

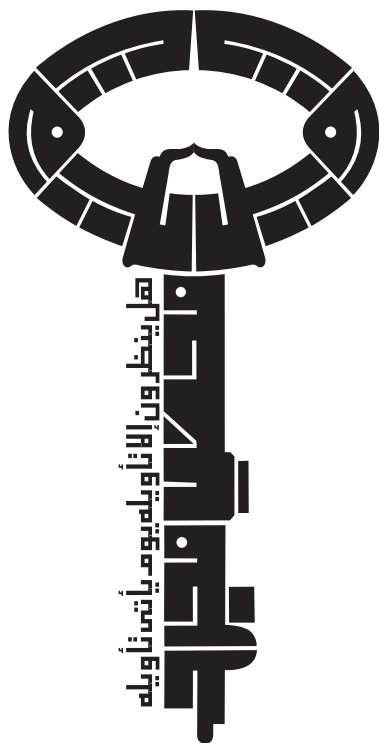
Forty Keys of
Luminous
Ta'wīl

(*Chihil Kalīd-i Nūrānī Ta'wīl*)

چهل کلید نورانی تائویل
مطبقہ تحقیقی و تفسیری جامعہ اسلامیہ

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This calligram depicts part of the verse (7:53) related to *ta'wil* (esoteric interpretation).



“Do they look for aught else but its *ta'wil* (esoteric interpretation)? The day its *ta'wil* comes,”
(7:53)

Forty Keys of
Luminous *Ta'wīl*

(*Chihil Kalīd-i Nūrānī Ta'wīl*)

by

°Allāmah Naṣīr al-Dīn Naṣīr Hunzai

Institute for
Spiritual Wisdom
Luminous Science
Knowledge for a united humanity

Translated from Urdu into English by

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Spiritual Wisdom
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Dedication

The *barakāt* and honour of sponsoring this bi-lingual book “*Forty Keys of Luminous Ta’wīl (Chihil Kalid-i Nūrāni Ta’wīl)*” go to Yasmin and Zahir Rahim of Atlanta, U.S.A. Since joining the *bāṭini* knowledge organisation of *Khānah-yi Hikmat* in 1997, they have never looked back. Their dedication to and commitment for the esoteric knowledge of the Imam of the Time has been inconspicuous but continuous despite many material challenges and trials.

Yasmin Şāhibah’s self-effacing and serene personality impresses all who come in contact with her and Zahir Şāhib’s exemplary humility veils his special gift of articulation in the poetic Urdu language.

All the seekers of esoteric knowledge will join in the prayer that may Khudawand bless Yasmin and Zahir Rahim and their three children Zoaib, Farah and Salman with the highest of his intellectual and spiritual treasures, which are ever-lasting and a source of true happiness. May they be blessed with good health and energy to continue their services and sacrifices for *ḥaqīqatī* knowledge. *Āmin, Yā Rabba’l-‘ālamīn!*

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Acknowledgements

Another publication of our *bāṭini* organisation is ready with the voluntary help of members of the younger generation of our membership. We are grateful to Dr. Qurat-ul-Ain Virani for preparing the indices of the English version. May Khudawand bless her for such devoted services which are all the more valuable because she is a very busy newly qualified doctor at the Aga Khan University Hospital. The Urdu indices have been prepared by the sister and brother duo of Meherangez and Muhammad Rafi Azeem Lakhani, whose enthusiasm and effort remind us of Ustād-i Buzurgwār's oft-repeated statement that the Nurani Little Angels of our organisation would perform excellent service for knowledge in the future! May they all flourish in their secular education and professions and may they be blessed with the intellectual treasures of our sacred Ṭarīqah. *Āmin, Yā Rabba'l-ʿālamīn!*

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Important Note

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

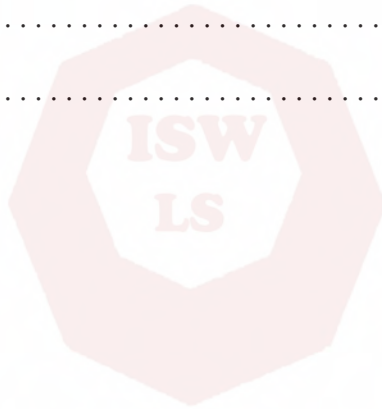
- (s) – *ṣalla'llāhu ʿalayhi wa-ālihi wa-sallam*
(May Allāh send blessings and peace through him and his progeny).
- (c) – *ʿalayhi's-salām / ʿalayha's-salām / ʿalayhima's-salām / ʿalayhimu's-salām / ʿalaynā salāmuhu / ʿalaynā minhu's-salām*
(May peace be through him / her / them both / them / may his peace be upon us).
- (q) – *qaddasa'llāhu sirrahu*
(May God sanctify his secret).

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Introduction

The present book “Forty Keys of Luminous *Ta’wil*” (*Chihil Kalid-i Nūrāni Ta’wil*) is one of the most special books of our revered teacher Ḥaẓrat-i ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai, may his secret be sanctified. This book deals with not only *ta’wil*, but with luminous *ta’wil*.

Luminous *ta’wil* is also called the “absolutely pure *ta’wil* (*ta’wil-i maḥẓ-i mujarrad* or *ta’wil-i mujarrad-i maḥẓ*) in the works of *da‘wat-i ḥaqq* (invitation to the truth).¹ Regarding this *ta’wil* our revered teacher says: “It is that pure and bare [free from physical allegories and parables] *ta’wil* or the esoteric knowledge which is given to someone in his personal world, in which the real spiritual and intellectual manifestations and miracles are described without allegorical attire and parabolic veil. This knowledge was first of all given to Ḥaẓrat-i Ādam.”²

Observed in the light of the holy Qur’ān and Prophetic Traditions, it becomes known that the veils of *ta’wil* are not only physical allegories and parables of *tanzīl*, but also those of the *ta’wil* itself. This is because of the fact that the Qur’ān has an exoteric (*ẓāhir*) and an esoteric meaning (*bāṭin*) and with each esoteric meaning there are several other esoteric meanings.³ Further, the *tanzīl* (*ẓāhir* or exoteric meaning) is related to the time of the holy Prophet or the *nāṭiq*, whereas the *ta’wil* (*bāṭin* or esoteric meaning) is related to his entire cycle which has the duration of more or less a thousand years. During this entire cycle, due to the exigencies of time and space, a chain of changes continues to occur in both the spiritual and physical aspects. This is evident from the Qur’ānic verses (7:52-53), particularly where God says: “The day its *ta’wil* comes/ will come (*ya’tī*)”. The verb *ya’tī* is an aorist, the meaning of which comprises both the present and the future tenses. That is, the *ta’wil* is going to come throughout the entire cycle. In this regard Ḥaẓrat-i

