is the earth.

These are the seven heavens and the seven earths according to *ta'wil* and collectively they are the universal cosmic paradise.

17-3-05

Part 4



In the name of God, the most Compassionate, the most Merciful

Indeed there are seven heavens and seven earths of the world of religion exactly as there are seven heavens and earths of the external world.

When the Lord of resurrection^(e), the One/Unifier, the Subduer causes the spiritual resurrection, He enfolds the external and internal heavens and earths in His right hand and makes them the confluence of the pearl of Intellect and the hidden Book (cf. 39:67). If you really want to be among the moths of the light of Ḥazrat-i Mawlā^(e), there is still time. Begin to make your heart prosperous with the pure and true love for him.

18-3-05

Part 5



In the name of God, the most Compassionate, the most Merciful

By the grace and generosity of the kind and holy Mawlā^(e), this humble *darwish* has just performed *giryah-ū zārī* with two ^c*azizān*. It is therefore hoped that He has bestowed upon me an amazing wisdom from His exalted court, which is that paradise is the junction of this world and the next world. Here, by this world is meant its living and subtle form, the Qur'ānic evidences of which, God willing, will be provided in the following [articles].

Reflect on verse (6:73). Here the purpose of Allāh, may He be exalted and blessed, saying “*kun* (Be!)” is to make the subtle world out of the dense world so that paradise may be the junction of this world and the next world. In paradise there is all that its dwellers desire. In this connection there are numerous Qur'ānic verses, which can provide information for you.

18-3-05

Part 6



In the name of God, the most Compassionate, the most Merciful

In verses (2:117; 6:101) it is mentioned: “*Badi' u's-samāwāti wa'l-arḍ* (the Originator of the heavens and the earth). The *ta'wil* of this is that He transforms the heavens and the earth into the personal world and makes the cosmic paradise in it. The proof of this cosmic paradise is found in verses (3:133; 57:21). This

supreme miracle of the subjugation of the universe takes place during the spiritual resurrection.

The enfolding of the universe is mentioned in verse (21:104). The junction of the pearl of Intellect and the hidden Book is like the enfolded universe, which indeed contains many examples.

18-3-05

Part 7



In the name of God, the most Compassionate, the most Merciful

Study verses (83:18-28) and you must check the exoteric exegeses as well.

Ta'wili purport: *'illiyūn* or *'illiyīn* is the paradise of the rank of *al-'aliyyu'l-'azīm* and the manifestation and theophanies of its light, known as the Sacred Sanctuary. This is the heaven, the throne and the paradise of Adam^(c). In short, there are many names of this rank in the Qur'ān, but in a veil. Here the record of deeds of the righteous is in the Imām^(c) of the time, so that tomorrow in paradise the true *mu'minin* (male and female) will be extremely happy to see that in every good deed the holy Mawlā^(c) was with them.

On the day of resurrection many people will be deprived of the holy *didār* of their Lord (83:15).

19-3-05

Part 8



In the name of God, the most Compassionate, the most Merciful

The hidden (*bāṭin*) secrets of *sūrah* of *Faḥ* are very amazing (48:1).

Ta'wili purport: O Our beloved Prophet! We have granted you the universal cosmic subjugation and victory in the spiritual

resurrection = in every spiritual resurrection this blessed victory has continued to be renewed.

In the same *sūrah* in verse (48:20) it is mentioned: “Allāh has promised you many gains.”

Ta'wīlī purport: The promise of these abundant gains is in the spiritual resurrection. The meaning of paradise being the junction of this world and the next world is that the bounties of this world, by becoming subtle, become the bounties of paradise.

19-3-05

Part 9



In the name of God, the most Compassionate, the most Merciful

O *‘azīzān* of heart and soul! Have firm certainty in the chain of the spiritual miracles of the cycle of resurrection! Gratitude to holy Mawlā^(c) for his boundless favours is like the prosperity of paradise and the worship of the auspicious *‘id*.

In addition to the happiness of knowledge and wisdom you have to know also that houris, *ghilmān* and angels are not born in paradise, but God, may He be exalted, transforms whoever He wills in the world of humanity into them, as wisely alluded in verses (56:35-37) that He makes the houris of paradise from among the women of this world. Thus, paradise is indeed the junction of this world and the next world.

It is also a bright fact that the people of paradise are those of this world and they take all their hopes and desires with them from this world.

20-3-05

Part 10



In the name of God, the most Compassionate, the most Merciful

Study *sūrah* of *Tin*, verses (95:1-8) and after understanding the literal meaning, see *Wajh-i Din* for its fundamental *ta'wil*. The example of the four roots of religion – Universal Intellect, Universal Soul, *nāṭiq* and *asās* is in the Sacred Sanctuary, where the junction of the pearl of Intellect and the hidden Book is the example of the Universal Intellect and the Universal Soul and that of *nāṭiq* and *asās* as well.

The *bāṭini ta'wil* in these wisdom-filled verses is that the excellent way in which God, may He be exalted, has created Ḥazrat-i Adam^(c) and his children on the ladder of the spiritual resurrection is indeed unique, since there is a diversity of wisdoms in this way of creation. God, the One/Unifier and Subduer has created Adam^(c) and his children simultaneously by the spiritual resurrection (7:11).

21-3-05

Part 11



In the name of God, the most Compassionate, the most Merciful

According to verse (2:245) Allāh is both Enfolder (*al-qābiḏ*) and Unfolder (*al-bāsiṭ*). That is, He, the Omnipotent enfolds and unfolds the universe whenever He wills. This is the miracle of the inner observation in the Sacred Sanctuary, the example of which is the pearl of Intellect and the hidden Book.

God, may He be exalted, has gathered all external examples and internal examples in the pearl of Intellect and the hidden Book. God, the One/Unifier and the Subduer unfolds the personal world in the universe, and enfolds the universe in the personal world. Thus, He creates the universal paradise, which is the junction of this world and the next world and in doing so there are countless wisdoms.

21-3-05

Part 12



In the name of God, the most Compassionate, the most Merciful

O my *‘azizān* in knowledge and soul! May He enable you to remember this fundamental principle that the law of renewal (*qānūn-i tajaddud*) is in both the external world and the internal world.

Ḥaẓrat-i Mawlānā Sulṭān Muḥammad Shāh^(c), the greatest of the Imāms, has drawn special attention to the verse of Lamp: “Allāh is the light of the heavens and the earth.” (24:35) By his inner and luminous guidance it has become known that its living and luminous *ta’wil* is in the manifestations of the Sacred Sanctuary, such as: the holy niche is the mouth of the blessed *qalb* (heart, intellect) of the Imām^(c) of the time; the luminous lamp is the supreme Name of the pure light; lamp stand (*fānūs*) is the verbal supreme Name; shining of the star like the pearl is the manifestations and theophanies of the pearl of Intellect and the hidden Book whose inspirational (*ilhāmi*) *ta’wil* is always from the supreme Light; the olive tree is the Universal Soul; neither of the east nor of the west is the non-spatial rank.

Note: The greatest of the Imāms is “The night of *qadr* is better than a thousand months” (97:3) See *Wajh-i Dīn*.¹

23-3-05

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Part 13



In the name of God, the most Compassionate, the most Merciful

According to the *Kitāb-i Sarā’ir*,² the blessed and wisdom-filled verse (46:15) is revealed about the holy Prophet: “When he attains maturity and reaches the age of forty.”

In addition, there is also a great *ta’wil* of the cycle of resurrection here. It is: When Ḥaẓrat-i Mawlānā Sulṭān Muḥammad Shāh^(c), reached forty years, the supreme light of the Lord of resurrection^(c) shone on his Imāmat’s light, due to whose grace and blessings the revolutionary progress of spiritual and material

science started. In the context of this we discuss about their junction.

The perpetual junction of spiritual and material science is in the most comprehensive (*jāmi' u 'l-jawāmi'*) example of the pearl of Intellect and the hidden Book.

Dallas, 25-3-05

Part 14



In the name of God, the most Compassionate, the most Merciful

The *ta'wili* wisdom of the spiritual resurrection mentioned in verse (7:187) is truly amazing. However, it is extremely necessary to reflectively understand that resurrection is the supreme light of Ḥaẓrat-i qā'im^(c), whose bearer is the Universal Soul, in whose grip is preserved the entire universe.

You may know that the Universal Soul is the *kursi* (2:255) as well as the guarded Tablet (85:22), the supreme light of Ḥaẓrat-i qā'im^(c) as well as the fountainhead of spiritual resurrection and the junction of the two sciences.

Study the *Āyatu 'l-kursi* in the light of *ta'wili* wisdom and also the wisdom-filled description about the Universal Soul in the book *Zādu 'l-musāfirin*.³

Dallas, 26-3-05

Part 15



In the name of God, the most Compassionate, the most Merciful

In *sūrah* of *Ḥadid* verse (57:25), it is mentioned: “And We sent down iron (*ḥadid*) wherein is severe war as well as many benefits for humankind.”

Ḥadid exoterically is iron and esoterically, the light of Ḥaẓrat-i qā'im^(c), in which there is the severe spiritual war of the resurrection and many spiritual benefits for the people. That is,

there are great benefits of knowledge and recognition for those who recognise the qā'im^(c).

Ḥaẓrat-i Zu'l-Qarnayn^(c) said: “Bring me blocks of iron.” (18:96)
Ta'wīl: Strengthen me with (the remembrance of) the supreme Name of Ḥaẓrat-i qā'im^(c).

Dallas, 27-3-05

Part 16



In the name of God, the most Compassionate, the most Merciful

Verse (57:25) says: “Verily We sent Our Messengers with clear proofs, and sent with them the Book (i.e. *Imām*) and the balance (i.e. *ta'wīl*), so that people may stand forth in justice; and We sent down iron (exoterically the soul of iron, esoterically the light of Ḥaẓrat-i qā'im^(c)) wherein is severe war as well as many benefits for the people, and that Allāh may know who unseen helps Him and His Messengers. Verily Allāh is All-powerful, Almighty.”

The sending down of iron shows that the soul of all minerals descends, because the soul of everything is in the Divine treasures (15:21).