Mawlānā Imam Sultān Muḥammad Shāh al-Ḥusaynī says: "... while the words of the Koran remain the same, every generation, every century, every period must have a new and different interpretation to that of the past, otherwise Islam will die"⁴

It is also necessary to know that the personality whom God chooses and appoints for the execution of *ta'wīl*, is not constrained by any rule or law confined within time and space, rather He appoints him with sole authority over all human religious and worldly matters and as an absolute physician for all spiritual and worldly diseases,⁵ therefore he can make different *ta'wīls* or *farmāns* for every individual and every community appropriate to their conditions. For instance, he can prescribe a medicine with an element of poison for certain diseases, which may be cured by it, but for some others it may be fatal. With reference to this, the exalted Imam says: "When you have a headache, you go to the doctor who prescribes medicine for it and you benefit from it. However, if after six months if your foot is aching and you use the same medicine, what benefit are you going to get from it? At this time you must go to the doctor for the prescription for the foot and you will benefit from it." (purport)⁶ Further, with regard to the change of *ta'wīl* according to the changing time and circumstances, he says: "I have changed [my *farmāns*] seventy times in my seventy years of Imamāt. That is, you see great difference between my early *farmāns* and the present *farmāns*."⁷

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In short, this process of *ta'wīl* reaches its culmination at the beginning of the cycle of resurrection, and no need for any physical allegory or parable is left. In such a situation, the *ta'wīl* is called absolutely pure *ta'wīl*. In order to facilitate the understanding of this reality, our revered teacher uses simple words and terms such as 'Luminous *ta'wīl*' (*nūrānī ta'wīl*) or 'Unveiled *ta'wīl*' (*kashfī ta'wīl*).

It is evident from the Qur'ān (3:7) that its *ta'wīl* is known only to God and the *rāsikhūn fī'l-ilm* (those who are well-grounded in knowledge). According to the holy Prophet's own explanation the *rāsikhūn fī'l-ilm* are he himself and Mawlānā 'Alī and his and

the latter's progeny, namely the designated (*manṣūṣ*) pure Imams from the progeny of Mawlānā °Ali and Mawlātinā Faṭimah. The holy Prophet says: "I am the master of *tanzil* and °Ali is the master of *ta'wil*."⁸ Further, in the Tradition of the Two Heavy Things (*Saqalayn*) explaining the eternal bond between the Qur'ān's *ta'wil* and the guidance of the community by his and Mawlānā °Ali's progeny, he says: "I am leaving two heavy things, the Book of God and my progeny (*°itrat*) among you. As long as you hold fast to them both, you will never go astray after me."⁹ This has been elaborated more by Imam al-Bāqir when he was asked about the *rāsikhūn fi'l-°ilm*. He said: "The holy Prophet was the most excellent among the *rāsikhūn fi'l-°ilm*. Indeed, God taught him all of what he revealed to him from *tanzil* and the *ta'wil*, and nothing was revealing to him except that he used know its *ta'wil*. Then after him, the *rāsikhūn fi'l-°ilm* are the *awṣiyā* (legatees, i.e., the Imams) who know its (i.e., the Qurān's) *ta'wil* completely."¹⁰

In short, although the holy Prophet was the most excellent among the *rāsikhūn fi'l-°ilm* or well-grounded in the knowledge of *ta'wil*, practically it is being executed by Mawlānā °Ali and after him, by the designated Imam of every time is the sole authority of *ta'wil*. Concurrently it is also evident from the Qur'ān that from the time of Ḥaẓrat-i Ādam till today the main function of the Prophets and Imams is to teach human souls and make them like themselves as mentioned in the Qur'ān in Ḥaẓrat-i Ibrāhīm's words: "So whoever follows me, he verily is of me." (14:36) Therefore, although in reality the sole authority of *ta'wil* is the Imam of the time, but as a result of his complete recognition, submission and devotion to him, his light also rises in his *murids*' personal world and they too can also become capable of seeing the world of Command with their inner eye despite being in the physical world. Such *murids* are granted the permission to do *ta'wil*, a reality which is mentioned clearly in the following verses of Sayyidnā Nāṣir-i Khusraw:

Bar jān-i man chū nūr-i Imām-i zamān bi-tāft
Laylu's-sarār būdam-ū shamsu'z-zuḥā shudam
Nām-i buzurg Imām-i zamān ast azīn qibal
*Man az zamīn chū zuhrah ba-dū bar samā shudam*¹¹

When the light of the Imam of the time shone upon my soul
[Though previously] like the last pitch dark night of the lunar
month, I became the blazing sun

The Supreme Name is the Imam of the time, therefore,
Through him, like Venus I reached the heaven from the earth

It is through this light of the Imam of the time and his permission that Sayyidnā Nāṣir wrote a book like *Wajh-i Dīn* on *ta'wīl*. In the history of the True *da'wat*, like Sayyidnā Nāṣir, there have been many luminaries in whom the light of Imamāt rose and who have written books on *ta'wīl* with the permission of the Imam of their own time, such as Sayyidnā Ja'far bin Maṣṣūr al-Yaman, Sayyidnā Qāzī Nu'mān, Sayyidnā al-Mu'ayyad, Sayyidnā Pīr Ṣadr al-Dīn, Sayyidnā Pīr Ḥasan Kabīr al-Dīn. A few only examples of their respective works are *Ta'wīl al-Zakāt*, *Ta'wīl al-Da'ā'im*, *al-Majālis* and *Gināns*, etc.

In our own great cycle of Resurrection a very resplendent example of this luminous tradition is our revered teacher Ḥaḥrat-i °Allāmah Naṣīr al-Dīn Naṣīr Hunzai, in whose personal world the Imam's light had risen and he was thus blessed to receive the permission to do luminous *ta'wīl*. With utmost gratitude he dedicated his precious life in fulfilling this sacred duty. He wrote over a hundred books on *ta'wīl*, of which the present book is one and it is also a practical proof of the blessed permission of the Imam of the time to do *ta'wīl*, since such a book cannot be written except by someone who has received *ta'yīd* (spiritual help) from the Imam of the time. In this book, he has mentioned many sublime realities in a few words, therefore in order to understand them, it is necessary to study his earlier works which are in greater detail and are easier to understand. Praise be to Allāh, for His favours and beneficence!

Faquir-i ḥaqīr,
Markaz-i °Ilm-ū Ḥikmat,
London.

5th August, 2021

Endnotes

- ¹ Sayyidnā Nāṣir-i Khusraw, Wajh-i Dīn, ed. Gholam-Reza Aavani (Tehran, 1977), p. 306; See also: Sayyidnā Hibatu'llāh al-Mu'ayyad fi'l-Dīn Shīrāzī, al-Majālis al-Mu'ayyadiyyah, ed. Ḥātim Ḥamīd al-Dīn (Oxford, 1407 A.H., 19860, II, 395, 612; *Ibid*, (1426 A.H./2005 A.D.), III, 8-9.
- ² °Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *La'l-ū Gawhar* (Karachi, 1999), p. 111.
- ³ °Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Hazār Ḥikmat* (Karachi, 2005), pp. 114, 396.
- ⁴ Mawlānā Sulṭān Muḥammad Shāh al-Ḥusaynī, *Mubarak Talika and Messages* (Mombasa, 1955), p. 32.
- ⁵ Sayyidnā Nāṣir-i Khusraw, *Jāmi'u'l-hikmatayn*, ed. H. Corbin and M. Mo'in (Tehran-Paris, 1953), pp. 14-15.
- ⁶ Mawlānā Sulṭān Muḥammad Shāh al-Ḥusaynī, *Kalām-i Imām-i Mubīn* (Gujarati) (Bombay, 1950), I, 125-126.
- ⁷ Mawlānā Sulṭān Muḥammad Shāh al-Ḥusaynī, *Kalām-i Imām-i Mubīn* (Gujarati) (Bombay, 1950), II, 491.
- ⁸ *al-Majālis al-Mu'ayyadiyyah*, II, 395.
- ⁹ *Ibid.*, 218, 557.
- ¹⁰ Sayyidnā Qāzī Nu'mān, *Ta'wil al-Da'ā'im*, ed. A.A.A. Fyḏee (Cairo, 1963), I, 22-23.
- ¹¹ Sayyidnā Nāṣir-i Khusraw, *Dīwān*, ed. Sayyid Naṣru'llāh Taqawī (Tehran, 1367 solar/1988), p. 273.

Forty Keys of Luminous *Ta'wīl*

Part 1

By the Name of Allāh, the most Compassionate, the most Merciful.

- Q. In the light of the knowledge of Qur'ānic wisdom, does the Divine *sunnat* (habit, law, custom) always remain the same or does it change?
- A. The holy and wisdom-filled *sunnat* of the Lord, the Unifier, the Over-powering, never changes. Thus, God according to His “unchangeable *sunnat*” creates an Adam^(c) and an Eve^(c) for every cycle. And if He wills, He can elevate every personal world to a cosmic paradise and appoint in it an Adam^(c) and an Eve^(c). This is exactly in accordance with His wisdom-filled and generous habit.

It is the certain truth that Adam^(c) and Eve^(c) are created in the *ṣūrat-i Raḥmān* (in the Image of the Compassionate) = *ṣūrat-i qā'im* and the least of their *tajalliyyāt* or manifestations are in the thousands, and this is exactly according to the law of Divine Nature and the Religion of qā'im^(c) (30:30), and never against them.

Austin,
Monday, 20-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 2

By the Name of Allāh, the most Compassionate, the most Merciful.

Yā Ḥayyu, Yā Qayyūm, Yā Za'l-Jalāli wa'l-Ikrām (O Everliving, O Everlasting, O Majestic and Generous)! It is necessary to have Qur'ānic wisdom and the experience of resurrection in order to do the exegesis of these four great Names, because the luminosity of the Qur'ān and the resurrection is hidden in them, as it is testified by the *āyatu'l-kursi* and verses (55:26-27) of the *sūratu'r-Raḥmān*. Very great, wonderful and amazing wisdom-filled allusions are hidden in this testimony. That is, the manifestation of the Throne on water and the miracle of the manifestation of the Ark and the embarking of all the people of the world in the laden ark (36:41). This laden ark is everything: the heaven, the Throne, paradise of the Sacred Sanctuary and the ark in which everything other than the countenance of the majestic and generous Lord, namely the holy countenance of Ḥaḏrat-i qā'im^(e), is perishable (55:26-27). That is, one can escape this destruction only by being merged in the countenance of the qā'im^(e).

Austin,

Tuesday, 21-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 3

By the Name of Allāh, the most Compassionate, the most Merciful.

It is extremely important to explain the *ta'wīlī* miracle of the Lord of resurrection mentioned in verse (6:122). Prior to the great miracle of the resurrection, although I considered myself living, in reality I was dead, because I did not have the real soul, which is received from the living Supreme Name (*al-Ḥayy*). I was granted the real soul from the supreme miracle of the spiritual resurrection at the junction of the verbal Supreme Name and the luminous Supreme Name and my light through which I walk within the people is the very light of Ḥaẓrat-i qā'im^(e).

Praise be to God, for His bounty and favour!

Austin,
Tuesday, 21-02-2006

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Forty Keys of Luminous *Ta'wīl*

Part 4

By the Name of Allāh, the most Compassionate, the most Merciful.

O pure souls of Khānah-yi Hikmat! You read and recite in the *āyatu'l-kursi* that *al-Hayyu'l-Qayyūm's kursi* = the Universal Soul has encompassed the heavens and the earth in such a way as if the macrocosm is immersed in its ocean. Similarly, the Universal Soul is immersed in the luminous ocean of the Universal Intellect. That is, the greatest and most extensive subject of the wise Qur'ān is the Throne, which is the Universal Intellect, the Sublime Pen, the Archangel and the absolute Light. Thus, the overwhelming miracle of the appearance and descent of the Throne on water is the centre of the great favours of the Lord of resurrection on Khānah-yi Hikmat. If you want to be among the bearers of the Throne, shed tears of blood in the sacred presence of your extremely affectionate Lord just as the clouds of the fresh spring or a suckling baby do! *Āmin! O Allāh āmin! O Allāh āmin!*

Austin,
Tuesday, 21-02-2006

Knowledge for a united humanity

Forty Keys of Luminous *Ta'wīl*

Part 5

By the Name of Allāh, the most Compassionate, the most Merciful.

According to the *Luġātu'l-Hadīs*, Volume 3, pp. 66-67, it is narrated by Imam Ja'far aṣ-Ṣādiq^(e) that the holy Prophet said: “God made the Throne of four” (colours: green light, yellow light, red light and white light) and thence these lights came to this world.

According to another *Hadīs* narrated by the same Imam^(e): “The bearers of the Throne are eight”. The Imam^(e) said: “Four of them are from among us and four whom Allāh wills.”

According to another version by the same Imam^(e): “The first four are Ḥazrat-i °Alī, Ḥazrat-i Fāṭimah and Ḥazrat-i Ḥasan and Ḥazrat-i Ḥusayn, peace be upon them, and the second four are Salmān, Miqdād, Abū Zarr and °Ammār.”

O the pure souls of Khānah-yi Hikmat! Try to do arduous *giryah-ū zārī* collectively! Your Lord is the Causer of the causes. You are emphatically commanded to collectively do *giryah-ū zārī*.