Dallas, 27-3-05

Part 17



In the name of God, the most Compassionate, the most Merciful

It is said in verses (34:10-11): “Verily We gave David grace from Us [saying]: O mountains and birds recite *tasbīḥ* with him and We made the iron soft for him. [Saying] make coats of mail and measure their links properly, and do good deeds. Verily I see whatever you do.”

Ta'wīl purport: These miracles were granted to Prophet David^(c) by the Lord of the spiritual resurrection. The recitation of *tasbīḥ* by the mountains and the birds is in the *ṣūr* of Isrāfīl^(c) in the state of the world of particles. Iron is the light of Ḥaẓrat-i qā'im^(c) and

his knowledge, which is extremely difficult and which was made easy for Prophet David^(c) by the Lord of resurrection^(c).

Dallas, 28-3-05

Part 18



In the name of God, the most Compassionate, the most Merciful

By the grace and generosity of Ḥaẓrat-i qā'im^(c), I, a humble servant, have been blessed by the sacred observation of the pearl of Intellect and the sacred hidden Book in which are all the allusions of both the sciences. God willing! This fact will be clear to you in these concise articles.

When Ḥaẓrat-i qā'im^(c) enjoins the arduous discipline of the destination of Isrāfil^(c) and 'Izrā'il^(c) upon a *mu'min* by causing the spiritual resurrection in him, he definitely causes his soul to scatter not only in the entire universe, but also to expand beyond its boundaries. Then it is cast back in his body together with the essence of the universe.

Study the exoteric and esoteric aspects of verses (79:1-5) carefully. Here there is a detailed description of the seizing of the soul in “spiritual resurrection” – how the junction of soul and the matter of the universe takes place and where and why the soul is spread. Remember that the literal translation of these verses is not adequate.

By *sābiqāt* are meant those angels who take the soul out of the universe. *Mudabbirāt* means those angels who repeat the action of gathering and scattering the soul. Remember the wisdom that you and I are small human beings and the universe is the great human being. Nevertheless there are two junctions between it [universe] and us, one physical and the other spiritual.

Dallas, 28-3-05

Part 19



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verse (35:41): “Verily Allāh holds the heaven and the earth, lest they move; if they moved none would hold them after Him. Verily He is All-clement, All-forgiving.”

Ta'wili purport: During the spiritual resurrection, the One/Unifier, the Subduer creates the internal world by enfolding the external world, which is thus exactly like it except that it is subtle and spiritual, comprising all the people of the external world.

Regarding the enfolding of the external world, see also verses (21:104; 39:67).

Dallas, 28-3-05

Part 20



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verse (64:8): “So believe in Allāh and His Messenger and the light We have revealed. And Allāh is well aware of what you do.”

It is commanded in this noble verse to believe in Allāh, His Messenger and the revealed light. By the revealed light is meant Ḥaẓrat-i Mawlānā ^cAlī^(c) in the form of manifestations and theophanies.

This verse is linked with all those verses of light mentioned in the Qur’ān.

Dallas, 29-3-05

Part 21



In the name of God, the most Compassionate, the most Merciful

The great miracles that took place during the days of Yarqand by the grace and generosity of the Lord of resurrection^(c) should be mentioned again and again so that we may be able to express gratitude by recounting His favours (*taḥḍis-i niʿmat*), as God says: “And as for your Lord’s bounties, recount them.” (93:11)

Indeed there are many junctions (*sangam hi sangam*) in the luminous *taʿwīl* of all those miracles, such as the “inverse manifestation” (*tajalli-yi maʿkūs*, 36:68). That is, in their everlasting cosmic paradise those fortunate souls, who merge in Ḥaẓrat-i qāʾim^(c) and become eternally alive, will be this world as well as the next, because the cosmic paradise is the junction of this world and the next.

Dallas, 29-3-05

Part 22



In the name of God, the most Compassionate, the most Merciful

It is said in verses (6:73-74): “He it is Who created the heavens and the earth with the truth. And the day (when) He says: ‘Be!’ It is. His Word is the truth. His is the kingdom on the day when the *ṣūr* will be blown. Knower of the invisible and the visible, and He is the All-wise, the All-aware.”

Taʿwīli purport: The One/Unifier and Subduer has created the heavens and the earth, i.e., the external world forever. When a spiritual resurrection becomes complete, Ḥaẓrat-i qāʾim^(c) says to it ‘Be!’ (*kun*), by which it (the external world) with all that it contains, transforms into the personal world as mentioned in verse (14:48).

And as far as the spiritual miracle of enfolding the universe is concerned, it is an indication and a sign that the external world has been transformed into the personal world and now the latter is the cosmic paradise.

Dallas, 29-3-05

Part 23



In the name of God, the most Compassionate, the most Merciful

In the beginning of *sūrah* of Maryam (19:1) there are five disjointed letters (*hurūf-i muqatta'āt*): *kāf*, *hā'*, *yā'*, *ayn*, *ṣād*, in which five supreme Names are hidden. However, the most supreme of them is *al-aliyyu'l-azīm*, which the lovers call *Ḥaẓrat-i ism-i a'zam* (the Lord Supreme Name). Prophet Zachariah^(e) used to do the special *ibādāt* of this name during the luminous time and as a result of it Prophet John^(e) was born at the rank of intellect in his personal world.

There are numerous kinds of manifestations and theophanies of the supreme Name. One of them is seen in the form of a lion. God, whom the wise Qur'ān calls *al-ḥayy* (Everliving), is called *Ḥaẓrat-i ism-i a'zam* (the Lord Supreme Name) by the lovers, because He Himself is His supreme Name (*ism-i a'zam*) as well as His substantive (name) (*ism-i zāt*).

Dallas, 30-3-05

Part 24



In the name of God, the most Compassionate, the most Merciful

By the grace and generosity of the Lord of spiritual resurrection, several secrets have been discovered under the subject of “junction” and more continue to be discovered. *Al-ḥamdu li'llāh*, every Prophet and every Imām is a junction of the world of humanity and the world of angelicity. There is a junction of the luminous supreme Name and the verbal supreme Name. In the Sacred Sanctuary there is the junction of the east and the west, of the sun and the moon, of the pearl of Intellect and the hidden Book and also that of the heaven and the earth.

Develop the habit of doing the luminous *ibādāt* at the juncture of sleep and wakefulness.

30-3-05

Part 25



In the name of God, the most Compassionate, the most Merciful

Jab qalam lētā hūn ātā hē tajalli ban kē woh⁴

When I pick up the pen, he comes in the form of a theophany

Human beings with respect to the permanent soul (*rūh-i mustaqarr*) are in paradise and with respect to the entrusted soul (*rūh-i mustawda^c*) are in this world. Therefore, every *mu'min*, male and female has two spiritual junctions, one in paradise and the other in this world. This is a subtle allusion to God's infinite mercy.

Whatever has been said in praise of the members of Khānah-yi Hikmat, is literally my words but their reality and wisdom is from the merciful Mawlā^(c).

Everything is possible in the world of possibility of the command "Be!" (*kun*): in the world of particles, in the supreme Pen, in the guarded Tablet, in the Sacred Sanctuary, in the manifest Imām, in the wise Qur'ān, in the personal world, in the macrocosm. All these are in fact Ḥaẓrat-i qā'im^(c)'s manifestations.

Note: Having returned from Dallas, I advise all ^c*azizān* to properly and carefully record the miracles of *Ḥaẓrat-i ism-i a'zam* (the Lord Supreme Name).

Knowledge for a united humanity

31-3-05

Part 26



In the name of God, the most Compassionate, the most Merciful

There is a junction of the *mu'allim* (teacher) and the *muta'allim* (student) in the world of religion and the same junction exists in the *ḥudūd-i din* also.

*Buwad zanjir bā zanjir paywand
sar-i zanjir dar dast-i Khudāwand*

One link joins another and
the end of the chain is in *Khudāwand's* hand

That is, consider the *ḥudūd-i dīn* like a chain whose links are joined to one another and whose upper and final end is in the blessed hand of the Lord of resurrection^(e).

Try to benefit from the tremendous *tasbīḥ* of the Supreme Name of “*subḥāna rabbiya’l-‘aliyyi’l-‘aẓīmi wa-bi-ḥamdihī*” with reference to *Āyatu’l-kursī* (2:255) and as mentioned in the *Wajh-i Dīn*.⁵

31-3-05

Part 27



In the name of God, the most Compassionate, the most Merciful

Although everything in the vegetative kingdom certainly has a direct, invisible junction with the sun, nonetheless the sunflower is that amazing flower, which by making a visible junction with it, bewilders us all. This indeed can have different explanations. According to me, there is in it an extremely beautiful example of the lovers of the Divine light. That is, the blessed and fortunate heart of whoever possesses the blessed love for the light always remains attentive towards the sun of light. Thus, the purport of a verse of my Burushaski poetry is:

“O spiritual beloved! You are the sun of light and my heart indeed is the sunflower of your love, therefore wherever you may be, turn my heart in that direction and keep it steady.”

1-4-05

Part 28



In the name of God, the most Compassionate, the most Merciful

The verse of Lamp (24:35) has many secrets. If the Lord of spiritual resurrection blesses us with his luminous *ta’yid*, a special *ta’wīl* wisdom can be presented. You know that there are two

worlds: the physical and the world of religion. Thus, the heavens and earths are both physical and religious or spiritual.

Thus, it is a fact that Allāh, the true Worshipped, may His name be mighty, is the light of the seven heavens and the seven earths (65:12) of the world of religion, which are: the first heaven is Adam^(c), the second is Noah^(c), the third is Abraham^(c), the fourth is Moses^(c), the fifth is Jesus^(c), the sixth is Muḥammad^(s), and the seventh is the qā'im^(c). Thus the lord of every cycle is the heaven of the world of religion and his supreme *ḥujjat* is its earth. Accordingly Ḥaẓrat-i qā'im^(c) is the seventh heaven of the world of religion and his supreme *ḥujjat* is its earth. Now, by Mawlā^(c)'s grace it becomes crystal clear that Allāh, the true Worshipped, is the light of intellect and soul of the seven heavens and the seven earths of the world of religion. *Al-ḥamdu li'llāh!*

1-4-05

Part 29



In the name of God, the most Compassionate, the most Merciful

The junction of the heavenly Book and the light of Imāmat as the Divine *sunnat* has continued from eternity. Study verse (11:17) in which the Book of Prophet Moses^(c) means the light of the Imām^(c). Had the word “Imām” meant the Torah, God, the knowing, the wise, would not have made Ḥaẓrat-i Abraham^(c) an Imām, rather He would have made a silent book the Imām. But He did not do so and instead made Ḥaẓrat-i Abraham^(c) the Imām of the people and also kept the living light of the heavenly book in his light. Thus, there cannot be any doubt for the wise people that, in every age the true Imām^(c) is the one in whose holy light there is also the light of the heavenly Book, so that he may be able to do its *ta'wil* and interpret it.

2-4-05

Part 30



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verse (57:26): “And verily We sent Noah and Abraham and placed the Prophethood and the Book in their progeny.”

Wisdom: By the Book is meant the light of Imāmat in which there is necessarily the light of the Book as well. It is because of this that the Imām is also called “*al-kitāb*” in the Qur’ān and the Imām^(c), the speaking Book or the speaking Qur’ān. The junction of the exalted Imām^(c) and the heavenly Book is the means of salvation and the source of mercy for all people.

Now I am going to refer to the verse, which contains the wisdom that the light of Imāmat was with all the Prophets, that is verse (2:213). This verse contains many more wisdoms, but here we only want to mention that God revealed the light of Imāmat with all the Prophets, which in this verse is called “*al-kitāb*”. Praise be to Allāh for His favours and munificence!

2-4-05

Part 31



In the name of God, the most Compassionate, the most Merciful

All the stories of the Prophets in the Qur’ān are the story of the spiritual resurrection. The door of the spiritual miracles of the Imām^(c) of the time is called the “gate of repentance” (*bāb-i ḥiṭṭah*, 2:58). This is the door of the holy light and luminosity of *Ḥazrat-i ism-i a‘zam* (the Lord Supreme Name). Here the junction of Isrāfil^(c) and ‘Izrā’il^(c) commences and the gathering and scattering of the souls of the people, in the form of the world of particles, continues to take place. It is an extremely amazing miracle that the junction of the world of particles and the *nāqūr* or *ṣūr* of Isrāfil^(c) takes place there and each and everything of the world of particles does the *nāqūri tasbiḥ* (i.e., the *tasbiḥ* in the form of the *ṣūr* of Isrāfil^(c)) of God (*zāt-i subḥān*), modulating with the *ṣūr* of Isrāfil^(c) (17:44).

There is the junction of the verse of *miṣbāh* (24:35) and the verse of the luminous *sirāj* (33:46) and the same is the light of *mu'mins*, male and female (57:12-13; 66:8).

3-4-05

Part 32



In the name of God, the most Compassionate, the most Merciful

If you are true lovers of the Lord Supreme Name and the eternal Light and yearn to see the great manifestations and miracles of the spiritual resurrection by merging in him, you can attain this supreme bliss by true obedience.

As mentioned in the above, first there will be the miracle of the junction of Isrāfil^(c) and 'Izrā'il^(c). That is, you will undergo your spiritual resurrection and then the world of particles will enter your personal world. Now, the gathering and scattering of your soul takes place constantly and with great rapidity in the entire universe. In this [process], there are numerous wisdoms. There are countless secrets in the spiritual resurrection known only to the Lord of resurrection^(c).

3-4-05

Part 33



In the name of God, the most Compassionate, the most Merciful

The world of particles manifests itself from the Divine treasures (15:21). The junction of soul and matter is in the world of particles. That is, there is in it the particle of soul as well as that of matter. In the world of particles there is certainly the soul of every mineral, such as stone and iron, as said about the treasures of God (15:21) that He has the treasures of everything. The people of intellect know that His first and greatest treasure is the Word of command "Be!" (*kun*).

The exposition of the Word of command is in verse (36:82). That is, the wisdom of the Word "Be!" is in God's will. Thus, God

does not have any work, which has not already been done, as both His essence and attributes are eternal. Similarly, His being “Doer of what He wills” (11:107) too, is [an] eternal [attribute].

4-4-05

Part 34



In the name of God, the most Compassionate, the most Merciful

During the spiritual resurrection of a *mu'min-i sālik*, the gathering and scattering of his soul takes place: during the gathering the particles of soul come from the entire universe, such as the heaven, earth, ocean, mountain, etc. Similarly, during the scattering, the countless particles of his soul are scattered in the entire universe and all its parts. It is as if the heavenly physician grinds the soul of the *sālik* and the universe in the mortar of wisdom and unity and makes them one. Amazing secrets of knowledge and wisdom are hidden in this process.

It is mentioned in verse (17:50): “Say: Be you stones or iron.” This is a possible command of God and His Messenger. This shows that the human being is one among the Divine treasures, and many things, by the command of God, reveal from him. That is, every kind of mineral soul reveals from the treasure of humanity. How wondrous is the wisdom of spiritual science and the junction!

Knowledge for a united humanity

4-4-05

Part 35



In the name of God, the most Compassionate, the most Merciful

We have to reflect carefully on verse (31:16), that none of the parts and particles of the heaven and earth are devoid of soul. Therefore, whenever a spiritual resurrection takes place, there is the gathering and scattering of the particles of the universe together with those of the *sālik*.

Study verse (39:68) that the spiritual resurrection of a *sālik*, together with the entire universe is a junction of the resurrection. Thus, if in the last thirty years astronomers have discovered some new stars, then God knows best whether they have any link with the spiritual resurrection or not!

4-4-05

Part 36



In the name of God, the most Compassionate, the most Merciful

Verse (15:21), which is full of the secrets of wisdom and recognition, runs as follows: “There is not a thing but its treasures are with Us, and We do not send it down but according to a known measure.”

Ta'wīlī purport: There is nothing in the universe and exists the treasures of whose needs and necessities are not with Us (i.e., the spiritual and physical *hudūd*). The honour of God’s nearness and proximity is granted to the spiritual and physical *hudūd*, therefore it is they who are His treasures and it is they whose ranks are high. And it is from them that the things of the needs of the external universe and the world of humanity continue to be revealed.

The word “*ma'lūm* (known)” occurs at the end of this verse, which is the juncture of spiritual and material science.

5-4-05

Part 37



In the name of God, the most Compassionate, the most Merciful

Regarding the *kursi* of the true Worshipped One, the Everliving, the Everlasting, it is mentioned in verse (2:255): “His *kursi* (Universal Soul) extends over the heavens and the earth.”

Nothing in the heaven and the earth is monolithic, rather everything is [in the form of] particles within particles, to the

extent that there is the junction of the particle of soul and the particle of matter. That is, even the most minute particle is not devoid of soul, because the entire universe is immersed in the luminous ocean of the Universal Soul. Thus the light of the Universal Soul encompasses the universe from one end to the other with all its parts and particles. The Universal Soul is the guarded Tablet, the ocean of light and an archangel.

If you want to know more about the Universal Soul, study the world-renowned book *Zādu'l-musāfirin*⁶ of Ḥakīm Pīr Nāṣir-i Khusraw^(q).

5-4-05

Part 38



In the name of God, the most Compassionate, the most Merciful

Verse (2:255) runs: “Allāh, there is no God save Him, the Everliving, the Everlasting. Slumber does not seize him, nor does sleep.” That is, He is eternally living and the source of eternal life as well. He is self-sustaining and sustains the world and the people in it. Neither slumber nor sleep overtakes Him.

“Unto Him belongs whatever is in the heavens and the earth.” That is, everything belongs to Him.

6-4-05

Part 39



In the name of God, the most Compassionate, the most Merciful

Verse (2:255) continues: “Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He wills. His *kursī* (Universal Soul) surrounds the heavens and the earth, and their preservation does not tire Him. He is the sublime, the tremendous.”

6-4-05

Part 40



In the name of God, the most Compassionate, the most Merciful

For a human being who follows the true path, there is the junction of angels (41:30) and if he follows the false path, the junction of cattle (25:44). When the human being was in the world of particles, he was the junction of everything there. It is God's extremely great wisdom that all of us have come from the world of particles, but most of the people do not know this secret. At the beginning of the spiritual resurrection, a countless army of Gog and Magog starts to enter the personal world of the *mu'min-i sālik* (18:94; 21:96) at the invitation of Ḥaḏrat-i Isrāfil^(c). Thus, this amazing miracle is the junction of the world of particles and the Gog and Magog. God is free from creaturely attributes!

7-4-05

Part 41



In the name of God, the most Compassionate, the most Merciful

This most humble slave of the Lord of resurrection^(c) was sitting on the sofa this morning at around 6 o'clock having completed article number 40, when he saw the following dream during a light and subtle sleep. Perhaps it was a place in the Northern Areas [of Pakistan] where there were some respectable people. Among them I clearly recognised Brigadier Ḥisāmu'llāh Beg, son of late Qudratu'llāh Beg. Next to them some people were talking loudly. This humble *darwīsh* was repeatedly and humbly telling them: May I be sacrificed for you! Listen to my suggestion! In the first chapter of *Kawkab-i Durri*⁷ it is written that there are 300 verses in the Qur'ān revealed about Mawlānā °Alī^(c). Write them prominently in beautiful handwriting. After that I woke up and saw that I was on the same sofa. I have inferred some *ta'wils* from this dream. *Al-ḥamdu li'llāh!*

7-4-05

Part 42



In the name of God, the most Compassionate, the most Merciful

The wisdom-filled style of expression of the Qur'ān and Ḥadīṣ is called *jawāmi' u'l-kalim* (the most comprehensive words, i.e., brevity of words and abundance of meanings). It is necessary to understand that the wisdom of the wise Qur'ān and the sound *Aḥādīṣ* is identical. The main reason for this is that God's inspiration is hidden in the depth (*bāṭin*) of the Ḥadīṣ.

Having explained the *jawāmi' u'l-kalim* let us take the prayer of light (*du'ā-yi nūr*). This holy prayer, although it is from the holy Prophet's blessed tongue, is indeed God's speech. This wisdom-filled prayer has sixteen parts and sixteen junctions and in it there is a cure for sixteen kinds of primary diseases.

This holy prayer also alludes that the world of particles was in the holy Prophet.