Austin,
Tuesday, 21-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 6

By the Name of Allāh, the most Compassionate, the most Merciful.

A very amazing luminous *ta'wīl* has been discovered in verse (21:78). It must be remembered that the spiritual resurrection is the compendium of parables. That is, it comprises all the parables of the Prophets of the Qur'ān, to understand each of which it is imperative to have the recognition of both the Qur'ān and the resurrection.

The most important thing is the luminous *ta'yīd* (spiritual help) of the Supreme Name. Further, just as practical *'ibādat* is done repeatedly, the *'ibādat* of knowledge must also be repeated. My regret is why did I not start writing articles much earlier with the hidden *zīkr*? In so doing there is the possibility of receiving luminous *ta'yīd*. You must remember Mawlā^(e) in diverse ways.

You must prepare yourself for his holy *didār* (beatific vision) by washing yourself in luminous water. That is, you must do abundant *giryah-ū zārī* (shedding tears) because through it the soul of every *qā'im-shinās* becomes purified.

Austin,
Tuesday, 21-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 7

By the Name of Allāh, the most Compassionate, the most Merciful.

According to verses (11:107; 85:16): “Verily, your Lord is the doer of whatsoever He wills” (*Fa^{cc}āl^{lm} limā yuridu*), the King of kings always prevails.

According to the hidden and luminous programme of al-Ḥayyū'l-Qayyūm, a humble person went to China and experienced the spiritual resurrection, in which all those pure souls who were to be linked to Khānah-yi Ḥikmat were all spiritually present. I did not know any of them by face, but they used to come in subtle particles and subtle bodies.

Thus, Khānah-yi Ḥikmat is holy Mawlā^(c)'s *bāṭini* organisation, which he himself has created. Its miracles bear witness that this sacred organisation has been built by the miracles of the Lord of the cycle of resurrection. Since this organisation is among the great miracles of the resurrection, continue to do *giryah-ū zāri* lest we be ungrateful [to our Lord], continue to do *tawbah* (repentance) and *zīkr-ū munājāt* (remembrance and supplication). I am extremely indigent, I have not done anything. Mawlā^(c) and his army have done every good deed.

Austin

Wednesday, 22-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 8

By the Name of Allāh, the most Compassionate, the most Merciful.

There are many wisdom-filled guidances in the blessed verse (66:8), among which is the sincere repentance (*tawbah-yi naṣūḥ*), by which is meant intense *giryah-ū zāri*. *Giryah-ū zāri* is the *‘ibādat* of Prophets, also of *‘arīfs* and of lovers too. It is the fear of God, it is piety (*taqwā*), it is the supplication in the court of God, Purveyor of all needs.

As yet I have numerous shortcomings. If I attribute Mawlā^(c)'s knowledge to myself, it would be a grave mistake. If I have hurt the heart of anyone, I must repent. The true master of the knowledge is Mawlā^(c), therefore it is an error to claim knowledge. Read carefully also Chapter 16 of *Wajh-i Dīn*.

Austin,
Wednesday, 22-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 9

By the Name of Allāh, the most Compassionate, the most Merciful.

Wise people are sure that the way al-Ḥayyū'l-Qayyūm addresses *jinn* and humankind in the *sūrah* of Raḥmān about their common bounties, that in reality they together are one great community. All the bounties of the Generous Lord are mentioned in *sūrah-yi Raḥmān* and it is obvious these are the common bounties for *jinn* and humankind.

Among these bounties one is the cool fire. The great miracle of the cool fire, which took place during the days of Yarqand was, *al-ḥamdu li'llāh*, the substance of subtle body from which the Lord of resurrection creates *jinn* = subtle bodies, *hourīs* and *parīs* (55:14-15).

Austin
Wednesday, 22-02-2006

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Forty Keys of Luminous *Ta'wīl*

Part 10

By the Name of Allāh, the most Compassionate, the most Merciful.

It is said in verse (21:69): “We said; O fire, be cool and peace for Abraham.”

Luminous *ta'wīl*: The Lord of *kāf* and *nūn* made Nimrod's pyre cool fire for Abraham^(c) and the substance of subtle bodies, from which in turn are made the paradise of eternal peace. The great miracle of the cool fire, which took place during the days of Yaraqand contained the same luminous *ta'wīl*.

It has been the Divine *sunnat* that in the first stage He transforms the enmity towards His friends into fire, then makes it cool, then makes from it the peace of paradise, namely the subtle bodies.

Praise belongs to Allāh, for His bounty and munificence!

Austin
Wednesday, 22-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 11

By the Name of Allāh, the most Compassionate, the most Merciful.

The *ta'wīl* of the word “*ṭīn*”, which is mentioned in verse (28:38) is a “*mu'min*”.

During the days of Yarqand in the courtyard of the sacred *jamā'at khānah*, a tall tower of cool fire was built on the head of this humble servant. On this occasion my angel told me: “Shake your head and let it fall on the other side.” I may have written about this incident somewhere in my writings.

In any case, the cool fire has one *ta'wīl* and that is a *mu'min* faces countless oppositions in the service of the true religion and in the pure love of Mawlā^(c), which according to the law of trial turns into fire and comes in front of him. Then the kind Mawlā^(c) not only transforms it into cool fire, but also makes it the peace of paradise for him by transforming it into subtle bodies.

Austin

Wednesday, 22-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 12

By the Name of Allāh, the most Compassionate, the most Merciful.

The *ta'wīlī* miracle of the cold fire which occurred in the courtyard of Qarānggūtugrāq (Yarqand) *jamā'at khānah*, comprised many a great miracle. I was standing in the courtyard when something started to come towards me like the flow of water. When it came close to me, I realised that it was an unusual fire. Later on, it became known that it was the fire which God had made cold and a means of security in the time of Ḥaẓrat-i Ibrāhīm^(c) (21:69).

Then, this fire clinging to my body rose very high above my head. It seemed to be touching the heaven. One of my spiritual companions said to me: 'Jerk your head in order to shake it off'. I did so and the tower of cold fire fell down and broke into pieces. However, instantly all those pieces gathered together into a tower, which again rose higher than my head. My spiritual companion told me to shake my head again to let the tower fall down and I did so.

Now, for the third time, this tower rose above my head and started to touch the heaven. My struggle to shake it off did not affect the tower and it remained in its place. I began to feel distressed and started to recite various kinds of prayers. The tower turned into a fountain, the drops which were falling down from it used to turn into tiny animals. Therefore, later on I became certain that *jinn*s and also those shirts which protect from the heat (16:81) are created from the cold fire. Those tiny animals were entering my ears and therefore I experienced restlessness.

Karachi, 28th April, 2001

Austin, Wednesday, 22-02-2006

*Jab barq-sawār āyā tab bāb khulā az-khwud
Maiñ mar kē hu'ā zindah jab shāh-i shahān āyā*

When the lightning-rider came, the door opened of itself
I died and was brought back to life when the King of the kings
came



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Part 13

By the Name of Allāh, the most Compassionate, the most Merciful.

It is said in verses (55:14-15): “He created man from fermented clay, dried tinkling, hard like earthenware, and created *jinn* from the flame of fire.”

Luminous *ta'wīl*: The One/Unifier and Subduer Lord, by His perfect power transformed the fire of the difficulties of a *qā'im-shinās mu'min* into cool fire and from it created the subtle bodies of paradise. This means that humankind and *jinn* are created from the same one personal world and that in the beginning they were one person, just as the silkworm and moth are two as well as one, for they are the two halves of the same one circle.

Austin

Wednesday, 22-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 14

By the Name of Allāh, the most Compassionate, the most Merciful.

It is said in verse (21:69): “We said: O fire, be cool and peace (*salām*) for Abraham.” This is only the literal translation. Now, I will explain its luminous *ta'wīl*.

Luminous *ta'wīl*: If God had so willed, He could have said to the fire: Be extinguished! It would have become extinguished instantly and Ḥaẓrat-i Ibrāhīm^(c) would have remained safe only physically. However, this would not have been a great favour of God for His friend. Thus, God transformed the fire into cool fire and then this cool fire into His sacred light, for *salām* is one of the Supreme Names of God as well.

It is mentioned in verse (59:22-24): “He is King, the Holy, Peace.” Indeed, God is the light of peace, that is, He is that holy light in which there is the peace of the eternal paradise. The special Names which are mentioned in these verses are a chain of light. Among these, ‘*salām*’ is also a luminous Supreme Name.

Austin,
Thursday, 23-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 15

By the Name of Allāh, the most Compassionate, the most Merciful.

It is mentioned in verse (51:47): “We built the heaven with the force [of resurrection] and indeed We are the expander.”

Second translation: “We built the heaven (Sacred Sanctuary) with Our hands and We are going to extend it as wide as the universe”. That is, We are going to elevate the seventy thousand pure souls to the rank of seventy thousand cosmic paradises. Here by the ‘heaven’ is meant the Sacred Sanctuary, which is the heaven of the personal world.

Austin,

Thursday, 23-02-2006

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Part 16

By the Name of Allāh, the most Compassionate, the most Merciful.

Verse (33:33) is revealed about the eminence of the holy *ahl al-bayt* .

Q. What wisdom was hidden in covering the five holy persons with the same mantle?

A. The holy Prophet by this act alluded to the *ta'wīl* that [spiritually] they were the members of his house and their light is one in the Sacred Sanctuary. That is, their luminous house is the Sacred Sanctuary and with respect to this luminous house, they are called *Panj-tan-i Pāk* or the five holy persons.

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Thursday, 23-02-2006

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Part 17

By the Name of Allāh, the most Compassionate, the most Merciful.

It is mentioned in verse (33:40): “Muḥammad is not [in reality] the father of any man among you, but a messenger of Allāh and the seal of Prophets. Allāh is Knower of all things.”

There is a special luminous *ta'wīl* of this verse that, just as according to verse (33:33) from among women only Fāṭimah^(c)'s light was in the Sacred Sanctuary with the holy Prophet, it also continued to be there after him [in his progeny].

Austin,
Thursday, 23-02-2006

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Part 18

By the Name of Allāh, the most Compassionate, the most Merciful.

It is mentioned in verse (51:56): “I did not create *jinn* and human beings but to worship Me.”

Luminous *ta'wīl*: God has created *jinn* and human beings for the sake of His worship and recognition. This shows that in the very beginning or at some stage they both had the same capacity. This luminous *ta'wīl* accords with that of verses (55:14-15).

Verse (46:29) shows that there can be *ḥudūd-i din* among the *jinn* too. I have personally heard that “*Allāhu Mawlānā ‘Alī*” is the Supreme Name among the *jinn*. When I recited this name, I experienced the coming of the subtle body into my horse. This happened immediately after my final *chillah*.¹

Austin,
Thursday, 23-02-2006

¹ *Chillah* means the special worship (*‘ibādat*) of forty days in which the worshipper secludes himself from people and abstains from marital relationships and unnecessary talk, food and sleep.

Forty Keys of Luminous *Ta'wīl*

Part 19

By the Name of Allāh, the most Compassionate, the most Merciful.

The amazing *ta'wīlī* dream I saw in *Tāshgūrgān*

One night after the fixed *‘ibādat*, I saw an amazing dream, in which I was definitely sacrificed. My head hung from a nearby wall and my body lay in the direction of north to south. The most bewildering thing is that I was observing this scene from a specific height in space. My consciousness was among countless luminous particles. However, it was not clear which particle I was in. It is possible that they were the particles of my own soul and my “I” was their unity. Thus, on the one hand I saw my sacrificed body on the ground and my suspended head and on the other, the countless particles of my soul in space.

According to a *ḥadis*, is every soul by itself not an assembled army? Or are all souls together not an assembled army? If it is possible for an individual to be a personal world in which lies a great kingdom, then it is also possible for a countless spiritual army (countless particles of soul) to be in this kingdom. Its collective name is soul, just as the collective name of billions of cells is human being.

This luminous dream was an indication that the *‘irfānī* (related to *ma‘rifat* or recognition) death or the spiritual resurrection would take place in the future, which would be the most unique and greatest event in the entire world. It has many *ta'wīls*, which will be mentioned later on. *Al-ḥamdu li'llāhi rabbi'l-‘ālamīn!*

Karachi, 6th April, 2001

Austin, Thursday, 23-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 20

By the Name of Allāh, the most Compassionate, the most Merciful.

Sacred Sanctuary – the Paradise of the Personal World, Part 46 in “*Sacred Sanctuary*”, p. 75

It is mentioned in a *ḥadīṣ*: “Allāh created Adam according to His Image.” (*Bukhārī*, *ḥadīṣ* no. 6227, Riyāz, 1999, p. 1084). There is another *ḥadīṣ* in this connection: “Whoever enters paradise will be in the image of Adam.”

Q. When and where did God create Adam^(c) in His Image?

A. When he entered the Sacred Sanctuary = Paradise.

We now have to conceive two images or forms of Adam^(c) here: one before entering the Sacred Sanctuary and becoming *fanā' fi'llāh* i.e., merging in God and one after entering the Sacred Sanctuary and merging in God, which is the Image of the Compassionate (*ṣūrat-i Raḥmān*).

Q. When a person enters paradise in the image of Adam^(c), which will it be: the human one or the Image of the Compassionate? If it is the latter, what is its Qur'ānic proof?