London, 10-4-05

Part 43



In the name of God, the most Compassionate, the most Merciful

The translation of the prayer of light is: "O Allāh! make a light for me in my heart, and a light in my ear, and a light in my eye, and a light in my tongue, and a light in my hair, and a light in my skin, and a light in my flesh, and a light in my blood, and a light in my bones, and a light in my nerve, and a light in front of me, and a light behind me, and a light on my right side, and a light on my left side, and a light above me and a light below me."⁸

You must realise that this prayer has been extremely essential from the very beginning and continues to be more so. This is the same holy light, which has been mentioned in the wise Qur'ān again and again. It is the light of Imāmat, the light of guidance and the light of resurrection.

God willing, I will try to present some of its *ta'wīls* in the following article.

London, 11-4-05

Part 44



In the name of God, the most Compassionate, the most Merciful

Ta'wili wisdom of the prayer of light: This sacred and pure prayer, like the Qur'ānic verses is full of esoteric secrets. Had there not been essential wisdom in its detailed description and all its parts, it would have sufficed to ask only for a light for the heart, because it is the centre of the entire body and all its members. It is therefore obvious that essential wisdom is hidden in all its parts, which are explained in detail.

The light that is sought in this blessed prayer is the light of Imāmat, the light of guidance, the light of resurrection, the light of "healing" and the light of manifestation.

You are among God's friends, therefore you are among the Divine treasures (15:21). The world of particles is within you, thus you have the vegetative soul in your hair, the mineral soul in your bones, etc. That is, you have each and every essential thing of the universe in your world of particles.

London, 12-4-05

Part 45



In the name of God, the most Compassionate, the most Merciful

In either a dream or imagination it was alluded to this humble *darwish* that Khānah-yi Ḥikmat is becoming an educational junction (*'ilmī sangam*) of three continents. Holy Mawlā^(c) said: "You work with us, we will work with you". After this blessed *farmān* all the individuals of Khānah-yi Ḥikmat started to receive extraordinary blessings (*barakāt*) in knowledge and spirituality. Praise be to Allāh for His favours and munificence!

All the members of Khānah-yi Ḥikmat are personal worlds. We pray for each one of them that by Mawlā^(c)'s grace it may become a cosmic paradise! *Āmin!* Indeed, all of them are moths (true lovers) of *ism-i a'zam* and the eternal light, they are angels and each one of them is a living cosmic paradise!

London, 12-4-05

Part 46



In the name of God, the most Compassionate, the most Merciful

It is said in verse (36:36): “Free is He from creaturely attributes Who created pairs of all things.” That is, God created all things in junctions. There is a junction of every fruit of paradise (55:52) and there are the junctions of the gardens of paradise (55:46).

Every junction is an indication to [the junction of] the *nātiq* and the *asās*, as well as that of the Ḥaẓrat-i qā'im^(c) and his *hujjat-i a'zam*^(c). The two orphans (*yatims*) in *ta'wil* are the permanent Imām and the entrusted Imām (18:82); Zu'l-qarnayn in *ta'wil* is the lord of two blows [of the *ṣūr*], that is Mawlā 'Alī^(c) = Ḥaẓrat-i qā'im^(c) (18:83). *Maḡhriba 'sh-shams* (the place of the setting of the sun, 18:86) and *maṭli'a 'sh-shams* (the place of the rising of the sun, 18:90) are the junction of the east and the west in the Sacred Sanctuary. In the Sacred Sanctuary the east and the west of the sun of the light [i.e., the pearl of the Intellect] is the same place, which is the junction of the sun and the moon, as well as of the star and stars.

London, 13-4-05

Part 47



In the name of God, the most Compassionate, the most Merciful

The verse of the Divine treasures (15:21) contains the law of the entire Qur'ān, the entire spiritual resurrection and the system (*niẓām*) of the universe. If you have truly become among God's friends, He, the One/Unifier and the Subduer, can show you the miracle of the passing of the camel through the needle's eye. Study verse (7:40) carefully.

The universe and the existents altogether are like a camel and your personality is the needle's eye. If, through the *ism-i a'zam*, you can bear the spiritual resurrection, the Lord of resurrection^(c) will practically make every impossible thing possible and will say: “*óomanasan apí!*” that is, ‘nothing is impossible’. The entire cosmic paradise will enter your personal world and will also

remain in its own place. The One/Unifier and the Subduer will be near you and also beyond and above you.

During the days of Yarqand, *Ḥaẓrat-i mu'awwil* (i.e., *Ḥujjat-i qā'im*, may my soul be sacrificed for him) said: 'Gog and Magog are the world of particles from the wisdom-filled sperm and ovum of Adam^(c) and Eve^(c).' Adam^(c) and Eve^(c) were immersed in the light of *Ḥaẓrat-i qā'im^(c)*. Thus, in the world of particles everything is a junction of spirit and a particle of matter.

London, 13-4-05

Part 48



In the name of God, the most Compassionate, the most Merciful

Ta'wīlī purport of verse (36:41): "And a miracle unto them is that We bore their world of particles in the laden ark."

You may remember that the greatest miracle of the manifestation of the Throne and the Ark of salvation on water was none other than *Ḥaẓrat-i qā'im^(c)*'s holy light (11:7). The world of particles is renewed in every spiritual resurrection. These particles have numerous diverse examples, such as: (1) the souls as arrayed armies (*Ḥadīs*); (2) Adam^(c)'s angels (2:34); (3) Gog and Magog (18:94); (4) Solomon^(c)'s armies (27:17); (5) the valley of ants (27:18); (6) all things (6:111); (7) *Ḥaẓrat-i qā'im^(c)*'s army (27:37); (8) offspring of Adam^(c) (19:98).

London, 14-4-05

Part 49



In the name of God, the most Compassionate, the most Merciful

Allāh, may He be exalted, is His own supreme Name and the substantive name (*ism-i zāt*), the wisdom-filled description of which is in the *Āyatu'l-Kursī* (2:255). Now, you have to rest assured that the holy Prophet used to do *tasbīḥ* and *zīkr* of the supreme Name as mentioned in verses (56:74, 96): "Then do the *tasbīḥ* of the Name of your great Lord." The people of the truth

know that the holy Prophet used to do the *‘ibādat* of the supreme Name.

Study verses (25:58-59) and reflect on their *ta’wīlī* wisdom and do not forget the miracle of the manifestation of the Throne on water.

London, 15-4-05

Part 50



In the name of God, the most Compassionate, the most Merciful

Allāh, may He be free from creaturely attributes and may He be exalted, is Himself His supreme Name and as well as His substantive name as mentioned in the verse of *Kursī* (2:255). Exoterically, *Kursī* is the empyrean or supreme sphere and esoterically the guarded Tablet = the Universal Soul in whose tremendous universal grip the heavens and the earth are preserved and confined. Just as the supreme sphere surrounds the entire universe, the verse of *Kursī* surrounds the universe of the Qur’ān, and this is because of the endless expanse of the luminous miracles = manifestations and revelations of the supreme Name.

Exoterically *Kursī* is the supreme sphere = the eight heavens and esoterically it is the Universal Soul = Soul of souls = Supreme Soul = the soul of people = the light of Murtaẓā [‘]Alī^(c).

London, 15-4-05

Part 51



In the name of God, the most Compassionate, the most Merciful

When the luminous *nāqūr* of Ḥaẓrat-i qā’im^(c)’s light is blown to cause the resurrection of a *sālik*, the world of particles, called Gog and Magog, start to come from the entire universe (36:51). In this verse, *rabb* (Lord) means the supreme light of Ḥaẓrat-i qā’im^(c). *Yansilūn* means that the spiritual particles become the offspring (*nasl=zurriyyat*) of the *sālik* and they create “destruction for the sake of construction” in the personal world of the *sālik*.

Gog and Magog are mentioned in verses (18:94; 21:96). As already mentioned in a previous article, Gog and Magog are the world of particles from the wisdom-filled sperm and ovum of Adam^(c) and Eve^(c). Adam^(c) and Eve^(c) were among the *ḥudūd-i dīn* and the Divine treasures.

London, 16-4-05

Part 52



In the name of God, the most Compassionate, the most Merciful

By God's grace we have become a single Soul in the supreme Name's (*Ḥaẓrat-i ism-i a'zam's*) ark of salvation. It would be great ingratitude not to believe in the miracle of the luminous *ta'wil* concerning verses (30:1-7), which took place in Austin [Texas]. Therefore it is necessary to understand the correct *ta'wil* of those blessed verses. Read article 50. All heavens and earths are confined and preserved in the tremendous grip of the Universal Soul or the guarded Tablet. The Universal Soul or the guarded Tablet is the light of Murtaẓā^c Ali^(c), as Mawlā has said: "I am the guarded Tablet."

Note: It is extremely necessary to know the *ta'wil* of verses (30:1-7).

London, 16-4-05

Part 53



In the name of God, the most Compassionate, the most Merciful

According to the wisdom mentioned in *Kawkab-i Durri*,⁹ it is the light and luminosity of Ḥaẓrat-i Mawlā^c Ali^(c), which is the spiritual resurrection. You have indeed heard the story of the spiritual resurrection. Study also the references in the Qur'ān, which are full of the story of the spiritual resurrection. If^c Ali^(c) in the manifestations of his light is the resurrection and the resurrector, then all those names of the resurrection mentioned in the Qur'ān are indeed his names. All people are in a *sālik's*

spiritual resurrection and according to verses (56:88-96) they are of three categories.

London, 17-4-05

Part 54



In the name of God, the most Compassionate, the most Merciful

A student daughter in Austin heard these blessed Qur'ānic words in her luminous dream: “*Inna'llāha lā yastahyi*” (Verily God is not ashamed, 2:26). These words allude that we should not feel ashamed to discover the *ta'wil* of any Qur'ānic example. This is the command of Ḥazrat-i qā'im^(e).

Thus we should reflect on the *ta'wili* wisdom of verses (56:34-37). The *ta'wil* of verse 56:34: “*Furushim-marfū'ah*” (exalted thrones) is that the luminous movies of a newly wed *mu'min* husband and wife are made for paradise. The *ta'wil* of verses (56:35-36) is that the ladies of this world become the houris of paradise in subtle luminous bodies who love their husbands (56:37). The houris of paradise = *pari* women, not only have physical purity but also spiritual and intellectual purity (2:25).

London, 17-4-05

Part 55



In the name of God, the most Compassionate, the most Merciful

In verse (19:93), there is a hidden treasure from among the hidden treasures: “There is none in the heavens and the earth but comes unto the Beneficent (i.e., the Lord of resurrection) as a slave.”

Ta'wil: When the spiritual resurrection takes place, the holy light of the Beneficent = *al-ḥayyu'l-qayyūm* rises in the forehead of the *sālik*. This light is in the form of the supreme Name and all the souls and angels of the heaven and earth become present as slaves. The written and oral account of the spiritual resurrection has been related to you time and again and indeed it is the Lord of resurrection who is the Beneficent.

London, 18-4-05

Part 56



In the name of God, the most Compassionate, the most Merciful

What exalted *farmān* is conveyed to you in the *ta'wil* of verse (47:7)? There is a very special *farmān* for you in this verse that you should help the Lord of resurrection by doing *giryah-ū zārī* and special supplication and become among Allāh's helpers (*anṣāru'llāh*). This is the time of your trial, therefore reflect why the tremendous powers of humility, *giryah-ū zārī*, love for Mawlā, prostration, prayer, supplication, remembrance of God (*zīkr*), the supreme Name, etc. are given to you. Why are you among the forty *darwīshes*? Why are you the martial angels of *Ḥaẓrat-i ism-i a'ẓam* (the Lord Supreme Name)? For what purpose is this sublime recognition granted to you?

Study the great wisdom of “We are Allāh's helpers” in verse (61:14) with heart and soul. For whom is the *ta'wil* of “Be Allāh's helpers”?

London, 18-4-05

Part 57



In the name of God, the most Compassionate, the most Merciful

In verse (61:14) the wise Qur'an says to the *mu'mins* that they should be the helpers of the Lord of resurrection (61:14); also read the same *farmān* in verse (47:7). The helpers of Jesus^(c) in *ta'wil* were Allāh's helpers (3:52). Study also verses (9:100,117) about the *muhājirs* (emigrants) and *anṣār* (helpers). Reflect on verse (22:40) too.

In short, Allāh Himself endows the true *mu'mins* with qualities; if we do not use them according to His *farmān*, it would be a great disobedience and ingratitude.

London, 18-4-05

Part 58



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verse (73:17): “Then how, if you disbelieve, will you protect yourselves upon the day which will turn children grey?”

Ta'wili purport: If you disbelieve, then how would you escape the miraculous grip of the cycle of resurrection? This is the cycle in which children are going to experience the miracles that the older people used to. Such miracles have started to take place for the Little Angels of Khānah-yi Hikmat and also for the older ones. These luminous miracles take place in dream as well as in wakefulness.

Al-ḥamdu li'llāh! “D”, “D”, “D”.

Zūyn le qiyaamát manī Dālāsar gāfi manīn
(*Diwān-i Naṣiri*, p. 278)

The resurrection has taken place in Dallas, come and gather here!

20-4-05

Institute for

Spiritual Wisdom
Luminous Science

Part 59



In the name of God, the most Compassionate, the most Merciful

Yesterday in the evening, I experienced an auditory miracle from among the great miracles of Ḥaẓrat-i qā'im^(c). It was an extremely brief paradisaical melody free from words. This occurred when I was speaking to Dr. Karima Jooma on the cell phone. Praise be to Allāh, the Sustainer of the [personal] worlds!

During the days of Yarqand, I was informed from the court of the Lord of resurrection that Şübēdār Muḥammad Rafi^c was appointed [an operator] of the spiritual telephone. After a long time I have now received the *ta'wil* of this junction that this information also related to my grandfather (Muḥammad Rafi^c). Millions of thanks to Allāh, the true worshipped One.

Khṛud rā namūdi ay aḥad
Andar nuqūsh-i bi-^cadad

O the unique Lord! You have manifested
in innumerable forms of Your light.¹⁰

21-4-05

Part 60



In the name of God, the most Compassionate, the most Merciful

*Bālā budī mānand-i khwūr Rawshan zi nūrat šad qamar
Zir āmadī ay shāh-i jān bā har gadā dar sākhti*¹¹

(O my spiritual beloved!) Like the sun in the heaven
you illumined hundreds of moons
(O spiritual king!) You came down to earth and
started to mingle with every pauper.

There is an extremely beautiful wisdom in this verse of Mawlā-yi Rūm:

*Ay Shāh-i shāhān-i jahān Allāhu Mawlānā °Alī
Ay nūr-i chashm-i °āshiqān Allāhu Mawlānā °Alī
Ḥamd ast guftan nām-i tū ay nūr-i farrukh nām-i tū
Khwūrshid-ū mah hindū-yi tū Allāhu Mawlānā °Alī*¹²

O the true King of kings of the world [and religion]
Allāhu Mawlānā °Alī

O the light of the heart and soul of the lovers of light,
Allāhu Mawlānā °Alī

To utter your sacred name is to praise God,
O you whose name is blessed, [and]

The sun and the moon are your slaves, Allāhu Mawlānā °Alī

21-4-05

Part 61



In the name of God, the most Compassionate, the most Merciful

The spiritual and physical *ḥudūd* are the Divine treasures (15:21).
The kingdom of Prophet Solomon^(c) was the kingdom of the
progeny of Abraham^(c) and the progeny of Muḥammad^(s) (4:54),
which also contains the great paradisaical kingdom mentioned in
verse (76:20).

Among the *ḥudūd-i dīn*, the supreme *ḥadd* (rank) is the *Imām-i muqīm*, i.e., the *qā'im*^(c). Thus, the miracle of resurrection of the *qā'im*^(c)'s light brought the throne of queen Sheba in front of Prophet Solomon^(c) with great rapidity (27:40). The true *ta'wil* of the story of the great kingdom of queen Sheba is with the *Hujjat-i qā'im*^(c), *Ḥaẓrat-i mu'awwil-i a'zam*. We are only allowed to say that there is a bright example of the universality and eminence of the vicegerency and kingdom of paradise in the story of queen Sheba.

Al-ḥamdu li'llāhi rabbi'l-'ālamīn.

22-4-05

Part 62



In the name of God, the most Compassionate, the most Merciful

The *ta'wil* of *Imām-i mubīn*^(c) (36:12) is extremely wondrous and amazing that the deeds and traces of the people of truth are preserved in him = Sacred Sanctuary = Paradise = guarded Tablet = Book of deeds = luminous movies. On the other hand, those who did not believe in their Lord, their deeds are like a heap of ashes (14:18).

God has encompassed and counted everything of time and space in the manifestations of the light of *Imām-i mubīn*^(c).

Among the *ḥudūd-i dīn*, the Universal Intellect is the heaven and the Universal Soul is the earth. Thus, the vicegerency of the earth, which Allāh has promised in the Qur'ān to grant the people of the truth, is the luminous earth of the Universal Soul, which is [called] the universal paradise. *Ḥaẓrat-i Adam*^(c) was granted the vicegerency of the universal paradise.

22-4-05

Part 63



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verse (9:3) filled with profound wisdom: “And an announcement from Allāh and His messenger, to the people on the day of the great pilgrimage (*al-ḥajji 'l-akbar*) is that Allāh is free from obligation to the idolaters.”

Ta'wil: The great pilgrimage means the spiritual resurrection, in which it is announced that Allāh and His messenger are utterly averse to the idolaters. Reflect also upon verse (22:27) that Ḥaẓrat-i Abraham^(c)'s spiritual resurrection is called the pilgrimage (*ḥajj*), because esoterically the Qur'ānic stories of all the Prophets are about their spiritual resurrection.

24-4-05

Part 64



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verse (3:151): “We shall cast [heavenly] dread into the hearts of disbelievers, because they have associated with Allāh that for which He has not sent down any proof.” That is, the true worshipped One is He whose light performs heavenly miracles for the *ḥārifs* all the time.

During the days of Yarqand, I had seen the miracle of the heavenly dread (*ru^cb*) = UFOs.¹³ Indeed, it was a severe heavenly dread. There is a great wisdom in whatever the Lord of resurrection, the One/Unifier, the Subduer does.

24-4-05

Part 65



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verse (30:23): “And among His miracles is your sleeping (i.e., dreaming) during the night and in the day, and your

seeking His grace. Verily there are signs in this for those who hearken.”

Janāb-i Amīru'llāh Beg and my brother Amīr Ḥayāt are like two angels or two moths of light. *Al-ḥamdu li'llāh!* They came in my dream; both lovely names are allusions. It seems that the reputed *jamā'at* of my hometown has remembered this *darwish* in their sincere prayers. Therefore, these two angels appeared in my dream. May Mawlā^(c) shower the rain of the light of mercy on all *jamā'ats*. *Āmīn!*

24-4-05

Part 66



In the name of God, the most Compassionate, the most Merciful

It is said in verse (39:69): “And the earth shines with the light of her Lord, and the Book is set up, and the Prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged.”

26-4-05

Part 67



In the name of God, the most Compassionate, the most Merciful

Over the last two nights in my dreams, I have kept reflecting that I should write about some characteristics of the verse of *kursī*, as a result of which two examples have come before me. The first example is that the ninety-nine attributive names in the wise Qur'an are the precious treasures of knowledge and wisdom, whose keys are in the supreme Name. The second example is that the supreme Name is a luminous fountainhead of paradise and the entire Qur'an is a luminous and prosperous city of it.

Thus, fortunate are those who have attained the recognition of the supreme Name! My dear friends! Do not lag behind in the recognition of the sacred and sublime supreme Name! *Āmīn!*

26-4-05

Part 68



In the name of God, the most Compassionate, the most Merciful

The luminous observation of the countless miracles, manifestations and wonders of the supreme Name takes place in the spiritual resurrection. *Subhāna 'llāh!*

The great miracle of the appearance of the throne on water and the “Exalter of ranks, the Lord of the throne (40:15)” are a junction. Therefore, here all are merging in *al-wāhidu 'l-qahhār* (the One/Unifier and Subduer). The appearance of the ark of salvation from the throne was for this purpose.

Let us remember the bounties of the Lord, may He be exalted, again and again and also study verse (11:7).