A. The Qur'ānic proof is verse (7:11) in which God says: “We created you (in the Single Soul = unity of Adam physically, spiritually and intellectually), then We fashioned you (in the Sacred Sanctuary in the Image of the Compassionate), then We said to the angels: Prostrate yourselves to Adam.”

The angels by God's command prostrated to Adam^(c) at two places: In the beginning of the stage of Isrāfīl^(c) and then in the Sacred Sanctuary. In both places you were among the angels as well as in Adam^(c).

Another important Qur'ānic verse is (31:28): “Your creation and resurrection is but like that of the Single Soul (Adam).” That is, to create you all (physically) and to resurrect after the death of the carnal soul is like a Single Soul (Adam^(c)).

Austin,
Friday, 24-02-2006



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Part 21

By the Name of Allāh, the most Compassionate, the most Merciful.

According to *Kawkab-i Durri*, Mawlā °Alī(°)s holy light is the Guarded Tablet (*lawḥ-i mahfūz*, p. 197); the all-encompassing miracle of *muqallibu'l-qulūb* (the One Who causes hearts to turn, p. 197); the resurrection (p. 200); the “Book in which there is no doubt” (p. 200); the Sacred Sanctuary; the beautiful Names (7:180, p. 200); the light of Mount Sinai, the miracle of Nāqūr (p. 204), i.e., the Isrāfilī miracle which encompasses the entire universe, the Supreme Name and the honoured rock from which twelve springs, namely twelve *ḥujjats*, gushed forth.¹

In the cycle of resurrection °Alī(°) himself is °Alī(°).

Austin,

Friday, 24-02-2006

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¹ “I am the Guarded Tablet.”, “I am the one who turns the hearts.”, “I am the resurrection.”, “I am that Book in which there is no doubt.”, “I am the beautiful names by which Allah has commanded to call Him.”, “I am the master of the mountain (*Tūr*).”, “I am the *nāqūr* (trumpet).”, “I am the supreme name.” and “I am the honoured rock from which twelve springs gushed forth.”

Forty Keys of Luminous *Ta'wīl*

Part 22

By the Name of Allāh, the most Compassionate, the most Merciful.

It is the sacred duty of all our *‘azīzān* to reflect carefully on verse (31:20) and for its *ta'wīl* we will have recourse to the *mu'awwil* of the Qur'ān.

Luminous *ta'wīl*: Do you not see in the Sacred Sanctuary that al-Ḥayyū'l-Qayyūm has subjugated all things to you = bounties of the heavens and the earth and has completed for you all His physical and spiritual bounties?

This is a great treasure of luminous *ta'wīl*, therefore try to read it again and again with tears of gratitude and make a habit of performing prostrations with ardent love.

The prostration with ardent love is embracing the Divine Light. Congratulations! Congratulations!

Austin,

Friday, 24-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 23

By the Name of Allāh, the most Compassionate, the most Merciful.

It is said in verse (21:101): “Verily those for whom goodness has gone forth from Us, they shall be kept away from it (hell).” There are many great glad tidings in this verse for the helpers of the qā'im^(c). Study the remaining verses of the same chapter (21) too, in it are mentioned that the holy Prophet^(s) is a mercy for all the personal worlds, the Zabūr (the book of the personal world) and the earthly vicegerency, etc.

Austin,
Saturday, 25-02-2006

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Part 24

By the Name of Allāh, the most Compassionate, the most Merciful.

The ladies of the Qur'ān = the ladies of Khānah-yi Hikmat = the ladies of paradise, all of them according to the law of Monoreality are alike. The ultimate rank of their elegance and beauty and everlasting perfection is merging in God's ocean of light. Āsiyah, the daughter of Muzāḥim (66:11), the wife of Pharoah was merged in the Divine light as well as Maryam^(c), the daughter of ʿImrān^(c) (66:12).

The similitude of light is fire, fire needs fuel. That is, whenever the true lover starts to burn in Mawlā^(c)'s love, the flame of the fire of love turns into light. You can experiment by doing ardent *giryah-ū zārī*. The fire which Ḥazrat-i Mūsā^(c) saw the first time on Mount Sinai was a profound allusion to the flame of the light of love, which could be completed by the *giryah-ū zārī* of approximately forty nights.

Austin,

Saturday, 25-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 25

By the Name of Allāh, the most Compassionate, the most Merciful.

The wisdom-filled verses (44:54; 52:20) show that marriage in paradise is arranged by God Himself. He creates both the bridegroom and the bride in His Raḥmānī Image like Adam^(c) and Eve^(c). Adam^(c) and Eve^(c) had a minimum of at least one thousand and a maximum of seventy thousand manifestations. When they were listening to one another, they were listening to light; when they were observing light in one another, they were touching light in one another.

How is it possible that the luminous *hourīs* should have big eyes and their husbands, small ones? They were both in the Image of Raḥmān. The *ḥūr^{um} ʿīn* or the *hourīs* with big eyes have many *ta'wīls*: they are (1) the fountainhead of manifestations, (2) the fountainhead of knowledge and wisdom, (3) the fountainhead of love, (4) the fountainhead of modesty and shyness, (5) the fountainhead of children, (6) the fountainhead of *giryah-ū zāri*, (7) the fountainhead of clemency, (8) the fountainhead of service, (9) the fountainhead of *ʿibādat* (worship), (10) the fountainhead of mercy and soft heartedness, (11) the fountainhead of beauty and elegance, etc., etc.

Austin,
Saturday, 25-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 26

By the Name of Allāh, the most Compassionate, the most Merciful.

The same secret of recognition that those who are given the luminous *ta'wīl* of the heavenly Book recognise Ḥaẓrat-i qā'im^(e) like their children is mentioned in verses (2:146; 6:20). They are the Prophets, the Imams and the *ʿarīfs*. “He who recognises himself, recognises his Lord”, such a person can be an *ʿarīf* only.

When the recognition of the qā'im^(e)'s light becomes perfect, sometimes he says: “I am your father”, then if he wishes sometimes he says: “I am your intellectual son (*farzand-i ʿaqli*)”. It is possible for such fortunate *mu'mins* to give birth to an intellectual child when they are successful in the *ʿibādat* of *ism-i aʿzam*. In paradise, *mu'mins* will desire to have an intellectual child!

Austin,
Saturday, 25-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 27

By the Name of Allāh, the most Compassionate, the most Merciful.

It is mentioned in verses (44:1-4): “*Ḥā Mīm*. By the manifest Book! Verily We revealed it in a blessed night. Verily We are ever warning – therein every affair of wisdom is made distinct.”

Luminous *ta'wīl*: By al-Ḥayyū'l-Qayyūm (*ism-i a'zam*) and the manifest Book (*kitāb-i mubīn*) = the Qur'ān = the Imām = the Sacred Sanctuary! We have revealed the light of the qā'im^(e) in a blessed night = night of power = *ḥujjat-i a'zam*.