27-4-05

Part 69



In the name of God, the most Compassionate, the most Merciful

There is a junction of the greatest of verses and the greatest of names, that is, the *Āyatu 'l-kursī* and the supreme Name.

There is the junction of *ummu 'l-kitāb* (mother of the Book) and °Alī^(c) (43:4).

There is the junction of the noble Qur'ān and the hidden Book (56:77-78).

There is the junction of the glorious Qur'ān and the guarded Tablet (85:21-22).

°Alī^(c) = *Anna 'llāha huwa 'l-aliyyu 'l-kabīr* (Because Allāh is the high, the great) (22:62; 31:30).

°Alī^(c) = *Wa-huwa 'l-aliyyu 'l-kabīr* (And He is the high, the great) (34:23).

°Alī^(c) = *Al-aliyyi 'l-kabīr* (Allāh is the high, the great) (40:12)

°Alī^(c) = *Al-aliyyu 'l-azīm* (He is the high, the tremendous) (42:4).

28-4-05

Part 70



In the name of God, the most Compassionate, the most Merciful

O Allāh! Limitless and boundless thanks to You! O the Sustainer of the honour (*al-^cizzah*)! Your every bounty praises Your providence both with the silent tongue and the speaking tongue!

O the One! The Self-sufficient! The Omnipotent! The Sustainer! Remind us of each of Your sacred miracles! None but You continuously grants favours! You are the One, partnerless, ministerless and matchless! You are eternal, knowing and wise!

O true Lord! O the absolute Omnipotent! Keep our hearts always immersed in the ocean of Your *zīkr* and of Your love, so that we may dispel the insinuations of the carnal soul and satan. O Allāh! Show us Your favour! Be our advocate, as You have said in verses (25:58-59) in the wise Qur'ān!

29-4-05

Part 71



In the name of God, the most Compassionate, the most Merciful

The amazing wisdom of the junction is treasured and concealed in the entire wise Qur'ān, and it is in multifarious ways, such as even the word '*rujū^c*' (return) has a junction.

O *‘azizān*! The holy Qur'ān is revealed from the world of divinity for the purpose that you may benefit more and more in knowledge, wisdom, *zīkr* and worship from it. Therefore, you must do the worship of repeatedly reading those noble verses, which mention the luminous *didār* and recognition of God beautifully, the supreme example being verses (75:22-23; also see verse 89:22).

The true worship and recognition of God is in the sacred love of *Ḥazrat-i ism-i a^czam* (the Lord Supreme Name) and the eternal light. The most successful worship of the beautiful Names (7:180) is that which is mentioned in the *farmān* of *Ḥazrat-i Mawlā ‘Alī^(e)*.

Dallas, 2-5-05

Part 72



In the name of God, the most Compassionate, the most Merciful

The luminous inner miracles of *Ḥazrat-i ism-i a^czam* (the Lord Supreme Name), the eternal Light, the Lord of spiritual resurrection, may his glory be glorified, which happen to seven respected families are extremely stupendous and tremendous. These blessed and sacred miracles have started to take place for the *‘azizān* who recognise *Ḥazrat-i qā’im*^(c).

Alas! If people had read “*The Wise Qur’ān and the World of Humanity*”, they would have come to know *Khānah-yi Ḥikmat*’s unprecedented well-wishing [for humanity].

The great miracles, which take place for the centres of *Khānah-yi Ḥikmat* are exactly according to the wisdom-filled prophecies of the *Qur’ān* and the *Ḥadis*.

Al-ḥamdu li’llāh! (Praise belongs to Allāh for His favours and munificence!)

Dallas, 3-5-05

Part 73



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verse (55:29): “Every day (*yawm*) He is in a splendour.”

Ta’wili purport: Allāh’s day is equivalent to a thousand years (22:47). It is a fact that we, the people of the present age, have entered into the seventh day (Saturday) of Allāh. Therefore a great spiritual resurrection has taken place in this cycle and its far-reaching effects continue to take place externally and internally. Thus, it is true and there is no doubt at all in it that *Ḥazrat-i ism-i a^czam* (the Lord Supreme Name) and the eternal Light makes miracles for *Khānah-yi Ḥikmat*. Millions of thanks to the true worshipped God!

Dallas, 4-5-05

Part 74



In the name of God, the most Compassionate, the most Merciful

Study verses (39:73-75) very carefully [in the light of the explanation] in *Wajh-i Dīn*.¹⁴ According to a special *ta'wīl* seventy thousand people of truth (*ahl-i haqq*) will be granted the rank of angel (43:60). This is in connection with the spiritual resurrection where *al-wāḥidu'l-qahhār* makes the prosperous house (*baytu'l-ma'mūr*), where the number of angels who visit it are seventy thousand. These angels are the true *mu'mins* (male and female) and each one of them is a cosmic/universal living paradise = a king of paradise = and a vicegerent of God. For instance, Ḥaẓrat-i Solomon^(e) in his time was the vicegerent of God, a great king, an angel of knowledge and wisdom and the manifestation of a living cosmic paradise in the miracle of the resurrection of the personal world and he was everything.

6-5-05

Part 75



In the name of God, the most Compassionate, the most Merciful

Two kinds of miracles in God's godhead always have to continue to happen: one kind of miracles is to give glad tidings, the other is to warn. All the attributive names of the holy Prophet are included in his two attributive names: *bashīr* (giver of glad tidings) and *nazīr* (warner).

The true Imām^(e) is the *mazhar* of Divine light and the vicegerent of the Prophet, therefore all kinds of spiritual miracles manifest from him.

Yā mazhara'l-^cajā'ibi ^cawnanlanā ^cAlī!
Yad^cūka kullu hammin wa ghammin sayanjali
O *mazhar* of Divine wonders and marvels, ^cAlī!

You are our sure helper

Therefore, every afflicted and sad person calls you
And his pain is dispelled

7-5-05

Part 76



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verse (7:189): “He it is Who created you from a single soul and there from created his mate.”

Q. What is the *ta'wil* of creating all human souls from a single soul?

A. When the Divine Spirit was breathed into Ḥazrat-i Adam^(c) through the *ṣūr*, his spiritual resurrection took place simultaneously and many miracles also happened:

1. All human souls became his offspring
2. Emergence of Gog and Magog
3. Prostration of angels to Adam^(c)
4. Gathering and scattering
5. Divine *sunnat* of the existence of an Adam^(c) one after another
6. Renewal of spiritual resurrection, etc. etc.

7-5-05

Institute for

Part 77



In the name of God, the most Compassionate, the most Merciful

Millions of thanks to the Lord of spiritual resurrection, Ḥazrat-i *ism-i a'zam al-ḥayyu'l-qayyūm* for the miracles that our *azizān* experience. These sacred miracles abound in glad tidings. These miracles, which belong to the cycle of resurrection and the cycle of unveiling (*kashf*), are extremely wondrous and stupendous.

Just as, according to the Prophetic Tradition the Qur'ān has a *zāhir* (exoteric meaning) and a *bāṭin* (esoteric meaning), access to the Imām^(c) is also of two kinds. One is external and physical and the other is internal and luminous. The holy Imām^(c) is the Imām of humankind as well as the Imām of the righteous. If you want to know how he is the Imām of the entire humankind, study the famous book of Khānah-yi Ḥikmat “*The Wise Qur'ān and the World of Humanity*” with intelligence and wisdom.

8-5-05

Part 78



In the name of God, the most Compassionate, the most Merciful

It is said in verse (11:90): “And ask forgiveness of your Lord and turn to Him. Verily my Lord is merciful, loving (*wadūd*).”

Al-wadūd means the one who loves abundantly; the greatest friend; the one who loves and is loved, i.e. *Ḥazrat-i ism-i a^czam* (the Lord Supreme Name), may his glory be glorified.

All the attributive names are gathered in the *ism-i a^czam*. *Ism-i a^czam* is with the true Lord (*Mawlā^(c)*), may my soul be sacrificed for him. In fact, he himself is the *ism-i a^czam* and the substantive name, because this is the greatest secret of *Āyatu 'l-Kursi*.

The wisdom-filled decree of the holy Qur'ān is that the true Worshipped One is *al-ḥayyu 'l-qayyūm* and it is because of this that the *Āyatu 'l-Kursi* is the chief of all Qur'ānic verses.

9-5-05

Part 79



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verses (25:25-26): “The day the heaven with the clouds will be rent asunder and the angels will be sent down, descending in ranks. That day, the kingdom will belong to *ar-Raḥmān* (the Beneficent).”

Read also verses (89:22; 2:210; 7:53; 75:22-23) and the *manqabat* 38, Chapter One of *Kawkab-i Durri*, p. 135).

10-5-05

Part 80



In the name of God, the most Compassionate, the most Merciful

The junction of the verse “Hold fast” (3:103) and the verse “Hold fast” (22:78).

The following three verses have the same purport, i.e., hold fast to *al-hayyu'l-qayyūm*. They are: (i) Verse (3:103): “And hold fast to the rope of God all together, and do not become disunited.” (ii) Verse (22:78): “And hold fast to Allāh. He is your master: an excellent master and an excellent helper.” (iii) Verse (3:101): “And whoever holds fast to Allāh is surely guided to the right path.”

Zi nūr-i ū tū hastī ham-chū partaw
*Hijāb az pēsh bardār-ū tū ū shaw*¹⁵

In reality you are a reflection of His light
 Remove the veil in front of you and merge with Him

11-5-05

Part 81



In the name of God, the most Compassionate, the most Merciful

Ḥazrat-i Mawlānā Sulṭān Muḥammad Shāh^(c) says: “You will go to paradise in the luminous body.”¹⁶ It has become known that the luminous body is the *ibdā^ci* body. There are many names of it in the wise Qur’ān. There is a highly wisdom-filled allusion in the story of Prophet Saul^(c) about the *ibdā^ci* body in verse (2:247), which runs as follows: “Verily Allāh has chosen him over you, and has increased him abundantly in knowledge and body.”

Ta’wil: In order to attain the luminous body, it is extremely essential to have true knowledge and wisdom. If the true lord *al-hayyu'l-qayyūm* grants you the *ibdā^ci* body, then this worldly life also transforms into paradisaal life. In this verse the phrase “He has increased him (*zādahu*)” is a subtle allusion. That is, the luminous body contains light, which has total access to the past and the future. Thus, the successful and pleasant luminous movie of your entire life, which is a part of paradise, is recorded in the luminous body.