The collective luminous *ta'wīl* of the verses (44:1-4) in the five verses of the *sūrah* of Estimation (*Qadr*, 97:1-5) and also wherever the disjointed letters (*muqatta'āt*) of *Ḥā Mīm* are mentioned [in the holy Qur'ān] is that in order to describe [the importance and grandeur] of this *ta'wīl* God swears by al-Ḥayyū'l-Qayyūm [the Everliving and Everlasting].

Austin,
Sunday, 26-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 28

By the Name of Allāh, the most Compassionate, the most Merciful.

It is mentioned in verse (3:59): “Verily, the likeness of Jesus with Allāh is as the likeness of Adam. He created him from dust, then He said to him: Be! And he was.”

Luminous *ta'wīl*: Dust = the initial rank of the true mission (*da'wat-i ḥaqq*) = *mustajīb*. The one who was granted the title of Adam^(c) after spiritual elevation was initially a *mustajīb*, namely the lowest rank of *ḥudūd-i dīn*. He was granted *ism-i a'zam* = *zīkr*. He worked strenuously and underwent the spiritual resurrection and entered the Sacred Sanctuary and there it was said to him: “Be!” and he was created in the Image of the Compassionate (*sūrat-i Raḥmān*). The same was the reality of Jesus^(c).

Austin,
Sunday, 26-02-2006

Forty Keys of Luminous *Ta'wil*

Part 29

By the Name of Allāh, 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 truth. And the day (when) He says ‘Be!’ It is.

His word is the truth. His is the kingdom on the day when the dead will be breathed into (i.e., the trumpet will be blown). Knower of the unseen and the seen, and He is the All-wise, the All-aware.”

The greatest secret of the cycle of resurrection and luminous *ta'wil* is hidden in these verses, because it is probable that the macrocosm which is the world of creation = the dense world will soon be transformed into the subtle world by the Lord saying ‘Be’ to it. The clear allusion to this is in verse (14:48). *Subhāna'llāh! Subhāna'llāh!* We also have to reflect on verse (14:19).

Austin,
Sunday, 26-02-2006

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Forty Keys of Luminous *Ta'wīl*

Part 30

By the Name of Allāh, the most Compassionate, the most Merciful.

I have received very great benefits, in fact many discoveries have taken place during the writing of research papers on the ladies of the Qur'ān = ladies of Khānah-yi Ḥikmat and the ladies of paradise. You can see in my books that this work comes at the end of my writings. This is the luminous grace and help of my Benevolent Lord. *Al-ḥamdu li'llāh!* I am satisfied with this sacred duty. *Inshā'a'llāh!* Everything may have taken place in the light of recognition of the Sacred Sanctuary. Khānah-yi Ḥikmat has published a unique book on the world of humanity, similarly, this service of pen or writing about ladies can also be extremely useful. *Inshā'a'llāh!*

Austin,
Sunday, 26-02-2006

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Forty Keys of Luminous *Ta'wīl*

Part 31

By the Name of Allāh, the most Compassionate, the most Merciful.

According to verses (2:35; 7:19) Ḥaẓrat-i Raḥmān created Adam^(c) and Eve^(c) in His Image in paradise and told them to dwell there. Adam^(c) and Eve^(c)'s pure and wisdom-filled paradise was an *ism-i a'zam*, which was manifesting in the forehead and the same is the Sacred Sanctuary.

All my *‘azizān*! Search carefully in the Qur'ān and tell me where the forbidden tree was, in paradise or outside it? How is it possible for such a tree to be in the Sacred Sanctuary? Indeed, it is possible for such a tree to be outside the paradise of *ism-i a'zam* and the forehead. Search and do not follow the wrong conformity (*taqlid*) of others. I too will search for its luminous *ta'wīl* and you too should make a habit of doing research! *Āmin! Ilāhi Āmin!*

Houston,
Monday, 27-02-2006

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Forty Keys of Luminous *Ta'wīl*

Part 32

By the Name of Allāh, the most Compassionate, the most Merciful.

It is mentioned in verses (81:8-9): “When the girl buried (alive) is asked for what sin was she put to death?”

O Allāh! O Allāh! May we have well-wishing and compassion for human beings in our hearts!

There are many wisdoms in the miracles and manifestations of al-Ḥayyū'l-Qayyūm in the ladies of the Qur'ān, the ladies of Khānah-yi Ḥikmat and the ladies of paradise. By the grace and generosity of the Benevolent Lord, there have been many discoveries in this connection.

Houston,
Monday, 27-02-2006

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Forty Keys of Luminous *Ta'wīl*

Part 33

By the Name of Allāh, the most Compassionate, the most Merciful.

It is important and necessary to mention Ḥaẓrat-i Khadijah^(c), the Great, the daughter of Khuwaylid, the wife of the holy Prophet.

According to the excellent book, *Sarā'ir* (pp. 83, 217) she had three titles: *khātamu'l-arba'in*, that is, she was the seal of completion of the forty *ḥudūd*, from Adam^(c) to the holy Prophet^(s), *ḥujjatu'l-waqt* and *mazhar-i nafs-i kullī* (the *mazhar* or locus of manifestation of the Universal Soul).

This amazing miracle has never been mentioned in any other book that Ḥaẓrat-i Maryam^(c) had given birth to Ḥaẓrat-i 'Īsā^(c) in three ways: By the *ism-i a'zam*, by marriage to a husband and also by the word 'Be'. In paradise the ladies of Khānah-yi Ḥikmat will give birth to their intellectual child in the same way.

Houston,
Monday, 27-02-2006

Knowledge for a united humanity

Forty Keys of Luminous *Ta'wīl*

Part 34

By the Name of Allāh, the most Compassionate, the most Merciful.

Verses (6:73-74) state: “He it is who created the heavens and the earth with truth. And the day (when) He says ‘Be!’ It is.”

His word is the truth. His is the kingdom on the day when the dead will be breathed into (i.e., the trumpet will be blown). Knower of the unseen and the seen, and He is the all-wise, the all-aware.”

Luminous *ta'wīl*: Al-Ḥayyū'l-Qayyūm is He Who created the heavens and the earth forever and the day He will say to it “Be!” it will indeed be transformed [from the physical world into the world of command]. His word (i.e., the word Be!) is the truth and the kingdom will belong to Him the day the *ṣūr* will be blown. He is the Knower of the unseen and the seen, and He is wise and aware.

Praise belongs to Allāh, the Lord of the personal worlds!
The same luminous *ta'wīl* is in verse (14:48).

Houston,
Tuesday, 28-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 35

By the Name of Allāh, the most Compassionate, the most Merciful.

During the days of Yarqand, in reply to my question, the Lord of *ism-i a'zam* al-Ḥayy said that the *ibdā'i* body is one only and it is with Shāh-zādah (°Aly^(c)). *Subḥāna'llāh!* What a great, exalted and comprehensive *farmān* this was! Indeed, it was the great Throne, the laden Ark, the subtle body, the Throne of paradise, etc., etc.

The pure souls become copies of qā'im^(c) = *ṣūrat-i Raḥmān*, what can one say about their bliss! And the *farmān* of Mawlā^(c) that the soul of a *mu'min* is his own soul. Also to say that soul is one. If the *ibdā'i* body is one only and the soul in it is one only and that is the soul of Ḥazrat-i qā'im^(c), it is he who is the Supreme Soul = the Soul of souls = the Universal Soul, and the innumerable people are his manifestations. Thus, the pure souls of Khānah-yi Ḥikmat are the mirrors of the manifestation of Ḥazrat-i qā'im^(c). However, it is necessary to polish them by ardent *giryah-ū zārī*, so that every individual may be able to do the holy *didār* of Al-Ḥayyū'l-Qayyūm in his or her own mirror and hear his holy speech. *Ilāhi Āmin! Ilāhi Āmin!*

Houston,
Tuesday, 28-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 36

By the Name of Allāh, the most Compassionate, the most Merciful.

It is said in verse (11:52): “O my people! Ask forgiveness of your Lord, and then turn repentant to Him. He will send you clouds pouring abundant rain and He will add strength to your strength. Do not turn back, guilty.”

Luminous *ta'wīl*: This morning I was in a state of slumber on the sofa when one of my angels drew my attention to the above verse. It contains extremely amazing wisdom. Travelling from Austin to Houston, we tried to do *giryah-ū zāri* with the dear class in the evening. This wisdom-filled verse mentions seeking forgiveness of God and turning to Him in true sense.

With the knowledge of certainty that the Lord of resurrection has repeatedly commanded to do ardent and strenuous *giryah-ū zāri*, there are countless benefits in acting upon this *farmān*. If you are a wise and true lover, do abundant *giryah-ū zāri*. This is both seeking forgiveness from Him and turning to Him in repentance. He, by His mercy and power will turn the heaven of your tears into His own divine heaven.

Houston,
Tuesday, 28-02-2006

Forty Keys of Luminous *Ta'wīl*

Part 37

By the Name of Allāh, the most Compassionate, the most Merciful.

It is mentioned in verse (7:1): “By *Alif-Lām-Mim-Ṣād*.”

Luminous *ta'wīl*: By the Pen, the Guarded Tablet, the Writing and the Image of Raḥmān. These are the signs = miracles of the Sacred Sanctuary. Then follows the complement of the oath, which confirms that the Qur'ān is revealed from God.

All the great secrets and special miracles in God's Godhead are confined within the Sacred Sanctuary or the paradise of recognition and the chief of all these bounties is the *ṣūrat-i Raḥmān*.

Adam^(c) and Eve^(c) were both granted the pure theophany of *ṣūrat-i Raḥmān* as will those pure souls of Khānah-yi Hikmat who do abundant *giryah-ū zārī*, however those who are avoiding doing so will not receive this chief of bounties and will have to weep for remorse and regret.

The ladies of the Qur'ān = the ladies of Khānah-yi Hikmat = the ladies of paradise are indeed the ornament of God (7:32).

Houston,
Wednesday, 01-03-2006

Forty Keys of Luminous *Ta'wīl*

Part 38

By the Name of Allāh, the most Compassionate, the most Merciful.

The ladies of the Qur'ān = the ladies of Khānah-yi Ḥikmat = the ladies of paradise are the *ṣūrat-i Raḥmān* and the sacred manifestations of Qayyūm's light and the living exegesis of the *ḥadis*: "Indeed Allāh is beautiful [and] likes beauty." Thus, according to verse (7:32) these manifestations are God's adornment. Thus, the supreme gift of the Sacred Sanctuary is the *ṣūrat-i Raḥmān*, which is both unique in beauty and is everlasting.

One of the special names of God is "*al-Muṣawwir*" (59:24), i.e., Fashioner and His fashioning is miraculous and theophanic, because He can place all the manifestations of human beings in one human being.

Houston,
Wednesday, 01-03-2006

Forty Keys of Luminous *Ta'wīl*

Part 39

By the Name of Allāh, the most Compassionate, the most Merciful.

God, may He be exalted has said: “O the child of Adam! I have created you for eternity, and I am living [and] I do not die; obey Me in what I command you and refrain from what I forbid you, I will make you ever-living that you will never die. O the child of Adam! I am powerful so that if I say to a thing ‘Be! It is’”; obey Me in what I command you and refrain from what I forbid you, I will make you powerful to say to a thing ‘Be! It is’. (*Rasā'il Ikhwān al-Ṣafā'*, I, p. 298)

Houston,
Thursday, 02-03-2006

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Forty Keys of Luminous *Ta'wīl*

Part 40

By the Name of Allāh, the most Compassionate, the most Merciful.

The following *Ḥadis* is reported by Mawlā ʿAlī(ؑ): “There will be a bazaar in paradise in which there will be no buying and selling. There will only be the pictures of men and women. Whenever a person likes a picture, he enters it (i.e., becomes like that person)”. (*Tirmizī*, IV, 686). This *Ḥadis* contains extremely amazing wisdoms.

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 Maiñ mar kē hu'ā zindah jab shāh-i shahān āyā*

Translation: “When the lightning-rider came, the door opened of itself;
 I died and was brought back to life when the King of the kings came”
 13

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In his 100 years life, overcoming all odds such as lack of secular education in the isolated mountain fastness of Hunza, Northern Areas of Pakistan, he has left a legacy of over a hundred books related to the esoteric interpretation of the holy Qur'ān. He has written both prose as well as poetry. He is the first person to have a *Diwān* of poetry in Burushaski, his mother tongue, which is a language isolate and is known as “*Bābā-yi Burushaski*” (Father of Burushaski) for his services to it. He has composed poetry in three other languages: Persian, Urdu and Turkish. He coined the term “Spiritual Science” and his contribution to it is widely recognised. His works include “The Wise Qur'ān and the World of Humanity”, “Book of Healing”, “Practical Sufism and Spiritual Science”, “Balance of Realities” and “What is Soul?”. He co-authored a German-Burushaski Dictionary with Professor Berger of Heidelberg University and “Hunza Proverbs” with Professor Tiffou of University of Montreal, Canada. He collected and provided the material for a Burushaski-Urdu Dictionary, prepared by the Burushaski Research Academy and published by Karachi University. He is a recipient of “*Sitārah-yi Imtiyāz*” awarded by the Government of Pakistan for his contribution to Literature.