Al-ḥamdu li’llāh for His favours and munificence!

11-5-05

Part 82



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verse (13:15): “And to Allāh, *al-ḥayyu 'l-qayyūm* prostrate all those who are in the heaven and the earth, willingly or unwillingly, and (so do) their shadows in the morning and evenings.”

There is no doubt that angels prostrated to Ḥaẓrat-i Adam^(c) in a falling state, but this secret is known only to the people of *ma'rifat* (*cārifs*) that at that time Adam^(c) was undergoing the spiritual resurrection, in which the pure light of *al-ḥayyu 'l-qayyūm* was active. Therefore, the prostration of angels was in fact to the light of Ḥaẓrat-i qā'im^(c) *l-qiyāmat*^(c). It is true that the fruits of paradise are in pairs, i.e., the junction of two wisdoms (55:52).

12-5-05

Part 83



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verse (16:89): “And We have revealed to you the Book as an explanation of everything, a mercy and glad tidings for those who truly submit.” That is, through its *ẓāhir* (*tanzīl*) and *bāṭin* (*ta'wīl*) the Qur'ān explains each and everything completely. Thus, the luminous *ta'wīl* of the Qur'ān is in the spiritual resurrection, which is resurrected by Ḥaẓrat-i qā'im^(c), *al-ḥayyu 'l-qayyūm* (7:53).

This servant is most humble, however it is true that in the days of Yarqand, by the infinite mercy and providence of Ḥaẓrat-i Mawlānā Sulṭān Muḥammad Shāh^(c), I recognised Ḥaẓrat-i qā'im^(c) in luminosity and he, who is the living supreme Name and the eternal Light is extending the scope of various miracles among the moths of his light. *Al-ḥamdu li'llāh!*

12-5-05

Part 84



In the name of God, the most Compassionate, the most Merciful

Chūn namī gūyam, marā dildār miḡūyad: “bigū!”
When I do not speak, my friend says: ‘Speak!’

The first door of spiritual resurrection is the supreme Name and the second door is to act upon the Prophetic *farmān* “*mūtū!*” (Die!). The command of “Die!” is also in the Qur’ān (2:243). Thus, there are countless and endless benefits in the spiritual resurrection. In it there is the recognition of one’s own soul as well as the recognition of God. This encompasses all examples. Thus, it gathers together all the examples of the Qur’ān without exception. The most amazing wisdom is that the *ta’wil* of Ḥaḡrat-i Adam^(c)’s story is also the example of *Laylatu’l-qadr* and that of the manifestation of Ḥaḡrat-i qā’im^(c). *Subḡāna’llāh! Subḡāna’llāh!*

In the spiritual resurrection where your supreme Name starts from the junction of Isrāfil^(c) and ‘Izrā’īl^(c), it is the *zikri* manifestation (*zikri tajalli*) of Ḥaḡrat-i qā’im^(c). Simultaneously, the *nāqūri tajalli* starts in the tongue of the world of particles in the luminous *nāqūr* of the qā’im^(c). One of the observations in the *ta’wilī* miracles of Dallas is that a luminous girl was playing the flute of paradise. It was an Isrāfilī^(c) manifestation, so that the ‘*azizān* may attain complete certainty. *Āmin!*

Knowledge for a united humanity

13-5-05

Part 85



In the name of God, the most Compassionate, the most Merciful

For the sake of brevity I said that the second door of spiritual resurrection is “Die before you die”, whereas [to be more precise] it is the *baytu’l-khayāl* and the third door is the mortification of the carnal soul and [then] the spiritual resurrection. *Baytu’l-khayāl*, even though it is the initial journey of spiritual resurrection, is a universe of the illumination of the imagination whose multifarious manifestations are extremely wonderful and marvellous. This is the station or rank of the archangel Jibrā’īl^(c)

which progresses to its ultimate rank of the archangel Mikā'il^(c), whereas the spiritual resurrection is still higher than this. It is the station or rank of Isrāfil^(c) and 'Izrā'il^(c).

13-5-05

Part 86



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verses (39:67-69): “They did not esteem Allāh (*al-ḥayyu'l-qayyūm*) as is rightly due to Him. The whole earth will be in His handful on the day of resurrection, and the heavens will be rolled up in His right hand. He is free from and above that which they associate with Him. When the *ṣūr* will be blown, then whoever is in the heaven and whoever is in the earth will swoon away, [that is, they will remain unaware of this spiritual resurrection], save those whom Allāh (*al-ḥayyu'l-qayyūm*) wills [to make them aware of it]. Then [forty or fifty years later) the *ṣūr* will be blown again, and all of a sudden all of them will stand and see. The earth will shine with the light of its Lord.”

Note: This is a literal translation in which the key *ta'wīl* is included.

13-5-05

Part 87



In the name of God, the most Compassionate, the most Merciful

The subtle miracle of the heart = the miracle of the *bāṭin* of *bāṭin*. Today at dawn a subtle and sweet miracle in the innermost of the heart took place. May my soul be sacrificed for my spiritual Beloved again and again!

At the end of some *sūrahs* of the wise Qur'ān, there are seals and one such seal is in verses (54:54-55) at the end of the *sūrah* of *Qamar* (54): “Verily, the truly pious will be amidst gardens and springs, in the seat of truth, in the presence of the omnipotent Sovereign (*malik*).” Thus, it is a correct belief that there are many

kings of paradise, but the King of kings is one and he is *al-wāḥidu'l-qahhār* (the One/Unifier and Subduer) = *al-ḥayyu'l-qayyūm*. *Al-ḥamdu li'llāh!*

Malik on the measure of *fa'cīl* means the true omnipotent Sovereign who makes kings from among the people.¹⁷

14-5-05

Part 88



In the name of God, the most Compassionate, the most Merciful

Study with love the *ta'wili* wisdom of verse (14:48) once again. The Lord of spiritual resurrection performs the *ta'wili* miracles for the sake of Khānah-yi Ḥikmat. During the special *mulāqāt* in London, Mawlānā Ḥāzīr Imām (may my soul be sacrificed for him), had said: **“You work with us, we will work with you”**. I'itimādī Shafik Sachedina and Dr. Faquir Muhammad Hunzai have heard this blessed *farmān* and they are witness to this *farmān* both in this world and the next. According to this blessed *farmān*, Khānah-yi Ḥikmat is a *ta'wili* institution of the *mazhar* of Ḥaẓrat-i qā'im^(c). It is because of this that today some *darwishes* of Khānah-yi Ḥikmat are undergoing *ta'wili* miracles.

In the days of Yarqand the miracle of the rending asunder of the roof took place. It was the *ta'wil* and affirmation of the miracle of the rending asunder of the moon (54:1) and also that of the rending asunder of the heaven in verses (84:1-5).

15-5-05

Part 89



In the name of God, the most Compassionate, the most Merciful

The holy Prophet has more than a hundred attributive names, which are gathered in his seven names (33:45-46). Thus, on the one hand he was the bearer of glad tidings (*bashīr*) and on the other he was a warner (*naẓīr*). Thus, the entire Qur'ān contains the glad tidings of paradise and also the fear of hell. Accordingly

there are two kinds of miracles: miracles that give glad tidings and miracles that warn. Indeed, there is a great wisdom in this Divine law. Verse (34:28) says: “And We have not sent you but as a bearer of glad tidings and a warner to the whole of humankind, but most people do not know.”

Houston, 16-5-05

Part 90



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verses (90:1-4): “Nay, I swear by this city, and you are a dweller of this city. By the father and the son. Indeed, We have created man in toil.”

Ta'wili wisdoms: This city (Makkah) = *asās*; father = *hujjat of qā'im^(c)*; son = *Ḥaẓrat-i qā'im^(c)*; complement [of the oath]: the spiritual creation of a *mu'min* is possible in extreme toil. In verse (90:11) by *al-ʿaqabah* is meant an extremely difficult pass. In verse (90:13) by *fakku raqabah* is meant to set a slave free, i.e., to set oneself free from the slavery of the carnal soul.

Houston, 17-5-05

Part 91



In the name of God, the most Compassionate, the most Merciful

The recognition of the luminous dreams of the true *darwishes* of Khānah-yi Hikmat is mentioned in the wise Qur'ān and in the noble *Ḥadis*. *Al-ḥamdu li'llāh!* We are aware of this recognition. Millions of thanks to God that all such dreams are from Him and there is no human interference in it. They are directly related to the Divine programme of the world of divinity, which is made specific to the cycle of *ta'wil*, i.e., the cycle of resurrection. This can be understood only from the allusions of the dreams themselves.

History is witness that the people of *maʿrifat* (recognition) have always been opposed and it is absolutely impossible for there to

be one faith and one *mazhab* of the people before the decision of the resurrection. Had it been so there would not have been any promise of resurrection, nor would there have been any need for it.

Houston, 18-5-05

Part 92



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verse (30:23): “And among His signs (*āyāt*) is your sleeping (*manām*) [and seeing dreams] during the night and the day and your seeking His grace in the day. Verily there are signs in this for those who [carefully] hearken.”

Manām means sleep, dream¹⁸; *āyah* (pl. *āyāt*) means sign, command, miracle.¹⁹

Thus, there are God’s signs in dream, namely the miracles of God. The miracles of dreams are the miracles of the external and internal worlds (41:53). Their ultimate purpose is oneness and recognition of the One/Unifier, the Subduer and nothing else.

Houston, 18-5-05

Part 93



In the name of God, the most Compassionate, the most Merciful

Examples of the use of the plural for the singular in the wise Qur’ān and in Mawlānā ‘Alī^(c)’s speech: (i) 7:180; (ii) 5:55; (iii) 57:12-13; (iv) 41:53; (v) 27:93 and (vi) in what Mawlā ‘Alī^(c) says: “I am the signs of Allāh, I am the trustworthy of Allāh, I bring to life and I cause to die; I create, I am hearer, I am knower, I am helper, I am the one who travels the seven heavens and the seven earths in the twinkle of an eye.”²⁰

Houston, 19-5-05

Part 94



In the name of God, the most Compassionate, the most Merciful

The *ta'wili* sacrifice of this humble servant took place in a dream in Tashghurghan.²¹ One of its *ta'wils* is verse (18:74) and the other is verse (37:107). The *ta'wil* of the great sacrifice is the spiritual resurrection mentioned earlier. It is extremely necessary to understand the *ta'wil* of *qiblah* and the sacred Mosque, because it is related to the Lord of resurrection. The junction of Isrāfil^(c)'s miracle and 'Izrā'il^(c)'s miracle is the supreme Name *qayyūm*, *qayyūm* and so on.

The concept of a great angel, who is the junction of Isrāfil^(c) and 'Izrā'il^(c), is the concept of the junction of a man and a falcon. Such a concept has been observed by an earthly angel of Markaz-i 'Ilm-ū Hikmat, London.

Houston, 20-5-05

Part 95



In the name of God, the most Compassionate, the most Merciful

All souls gather together in every spiritual resurrection. Thus, in the days of Yarqand all my *'azizān* were present spiritually. *Al-wāḥidu 'l-qahhār* by His infinite mercy was making my copies for my *'azizān*. This greatest miracle takes place in the destination of Isrāfil^(c) and 'Izrā'il^(c). Thus, all of us are truly a Single Soul (31:28). Whenever a blessed miracle of Ḥaẓrat-i qā'im^(c) takes place in a house or in a member of Khānah-yi Hikmat, all of us are present there prostrating [to him]. This has been proclaimed in luminous dreams also that all of us are one, all of us are one, all of us are one. It appears that very little time is left now therefore all *'azizān* should strive extremely hard for the last time for spiritual progress. *Āmin!*

Houston, 20-5-05

Part 96



In the name of God, the most Compassionate, the most Merciful

See an example of plural for singular in verses (57:12-13): “The day you shall see the believers, men and women, their light running before them, and on their right hands, (they will be told): ‘Glad tidings for you this day, of gardens beneath which rivers flow where you will live forever’.”

“The day the hypocrites, men and women, will say to the believers: ‘Wait for us that we may borrow (a little) light from your light’. They will be told: ‘Go back, and look for the light’. A wall shall be raised between them in which there will be a door. Within it will be mercy, and outside it there will be torment.”

Here the representative of *mu'mins*, men and women, is the *sālik* (*‘ārif*), who is seeing (i.e., the *didār* of) the light of Ḥazrat-i qā'im^(c). The place (*maqām*) is the personal world and the rank (*darajah*) is the Sacred Sanctuary, and the *mu'mins*, men and women in him are in the state of the world of particles.

In verse (66:8), it is mentioned: “O our Lord, perfect for us our light, and grant us protection. Verily You have power over all things.”

Dallas, 22-5-05

Part 97



In the name of God, the most Compassionate, the most Merciful

A great *ta'wīlī* miracle of Ḥazrat-i Mawlā^(c) (may my soul be sacrificed for him):

Al-‘aliyyu ‘l-‘azīm (2:255; 42:4)

Al-‘aliyyu ‘l-kabīr (22:62; 31:30; 34:23)

Al-‘aliyyi ‘l-kabīr (40:12)

‘Aliyyun ḥakīmun (42:51; 43:4)

‘Aliyyan kabīrā (4:34)

Lisāna šidqin ‘aliyyā (19:50)

Makānan ‘aliyyā (19:57)

^c*Illiyūn* (83:19)

^c*Illiyīn* (83:18)

Dallas, 23-5-05

Part 98



In the name of God, the most Compassionate, the most Merciful

The luminous *ta'wīl* of the blessed verse (25:45) is related to the ^c*irfānī* paradise of the Sacred Sanctuary, where ^c*ārīfs* are blessed with the holy *dīdār* of *al-ḥayyū'l-qayyūm* and the secret of *zill-i* ^c*Alī*^(c) and *zill-i Fāṭimah*^(c), i.e., the reflection of ^c*Alī*^(c)'s light and Fāṭimah^(c)'s light becomes known. Thus, O ^c*azizān* do your best to understand the wisdom of *zill-i* ^c*Alī*^(c) and *zill-i Fāṭimah*^(c). It must be noted that *zill-i* ^c*Alī*^(c) has two meanings. By the grace of Mawlā^(c) some of our ^c*azizān*, in the mirror of their heart, have seen the holy light of Ḥaẓrat-i qā'im^(c) with their inner eye. Indeed, Ḥaẓrat-i qā'im^(c) is the paradise, which is mentioned in verse (47:6). Praise belongs to Allāh for His favours and munificence!

Dallas, 24-5-05

Part 99



In the name of God, the most Compassionate, the most Merciful

Al-wāḥidu'l-qahhār (12:39; 13:16; 38:65; 39:4)

Al-wāḥidi'l-qahhār (14:48; 40:16)

O ^c*azizān*! In these references of the wise Qur'ān there is the sacred recognition of Ḥaẓrat-i *malik*, i.e., the King of kings of both the worlds. In the wise Qur'ān the word King of kings is mentioned as *malik* (54:55).

Dallas, 25-5-05

Part 100



In the name of God, the most Compassionate, the most Merciful

It is mentioned in verses (59:20-24): “Not equal are the inmates of the fire and the dwellers of the garden. The dwellers of the garden are the achievers.

Had We sent down this Qur’ān on a mountain, you would certainly have seen it humbled and rent asunder for fear of Allāh. We propound such similitudes unto humankind that haply they may reflect.

He is Allāh, there is no god save He, the Knower of the unseen and the seen, He is the Beneficent (*ar-rahmān*), the Merciful (*ar-rahīm*).

He is Allāh, there is no god save He, the King (*al-malik*), the Holy (*al-quddūs*), the Peace-loving (*as-salām*), the Bestower of conviction (*al-mu’min*), the Guardian (*al-muhaymin*), the Ever-prevalent (*al-‘azīz*), the Supreme (*al-jabbār*), the Great absolute (*al-mutakabbir*). Far too exalted is Allāh from what they associate (with Him).

He is Allāh, the Creator (*al-khāliq*), the Maker (*al-bārī*), the Fashioner (*al-muṣawwir*). His are all the beautiful names. Whatsoever is in the heavens and the earth glorifies Him. He is Ever-prevalent (*al-‘azīz*), All-wise (*al-ḥakīm*).”

Explanatory note: Praise belongs to Allāh, the Lord of the personal worlds, and the hereafter is for the righteous ones.

In the days of Yarqand (China) all those great miracles of *Hazrat-i ism-i a‘zam* (the Lord Supreme Name) = the eternal Light, which took place, abound with the *ta’wils* of the wise Qur’ān. It is also a *ta’wil* that there used to be an allusion to some places or words of the Qur’ān, such as *ka-zālika*. The mountain mentioned here upon which the Qur’ān was to be revealed is the junction of the mount of Intellect = pearl of Intellect and the hidden Book.

I would eagerly like to sacrifice myself for all those who recognise the qā’im^(c)! *Āmīn!*

Dallas, 25-5-05

Endnotes

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- ¹ Nāşir-i Khusraw (Pīr), *Wajh-i Dīn*, ed. Gh. R. Aavani (Tehrān, 1977), pp. 260-61; trans. into Urdu °Allāmah Naşir al-Dīn Naşir Hunzai, (Karachi, 2000), pp. 320-21.
- ² Ja°far bin Maşūr al-Yaman, *Kitāb-i Sarā'ir*, ed. Muşţafā Ghālib (Beirut, 1984),
- ³ Nāşir-i Khusraw (Pīr), *Zādu'l-Musāfirin*, ed. Bazlu'r-Rahmān (Berlin, 1923), pp. 167-85.
- ⁴ °Allāmah Naşir al-Dīn Naşir Hunzai, *Diwān-i Naşiri* (Urdu) (Karachi, 2004), p. 16.
- ⁵ *Wajh-i Dīn*, p. 341; Urdu translation, p. 417.
- ⁶ *Zādu'l-Musāfirin*, pp. 167-85.
- ⁷ Muḥammad Şālih Kashfī, *Manāqib-i Murtaẓawī*, translated into Urdu by Sharif Ḥusayn as *Kawkab-i Durri* (Lahore, n.d.), p. 119, hereafter cited as *Kawkab*.
- ⁸ °Allāmah Naşir al-Dīn Naşir Hunzai, *Book of Healing* (Karachi, 2000), p. 140.
- ⁹ *Kawkab*, p. 200.
- ¹⁰ Jalālu'd-Dīn Rūmī, *Kulliyāt-i Shams-i Tabrizi* (Tehrān, 1997), p. 1188.
- ¹¹ *Ibid*, p. 1188.
- ¹² *Ibid.*, p. 1188.
- ¹³ °Allāmah Naşir al-Dīn Naşir Hunzai, *Jamā°at Khānah* (Karachi, n.d.), p. 110.
- ¹⁴ *Wajh-i Dīn*, pp. 45-46; Urdu translation, p. 63.
- ¹⁵ Nāşir-i Khusraw (Pīr), *Diwān-i Ash°ar*, ed. Naşru'llāh Taqawī (Tehrān, 1988), p. 523.
- ¹⁶ Sulţān Muḥammad Shāh (Imām), *Kalām-i Imām-i Mubin* (Bombay, 1950), I, 54.
- ¹⁷ Zaynu'l-°Abidīn, *Qāmūsu'l-Qur°ān* (Karachi, 1978), p. 547.
- ¹⁸ *Ibid.*, p. 556.
- ¹⁹ *Ibid.*, p. 20.
- ²⁰ *Kawkab*, p. 208.
- ²¹ *Jamā°at Khānah*, p. 94.



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- **Mawlānā Jalālu'd-Din Rūmi**

Khwyud rā namūdi ay aḥad
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O the unique Lord! You have manifested
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Bālā budi mānand-i khwyur Rawshan zi nūrat şad qamar
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((O my spiritual beloved!) Like the sun in the heaven you illumined
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Ay Shāh-i shāhān-i jahān Allāhu Mawlānā °Ali
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Mawlānā °Ali
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*Zi nūr-i ū tū hasti ham-chū partaw
Hijāb az pēsh bardār-ū tū ū shaw*

In reality you are a reflection of His light

Remove the veil in front of you and merge with Him.....42